الإمام علي بن أبي طالب

عليه السلام

نهج البلاغه



التحقيق والنشر

مجمع أهل البيت ع

في أمريكا

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بسم الله الرحمن الرحيم

تقديم

نحمده تعالى ونشكره على ما عَرَّفَنَا بِذاته وهدانا إليه بطاعته. وصلى الله على رسوله محمد وعلى الأئمة المهديين الهاديين من آله وسلم تسليماً كثيراً.

فإن أرْوَع مِثال للأمة الإسلامية هو مثال رسول الله صلى الله عليه وآله وأهل بيته الذين ترعرعوا في أحضانه وتعلّموا من سُنَتِهِ وأخذوا عنه فأصبحوا أهل العلم والمصابيح في الظلم ومنار الدين. فكان علياً أوَّل ذَكَرٍ من المسلمين والذي تَرَبّى في أحضان الرسول صلى الله عليه وآله وتزوج ابنته فاطمة الزهراء عليها السلام، ولما ترعرع أصبح البطل المغوار في الدفاع عن الإسلام واحتضان معلوماته، ظاهرية منها وباطنية، حتى قال عنه رسول الله: «أنا مدينة العلم وعلي بابها».

كما قال: «أنت مني بمنزلة هارون من موسى، إلا أنه لا نبيّ بعدي».

ويعتبر الإمام علي عليه السلام أول من أنشأ مدرسة الفكر الإسلامي التي أضافت إلى الحضارة الإسلامية إتساعاً في الدراسات الفكرية والأدبيّة فإذا بِشَخْصيته وبِسلوكِهِ وعلومه وأفكاره تُعبّر تعبيراً صادقاً في صفحات خُطَبِهِ وخطوط كتاباته. فَتَظهر هذه في كتاب نهج البلاغة.

فنهج البلاغة أفصح الكتب الأدبية وأوسَع الكتب الفكرية والموسوعة الدينية الإسلامية بعد القرآن والسنة النبوية فلا يوجد له قرين بعد القرآن والسّنة، فتراه شاملاً لمجموعة ضخمة من التعاليم الإسلامية والتشريع والعلم الثقافي الفكري والعلم عن الإلهيات، وهو يحتوي بالإضافة إلى طُرُق إدارة الدولة الصالحة العادلة الحرة وعلاماتها بالمجتمع الدولي، فيجمع بين الحياة الدينية والدنيوية بأروع الطرق وأحسنها.

وقد خصص السيد الرّضي حياته (٤٢٠هـ) لجمع خطب وأقوال الإمام علي عليه السلام فكانت النتيجة هو كتاب نهج البلاغة وذلك بعد دراسات دامت عشرين سنة أو أكثر بحث فيها كل الكتب على اختلافها في ذلك الوقت متحرّياً خطب وأقوال الإمام عليه السلام. وقد حظى هذا الكتاب اهتمام العلماء فكتبوا عنه ودَرَسوه ودَرّسوه في المراكز الإسلامية المتعددة

على طول وعرض البلاد الإسلامية، والبارزين منهم هو ابن ابي الحديد من أعاظم المفكرين من أهل السنة، وكذلك محمد عبدو مفتي الديار المصرية في القرن التاسع عشر ميلادي.
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سيد محمد رضا الحجازي
مجمع أهل البيت (ع) في أمريكا

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١٨- يصف قوماً من جند الكوفة كانوا قد هموا باللحاق بالخوارج ١٣٩
١٨- روي عن نوف البكالي قال: خطبنا بهذه الخطبة أمير المؤمنين عليّ عليه السلام بالكوفة وهو قائم على حجارة نصبها له جعدة بن هبيرة المخزومي ١٣٩
١٨- في قدرة الله وفي فضل القرآن وفي الوصية بالتقوى ١٤٢
١٨- قاله للبرج بن مسهر الطائي ١٤٥
١٨- يحمد الله فيها ويثني على رسوله ويصف خلقاً من الحيوان ١٤٥
١٨- في التوحيد، وتجمع هذه الخطبة من أصول العلم مالا تجمعه خطبة ١٤٧
١٨- وهي في ذكر الملاحم ١٥٠
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١٩- بعثة النبي صلى الله عليه وآله ١٦٩
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١٩- ينبه على إحاطة علم الله بالجزئيات، ثم يحث على التقوى ١٧١
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٧- إلى أبي موسى الأشعري جواباً في أمر الحكمين ٢٦٢
٧- لما استخلف، إلى أمراء الأجناد ٢٦٢

قِصارُ الحِكَمْ

ب المختار من حكم أمير المؤمنين عليه السلاموسيدخل في ذلك المختار من أجوبة مسائله والكلام القصير الخارج في سائر أغراضه ٢٦٣

SERMON 1

In this sermon he recalls the creation of Earth and Sky and the birth of Adam.

Praise is due to Allāh whose worth cannot be described by speakers, whose bounties cannot be counted by calculators and whose claim (to obedience) cannot be satisfied by those who attempt to do so, whom the height of intellectual courage cannot appreciate, and the divings of understanding cannot reach; He for whose description no limit has been laid down, no eulogy exists, no time is ordained and no duration is fixed. He brought forth creation through His Omnipotence, dispersed winds through His Compassion, and made firm the shaking earth with rocks.

The foremost in religion is the ackowledgement of Him, the perfection of acknowledging Him is to testify Him, the perfection of testifying Him is to believe in His One-ness, the perfection of believing in His One-ness is to regard Him Pure, and the perfection of His purity is to deny Him attributes, because every attribute is a proof that it is different from that to which it is attributed and everything to which something is attributed is different from the attribute. Thus whoever attaches attributes to Allāh recognises His like, and who recognises His like regards Him two; and who regards Him two recognises parts for Him; and who recognises parts for Him mistook Him; and who mistook Him pointed at Him; and who pointed at Him admitted limitations for Him; and who admitted limitations for Him numbered Him.

Whoever said in what is He, held that He is contained; and whoever said on what is He held He is not on something else. He is a Being but not through phenomenon of coming into being. He exists but not from non-existence. He is with everything but not in physical nearness. He is different from everything but not in physical separation. He acts but without connotation of movements and instruments. He sees even when there is none to be looked at from among His creation. He is only One, such that there is none with whom He may keep company or whom He may miss in his absence.

The Creation of the Universe

He initiated creation most initially and commenced it originally, without undergoing reflection, without making use of any experiment, without innovating any movement, and without experiencing any aspiration of mind. He allotted all things their times, put together their variations, gave them their properties, and determined their features knowing them before creating them, realising fully their limits and confines and appreciating their propensities and intricacies.

When Almighty created the openings of atmosphere, expanse of firmament and strata of winds, He flowed into it water whose waves were stormy and

١ - خطبة لها عليها السلام

يذكر فيها ابتداء خلق السماء والأرض ، وخلق آدم عليه السلام

وفيها ذكر الحج

وتحتوي على حمد الله ، وخلق العالم ، وخلق الملائكة ، واختيار الأنبياء ، وبعث النبي ، والقرآن ، والأحكام الشرعية

الحَمْدُ لله الَّذِي لَا يَبْلُغُ مِدْحَتَهُ الْقَائِلُونَ ، وَلَا يُحْصِي نَعْمَاءَهُ الْعَادُّونَ، وَلَا يُؤَدِّي حَقَّهُ الْمُجْتَهِدُونَ (الجاهدون)، الَّذِي لَا يُدْرِكُهُ بُعْدُ الْهِمَمِ ، وَلَا يَنَالُهُ غَوْصُ الْفِطَنِ ، الَّذِي لَيْسَ لِصِفَتِهِ حَدٌّ مَحْدُودٌ ، وَلَا نَعْتٌ مَوْجُودٌ ، وَلَا وَقْتٌ مَعْدُودٌ ، وَلَا أَجَلٌ مَمْدُودٌ . فَطَرَ الْخَلَائِقَ بِقُدْرَتِهِ وَنَشَرَ الرِّيَاحَ بِرَحْمَتِهِ ، وَوَتَّدَ بِالصُّخُورِ مَيَدَانَ أَرْضِهِ .

أَوَّلُ الدِّينِ مَعْرِفَتُهُ ، وَكَمَالُ مَعْرِفَتِهِ التَّصْدِيقُ بِهِ ، وَكَمَالُ التَّصْدِيقِ بِهِ تَوْحِيدُهُ ، وَكَمَالُ تَوْحِيدِهِ الْإِخْلَاصُ لَهُ ، وَكَمَالُ الْإِخْلَاصِ لَهُ نَفْيُ الصِّفَاتِ عَنْهُ ، لِشَهَادَةِ كُلِّ صِفَةٍ أَنَّهَا غَيْرُ الْمَوْصُوفِ ، وَشَهَادَةِ كُلِّ مَوْصُوفٍ أَنَّهُ غَيْرُ الصِّفَةِ : فَمَنْ وَصَفَ اللهَ سُبْحَانَهُ فَقَدْ قَرَنَهُ ، وَمَنْ قَرَنَهُ فَقَدْ ثَنَّاهُ ، وَمَنْ ثَنَّاهُ فَقَدْ جَزَّأَهُ ، وَمَنْ جَزَّأَهُ فَقَدْ جَهِلَهُ ، وَمَنْ جَهِلَهُ فَقَدْ أَشَارَ إِلَيْهِ ، وَمَنْ أَشَارَ إِلَيْهِ فَقَدْ حَدَّهُ ، وَمَنْ حَدَّهُ فَقَدْ عَدَّهُ ، وَمَنْ قَالَ «فِيمَ» فَقَدْ ضَمَّنَهُ ، وَمَنْ قَالَ «عَلَامَ ؟» فَقَدْ أَخْلَى مِنْهُ . كَائِنٌ لَا عَنْ حَدَثٍ ، مَوْجُودٌ لَا عَنْ عَدَمٍ . مَعَ كُلِّ شَيْءٍ لَا بِمُقَارَنَةٍ ، وَغَيْرُ كُلِّ شَيْءٍ لَا بِمُزَايَلَةٍ ، فَاعِلٌ لَا بِمَعْنَى الْحَرَكَاتِ وَالْآلَةِ ، بَصِيرٌ إِذْ لَا مَنْظُورَ إِلَيْهِ مِنْ خَلْقِهِ ، مُتَوَحِّدٌ إِذْ لَا سَكَنَ يَسْتَأْنِسُ بِهِ وَلَا يَسْتَوْحِشُ لِفَقْدِهِ .

خلق العالم

أَنْشَأَ الْخَلْقَ إِنْشَاءً ، وَابْتَدَأَهُ ابْتِدَاءً ، بِلَا رَوِيَّةٍ أَجَالَهَا ، وَلَا تَجْرِبَةٍ اسْتَفَادَهَا ، وَلَا حَرَكَةٍ أَحْدَثَهَا ، وَلَا هَمَامَةِ نَفْسٍ اضْطَرَبَ فِيهَا . أَحَالَ الْأَشْيَاءَ لِأَوْقَاتِهَا ، وَلَأَمَ[٨] بَيْنَ مُخْتَلِفَاتِهَا ، وَغَرَّزَ غَرَائِزَهَا ، وَأَلْزَمَهَا أَشْبَاحَهَا ، عَالِماً بِهَا قَبْلَ ابْتِدَائِهَا ، مُحِيطاً بِحُدُودِهَا وَانْتِهَائِهَا ، عَارِفاً بِقَرَائِنِهَا وَأَحْنَائِهَا (أجنائها) ثُمَّ أَنْشَأَ - سُبْحَانَهُ - فَتْقَ الْأَجْوَاءِ ، وَشَقَّ الْأَرْجَاءِ ، وَسَكَائِكَ الْهَوَاءِ ، فَأَجْرَى (اجاز) فِيهَا مَاءً مُتَلَاطِماً تَيَّارُهُ ،

whose surges leapt one over the other. He loaded it on dashing wind and breaking typhoons, ordered them to shed it back (as rain), gave the wind control over the vigour of the rain? and acquainted it with its limitations. The wind blew under it while water flowed furiously over it.

Then Almighty created forth wind and made its movement sterile, perpetuated its position, intensified its motion and spread it far and wide. Then He ordered the wind to raise up deep waters and to intensify the waves of the oceans. So the wind churned it like the churning of curd and pushed it fiercely into the firmament throwing its front position on the rear and the stationary on the flowing till its level was raised and the surface was full of foam. Then Almighty raised the foam on to the open wind and vast firmament and made therefrom the seven skies and made the lower one as a stationary surge and the upper one as protective ceiling and high edifice without any pole to support it or nail to hold it together. Then He decorated them with stars and the light of meteors and hung in it the shining sun and effulgent moon under the revolving sky, moving ceiling and rotating firmament.

The Creation of the Angels

Then He created openings between high skies and filled them with all classes of His angels. Some of them are in prostration and do not kneel up. Others in kneeling position and do not stand up. Some of them are in array and do not leave their position. Others are extolling Allāh and do not get tired. The sleep of the eye or the slip of wit, or languor of the body or the effect of forgetfulness does not effect them.

Among them are those who work as trusted bearers of His message, those who serve speaking tongues for His prophets and those who carry to and fro His orders and injunctions. Among them are the protectors of His creatures and guards of the doors of the gardens of Paradise. Among them are those also whose steps are fixed on earth but their necks protruding into the skies, their limbs are getting out on all sides, their shoulders are in accord with the columns of the Divine Throne, their eyes are down cast before it, they have spread down their wings under it and they have rendered between themselves and all else curtains of honour and screens of power. They do not think of their Creator through image, do not impute to Him attributes of the created, do not confine Him within abodes and do not point at Him through illustrations.

Description of the Creation of Adam

Allāh collected from hard, soft, sweet and sour earth, clay which He dripped in water till it got pure, and kneaded it with moisture till it became gluey. From it He carved an image with curves, joints, limbs and segments. He solidified it till it dried up for a fixed time and a known duration. Then He blew into

...ما زَخَّارُهُ . حَمَلَهُ عَلَى مَتْنِ الرِّيحِ الْعَاصِفَةِ ، وَالزَّعْزَعِ ...
...فَةِ ، فَأَمَرَهَا بِرَدِّهِ ، وَسَلَّطَهَا عَلَى شَدِّهِ ، وَقَرَنَهَا إِلَى حَدِّهِ. الْهَوَاءُ مِنْ تَحْتِهَا ...
... ، وَالْمَاءُ مِنْ فَوْقِهَا دَفِيقٌ . ثُمَّ أَنْشَأَ سُبْحَانَهُ رِيحاً اعْتَقَمَ ...
... ، وَأَدَامَ مُرَبَّهَا ، وَأَعْصَفَ مَجْرَاهَا ، وَأَبْعَدَ مَنْشَاهَا ، فَأَمَرَهَا ...
... يقِ الْمَاءِ الزَّخَّارِ ، وَإِثَارَةِ مَوْجِ الْبِحَارِ ، فَمَخَضَتْهُ مَخْضَ ...
... ، وَعَصَفَتْ بِهِ عَصْفَهَا بِالْفَضَاءِ . تَرُدُّ أَوَّلَهُ إِلَى آخِرِهِ ، ...
... يَهُ(ساكنه) إِلَى مَائِرِهِ ، حَتَّى عَبَّ عُبَابُهُ ، وَرَمَى بِالزَّبَدِ رُكَامُهُ ، ...
... فِي هَوَاءٍ مُنْفَتِقٍ ، وَجَوٍّ مُنْفَهِقٍ ، فَسَوَّى مِنْهُ سَبْعَ سَمَوَاتٍ ، جَعَلَ ...
... نَّ مَوْجاً مَكْفُوفاً ، وَعُلْيَاهُنَّ سَقْفاً مَحْفُوظاً ، وَسَمْكاً مَرْفُوعاً ، ...
... عَمَدٍ يَدْعَمُهَا ، وَلَا دِسَارٍ يَنْظِمُهَا . ثُمَّ زَيَّنَهَا بِزِينَةِ الْكَوَاكِبِ ، ...
... ءِ الثَّوَاقِبِ ، وَأَجْرَى فِيهَا سِرَاجاً مُسْتَطِيراً ، وَقَمَراً مُنِيراً : ...
... كٍ دَائِرٍ ، وَسَقْفٍ سَائِرٍ ، وَرَقِيمٍ مَائِرٍ .

خلق الملائكة

... ثُمَّ فَتَقَ مَا بَيْنَ السَّمَوَاتِ الْعُلَا ، فَمَلَأَهُنَّ أَطْوَاراً مِنْ مَلَائِكَتِهِ ، ...
... مْ سُجُودٌ لَا يَرْكَعُونَ ، وَرُكُوعٌ لَا يَنْتَصِبُونَ ، وَصَافُّونَ لَا ...
... يَلُّونَ ، وَمُسَبِّحُونَ لَا يَسْأَمُونَ ، لَا يَغْشَاهُمْ نَوْمُ الْعُيُونِ ، وَلَا ...
... الْعُقُولِ ، وَلَا فَتْرَةُ الْأَبْدَانِ ، وَلَا غَفْلَةُ النِّسْيَانِ . وَمِنْهُمْ أُمَنَاءُ عَلَى ...
... وَأَلْسِنَةٌ إِلَى رُسُلِهِ ، وَمُخْتَلِفُونَ (مترددون) بِقَضَائِهِ وَأَمْرِهِ وَمِنْهُمُ الْحَفَظَةُ ...
... هِ. وَالسَّدَنَةُ (السدنة) لِأَبْوَابِ جِنَانِهِ . وَمِنْهُمُ الثَّابِتَةُ فِي الْأَرَضِينَ ...
... لَى أَقْدَامُهُمْ ، وَالْمَارِقَةُ مِنَ السَّمَاءِ الْعُلْيَا أَعْنَاقُهُمْ ، وَالْخَارِجَةُ مِنَ ...
... لَارِ أَرْكَانُهُمْ ، وَالْمُنَاسِبَةُ لِقَوَائِمِ الْعَرْشِ أَكْتَافُهُمْ . نَاكِسَةٌ دُونَهُ ...
... ارُهُمْ ، مُتَلَفِّعُونَ تَحْتَهُ بِأَجْنِحَتِهِمْ ، مَضْرُوبَةٌ بَيْنَهُمْ وَبَيْنَ مَنْ ...
... مْ حُجُبُ الْعِزَّةِ ، وَأَسْتَارُ الْقُدْرَةِ . لَا يَتَوَهَّمُونَ رَبَّهُمْ بِالتَّصْوِيرِ ، ...
... جْرُونَ عَلَيْهِ صِفَاتِ الْمَصْنُوعِينَ (المخلوقين) ، وَلَا يَحُدُّونَهُ بِالْأَمَاكِنِ ...
... يُشِيرُونَ إِلَيْهِ بِالنَّظَائِرِ .

صفة خلق آدم عليه السلام

... ثُمَّ جَمَعَ سُبْحَانَهُ مِنْ حَزْنِ الْأَرْضِ وَسَهْلِهَا ، وَعَذْبِهَا وَسَبَخِهَا ...
... سَنَّهَا(ستاها) بِالْمَاءِ حَتَّى خَلَصَتْ . وَلَاطَهَا بِالْبَلَّةِ حَتَّى ...
... ، فَجَبَلَ مِنْهَا صُورَةً ذَاتَ أَحْنَاءٍ وَوُصُولٍ ، وَأَعْضَاءٍ ...
... ولٍ : أَجْمَدَهَا حَتَّى اسْتَمْسَكَتْ ، وَأَصْلَدَهَا حَتَّى صَلْصَلَتْ ...
... مَعْدُودٍ ، وَأَمَدٍ (أجل) مَعْلُومٍ ، ثُمَّ نَفَخَ فِيهَا

it out of His Spirit whereupon it took the pattern of a human being with mind that governs him, intelligence which he makes use of, limbs that serve him, organs that change his position, sagacity that differentiates between truth and untruth, tastes and smells, colours and species. He is a mixture of clays of different colours, cohesive materials, divergent contradictories and differing properties like heat and cold and softness and hardness.

Then Allāh asked the angels to fulfill His promise with them and to accomplish the pledge of His injunction to them by acknowledging Him through prostration to Him and submission to His honoured position. So Allāh said:

> *"Be prostrate towards Adam and they prostrated except Iblīs (Satan)."* (Qur'ān, 2:34; 7:11; 17:61; 18:50; 20:116)

Self-importance withheld him and vice overcame him. So that he took pride in his own creation from fire and treated contemptuously the creation of clay. So Allāh allowed him time in order to let him fully deserve His wrath, and to complete (man's) test and to fulfill the promise (He had made to Satan). Thus, He said:

> *"Verily you have been allowed time till the known Day."* (Qur'ān, 15:38; 38:81)

Thereafter, Allāh inhabited Adam (p.b.u.h.) in a house where He made his life and his stay safe, and He cautioned him of Iblīs and his enmity. Then his enemy (Iblīs) envied his abiding in Paradise and his contacts with the virtuous. So he changed his conviction into wavering and determination into weakness. He thus converted his happiness into fear and his prestige into shame. Then Allāh offered to Adam (p.b.u.h.) the chance to repent, taught him words of His Mercy, promised him return to His Paradise and sent him down to the place of trial and procreation of progeny.

Allāh chooses His Prophets

From his (Adam) progeny Allāh chose prophets and took their pledge for his revelation and for carrying His message as their trust. In course of time many people perverted Allāh's trust with them and ignored His position and took compeers along with Him. Satan turned them away from knowing Him kept them aloof from His worship. Then Allāh sent His Messengers and series of His prophets towards them to get them fulfil the pledges of His creation, to recall to them His bounties, to exhort them by preaching, to unveil before them the hidden virtues of wisdom and show them the signs of His Omnipotence such as the sky which is raised over them, the earth that is placed beneath them, means of living that sustain them, deaths that make them die, ailments that turn them old and incidents that successively betake them.

رُوحِهِ فَمَثُلَتْ(فتمثلت)

ماناً ذَا أَذْهَانٍ يُجِيلُهَا ، وَفِكَرٍ يَتَصَرَّفُ بِهَا ، وَجَوَارِحَ يَخْتَدِمُهَا ،
نَوَاتٍ يُقَلِّبُهَا ، وَمَعْرِفَةٍ يَفْرُقُ بِهَا بَيْنَ الْحَقِّ وَالْبَاطِلِ ، وَالْأَذْوَاقِ وَالْمَشَامِّ ،
أَلْوَانِ وَالْأَجْنَاسِ ، مَعْجُوناً بِطِينَةِ الْأَلْوَانِ الْمُخْتَلِفَةِ ، وَالْأَشْبَاهِ
تَلِفَةِ(متفقه)،وَالْأَضْدَادِ الْمُتَعَادِيَةِ ، وَالْأَخْلَاطِ الْمُتَبَايِنَةِ ، مِنَ الْحَرِّ
بَرْدِ ، وَالْبَلَّةِ وَالْجُمُودِ ، وَاسْتَأْدَى اللهُ سُبْحَانَهُ الْمَلَائِكَةَ وَدِيعَتَهُ
بِهِمْ ،وَعَهْدَ وَصِيَّتِهِ إِلَيْهِمْ، فِي الْإِذْعَانِ بِالسُّجُودِ لَهُ ، وَالْخُنُوعِ(والخشوع)
كْرِمَتِهِ ، فَقَالَ سُبْحَانَهُ : « اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ »
نَرَتْهُ الْحَمِيَّةُ ، وَغَلَبَتْ عَلَيْهِ الشِّقْوَةُ ، وَتَعَزَّزَ بِخِلْقَةِ النَّارِ . وَاسْتَوْهَنَ خَلْقَ
لصَّالِ ، فَأَعْطَاهُ اللهُ النَّظِرَةَ اسْتِحْقَاقاً لِلسُّخْطَةِ ، وَاسْتِتْمَاماً لِلْبَلِيَّةِ .
نْجَازاً لِلْعِدَةِ ، فَقَالَ : « إِنَّكَ مِنَ الْمُنْظَرِينَ. إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ».
أَسْكَنَ سُبْحَانَهُ آدَمَ دَاراً أَرْغَدَ فِيهَا عَيْشَهُ ، وَآمَنَ فِيهَا مَحَلَّتَهُ ،
حَذَّرَهُ إِبْلِيسَ وَعَدَاوَتَهُ ، فَاغْتَرَّهُ عَدُوُّهُ نَفَاسَةً عَلَيْهِ بِدَارِ الْمُقَامِ ،
رَافَقَةِ الْأَبْرَارِ ، فَبَاعَ الْيَقِينَ بِشَكِّهِ ، وَالْعَزِيمَةَ بِوَهْنِهِ ، وَاسْتَبْدَلَ
لْجَذَلِ وَجَلًا ، وَبِالِاغْتِرَارِ نَدَماً . ثُمَّ بَسَطَ اللهُ سُبْحَانَهُ لَهُ فِي
بَتِهِ ، وَلَقَّاهُ كَلِمَةَ رَحْمَتِهِ ، وَوَعَدَهُ الْمَرَدَّ إِلَى جَنَّتِهِ ، وَأَهْبَطَهُ إِلَى
رِ الْبَلِيَّةِ ، وَتَنَاسُلِ الذُّرِّيَّةِ .

لمصطفون الانبياء عليهم السلام

وَاصْطَفَى سُبْحَانَهُ مِنْ وَلَدِهِ أَنْبِيَاءَ أَخَذَ عَلَى الْوَحْيِ مِيثَاقَهُمْ ،
عَلَى تَبْلِيغِ الرِّسَالَةِ أَمَانَتَهُمْ(ايمانهم)،لَمَّا بَدَّلَ أَكْثَرُ خَلْقِهِ عَهْدَ اللهِ إِلَيْهِمْ
جَهِلُوا حَقَّهُ ، وَاتَّخَذُوا الْأَنْدَادَ مَعَهُ ، وَاجْتَالَتْهُمُ الشَّيَاطِينُ عَنْ
رِفَتِهِ ، وَاقْتَطَعَتْهُمْ عَنْ عِبَادَتِهِ ، فَبَعَثَ فِيهِمْ رُسُلَهُ ، وَوَاتَرَ
يْهِمْ أَنْبِيَاءَهُ ، لِيَسْتَأْدُوهُمْ مِيثَاقَ فِطْرَتِهِ ، وَيُذَكِّرُوهُمْ مَنْسِيَّ نِعْمَتِهِ ،
حْتَجُّوا عَلَيْهِمْ بِالتَّبْلِيغِ ، وَيُثِيرُوا لَهُمْ دَفَائِنَ الْعُقُولِ ، وَيُرُوهُمْ
يَاتِ الْمَقْدِرَةِ : مِنْ سَقْفٍ فَوْقَهُمْ مَرْفُوعٍ ، وَمِهَادٍ تَحْتَهُمْ مَوْضُوعٍ ،
مَعَايِشَ تُحْيِيهِمْ ، وَآجَالٍ تُفْنِيهِمْ ، وَأَوْصَابٍ تُهْرِمُهُمْ ، وَأَحْدَاثٍ
تَابِعُ عَلَيْهِمْ ؛

Allāh never allowed His creation to remain without a Prophet deputed by Him, or a book sent down from Him or a binding argument or a standing plea. These Messengers were such that they did not feel little because of smallness of their number or largeness of the number of their falsifiers. Among them was either a predecessor who would name the one to follow or the follower who had been introduced by the predecessor.

لَمْ يُخْلِ اللهُ سُبْحَانَهُ خَلْقَهُ مِنْ نَبِيٍّ مُرْسَلٍ، أَوْ كِتَابٍ
لٍ ، أَوْ حُجَّةٍ لَازِمَةٍ ، أَوْ مَحَجَّةٍ قَائِمَةٍ : رُسُلٌ لا تُقَصِّرُ بِهِمْ
عَدَدِهِمْ ، وَلَا كَثْرَةُ الْمُكَذِّبِينَ لَهُمْ : مِنْ سَابِقٍ سُمِّيَ لَهُ مَنْ بَعْدَهُ ،
غَابِرٍ عَرَّفَهُ مَنْ قَبْلَهُ : عَلَى ذَلِكَ نَسَلَتِ (ذَهَبت) الْقُرُونُ ، وَمَضَتِ
هُورُ ، وَسَلَفَتِ الْآبَاءُ ، وَخَلَفَتِ الْأَبْنَاءُ .

The Prophethood of Muhammad (p.b.u.h.a.h.p)

In this way ages passed by and times rolled on, fathers passed away while sons took their places till Allāh deputed Muhammad (peace be upon him and his progeny) as His Prophet, in fulfilment of His promise and in completion of His Prophethood. His pledge had been taken from the Prophets, his traits of character were well reputed and his birth was honourable. The people of the earth at this time were divided in different parties, their aims were separate and ways were diverse. They either likened Allāh with His creation or twisted His Names or turned to other than Him. Through Muhammad (p.b.u.h.a.h.p.) Allāh guided them out of falsehood and with his efforts took them out of ignorance.

Then Allāh chose for Muhammad-(p.b.u.h.a.h.p.)- to meet Him, selected him for His own nearness, regarded him too dignified to remain in this world and decided to remove him from this place of trial. So He drew him towards Himself with honour. May Allāh shower His blessing on him and his progeny.

مبعث النبي صلى الله عليه وآله

إِلَى أَنْ بَعَثَ اللهُ سُبْحَانَهُ مُحَمَّداً رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ
لَّمَ لِإِنْجَازِ عِدَتِهِ ، وَإِتْمَامِ نُبُوَّتِهِ ، مَأْخُوذاً عَلَى النَّبِيِّينَ مِيثَاقُهُ ،
هُورَةً سِمَاتُهُ ، كَرِيماً مِيلَادُهُ. وَأَهْلُ الْأَرْضِ (الارضين) يَوْمَئِذٍ مِلَلٌ مُتَفَرِّقَةٌ.
هْوَاءٌ مُنْتَشِرَةٌ ، وَطَرَائِقُ (طوائف) مُتَشَتِّتَةٌ ، بَيْنَ مُشَبِّهٍ لِلّٰهِ بِخَلْقِهِ. أَوْ مُلْحِدٍ فِي
مِهِ ، اوْ مُشِيرٍ إِلَى غَيْرِهِ ، فَهَدَاهُمْ بِهِ مِنَ الضَّلَالَةِ ، وَأَنْقَذَهُمْ بِمَكَانِهِ مِنَ
هَالَةِ . ثُمَّ اخْتَارَ سُبْحَانَهُ لِمُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِقَاءَهُ ، وَرَضِيَ
مَا عِنْدَهُ ، وَأَكْرَمَهُ عَنْ دَارِ الدُّنْيَا ، وَرَغِبَ بِهِ عَنْ مُقَامٍ (مقارنه-مقار) الْبَلْوَى ،
بَضَهُ إِلَيْهِ كَرِيماً صَلَّى اللهُ عَلَيْهِ وَآلِهِ ، وَخَلَّفَ فِيكُمْ مَا خَلَّفَتِ
نْبِيَاءُ فِي أُمَمِهَا ، إِذْ لَمْ يَتْرُكُوهُمْ هَمَلًا ، بِغَيْرِ طَرِيقٍ وَاضِحٍ ، وَلَا
مٍ قَائِمٍ :

The Holy Qur'ān and Sunnah

But the Prophet left among you the same which other Prophets left among their peoples, because Prophets do not leave them unattended without a clear path and a standing ensign, namely the Book of your Creator clarifying its permissions and prohibitions, its obligations and discretion, its repealing injunctions and the repealed ones, its permissible matters and compulsory ones, its particulars and the general ones, its lessons and illustrations, its long and short ones, its clear and obscure ones, detailing its abbreviations and clarifying its obscurities.

In it there are some verses whose knowledge is obligatory and others whose ignorance by the people is permissible. It also contains what appears to be obligatory according to the Book but its repeal is signified by the Prophet's action (*sunnah*) or that which appears compulsory according to the Prophet's action but the Book allows not following it. Or there are those which are obligatory in a given time but not so after that time. Its prohibitions also differ. Some are major regarding which there exists the threat of fire (Hell), and others are minor for which there are prospects of forgiveness. There are also those of which a small portion is also acceptable (to Allāh) but they are capable of being expanded.

القرآن والاحكام الشرعية

كِتَابَ رَبِّكُمْ فِيكُمْ : مُبَيِّناً حَلَالَهُ وَحَرَامَهُ ، وَفَرَائِضَهُ وَفَضَائِلَهُ ،
اسِخَهُ وَمَنْسُوخَهُ ، وَرُخَصَهُ وَعَزَائِمَهُ . وَخَاصَّهُ وَعَامَّهُ ،
بَرَهُ وَأَمْثَالَهُ . وَمُرْسَلَهُ وَمَحْدُودَهُ . وَمُحْكَمَهُ وَمُتَشَابِهَهُ (متسابقة) ،
سِّراً مُجْمَلَهُ (جله) وَمُبَيِّناً غَوَامِضَهُ ، بَيْنَ مَأْخُوذٍ مِيثَاقُ عِلْمِهِ ، وَمُوَسَّعٍ
لْجِهَادِ فِي جَهْلِهِ ، وَبَيْنَ مُثْبَتٍ فِي الْكِتَابِ فَرْضُهُ ، وَمَعْلُومٍ فِي
سُّنَّةِ نَسْخُهُ ، وَوَاجِبٍ فِي السُّنَّةِ أَخْذُهُ ، وَمُرَخَّصٍ فِي الْكِتَابِ تَرْكُهُ ،
بَيْنَ وَاجِبٍ بِوَقْتِهِ ، وَزَائِلٍ فِي مُسْتَقْبَلِهِ . وَمُبَايَنٌ بَيْنَ مَحَارِمِهِ ، مِنْ
بِيرٍ أَوْعَدَ عَلَيْهِ نِيرَانَهُ ، أَوْ صَغِيرٍ أَرْصَدَ لَهُ غُفْرَانَهُ ، وَبَيْنَ مَقْبُولٍ
أَدْنَاهُ ، مُوَسَّعٍ فِي أَقْصَاهُ .

In this very sermon he spoke about Hajj

Allāh has made obligatory upon you the pilgrimage (*hajj*) to His sacred House which is the turning point for the people who go to it as beasts or pigeons go towards spring water. Allāh the Glorified made it a sign of their supplication before His Greatness and their acknowledgement of His Dignity. He selected from among His creation those who on listening to His call responded to it and testified His word. They stood in the position of His Prophets and resembled His angels who surround the Divine Throne securing all the benefits of performing His worship and hastening towards His promised forgiveness. Allāh the Glorified made it (His sacred House) an emblem for Islam and an object of respect for those who turn to it. He made obligatory its pilgrimage and laid down its claim for which He held you responsible to discharge it. Thus, Allāh the Glorified said:

> ...*Allāh* (purely) *for Allāh, is incumbent upon mankind, the pilgrimage to the House, for those who can afford to journey thither. And whoever denieth, then verily, Allāh is Self-sufficiently independent of the worlds* (Qur'ān, 3:96).

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SERMON 2

Delivered on return from Ṣiffīn Arabia before proclamation of Prophethood

I praise Allāh seeking completion of His Blessing, submitting to His Glory and expecting safety from committing His sins. I invoke His help being in need of His Sufficiency (of protection). He whom He guides does not go astray, He to whom He is hostile gets no protection. He whom He supports does not remain needy. Praise is most weighty of all that is weighed and the most valuable of all that is treasured.

I stand witness that there is no god but Allāh the One. He has no like. My testimony has been tested in its frankness, and its essence shall store it facing the tribulations that overtake us because it is the cornerstone of Belief (*īmān*) and the first step towards good actions and Divine pleasure. It is the means to keep Satan away.

I also stand witness that Muhammad (p.b.u.h a.h.p.) is His servant and His Prophet. Allāh sent him with the illustrious religion, effective emblem, written Book, resplendent light, sparkling gleam and decisive injunction in order to dispel doubts, present clear proofs, administer warning through signs and to warn of punishments. At that time people had fallen in vices whereby the rope of religion had been broken, the pillars of belief had been shaken, principles had been sacrileged, system had become topsy turvy, openings were narrow, passage was dark, guidance was unknown and darkness prevailed.

ومنها في ذكر الحج

وَفَرَضَ عَلَيْكُمْ حَجَّ بَيْتِهِ الْحَرَامِ ، الَّذِي جَعَلَهُ قِبْلَةً لِلْأَنَامِ ، يَرِدُونَهُ وُرُودَ الْأَنْعَامِ ، وَيَأْلَهُونَ إِلَيْهِ وُلُوهَ الْحَمَامِ ، وَجَعَلَهُ سُبْحَانَهُ لَامَةً لِتَوَاضُعِهِمْ لِعَظَمَتِهِ ، وَإِذْعَانِهِمْ لِعِزَّتِهِ ، وَاخْتَارَ مِنْ خَلْقِهِ سُمَّاعاً بَادَرُوا إِلَيْهِ دَعْوَتَهُ ، وَصَدَّقُوا كَلِمَتَهُ ، وَوَقَفُوا مَوَاقِفَ أَنْبِيَائِهِ ، تَشَبَّهُوا بِمَلَائِكَتِهِ الْمُطِيفِينَ بِعَرْشِهِ. يُحْرِزُونَ الْأَرْبَاحَ فِي مَتْجَرِ عِبَادَتِهِ ، يَتَبَادَرُونَ عِنْدَهُ مَوْعِدَ مَغْفِرَتِهِ ، جَعَلَهُ سُبْحَانَهُ وَتَعَالَى لِلْإِسْلَامِ عَلَماً ، وَلِلْعَائِذِينَ حَرَماً ، فَرَضَ حَقَّهُ ، وَأَوْجَبَ حَجَّهُ ، وَكَتَبَ عَلَيْكُمْ فَادَتَهُ ، فَقَالَ سُبْحَانَهُ : «وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ، وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ».

٢ - خطبة له عليه السلام

بعد انصرافه من صفين

وفيها حال الناس قبل البعثة وصفة آل النبي ثم صفة قوم آخرين

أَحْمَدُهُ اسْتِتْمَاماً لِنِعْمَتِهِ ، وَاسْتِسْلَاماً لِعِزَّتِهِ ، وَاسْتِعْصَاماً مِنْ مَعْصِيَتِهِ. سْتَعِينُهُ فَاقَةً إِلَى كِفَايَتِهِ ، إِنَّهُ لَا يَضِلُّ مَنْ هَدَاهُ ، وَلَا يَئِلُ مَنِ ادَاهُ ، وَلَا يَفْتَقِرُ مَنْ كَفَاهُ ، فَإِنَّهُ أَرْجَحُ مَا وُزِنَ ، وَأَفْضَلُ مَا خُزِنَ . أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، شَهَادَةً تُمْتَحَنُ إِخْلَاصُهَا ، تَقَدَّمُ أَمْصَاصُهَا ، نَتَمَسَّكُ بِهَا أَبَداً مَا أَبْقَانَا، وَنَدَّخِرُهَا(نذخرها)لِأَهَاوِيلِ مَا لْقَانَا ، فَإِنَّهَا عَزِيمَةُ الْإِيمَانِ ، وَفَاتِحَةُ الْإِحْسَانِ ، وَمَرْضَاةُ الرَّحْمَنِ ، مَدْحَرَةُ(مهلكة)الشَّيْطَانِ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، أَرْسَلَهُ بِالدِّينِ لْمَشْهُورِ ، وَالْعَلَمِ الْمَأْثُورِ ، وَالْكِتَابِ الْمَسْطُورِ ، وَالنُّورِ السَّاطِعِ ، الضِّيَاءِ اللَّامِعِ ، وَالْأَمْرِ الصَّادِعِ ، إِزَاحَةً لِلشُّبُهَاتِ ، وَاحْتِجَاجاً لْبَيِّنَاتِ ، وَتَحْذِيراً بِالْآيَاتِ ، وَتَخْوِيفاً بِالْمَثُلَاتِ ، وَالنَّاسُ فِي تَمْنِ انْجِذَمَ(انعدم) فِيهَا حَبْلُ الدِّينِ ، وَتَزَعْزَعَتْ سَوَارِي الْيَقِينِ ، اخْتَلَفَ النَّجْرُ ، وَتَشَتَّتَ الْأَمْرُ ، وَضَاقَ الْمَخْرَجُ ، وَعَمِيَ الْمَصْدَرُ ، الْهُدَى خَامِلٌ ، وَالْعَمَى شَامِلٌ ،

Allāh was disobeyed, Satan given support and Belief forsaken. As a result the pillars of religion fell down, its traces could not be discerned, its passages destroyed and its streets fallen into decay. People obeyed Satan and tread his paths. They sought water from his watering places. Through them Satan's emblems got flying and his standard was raised in vices which trampled the people under their hoofs, and treaded upon them with their feet. The vices stood on their toes (in full stature) and the people immersed in them were strayed, perplexed, ignorant and seduced as though in a good house with bad neighbours. Instead of sleep they had wakefulness and for antinomy they had tears in the eyes. They were a land where the learned were in bridle (keeping their mouths shut) while the ignorant were honoured.

In the same sermon Amīr al-mu'minīn referred to Āl an-Nabi) (the Household of the Holy Prophet) as under.

They are the trustees of His secrets, shelter for His affairs, source of knowledge about Him, centre of His wisdom, valleys for His books and mountains of His religion. With them Allāh straightened the bend of religion's back and removed the trembling of its limbs.

In the same Sermon he spoke about the hypocrites

They sowed vices, watered them with deception and harvested destruction. None in the Islamic community can be taken at par with the Progeny of the Prophet (Ālu Muhammad). One who was under their obligation cannot be matched with them. They are foundation of religion and pillar of Belief. The forward runner has to turn back to them while the follower has to overtake them. They possess the chief characteristics for vicegerency. In their favour exists the will and succession (of the Prophet). This is the time when right has resumed to its owner and diverted to its centre of return.

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SERMON 3

Known as the Sermon of ash-Shiqshiqiyyah

Beware! By Allāh the son of Abū Quḥāfah (Abū Bakr) dressed himself with it (the caliphate) and he certainly knew that my position in relation to it was the same as the position of the axis in relation to the hand-mill. The flood water flows down from me and the bird cannot fly up to me. I put a curtain against the caliphate and kept myself detached from it.

Then I began to think whether I should assault or endure calmly the blinding darkness of tribulations wherein the grown up are feebled and the young grow old and the true believer acts under strain till he meets Allāh (on his death). I found that endurance

thereon was wiser. So I adopted patience although there was pricking in the eye and suffocation (of mortification) in the throats. I watched the plundering of my inheritance till the first one went his way but handed over the Caliphate to Ibn al-Khaṭṭāb after himself.

(Then he quoted al-A'shā's verse).

> *My days are now passed on the camel's back (in difficulty) while there were days (of ease) when I enjoyed the company of Jābir's brother Ḥayyān.*

It is strange that during his lifetime he wished to be released from the caliphate but he confirmed it for the other one after his death. Not doubt these two shared its udders strictly among themselves. This one put the Caliphate in a tough enclosure where the utterance was haughty and the touch was rough. Mistakes were in plenty and so also the excuses therefore. One in contact with it was like the rider of an unruly camel. If he pulled up its rein the very nostril would be slit, but if he let it loose he would be thrown. Consequently, by Allāh people got involved in recklessness, wickedness, unsteadiness and deviation.

Nevertheless, I remained patient despite length of period and stiffness of trial, till when he went his way (of death) he put the matter (of Caliphate) in a group and regarded me to be one of them. But good Heavens! what had I to do with this "consultation"? Where was any doubt about me with regard to the first of them that I was now considered akin to these ones? But I remained low when they were low and flew high when they flew high. One of them turned against me because of his hatred and the other got inclined the other way due to his in-law relationship and this thing and that thing, till the third men of these people stood up with heaving breasts between his dung and fodder. With him his children of his grand-father, (Umayyah) also stood up swallowing up Allāh's wealth like a camel devouring the foliage of spring, till his rope broke down, his actions finished him and his gluttony brought him down prostrate.

At that moment, nothing took me by surprise, but the crowd of people rushing to me. It advanced towards me from every side like the mane of the hyena so much so that Hasan and Husayn were getting crushed and both the ends of my shoulder garment were torn. They collected around me like the herd of sheep and goats. When I took up the reins of government one party broke away and another turned disobedient while the rest began acting wrongfully as if they had not heard the word of Allāh saying:

> *That abode in the hereafter, We assign it for those who intend not to exult themselves in the earth, nor (to make) mischief (therein); and the end is (best) for the pious ones.* (Qur'ān, 28:83)

ترجمہ العسیر

فَرَأَيْتُ أَنَّ الصَّبْرَ عَلَى هَاتَا أَحْجَىٰ ، فَصَبَرْتُ وَفِي الْعَيْنِ قَذًى ، وَفِي الْحَلْقِ شَجًا ، أَرَىٰ تُرَاثِي نَهْباً ، حَتَّىٰ مَضَىٰ الْأَوَّلُ لِسَبِيلِهِ ، فَأَدْلَىٰ بِهَا إِلَىٰ فُلَانٍ بَعْدَهُ . ثم تمثل بقول الأعشى :

شَتَّانَ مَا يَوْمِي عَلَى كُورِهَا وَيَوْمُ حَيَّانَ أَخِي جَابِرِ

فَيَاعَجَباً !! بَيْنَا هُوَ يَسْتَقِيلُهَا فِي حَيَاتِهِ إِذْ عَقَدَهَا لآخَرَ بَعْدَ وَفَاتِهِ ـ لَشَدَّ مَا تَشَطَّرَا ضَرْعَيْهَا ! ـ فَصَيَّرَهَا فِي حَوْزَةٍ خَشْنَاءَ يَغْلُظُ كَلْمُهَا(كلامها) ، وَيَخْشُنُ مَسُّهَا،وَيَكْثُرُ الْعِثَارُ فِيهَا، وَالْاِعْتِذَارُ مِنْهَا ، فَصَاحِبُهَا كَرَاكِبِ الصَّعْبَةِ إِنْ أَشْنَقَ لَهَا خَرَمَ ، وَإِنْ أَسْلَسَ لَهَا تَقَحَّمَ ، فَمُنِيَ النَّاسُ ـ لَعَمْرُ اللهِ ـ بِخَبْطٍ وَشِمَاسٍ ، وَتَلَوُّنٍ وَاعْتِرَاضٍ ، فَصَبَرْتُ عَلَىٰ طُولِ الْمُدَّةِ ، وَشِدَّةِ الْمِحْنَةِ ، حَتَّىٰ إِذَا مَضَىٰ لِسَبِيلِهِ جَعَلَهَا فِي جَمَاعَةٍ زَعَمَ أَنِّي أَحَدُهُمْ ، فَيَا لَلهِ وَلِلشُّورَىٰ ! مَتَىٰ اعْتَرَضَ الرَّيْبُ فِيَّ مَعَ الْأَوَّلِ مِنْهُمْ ، حَتَّىٰ صِرْتُ أُقْرَنُ إِلَىٰ هٰذِهِ النَّظَائِرِ ! لٰكِنِّي أَسْفَفْتُ إِذْ أَسَفُّوا ، وَطِرْتُ إِذْ طَارُوا ، فَصَغَا رَجُلٌ مِنْهُمْ لِضِغْنِهِ ، وَمَالَ الْآخَرُ لِصِهْرِهِ ، مَعَ هَنٍ وَهَنٍ ، إِلَىٰ أَنْ قَامَ ثَالِثُ الْقَوْمِ نَافِجاً حِضْنَيْهِ ، بَيْنَ نَثِيلِهِ وَمُعْتَلَفِهِ ، وَقَامَ مَعَهُ بَنُو أَبِيهِ يَخْضَمُونَ مَالَ اللهِ خِضْمَةَ الْإِبِلِ نِبْتَةَ الرَّبِيعِ ، إِلَىٰ أَنِ انْتَكَثَ عَلَيْهِ فَتْلُهُ ، وَأَجْهَزَ عَلَيْهِ عَمَلُهُ ، وَكَبَتْ بِهِ بِطْنَتُهُ !

معايعة علي عليه السلام

فَمَا رَاعَنِي إِلَّا وَالنَّاسُ كَعُرْفِ الضَّبُعِ إِلَيَّ ، يَنْثَالُونَ عَلَيَّ مِنْ كُلِّ جَانِبٍ ، حَتَّىٰ لَقَدْ وُطِئَ الْحَسَنَانِ ، وَشُقَّ عِطْفَايَ(عطافي) ، مُجْتَمِعِينَ حَوْلِي كَرَبِيضَةِ الْغَنَمِ ، فَلَمَّا نَهَضْتُ بِالْأَمْرِ نَكَثَتْ طَائِفَةٌ ، وَمَرَقَتْ أُخْرَىٰ ، وَقَسَطَ آخَرُونَ : كَأَنَّهُمْ لَمْ يَسْمَعُوا اللهَ سُبْحَانَهُ(فسق) يَقُولُ : «تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَاداً ، وَالْعَاقِبَةُ لِلْمُتَّقِينَ »

Yes, by Allāh, they had heard it and understood it but the world appeared glittering in their eyes and its embellishments seduced them. Behold, by Him who split the grain (to grow) and created living beings, if people had not come to me and supporters had not exhausted the argument and if there had been no pledge of Allāh with the learned to the effect that they should not acquiesce in the gluttony of the oppressor and the hunger of the oppressed I would have cast the rope of Caliphate on its own shoulders, and would have given the last one the same treatment as to the first one. Then you would have seen that in my view this world of yours is no better that the sneezing of a goat.

(It is said that when Amīr al-mu'minīn reached here in his sermon a man of Iraq stood up and handed him over a writing. Amīr al-mu'minīn began looking at it, when Ibn 'Abbās said, "O' Amīr al-mu'minīn, I wish you resumed your Sermon from where you broke it." Thereupon he replied, "O' Ibn 'Abbās it was like the foam of a Camel which gushed out but subsided." Ibn 'Abbās says that he never grieved over any utterance as he did over this one because Amīr al-mu'minīn could not finish it as he wished to).

ash-Sharīf ar-Radī says: The words in this sermon "like the rider of a camel" mean to convey that when a camel rider is stiff in drawing up the rein then in this scuffle the nostril gets bruised, but if he lets it loose in spite of camel's unruliness, it would throw him somewhere and would get out of control. "*Ashnaq an-nāqah*" is used when the rider holds up the rein and raises the camel's head upwards. In the same sense the word "*shanaqa an-nāqah*" is used. Ibn as-Sikkīt has mentioned this in *Iṣlāḥ al-manṭiq*. Amīr al-mu'minīn has said "*ashnaqa lahā*" instead of "*ash-naqahā*," this is because he has used this word in harmony with "*aslasa laha*" and harmony could be retained only by using both in the same form. Thus, Amīr al-mu'minīn has used "*ashanaqa lahā*," as though in place of "*in rafa'ā laha ra'sahā*," that is, "if he stops it by holding up the reins."

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SERMON 4

Amīr al-mu'minīn's far-sightedness and his staunch conviction in Belief

Through us you got guidance in the darkness and secured high position, and through us you got out of the gloomy night. The ears which do not listen to the cries may become deaf. How can one who remained deaf to the loud cries (of the Qur'ān and the Prophet) listen to (my) feeble voice? The heart that has ever palpitated (with fear of Allāh) may get peace.

I always apprehended from you consequences of treachery and I had seen you through in the garb of the deceitful. The curtain of religion had kept me hidden from you but the truth of my intentions disclosed you to me. I stood for you on the path of truth

اللهُ لَقَدْ سَمِعُوهَا وَوَعَوْهَا ، وَلٰكِنَّهُمْ حَلِيَتِ الدُّنْيَا فِي أَعْيُنِهِمْ ، مْ زِبْرِجُهَا !

وَالَّذِي فَلَقَ الْحَبَّةَ ، وَبَرَأَ النَّسَمَةَ ، لَوْلَا حُضُورُ الْحَاضِرِ ، لْحُجَّةِ بِوُجُودِ النَّاصِرِ ، وَمَا أَخَذَ اللهُ عَلَى الْعُلَمَاءِ أَلَّا يُقَارُّوا لْقِ ظَالِمٍ ، وَلَا سَغَبِ مَظْلُومٍ ، لَأَلْقَيْتُ حَبْلَهَا عَلَى (١) ، وَلَسَقَيْتُ آخِرَهَا بِكَأْسِ أَوَّلِهَا ، وَلَأَلْفَيْتُمْ دُنْيَاكُمْ هٰذِهِ بِنْدِي مِنْ عَفْطَةِ عَنْزٍ !

ا : وقام إليه رجل من أهل السواد عند بلوغه إلى هذا الموضع لبته ، فناوله كتاباً [قيل : إن فيه مسائل كان يريد الإجابة عنها] ، ينظر فيه [فلما فرغ من قراءته] قال له ابن عباس : يا ؤمنين ، لو اطَّرَدَتْ خُطْبَتُكَ من حيث أفضيت ! َ : هَيْهَاتَ يَابْنَ عَبَّاسٍ ! تِلْكَ شِقْشِقَةٌ هَدَرَتْ ثُمَّ !

ابن عباس : فوالله ما أسفت على كلام قط كأسفي على هذا أَلَّا يكون أمير المؤمنين عليه السلام بلغ منه حيث أراد .

◆◆

لشريف رضي الله عنه: قوله عليه السلام « كراكب الصعبة إن أشنق لها خرم، وإن ا تقحم » يريد أنه إذا شدد عليها في جذب الزمام وهي تنازعه رأسها خرم أنفها ، ي لها شيئاً مع صعوبتها تقحمت به فلم يملكها ؛ يقال : أشنق الناقة ، إذا جذب رأسها ارفعه . وشقها أيضاً: ذكر ذلك ابن السكيت في « إصلاح المنطق »، وإنما قال : لها ، ولم يقل « أشنقها» لأنه جعله في مقابلة قوله «أسلس لها» فكأنه عليه السلام قال: لها رأسها بمعنى أمسكه عليها بالزمام .

٤- من خطبة له عليه السلام

وهي من أفصح كلامه عليه السلام وفيها يعظ الناس ويحذرهم من ضلالتهم

اهْتَدَيْتُمْ فِي الظَّلْمَاءِ ، وَتَسَنَّمْتُمْ ذُرْوَةَ الْعَلْيَاءِ ، وبِنَا (انفجرتم) عَنِ السِّرَارِ وَفُرَ سَمْعٌ لَمْ يَفْقَهِ (يسمع) الْوَاعِيَةَ ، يُرَاعِي النَّبْأَةَ مَنْ أَصَمَّتْهُ الصَّيْحَةُ ؟ رُبِطَ جَنَانٌ لَمْ يُفَارِقْهُ نَ . مَا زِلْتُ أَنْتَظِرُ بِكُمْ عَوَاقِبَ الْغَدْرِ ، وَأَتَوَسَّمُكُمْ بِحِلْيَةِ نَ ، حَتَّى سَتَرَنِي عَنْكُمْ جِلْبَابُ الدِّينِ ، وَبَصَّرَنِيكُمْ صِدْقُ أَقَمْتُ لَكُمْ عَلَى سَنَنِ الْحَقِّ

among misleading tracks where you met each other but there was no leader and you dug but got no water.

Today I am making these dumb things speak to you (i.e. my suggestive ideas and deep musings etc.) which are full of descriptive power. The opinion of the person who abandons me may get astray. I have never doubted in the truth since it has teen shown to me. Mūsā (Moses) did not entertain fear for his own self. Rather he apprehended mastery of the ignorant and away of deviation. Today we stand on the cross-roads of truth and untruth. The one who is sure of getting water feels no thirst.

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SERMON 5

Delivered when the Holy Prophet died and 'Abbās ibn 'Abd al-Muttalib and Abū Sufyān ibn Harb offered to pay allegiance to Amīr al-mu'minīn for the Caliphate

O' People!

Steer clear through the waves of mischief by boats of deliverance, turn away from the path of dissension and put off the crowns of pride. Prosperous is one who rises with wings (i.e. when he has power) or else he remains peaceful and others enjoy ease. It (i.e. the aspiration for Caliphate) is like turbid water or like a morsel that would suffocate the person who swallows it. One who plucks fruits before ripening is like one who cultivated in another's field.

If I speak out they would call me greedy towards power but if I keep quiet they would say I was afraid of death. It is a pity that after all the ups and downs (I have been through). By Allāh the son of Abū Ṭālib is more familiar with death than an infant with the breast of its mother. I have hidden knowledge; if I disclose it you will start trembling like ropes in deep wells.

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SERMON 6

Delivered on being advised not to chase Ṭalḥah ibn 'Ubaydillāh and az-Zubayr ibn al-'Awwām for fighting.

By Allāh I shall not be like the badger, which feigns sleep on continuous (sound of) stone-throwing till he who is in search of it find it or he who is on the look out for it overpowers it. Rather, I shall ever strike the deviators from truth with the help of those who advance towards it, and the sinners and doubters with the help of those who listen to me and obey, till my day (of death) comes. By Allāh I have been continually deprived of my right from the day the Prophet died till today.

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فِي جَوَادِّ ٱلْمَضَلَّةِ ، حَيْثُ تَلْتَقِطُونَ وَلَا دَلِيلَ ، وَتَحْتَفِرُونَ وَلَا تُرْوُونَ

ٱلْيَوْمَ أُنْطِقُ لَكُمُ ٱلْعَجْمَاءَ ذَاتَ ٱلْبَيَانِ ! عَزَبَ (هرب) رَأْيُ ٱمْرِىءٍ تَخَلَّفَ عَنِّي ! مَا شَكَكْتُ فِي ٱلْحَقِّ مُذْ أُرِيتُهُ ! لَمْ يُوجِسْ مُوسَىٰ عَلَيْهِ السَّلَامُ خِيفَةً عَلَىٰ نَفْسِهِ ، بَلْ أَشْفَقَ مِنْ غَلَبَةِ ٱلْجُهَّالِ وَدُوَلِ الضَّلَالِ! ٱلْيَوْمَ تَوَاقَفْنَا عَلَىٰ سَبِيلِ ٱلْحَقِّ وَٱلْبَاطِلِ . مَنْ وَثِقَ بِمَاءٍ لَمْ يَظْمَأْ !

٥- ومن خطبة له عليه السلام

لما قبض رسول الله صلى الله عليه وآله وسلم وخاطبه العباس وأبو سفيان ابن حرب في أن يبايعا له بالخلافة

المعنى عن القضية عليه السلام

أَيُّها النَّاسُ ، شُقُّوا أَمْوَاجَ ٱلْفِتَنِ بِسُفُنِ النَّجَاةِ ، وَعَرِّجُوا عَنْ طَرِيقِ ٱلْمُنَافَرَةِ ، وَضَعُوا تِيجَانَ ٱلْمُفَاخَرَةِ . أَفْلَحَ مَنْ نَهَضَ بِجَنَاحٍ ، أَوِ ٱسْتَسْلَمَ فَأَرَاحَ هٰذَا مَاءٌ آجِنٌ ، وَلُقْمَةٌ يَغَصُّ بِهَا آكِلُهَا . وَمُجْتَنِي الثَّمَرَةِ لِغَيْرِ وَقْتِ إِينَاعِهَا كَالزَّارِعِ بِغَيْرِ أَرْضِهِ .

علمه وعلمه

فَإِنْ أَقُلْ يَقُولُوا : حَرَصَ عَلَى ٱلْمُلْكِ ، وَإِنْ أَسْكُتْ يَقُولُوا : جَزِعَ مِنَ ٱلْمَوْتِ ! هَيْهَاتَ بَعْدَ ٱللَّتَيَّا وَٱلَّتِي ! وَٱللهِ لَٱبْنُ أَبِي طَالِبٍ آنَسُ بِالْمَوْتِ مِنَ الطِّفْلِ بِثَدْيِ أُمِّهِ ، بَلِ ٱنْدَمَجْتُ عَلَى مَكْنُونِ عِلْمٍ لَوْ بُحْتُ بِهِ لَٱضْطَرَبْتُمْ ٱضْطِرَابَ ٱلْأَرْشِيَةِ فِي الطَّوِيِّ الْبَعِيدَةِ !

٦- ومن كلام له عليه السلام

لما أشير عليه بألا يتبع طلحة والزبير ولا يرصد لها القتال

وفيه يبين عن صفته بأنه عليه السلام لا يخدع

وَٱللهِ لَا أَكُونُ كَالضَّبُعِ : تَنَامُ عَلَى طُولِ اللَّدْمِ ، حَتَّى يَصِلَ إِلَيْهَا طَالِبُهَا ، وَيَخْتِلَهَا رَاصِدُهَا ، وَلٰكِنِّي أَضْرِبُ بِٱلْمُقْبِلِ إِلَى ٱلْحَقِّ الْمُدْبِرَ عَنْهُ ، وَبِالسَّامِعِ الْمُطِيعِ الْعَاصِيَ الْمُرِيبَ أَبَداً ، حَتَّى يَأْتِيَ عَلَيَّ يَوْمِي . فَوَٱللهِ مَا زِلْتُ مَدْفُوعاً عَنْ حَقِّي ، مُسْتَأْثَراً عَلَيَّ مُنْذُ قَبَضَ ٱللهُ نَبِيَّهُ صَلَّى ٱللهُ عَلَيْهِ وَسَلَّمَ حَتَّى يَوْمِ النَّاسِ هٰذَا .

SERMON 7

About the hypocrites

They have made Satan the master of their affairs, and he has taken them as partners. He has laid eggs and hatched them in their bosoms. He creeps and crawls in their laps. He sees through their eyes, and speaks with their tongues. In this way he has led them to sinfulness and adorned for them foul things like the action of one whom Satan has made partner in his domain and speaks untruth through his tongue.

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SERMON 8

Said about az-Zubayr at a time for which it was appropriate

He asserts that he swore allegiance to me with his hand but did not swear with his heart. So he does admit allegiance. As regards his claiming it otherwise than with his heart he should come forward with a clear argument for it. Otherwise, he should return to wherefrom he has gone out.

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SERMON 9

Cowardice of the people of Jamal

They thunder like clouds and shone like lightning but despite both these things they exhibited cowardice, while we do not thunder till we pounce upon the foe nor do we show flow (of words) until we have not virtually rained.

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SERMON 10

About Ṭalḥah and az-Zubayr

Beware! Satan has collected his group and assembled his horsemen and foot-soldiers. Surely, with me is my sagacity. I have neither deceived myself nor ever been deceived. By Allāh I shall fill to the brim for them a cistern from which I alone would draw water. They can neither turn away from it nor return to it.

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SERMON 11

Delivered in the Battle of Jamal when Amīr al-mu'minīn gave the standard to his son Muḥammad ibn al-Ḥanafiyyah

Mountains may move from their position but you should not move from yours. Grit your teeth. Lend to Allāh your head (in fighting for Allāh, give yourself to Allāh). Plant your feet firmly on the ground. Have

٧- ومن خطبة لعليه السلام

يذم فيها اتباع الشيطان

ذُوا الشَّيْطَانَ لِأَمْرِهِمْ مِلاَكاً ، وَاتَّخَذَهُمْ لَهُ أَشْرَاكاً
وَفَرَّخَ في صُدُورِهِمْ ، وَدَبَّ وَدَرَجَ في حُجُورِهِمْ ، فَنَظَرَ
بِهِمْ ، وَنَطَقَ بِأَلْسِنَتِهِمْ ، فَرَكِبَ بِهِمُ الزَّلَلَ ، وَزَيَّنَ لَهُمُ
، فِعْلَ مَنْ قَدْ شَرِكَهُ الشَّيْطَانُ في سُلْطَانِهِ ، وَنَطَقَ
ل عَلَى لِسَانِهِ !

٨- ومن كلام لعليه السلام

يعني به الزبير في حال اقتضت ذلك ويدعوه للدخول في البيعة ثانية

مُ أَنَّهُ قَدْ بَايَعَ بِيَدِهِ ، وَلَمْ يُبَايِعْ بِقَلْبِهِ ؛ فَقَدْ أَقَرَّ بِالْبَيْعَةِ ،
الْوَلِيجَةَ فَلْيَأْتِ عَلَيْهَا بِأَمْرٍ يُعْرَفُ ؛ وَإِلَّا فَلْيَدْخُلْ فِيمَا
مِنْهُ .

٩- ومن كلام لعليه السلام

في صفته وصفة خصومه ويقال إنها في أصحاب الجمل

نْ أَرْعَدُوا وَأَبْرَقُوا ، وَمَعَ هٰذَيْنِ الْأَمْرَيْنِ الْفَشَلُ ، وَلَسْنَا
حَتَّى نُوقِعَ ، وَلَا نَسِيلُ حَتَّى نُمْطِرَ .

١٠- ومن خطبة لعليه السلام

يريد الشيطان أو يكني به عن قوم

وَإِنَّ الشَّيْطَانَ قَدْ جَمَعَ حِزْبَهُ ، وَاسْتَجْلَبَ خَيْلَهُ وَرَجِلَهُ ،
بي لَبَصِيرَتِي : مَا لَبَّسْتُ عَلَى نَفْسِي ، وَلَا لُبِّسَ عَلَيَّ . وَايْمُ
رِطَنَّ لَهُمْ حَوْضاً أَنَا مَاتِحُهُ ! لَا يَصْدِرُونَ عَنْهُ ، وَلَا
نَ إِلَيْهِ .

١١- ومن كلام لعليه السلام

لابنه محمد بن الحنفية لما أعطاه الراية يوم الجمل

لُ الْجِبَالُ وَلَا تَزُلْ! عَضَّ عَلَى نَاجِذِكَ أَعِرِ اللهَ جُمْجُمَتَكَ.
في الْأَرْضِ قَدَمَكَ.

your eye on the remotest foe and close your eyes (to their numerical majority). And keep sure that succour is but from Allāh, the Glorified.

* * * * *

SERMON 12

When Allāh gave him (Amīr al-mu'minīn) victory over the enemy at the Battle of Jamal one of his comrades said on that occasion, "I wish my brother so-and-so had been present and he too would have seen what success and victory Allāh had given you," whereupon Amīr al-mu'minīn said:

"Did your brother hold me friend?"
He said: "Yes,"
Then Amīr al-mu'minīn said:
"In that case he was with us. Rather in this army of ours even those persons were also present who are still in the loins of men and wombs of women. Shortly, time will bring them out and faith will get strength through them."

* * * * *

SERMON 13

Condemning the people of Basrah

You were the army of a woman and in the command of a quadruped. When it grumbled you responded, and when it was wounded (hamstrung) you fled away. Your character is low and your pledge is broken. Your faith is hypocrisy. Your water is brackish. He who stays with you is laden with sins and he who forsakes you secures Allāh's mercy. As though I see your mosque prominent, resembling the surface of a boat, while Allāh has sent chastisement from above and from below it and every one who is on it is drowned.

Another version

By Allāh, your city would certainly be drowned so much so that as though I see its mosque like the upper part of a boat or a sitting ostrich.

Another version

Like the bosom of a bird in deep sea.

Another version

Your city is the most stinking of all the cities as regards its clay, the nearest to water and remotest from the sky. It contains nine tenths of evil. He who enters it is surrounded with his sins and he who is out of it enjoys Allāh's forgiveness. It seems as though I look at this habitation of yours that water has so engulfed it that nothing can be seen of it except the highest part of mosque appearing like the bosom of a bird in deep sea.

* * * * *

م بِبَصَرِكَ أَقْصَى ٱلْقَوْمِ ، وَغُضَّ بَصَرَكَ ، وَٱعْلَمْ أَنَّ ٱلنَّصْرَ مِنْ نْدِ ٱللهِ سُبْحَانَهُ .

١٢ - وَمِنْ كَلَامٍ لَهُ عَلَيْهِ السَّلَامُ

لما أظفره الله بأصحاب الجمل ، وقد قال له بعض أصحابه : وددت أن أخي فلانا كان شاهدنا ليرى ما نصرك الله به على أعدائك

فَقَالَ لَهُ عَلَيْهِ السَّلَامُ : أَهَوَى أَخِيكَ مَعَنَا ؟ فَقَالَ : نَعَمْ . قَالَ : قَدْ شَهِدَنَا، وَلَقَدْ شَهِدَنَا ! فِي عَسْكَرِنَا هٰذَا أَقْوَامٌ (قوم) فِي أَصْلَابِ الرِّجَالِ أَرْحَامِ النِّسَاءِ ، سَيَرْعَفُ بِهِمُ الزَّمَانُ ، وَيَقْوَى بِهِمُ ٱلْإِيمَانُ

١٣ - وَمِنْ كَلَامٍ لَهُ عَلَيْهِ السَّلَامُ

فِي ذم أهل البصرة بعد وقعة الجمل

كُنْتُمْ جُنْدَ ٱلْمَرْأَةِ ، وَأَتْبَاعَ ٱلْبَهِيمَةِ ، رَغَا فَأَجَبْتُمْ ، عُقِرَ فَهَرَبْتُمْ . أَخْلَاقُكُمْ دِقَاقٌ ، وَعَهْدُكُمْ شِقَاقٌ ، وَدِينُكُمْ نِفَاقٌ ، وَمَاؤُكُمْ زُعَاقٌ ، وَٱلْمُقِيمُ بَيْنَ أَظْهُرِكُمْ مُرْتَهَنٌ بِذَنْبِهِ ، وَٱلشَّاخِصُ عَنْكُمْ مُتَدَارَكٌ بِرَحْمَةٍ مِنْ رَبِّهِ . كَأَنِّي بِمَسْجِدِكُمْ كَجُؤْجُؤِ سَفِينَةٍ قَدْ بَعَثَ ٱللهُ عَلَيْهَا ٱلْعَذَابَ مِنْ فَوْقِهَا وَمِنْ تَحْتِهَا ، وَغَرِقَ مَنْ فِي ضِمْنِهَا .

وفي رواية : وَأَيْمُ ٱللهِ لَتَغْرَقَنَّ بَلْدَتُكُمْ حَتَّى كَأَنِّي أَنْظُرُ إِلَى مَسْجِدِهَا كَجُؤْجُؤِ سَفِينَةٍ ، أَوْ نَعَامَةٍ جَاثِمَةٍ .

وفي رواية : كَجُؤْجُؤِ طَيْرٍ فِي لُجَّةِ بَحْرٍ

وفي رواية أخرى : بِلَادُكُمْ أَنْتَنُ بِلَادِ ٱللهِ تُرْبَةً : أَقْرَبُهَا مِنَ ٱلْمَاءِ ، وَأَبْعَدُهَا مِنَ السَّمَاءِ ، وَبِهَا تِسْعَةُ أَعْشَارِ الشَّرِّ ، ٱلْمُحْتَبِسُ فِيهَا بِذَنْبِهِ ، وَٱلْخَارِجُ بِعَفْوِ ٱللهِ . كَأَنِّي أَنْظُرُ إِلَى قَرْيَتِكُمْ هٰذِهِ قَدْ طَبَّقَهَا ٱلْمَاءُ ، حَتَّى مَا يُرَى مِنْهَا إِلَّا شُرَفُ ٱلْمَسْجِدِ . كَأَنَّهُ جُؤْجُؤُ طَيْرٍ فِي لُجَّةِ بَحْرٍ !

SERMON 14

This also is in condemnation of the people of Baṣrah

Your earth is close to the sea and away from the sky. Your wits have become light and your minds are full of folly. You are the aim of the archer, a morsel for the eater and an easy prey for the hunter.

* * * * *

SERMON 15

After resuming the land grants by 'Uthmān ibn 'Affān, he said:

By Allāh, even if I had found that by such money women have been married or slave-maids have been purchased I would have resumed it because there is wide scope in dispensation of justice, and he who finds it hard to act justly should find it harder to deal with injustice.

* * * * *

SERMON 16

Delivered when allegiance was sworn to him at Medina

The responsibility for what I say is guaranteed and I am answerable for it. He to whom experiences have clearly shown the past exemplary punishments (given by Allāh to peoples) is prevented by piety from falling into doubts. You should know that the same troubles have returned to you which existed when the Prophet was first sent.

By Allāh who sent the Prophet with faith and truth you will be severely subverted, bitterly shaken as in sieving and fully mixed as by spooning in a cooking pot till your low persons become high and high ones become low, those who were behind would attain forward positions and those who were forward would become backward. By Allāh, I have not concealed a single word or spoken any lie and I had been informed of this event and of this time.

Beware that sins are like unruly horses on whom their riders have been placed and their reins have been let loose so that they would jump with them in Hell. Beware that piety is like trained horses on whom the riders have been placed with the reins in their hands, so that they would take the riders to Heaven. There is right and wrong and there are followers for each. If wrong dominates, it has (always) in the past been so, and if truth goes down that too has often occurred. It seldom happens that a thing that lags behind comes forward.

ash-Sharīf ar-Radī says: In this small speech there is more beauty than can be appreciated, and the quantity of amazement aroused by it is more than the appreciation accorded to it. Despite what we have

١٤- وَمِنْ كَلَامٍ لَهُ عليه السلام

في مثل ذلك

رْضُكُمْ قَرِيبَةٌ مِنَ ٱلْمَاءِ ، بَعِيدَةٌ مِنَ ٱلسَّمَاءِ . خَفَّتْ عُقُولُكُمْ ، هَتْ حُلُومُكُمْ ، فَأَنْتُمْ غَرَضٌ لِنَابِلٍ ، وَأُكْلَةٌ لِآكِلٍ ، سَةٌ لِصَائِلٍ (صائد)

١٥- وَمِنْ كَلَامٍ لَهُ عليه السلام

فيما رده على المسلمين من قطائع عثمان

ٱللّٰهِ لَوْ وَجَدْتُهُ قَدْ تُزُوِّجَ بِهِ ٱلنِّسَاءُ ، وَمُلِكَ (تملك) بِهِ ٱلْإِمَاءُ ، لَرَدَدْتُهُ فِي ٱلْعَدْلِ سَعَةً . وَمَنْ ضَاقَ عَلَيْهِ ٱلْعَدْلُ ، فَٱلْجَوْرُ عَلَيْهِ أَضْيَقُ !

١٦- وَمِنْ كَلَامٍ لَهُ عليه السلام

لما بويع في المدينة وفيها يخبر الناس بعلمه بما تؤول إليه أحوالهم وفيها يقسمهم إلى اقسام

مَّتِي بِمَا أَقُولُ رَهِينَةٌ . وَأَنَا بِهِ زَعِيمٌ . إِنَّ مَنْ صَرَّحَتْ لَهُ عَمَّا بَيْنَ يَدَيْهِ مِنَ ٱلْمَثُلَاتِ ، حَجَزَتْهُ ٱلتَّقْوَىٰ عَنْ تَقَحُّمِ هَاتِ . أَلَا وَإِنَّ بَلِيَّتَكُمْ قَدْ عَادَتْ كَهَيْئَتِهَا يَوْمَ بَعَثَ ٱللّٰهُ (نبيكم) صَلَّى ٱللّٰهُ عَلَيْهِ وَسَلَّمَ . وَٱلَّذِي بَعَثَهُ بِٱلْحَقِّ لَتُبَلْبَلُنَّ بَلْبَلَةً ، رْبَلُنَّ غَرْبَلَةً ، وَلَتُسَاطُنَّ سَوْطَ ٱلْقِدْرِ ، حَتَّىٰ يَعُودَ أَسْفَلُكُمْ كُمْ ، وَأَعْلَاكُمْ أَسْفَلَكُمْ ، وَلَيَسْبِقَنَّ سَابِقُونَ كَانُوا قَصَّرُوا ، نَصَرَنَّ سَبَّاقُونَ كَانُوا سَبَقُوا . وَٱللّٰهِ مَا كَتَمْتُ وَشْمَةً ، وَلَا كَذَبْتُ ةً ، وَلَقَدْ نُبِّئْتُ بِهٰذَا ٱلْمَقَامِ وَهٰذَا ٱلْيَوْمِ . أَلَا وَإِنَّ ٱلْخَطَايَا خَيْلٌ سٌ حُمِلَ عَلَيْهَا أَهْلُهَا ، وَخُلِعَتْ لُجُمُهَا ، فَتَقَحَّمَتْ فِي ٱلنَّارِ . أَلَا وَإِنَّ ٱلتَّقْوَىٰ مَطَايَا ذُلُلٌ ، حُمِلَ عَلَيْهَا أَهْلُهَا ، طُوا أَزِمَّتَهَا ، فَأَوْرَدَتْهُمُ ٱلْجَنَّةَ حَقٌّ وَبَاطِلٌ ، وَلِكُلٍّ أَهْلٌ ، فَلَئِنْ ٱلْبَاطِلُ لَقَدِيماً فَعَلَ ، وَلَئِنْ قَلَّ ٱلْحَقُّ فَلَرُبَّمَا وَلَعَلَّ ، وَلَقَلَّمَا أَدْبَرَ ءٌ فَأَقْبَلَ !

ال السيد الشريف : وأقول : إن في هـذا الكلام الأدنى من مواقع الإحسان ما لا مواقع الاستحسان، وان حظ العجب منه أكثر من حظ التعجب به. وفيه – مع الحال وصفنا –

stated it has so many aspects of eloquence that cannot be expressed nor can anyone reach its depth, and no one can understand what I am saying unless one has attained this art and known its details.

... No one appreciates it except those who know (Qur'ān, 29:43)

From the same Sermon

He who has heaven and hell in his view has no other aim. He who attempts and acts quickly, succeeds, while the seeker who is slow may also entertain hope, and he who falls short of action faces destruction in Hell. On right and left there are misleading paths. Only the middle way is the (right) path which is the Everlasting Book and the traditions of the Prophet. From it the *sunnah* has spread out and towards it is the eventual return.

He who claims (otherwise) is ruined and he who concocts falsehood is disappointed. He who opposes right with his face gets destruction. It is enough ignorance for a man not to know himself. He who is strong rooted in piety does not get destruction, and the plantation of a people based on piety never remains without water. Hide yourselves in your houses and reform yourselves. Repentance is at your back. One should praise only Allāh and condemn only his own self.

* * * * *

SERMON 17

About those who sit for dispensation of justice among people but are not fit for it.

Among all the people the most detested before Allāh are two persons. One is he who is devoted to his self. So he is deviated from the true path and loves speaking about (foul) innovations and inviting towards wrong path. He is therefore a nuisance for those who are enamoured of him, is himself misled from the guidance of those preceding him, misleads those who follow trim in his life or after his death, carries the weight of others' sins and is entangled in his own mis-deeds.

The other man is he who has picked up ignorance. He moves among the ignorant, is senseless in the thick of mischief and is blind to the advantages of peace. Those resembling like men have named him scholar but he is not so. He goes out early morning to collect things whose deficiency is better than plenty, till when he has quenched his thirst from polluted water and acquired meaningless things.

He sits among the people as a judge responsible for solving whatever is confusing to the others. If an ambiguous problem is presented before him he manages shabby argument about it of his own accord and passes judgement on its basis. In this way he is entangled in the confusion of doubts as in the spider's web, not knowing whether he was right or wrong. If he is right he fears lest he erred, while if he is wrong he

الله من الفصاحة لا يقوم بها لسان ، ولا يطّلع فجّها إنسان ، ولا يعرف
أقول إلا من ضرب في هذه الصناعة بحق ، وجرى فيها على عرق
ما يعضّدها إلا العالمون .

ومن خطبة لها وفيها يقسم الناس الى ثلاثة اصناف

شُغِلَ مَنِ الْجَنَّةُ وَالنَّارُ أَمَامَهُ ! سَاعٍ سَرِيعٌ نَجَا ، وَطَالِبٌ بَطِيءٌ
جَا ، وَمُقَصِّرٌ فِي النَّارِ هَوَى . اَلْيَمِينُ وَالشِّمَالُ مَضَلَّةٌ ، وَالطَّرِيقُ الْوُسْطَى
ي الْجَادَّةُ ، عَلَيْهَا بَاقِي الْكِتَابِ وَآثَارُ النُّبُوَّةِ ، وَمِنْهَا مَنْفَذُ السُّنَّةِ ،
لَيْهَا مَصِيرُ الْعَاقِبَةِ . هَلَكَ مَنِ ادَّعَى ، وَخَابَ مَنِ افْتَرَى . مَنْ أَبْدَى
فْحَتَهُ لِلْحَقِّ هَلَكَ . وَكَفَى بِالْمَرْءِ جَهْلًا أَلَّا يَعْرِفَ قَدْرَهُ . لَا يَهْلِكُ
ى التَّقْوَى سِنْخُ أَصْلٍ ، وَلَا يَظْمَأُ عَلَيْهَا زَرْعُ قَوْمٍ . فَاسْتَتِرُوا
بُيُوتِكُمْ ، وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ ، وَالتَّوْبَةُ مِنْ وَرَائِكُمْ ، وَلَا يَحْمَدْ
امِدٌ إِلَّا رَبَّهُ ، وَلَا يَلُمْ لَائِمٌ إِلَّا نَفْسَهُ (ذنبه)

١٧ - ومن خطبة لها عليها السلام

في صفة من يتصدى للحكم بين الأمة وليس لذلك بأهل

وفيها ، ابغض الخلائق إلى الله صنفان

الصنف الأول ، إِنَّ أَبْغَضَ الْخَلَائِقِ إِلَى اللهِ رَجُلَانِ : رَجُلٌ وَكَلَهُ
ُ إِلَى نَفْسِهِ ، فَهُوَ جَائِرٌ عَنْ قَصْدِ السَّبِيلِ ، مَشْغُوفٌ
كَلَامٍ بِدْعَةٍ ، وَدُعَاءِ ضَلَالَةٍ ، فَهُوَ فِتْنَةٌ لِمَنِ افْتَتَنَ بِهِ ، ضَالٌّ
ْ هَدْيِ مَنْ كَانَ قَبْلَهُ ، مُضِلٌّ لِمَنِ اقْتَدَى بِهِ فِي حَيَاتِهِ وَبَعْدَ وَفَاتِهِ ،
مَّالٌ خَطَايَا غَيْرِهِ ، رَهْنٌ (رهين) بِخَطِيئَتِهِ

الصنف الثاني : وَرَجُلٌ قَمَشَ جَهْلًا ، مُوضِعٍ فِي جُهَّالِ الْأُمَّةِ ،
د(غادر) فِي أَغْبَاشِ الْفِتْنَةِ، عَمٍ بِمَا فِي عَقْدِ الْهُدْنَةِ ، قَدْ
ْأَهُ أَشْبَاهُ النَّاسِ عَالِماً وَلَيْسَ بِهِ ، بَكَّرَ (بكر) فَاسْتَكْثَرَ مِنْ جَمْعٍ ، مَا قَلَّ
ُ خَيْرٌ مِمَّا كَثُرَ ، حَتَّى إِذَا ارْتَوَى مِنْ مَاءٍ آجِنٍ ، وَاكْتَنَزَ (اكتنز) مِن
رِ طَائِلٍ ، جَلَسَ بَيْنَ النَّاسِ قَاضِياً ضَامِناً لِتَخْلِيصِ مَا
بَسَ عَلَى غَيْرِهِ ، فَإِنْ نَزَلَتْ بِهِ إِحْدَى الْمُبْهَمَاتِ هَيَّأَ لَهَا حَشْواً
ا مِنْ رَأْيِهِ ، ثُمَّ قَطَعَ بِهِ ، فَهُوَ مِنْ لَبْسِ الشُّبُهَاتِ فِي مِثْلِ نَسْجِ
نْكَبُوتِ : لَا يَدْرِي أَصَابَ أَمْ أَخْطَأَ ، فَإِنْ أَصَابَ خَافَ أَنْ يَكُونَ
أَخْطَأَ ، وَإِنْ أَخْطَأَ

hopes he is right. He is ignorant, wandering astray in ignorance and riding on carriages aimlessly moving in darkness. He did not try to find reality of knowledge. He scatters the traditions as the wind scatters the dry leaves.

By Allāh, he is not capable of solving the problems that come to him nor is fit for the position assigned to him. Whatever he does not know he does not regard it worth knowing. He does not realise that what is beyond his reach is within the reach of others. If anything is not clear to him he keeps quiet over it because he knows his own ignorance. Lost lives are crying against his unjust verdicts, and properties (that have been wrongly disposed of) are grumbling against him.

I complain to Allāh about persons who live ignorant and die misguided. For them nothing is more worthless than Qur'ān if it is recited as it should be recited, nor anything more valuable than the Qur'ān if its verses are removed from their places, nor anything more vicious than virtue nor more virtuous than vice.

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SERMON 18

Amīr al-mu'minīn said in disparagement of the differences of view among the hypocrites.

When a problem is put before anyone of them he passes judgement on it from his imagination. When exactly the same problem is placed before another of them he passes an opposite verdict. Then these judges go to the chief who had appointed them and he confirms all the verdicts, although their Allāh is One (and the same), their Prophet is one (and the same), their Book (the Qur'ān) is one (and the same).

Is it that Allāh ordered them to differ and they obeyed Him? Or He prohibited them from it but they disobeyed Him? Or he prohibited them from it but they disobeyed Him? Or (is it that) Allāh sent an incomplete Faith and sought their help to complete it? Or they are His partners in the affairs, so that it is their share of duty to pronounce and He has to agree? Or is it that Allāh the Glorified sent a perfect faith but the Prophet fell short of conveying it and handing it over (to the people)? The fact is that Allāh the Glorified says:

> *. . . We have not neglected anything in the Book (Qur'ān) . . .* (Qur'ān, 6:38)

And says that one part of the Qur'ān verifies another part and that there is no divergence in it as He says:

> *. . . And if it had been from any other than Allāh, they would surely have found in it much discrepancy.* (Qur'ān, 4:82)

Certainly the outside of the Qur'ān is wonderful and its inside is deep (in meaning). Its wonders will

أَنْ يَكُونَ قَدْ أَصَابَ . جَاهِلٌ خَبَّاطُ

لات ، عَاشٍ رَكَّابُ عَشَوَات ، لَمْ يَعَضَّ عَلَى ٱلْعِلْمِ

س قَاطِعٍ . يَذْرُو (يذرى) الرِّوَايَاتِ ذَرْوَ (اذراء) الرِّيحِ ٱلْهَشِيمَ

لي – وَٱللهِ – بِإِصْدَارِ مَا وَرَدَ عَلَيْهِ، وَلَا أَهْلٌ لِمَا قُرِّظَ (قوض) بِهِ ،

حْسَبُ ٱلْعِلْمَ فِي شَيْءٍ مِمَّا أَنْكَرَهُ ، وَلَا يَرَى أَنَّ مِنْ وَرَاءِ مَا بَلَغَ مَذْهَباً

هِ ، وَإِنْ أَظْلَمَ عَلَيْهِ أَمْرٌ اكْتَتَمَ بِهِ لِمَا يَعْلَمُ مِنْ جَهْلِ نَفْسِهِ ،

خُ مِنْ جَوْرِ قَضَائِهِ الدِّمَاءُ ، وَتَعِجُّ مِنْهُ ٱلْمَوَارِيثُ إِلَى ٱللهِ أَشْكُو

عْشَرٍ يَعِيشُونَ جُهَّالاً ، وَيَمُوتُونَ ضُلَّالاً ، لَيْسَ فِيهِمْ سِلْعَةٌ أَبْوَرُ

لِكِتَابِ إِذَا تُلِيَ حَقَّ تِلَاوَتِهِ ، وَلَا سِلْعَةٌ أَنْفَقُ بَيْعاً وَلَا أَغْلَى ثَمَناً

لِكِتَابِ إِذَا حُرِّفَ عَنْ مَوَاضِعِهِ ، وَلَا عِنْدَهُمْ أَنْكَرُ مِنَ ٱلْمَعْرُوفِ ،

عْرَفُ مِنَ ٱلْمُنْكَرِ !

١٨- ومن كلام له عليه السلام

في ذم اختلاف العلماء في الفتيا

وفيه يذم أهل الرأي ويجعل أمر الحكم في أمور الدين للقرآن

ذم أهل الرأي

دُ عَلَى أَحَدِهِمُ ٱلْقَضِيَّةُ فِي حُكْمٍ مِنَ ٱلْأَحْكَامِ فَيَحْكُمُ فِيهَا بِرَأْيِهِ ،
تَرِدُ تِلْكَ ٱلْقَضِيَّةُ بِعَيْنِهَا عَلَى غَيْرِهِ فَيَحْكُمُ فِيهَا بِخِلَافِ قَوْلِهِ ،
يَجْتَمِعُ ٱلْقُضَاةُ بِذٰلِكَ عِنْدَ ٱلْإِمَامِ ٱلَّذِي ٱسْتَقْضَاهُمْ . فَيُصَوِّبُ
هُمْ جَمِيعاً – وَإِلٰهُهُمْ وَاحِدٌ ! وَنَبِيُّهُمْ وَاحِدٌ ! وَكِتَابُهُمْ وَاحِدٌ !
رَهُمُ ٱللهُ – سُبْحَانَهُ – بِالِاخْتِلَافِ فَأَطَاعُوهُ! أَمْ نَهَاهُمْ عَنْهُ فَعَصَوْهُ!

الحكم للقرآن

مْ أَنْزَلَ ٱللهُ سُبْحَانَهُ دِيناً نَاقِصاً فَٱسْتَعَانَ بِهِمْ عَلَى إِتْمَامِهِ ! أَمْ كَانُوا
كَاءَ لَهُ ، فَلَهُمْ أَنْ يَقُولُوا ، وَعَلَيْهِ أَنْ يَرْضَى؟ أَمْ أَنْزَلَ ٱللهُ سُبْحَانَهُ
ا تَامّاً فَقَصَّرَ ٱلرَّسُولُ صَلَّى ٱللهُ عَلَيْهِ وَسَلَّمَ عَنْ تَبْلِيغِهِ وَأَدَائِهِ ، وَٱللهُ
حَانَهُ يَقُولُ : « مَا فَرَّطْنَا فِي ٱلْكِتَابِ مِنْ شَيْءٍ » وَفِيهِ تِبْيَانٌ لِكُلِّ
ء ، وَذَكَرَ أَنَّ ٱلْكِتَابَ يُصَدِّقُ بَعْضُهُ بَعْضاً ، وَأَنَّهُ لَا اخْتِلَافَ فِيهِ
ـَ سُبْحَانَهُ : « وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ ٱللهِ لَوَجَدُوا فِيهِ اخْتِلَافاً
راً » . وَإِنَّ ٱلْقُرْآنَ ظَاهِرُهُ أَنِيقٌ وَبَاطِنُهُ عَمِيقٌ ،

never disappear, its amazements will never pass away and its intricacies cannot be cleared except through itself.

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SERMON 19

Amīr al-mu'minīn delivering a lecture from the pulpit of (the mosque of) Kūfah when al-Ash'ath Ibn Qays objected and said, "O' Amīr al-mu'minin this thing is not in your favour but against you." Amīr al-mu'minīn looked at him with anger and said:

How do you know what is for me and what is against me?! Curse of Allāh and others be on you. You are a weaver and son of a weaver. You are the son of an unbeliever and yourself a hypocrite. You were arrested once by the Unbelievers and once by the Muslims, but your wealth and birth could not save you from either. The man who contrives for his own people to be put to sword and invites death and destruction for them does deserve that the near ones should hate him and the remote ones should not trust him.

as-Sayyid ar-Radī says: This man was arrested once when an unbeliever and once in days of Islam. As for Amīr al-mu'minīn's words that the man contrived for his own people to be put to sword, the reference herein is to the incident which occurred to al-Ash'ath ibn Qays in confrontation with Khālid ibn Walīd at Yamāmah, where he deceived his people and contrived a trick till Khālid attacked them. After this incident his people nicknamed him "'Urf an-Nār" which in the parlance stood for traitor.

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SERMON 20

Death and taking lessons from it

If you could see that has been seen by those of you who have died, you would be puzzled and troubled. Then you would have listened and obeyed; but what they have seen is yet curtained off from you. Shortly, the curtain would be thrown off. You have been shown, provided you see and you have been made to listen provided you listen, and you have been guided if you accept guidance. I spoke unto you with truth. You have been called aloud by (instructive) examples and warned through items full of warnings. After the heavenly messengers (angels), only man can convey message from Allāh. (So what I am conveying is from Allāh).

* * * * *

SERMON 21

Advice to keep light in this world

Your aim (reward or punishment) is before you. Behind your back is the hour (of resurrection) which

تَفْنَىٰ عَجَائِبُهُ ، وَلَا تَنْقَضِي غَرَائِبُهُ ، وَلَا تُكْشَفُ ظُلُمَاتُ إِلَّا بِهِ .

١٩ - ومن خطبة له عليه السلام

له للأشعث بن قيس وهو على منبر الكوفة يخطب ، فمضى في بعض كلامه شيء اعترضه ث فيه ، فقال : يا أمير المؤمنين ، هذه عليك لا لك ، فخفض عليه السلام إليه بصره ، ـال :

ا يُدْرِيكَ مَا عَلَيَّ مِمَّا لِي ، عَلَيْكَ لَعْنَةُ اللهِ وَلَعْنَةُ اللَّاعِنِينَ ! حَائِكٌ حَائِكٍ ! مُنَافِقٌ ابْنُ كَافِرٍ ! وَاللهِ لَقَدْ أَسَرَكَ الْكُفْرُ مَرَّةً وَالْإِسْلَامُ ى (مرّة)! فَمَا فَدَاكَ مِنْ وَاحِدَةٍ مِنْهُمَا مَالُكَ وَلَا حَسَبُكَ ! وَإِنَّ امْرَأً دَلَّ قَوْمِهِ السَّيْفَ ، وَسَاقَ إِلَيْهِمُ الْحَتْفَ ، لَحَرِيٌّ أَنْ يَمْقُتَهُ الْأَقْرَبُ ، يَأْمَنَهُ الْأَبْعَدُ !

ل السيد الشريف : يريد عليه السلام أنه أسر في الكفر مرة وفي الإسلام مرة . وأما : دل على قومه السيف : فأراد به حديثاً كان للأشعث مع خالد بن الوليد باليمامة ، يه قومه ومكر بهم حتى أوقع بهم خالد ، وكان قومه بعد ذلك يسمونه « عُرْفَ النار » اسم للغادر عندهم .

٢٠ - ومن خطبة له عليه السلام

وفيه ينفر من الغفلة وينبه إلى الفرار له

إِنَّكُمْ لَوْ قَدْ عَايَنْتُمْ مَا قَدْ عَايَنَ مَنْ مَاتَ مِنْكُمْ لَجَزِعْتُمْ وَوَهِلْتُمْ ، مِعْتُمْ وَأَطَعْتُمْ ، وَلَكِنْ مَحْجُوبٌ عَنْكُمْ مَا قَدْ عَايَنُوا ، وَقَرِيبٌ مَا رَحُ الْحِجَابُ ! وَلَقَدْ بُصِّرْتُمْ إِنْ أَبْصَرْتُمْ ، وَأُسْمِعْتُمْ إِنْ سَمِعْتُمْ ، دِيتُمْ إِنِ اهْتَدَيْتُمْ ، وَبِحَقٍّ أَقُولُ لَكُمْ : لَقَدْ جَاهَرَتْكُمُ الْعِبَرُ ، جِرْتُمْ بِمَا فِيهِ مُزْدَجَرٌ . وَمَا يُبَلِّغُ عَنِ اللهِ بَعْدَ رُسُلِ السَّمَاءِ إِلَّا شَرُ .

٢١ - ومن خطبة له عليه السلام

وهي كلمة جامعة للعظة والحكمة

نَّ الْغَايَةَ أَمَامَكُمْ ، وَإِنَّ وَرَاءَكُمُ السَّاعَةَ

is driving you on. Keep (yourself) light and overtake (the forward ones). Your last ones are being awaited by the first ones (who have preceded).

as-Sayyid ar-Raḍī says: If this utterance of 'Ali (p.b.u.h.) is weighed with any other utterance except the word of Allāh or of the Holy Prophet, it would prove heavier and superior in every respect. For example, 'Ali's saying "Keep light and overtake" is the shortest expression ever heard with the greatest sense conveyed by it. How wide is its meaning and how clear its spring of wisdom! We have pointed out the greatness and meaningfulness of this phrase in our book *al-Khasa'is*.

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SERMON 22

About those who accused him of 'Uthmān's killing

Beware! Satan has certainly started instigating his forces and has collected his army in order that oppression may reach its extreme ends and wrong may come back to its position. By Allāh they have not put a correct blame on me, nor have they done justice between me and themselves.

They are demanding of me a right which they have abandoned, and a blood that they have themselves shed. If I were a partner with them in it then they too have their share of it. But if they did it without me they alone have to face the consequences. Their biggest argument (against me) is (really) against themselves. They are suckling from a mother who is already dry, and bringing into life innovation that is already dead. How disappointing is this challenger (to battle)! Who is this challenger and for what is he being responded to? I am happy that the reasoning of Allāh has been exhausted before them and He knows (all) about them. If they refuse (to obey) I will offer them the edge of the sword which is enough a curer of wrong and supporter of Right.

It is strange they send me word to proceed to them for spearfighting and to keep ready for fighting with swords. May the mourning women mourn over them. I have ever been so that I was never frightened by fighting nor threatened by clashing. I enjoy full certainty of belief from my Allāh and have no doubt in my faith.

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SERMON 23

About keeping aloof from envy, and good behaviour towards kith and kin

Now then, verily Divine orders descend from heaven to earth like drops of rain, bringing to every one what is destined for him whether plenty or paucity. So if any one of you observes for his brother plenty of progeny or of wealth or of self, it should

لُوكُمْ تَخَفَّفُوا تَلْحَقُوا ، فَإِنَّمَا يُنْتَظَرُ بِأَوَّلِكُمْ آخِرُكُمْ .

ال السيد الشريف : أقول : إن هذا الكلام لو وزن ، بعد كلام الله سبحانه وبعد كلام ل الله صلى الله عليه وآله ، بكل كلام لمال به راجحاً ، وبرز عليه سابقاً . فأما قوله عليه لام : « تخففوا تلحقوا » فما سمع كلام أقل منه مسموعاً ولا أكثر منه محصولاً ، ومـا غورها من كلمة ! وأنقع نطفها من حكمة ! وقد نبهنا في كتاب « الخصائص » عظم قدرها وشرف جوهرها .

٢٢ - من خطبة له عليه السلام

حين بلغه خبر الناكثين ببيعته

ذم الناكثين

لَا وَإِنَّ الشَّيْطَانَ قَدْ ذَمَّرَ حِزْبَهُ ، وَاسْتَجْلَبَ جَلَبَهُ ، لِيَعُودَ زْرُ إِلَىٰ أَوْطَانِهِ ، وَيَرْجِعَ الْبَاطِلُ إِلَىٰ نِصَابِهِ . وَاللهِ مَا أَنْكَرُوا مُنْكَراً ، وَلَا جَعَلُوا بَيْنِي وَبَيْنَهُمْ نَصِفاً

يلم عليهم

وَإِنَّهُمْ لَيَطْلُبُونَ حَقًّا هُمْ تَرَكُوهُ ، وَدَماً هُمْ سَفَكُوهُ : فَلَئِنْ كُنْتُ يكَهُمْ فِيهِ فَإِنَّ لَهُمْ لَنَصِيبَهُمْ مِنْهُ ، وَلَئِنْ كَانُوا وَلُوهُ دُونِي ، فَمَا بَعَةُ إِلَّا عِنْدَهُمْ ، وَإِنَّ أَعْظَمَ حُجَّتِهِمْ لَعَلَى أَنْفُسِهِمْ ، يَرْتَضِعُونَ أُمّاً فَطَمَتْ ، وَيُحْيُونَ بِدْعَةً قَدْ أُمِيتَتْ . يا خَيْبَةَ الدَّاعِي! مَنْ دَعَا ! لَامَ أُجِيبَ ! وَإِنِّي لَرَاضٍ بِحُجَّةِ اللهِ عَلَيْهِمْ وَعِلْمِهِ فِيهِمْ .

لَإِنْ أَبَوْا أَعْطَيْتُهُمْ حَدَّ السَّيْفِ وَكَفَى بِهِ شَافِياً مِنَ الْبَاطِلِ ، وَنَاصِراً قِّ ! وَمِنَ الْعَجَبِ بَعْثُهُمْ إِلَيَّ أَنْ أَبْرُزَ لِلطِّعَانِ ! وَأَنْ أَصْبِرَ لِلْجِلَادِ تْهُمُ الْهَبُولُ ! لَقَدْ كُنْتُ وَمَا أُهَدَّدُ بِالْحَرْبِ ، وَلَا أُرْهَبُ ضَرْبِ ! وَإِنِّي لَعَلَى يَقِينٍ مِنْ رَبِّي ، وَغَيْرِ شُبْهَةٍ مِنْ دِينِي

٢٣ - من خطبة له عليه السلام

وتشتمل على تهذيب الفقراء بالزهد وتأديب الأغنياء بالشفقة

تهذيب الفقراء

أَمَّا بَعْدُ ، فَإِنَّ الْأَمْرَ يَنْزِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ كَقَطَرَاتِ الْمَطَرِ إِلَى ِّ نَفْسٍ بِمَا قُسِمَ لَهَا مِنْ زِيَادَةٍ أَوْ نُقْصَانٍ ، فَإِنْ رَأَى أَحَدُكُمْ لِأَخِيهِ يرَةً فِي أَهْلٍ أَوْ مَالٍ أَوْ نَفْسٍ

not be a worry for him. So long as a Muslim does not commit such an act that if it is disclosed he has to bend his eyes (in shame) and by which low people are emboldened, he is like the gambler who expects that the first draw of his arrow would secure him gain and also cover up the previous loss.

Similarly, the Muslim who is free from dishonesty expects one of the two good things: either call from Allāh and in that case whatever is with Allāh is the best for him, or the livelihood of Allāh. He has already children and property while his faith and respect are with him. Certainly, wealth and children are the plantations of this world while virtuous deed is the plantation of the next world. Sometimes Allāh joins all these in some groups.

Beware of Allāh against what He has cautioned you and keep afraid of Him to the extent that no excuse be needed for it. Act without show or intention of being heard, for if a man acts for some one else then Allāh makes him over to that one. We ask Allāh (to grant us) the positions of the martyrs, company of the virtuous and friendship of the prophets.

O' people! surely no one (even though he may be rich) can do without his kinsmen, and their support by hands or tongues. They alone are his support from rear and can ward off from him his troubles, and they are the most kind to him when tribulations befall him. The good memory of a man that Allāh retains among people is better than the property which others inherit from him.

In the same sermon

Behold! If any one of you finds your near ones in want or starvation, he should not desist from helping them with that which will not increase if this help is not extended, nor decrease by thus spending it. Whoever holds up his hand from (helping) his kinsmen, he holds only one hand, but at the time of his need many hands remain held up from helping him. One who is sweet tempered can retain the love of his people for good.

as-Sayyid ar-Raḍī says: In this sermon "*al-ghafirah*" means plenty or abundance, and this is derived from the Arab saying, "*al-jamm al-ghafir*" or "*al-jammā' al-ghafir*" meaning thick crowd. In some versions for "*al-ghafirah*" "'*afwatan*" appears. "'*afwah*" means the good and selected part of anything. It is said "*akaltu 'afwata'ṭ-ṭa'ām*", to mean "I ate select meal." About "*wa man yaqbiḍ yadahu 'an 'ashīratihi*" appearing towards the end he points out how beautiful the meaning of this sentence is, Amīr al-mu'minīn implies that he who does not help his own kinsmen withholds only his hand but when he is in need of their assistance and would be looking for their sympathy and support then he would remain deprived of the sympathies and succour of so many of their extending hands and marching feet.

* * * * *

تَكُونَنَّ لَهُ فِتْنَةً ، فَإِنَّ ٱمْرَءَ ٱلْمُسْلِمِ مَا لَمْ يَفْشَ
ةً تَظْهَرُ (تطهر) فَيَخْشَعُ لَهَا إِذَا ذُكِرَتْ ، وَيُغْرَىٰ بِهَا
ٱلنَّاسِ ، كَانَ كَٱلْقَالِحِ ٱلْيَاسِرِ ٱلَّذِي يَنْتَظِرُ أَوَّلَ فَوْزَةٍ
قِدَاحِهِ تُوجِبُ لَهُ ٱلْمَغْنَمَ ، وَيُرْفَعُ بِهَا عَنْهُ ٱلْمَغْرَمُ . وَكَذَٰلِكَ ٱلْمَرْءُ
لِمُ ٱلْبَرِيءُ مِنَ ٱلْخِيَانَةِ يَنْتَظِرُ مِنَ ٱللَّهِ إِحْدَى ٱلْحُسْنَيَيْنِ : إِمَّا دَاعِيَ
فَمَا عِنْدَ ٱللَّهِ خَيْرٌ لَهُ ، وَإِمَّا رِزْقَ ٱللَّهِ فَإِذَا هُوَ ذُو أَهْلٍ وَمَالٍ ، وَمَعَهُ
، وَحَسَبُهُ . وَإِنَّ ٱلْمَالَ وَٱلْبَنِينَ حَرْثُ ٱلدُّنْيَا ، وَٱلْعَمَلَ ٱلصَّالِحَ حَرْثُ
برَةِ ، وَقَدْ يَجْمَعُهُمَا ٱللَّهُ تَعَالَىٰ لِأَقْوَامٍ ، فَٱحْذَرُوا مِنَ ٱللَّهِ مَا حَذَّرَكُمْ
نَفْسِهِ (شخصه) وَٱخْشَوْهُ خَشْيَةً لَيْسَتْ بِتَعْلِيلٍ ، وَٱعْمَلُوا فِي غَيْرِ رِيَاءٍ
سُمْعَةٍ ، فَإِنَّهُ مَنْ يَعْمَلْ لِغَيْرِ ٱللَّهِ يَكِلْهُ ٱللَّهُ لِمَنْ عَمِلَ لَهُ . نَسْأَلُ
مَنَازِلَ ٱلشُّهَدَاءِ ، وَمُعَايَشَةَ ٱلسُّعَدَاءِ ، وَمُرَافَقَةَ ٱلْأَنْبِيَاءِ .

دامهم للاغنياء.

يُّهَا ٱلنَّاسُ ، إِنَّهُ لَا يَسْتَغْنِي ٱلرَّجُلُ – وَإِنْ كَانَ ذَا مَالٍ – عَنْ
بِهِ (عشيرته) ، وَدِفَاعِهِمْ عَنْهُ بِأَيْدِيهِمْ وَأَلْسِنَتِهِمْ ، وَهُمْ أَعْظَمُ ٱلنَّاسِ
ةً مِنْ وَرَائِهِ ، وَأَلَمُّهُمْ لِشَعْثِهِ ، وَأَعْطَفُهُمْ عَلَيْهِ عِنْدَ نَازِلَةٍ
نَزَلَتْ بِهِ . وَلِسَانُ ٱلصِّدْقِ يَجْعَلُهُ ٱللَّهُ لِلْمَرْءِ فِي ٱلنَّاسِ خَيْرٌ لَهُ
ٱلْمَالِ يَرِثُهُ غَيْرُهُ .

منها : أَلَا لَا يَعْدِلَنَّ أَحَدُكُمْ عَنِ ٱلْقَرَابَةِ يَرَى بِهَا ٱلْخَصَاصَةَ
بِسَدِّهَا بِالَّذِي لَا يَزِيدُهُ إِنْ أَمْسَكَهُ وَلَا يَنْقُصُهُ إِنْ أَهْلَكَهُ ؛ وَمَنْ
فَضَ يَدَهُ عَنْ عَشِيرَتِهِ ، فَإِنَّمَا تُقْبَضُ مِنْهُ عَنْهُمْ يَدٌ وَاحِدَةٌ . وَتُقْبَضُ
مْ عَنْهُ أَيْدٍ كَثِيرَةٌ ، وَمَنْ تَلِنْ حَاشِيَتُهُ يَسْتَدِمْ مِنْ قَوْمِهِ ٱلْمَوَدَّةَ (المحبة)

ل السيد الشريف: أقول : الغفيرة ها هنا الزيادة والكثرة ، من قولهم للجمع الكثير : الغفير ، والجماء الغفير . ويروى « عفوة من أهل أو مال » والعفوة : الخيار من ، يقال : أكلت عفوة الطعام ، اي خياره . وما أحسن المعنى الذي أراده عليه بقوله : « ومن يقبض يده عن عشيرته... » إلى تمام الكلام ، فإن الممسك خيره عن ه إنما يمسك نفع يد واحدة ، فإذا احتاج إلى نصرتهم ، واضطر إلى مرافدتهم عن نصره ، وتثاقلوا عن صونه ، قمنع ترافد الأيدي الكثيرة ، وتناهض الأقدام الجمة

SERMON 24

Exhorting people for jihād

By my life there will be no regard for anyone nor slackening from me in fighting against one who opposes right or gropes in misguidance. O' creatures of Allāh, fear Allāh and flee unto Allāh from His wrath (seek protection in His Mercy). Tread on the path He has laid down for you and stand by what He has enjoined upon you. In that case 'Ali would stand surety for your success (salvation) eventually even though you may not get it immediately (i. e. in this world).

* * * * *

SERMON 25

When Amīr al-mu'minīn received successive news that Mu'āwiyah's men were occupying cities,' and his own officers in Yemen namely 'Ubaydullāh ibn 'Abbās and Sa'īd ibn Nimrān came to him retreating after being overpowered by Busr ibn Abī Arṭāt, he was much disturbed by the slackness of his own men in jihād and their difference with his opinion. Proceeding on to the pulpit he said:

Nothing (is left to me) but Kūfah which I can hold and extend (which is in my hand to play with). (O' Kūfah) if this is your condition that whirlwinds continue blowing through you then may Allāh destroy you.

Then he illustrated with the verse of a poet:

O' 'Amr! By your good father's life. I have received only a small bit of fat from this pot (fat that remains sticking to it after it has been emptied).

Then he continued:

I have been informed that Busr has overpowered Yemen. By Allāh, I have begun thinking about these people that they would shortly snatch away the whole country through their unity on their wrong and your disunity (from your own right), and separation, your disobedience of your Imām in matters of right and their obedience to their leader in matters of wrong, their fulfilment of the trust in favour of their master and your betrayal, their good work in their cities and your mischief. Even if I give you charge of a wooden bowl I fear you would run away with its handle.

O' my Allāh they are disgusted of me and I am disgusted of them. They are weary of me and I am weary of them. Change them for me with better ones and change me for them with worse one. O' my Allāh melt their hearts as salt melts in water. By Allāh I wish I had only a thousand horsemen of Banū Firās ibn Ghanm (as the poet says):

٢٤ - خطبة عليه السلام

الدعوة إلى طاعة الله ،

لَعَمْرِي مَا عَلَيَّ مِنْ قِتَالِ مَنْ خَالَفَ ٱلْحَقَّ ، وَخَابَطَ ٱلْغَيَّ ، مِنْ
انٍ وَلَا إِبْهَانٍ . فَاتَّقُوا ٱللهَ عِبَادَ ٱللهِ ، وَفِرُّوا إِلَى ٱللهِ مِنَ
، وَٱمْضُوا فِي ٱلَّذِي نَهَجَهُ لَكُمْ ، وَقُومُوا بِمَا عَصَبَهُ بِكُمْ ،
ضَامِنٌ لِفَلْجِكُمْ آجِلًا ، إِنْ لَمْ تُمْنَحُوهُ عَاجِلًا .

٢٥ - خطبة عليه السلام

وقد تواترت عليه الأخبار باستيلاء أصحاب معاوية على البلاد ،
م عليه عامله على اليمن ، وهما عبيد الله بن عباس وسعيد بن
ان لما غلب عليهما بُسْرُ بن أبي أرْطَاة ، فقام عليه السلام على المنبر
جراً بتثاقل أصحابه عن الجهاد ، ومخالفتهم له في الرأي ، فقال :

مَا هِيَ إِلَّا ٱلْكُوفَةُ ، أَقْبِضُهَا وَأَبْسُطُهَا ، إِنْ لَمْ تَكُونِي إِلَّا أَنْتِ ،
بِّ أَعَاصِيرُك فَقَبَّحَك ٱللهُ !

وتمثل بقول الشاعر ،

مْرُ أَبِيكَ ٱلْخَيْرِ يَا عَمْرُو إِنَّنِي عَلَى وَضَرٍ – مِنْ ذَا ٱلْإِنَاءِ– قَلِيلِ

ثم قال عليه السلام :

أَنْبِئْتُ بُسْرًا قَدِ ٱطَّلَعَ ٱلْيَمَنَ . وَإِنِّي وَٱللهِ لَأَظُنُّ أَنَّ هَؤُلَاءِ ٱلْقَوْمَ
بْدَالُونَ مِنْكُمْ بِٱجْتِمَاعِهِمْ عَلَى بَاطِلِهِمْ ، وَتَفَرُّقِكُمْ عَنْ حَقِّكُمْ .
مَعْصِيَتِكُمْ إِمَامَكُمْ فِي ٱلْحَقِّ ، وَطَاعَتِهِمْ إِمَامَهُمْ فِي ٱلْبَاطِلِ ، وَبِأَدَائِهِمْ
أَمَانَةَ إِلَى صَاحِبِهِمْ وَخِيَانَتِكُمْ ، وَبِصَلَاحِهِمْ فِي بِلَادِهِمْ وَفَسَادِكُمْ
وِ ٱئْتَمَنْتُ أَحَدَكُمْ عَلَى قَعْبٍ لَخَشِيتُ ان يَذْهَبَ بِعِلَاقَتِهِ
لَهُمَّ إِنِّي قَدْ مَلِلْتُهُمْ وَمَلُّونِي ، وَسَئِمْتُهُمْ وَسَئِمُونِي ، فَأَبْدِلْنِي بِهِمْ
يْراً مِنْهُمْ ، وَأَبْدِلْهُمْ بِي شَرًّا مِنِّي ، ٱللَّهُمَّ مِثْ قُلُوبَهُمْ كَمَا يُمَاثُ
مِلْحُ فِي ٱلْمَاءِ ، أَمَا وَٱللهِ لَوَدِدْتُ أَنَّ لِي بِكُمْ أَلْفَ فَارِسٍ مِنْ بَنِي
رَاسِ بْنِ غَنْمٍ .

If you call them the horsemen would come to you like the summer cloud.

(Thereafter Amīr al-mu'minīn alighted from the pulpit):

as-Sayyid ar-Raḍī says: In this verse the word "*armiyah*" is plural of "*ramiyy*" which means cloud and "*hamīn*" here means summer. The poet has particularised the cloud of summer because it moves swiftly. This is because it is devoid of water while a cloud moves slowly when it is laden with rain. Such clouds generally appear (in Arabia) in winter. By this verse the poet intends to convey that when they are called and referred to for help they approach with rapidity and this is borne by the first line "if you call them they will reach you."

SERMON 26

Arabia before proclamation of Prophethood

Allāh sent Muhammad (p.b.u.h.a.h.p.) as a warner (against vice) for all the worlds and a trustee of His revelation, while you people of Arabia were following the worst religion and you resided among rough stones and venomous serpents. You drank dirty water and ate filthy food. You shed blood of each other and cared not for relationship. Idols are fixed among you and sins are clinging to you.

Part of the same sermon on the attentiveness of the people after the death of the Holy Prophet

I looked and found that there is no supporter for me except my family, so I refrained from thrusting them unto death. I kept my eyes closed despite motes in them. I drank despite choking of throat. I exercised patience despite trouble in breathing and despite having to take sour colocynth as food.

Part of the same sermon on the settlement between Mu'āwiyah and 'Amr ibn al-'Āṣ

He did not swear allegiance till he got him agree that he would pay him its price. The hand of this purchaser (of allegiance) may not be successful and the contract of the seller may face disgrace. Now you should take up arms for war and arrange equipment for it. Its flames have grown high and its brightness has increased. Clothe yourself with patience for it is the best to victory.

* * * * *

SERMON 27

Exhorting people for jihād

Now then, surely *Jihād* is one of the doors of Paradise, which Allāh has opened for His chief

نَالِكَ ، لَوْ دَعَوْتَ ، أَتَاكَ مِنْهُمْ فَوَارِسُ مِثْلُ أَرْمِيَةِ الْحَمِيمِ

ثم نزل عليه السلام من المنبر

قال السيد الشريف : أقول : الأرمية جمع رمي، وهو السحاب. والحميم ها هنا : وقت صيف ، وإنما خص الشاعر سحاب الصيف بالذكر لأنه أشد جفولاً ، وأسرع خُفوقاً (١٨) لأنه لا ماء فيه ، وإنما يكون السحاب ثقيل السير لامتلائه بالماء ، وذلك لا يكون في الأكثر إلا مان الشتاء . وإنما أراد الشاعر وصفهم بالسرعة إذا دُعوا، والإغاثة إذا استغيثوا ، والدليل لى ذلك قوله :

« هنالك، لو دعوت، أتاك منهم ... »

٢٦ - ومن خطبة لهُ عليه السلام

وفيها يصف العرب قبل البعثة ثم يصف حاله قبل البيعة له

العرب قبل البعثة

إِنَّ اللهَ بَعَثَ مُحَمَّداً صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ نَذِيراً لِلْعَالَمِينَ . وَمِيناً عَلَى التَّنْزِيلِ ، وَأَنْتُمْ مَعْشَرَ الْعَرَبِ عَلَى شَرِّ دِينٍ ، وَفِي شَرِّ دَارٍ ، تَعْبُدُونَ بَيْنَ حِجَارَةٍ خُشْنٍ ، وَحَيَّاتٍ صُمٍّ ، تَشْرَبُونَ الْكَدِرَ وَتَأْكُلُونَ الْجَشِبَ ، وَتَسْفِكُونَ دِمَاءَكُمْ ، وَتَقْطَعُونَ أَرْحَامَكُمْ . الْأَصْنَامُ فِيكُمْ مَنْصُوبَةٌ ، وَالْآثَامُ بِكُمْ مَعْصُوبَةٌ .

ومنها صفته قبل البيعة له

فَنَظَرْتُ فَإِذَا لَيْسَ لِي مُعِينٌ إِلَّا أَهْلُ بَيْتِي ، فَضَنِنْتُ بِهِمْ عَنِ الْمَوْتِ . وَأَغْضَيْتُ عَلَى الْقَذَى ، وَشَرِبْتُ عَلَى الشَّجَا ، وَصَبَرْتُ عَلَى أَمَرِّ مِنَ الْعَلْقَمِ ، وَعَلَى آلَمَّ مِنْ طَعْمِ (حزن) الْعَلْقَمِ .

ومنها ، وَلَمْ يُبَايِعْ حَتَّى شَرَطَ أَنْ يُؤْتِيَهُ عَلَى الْبَيْعَةِ ثَمَناً ، فَلَا بَرَتْ يَدُ الْبَائِعِ ، وَخَزِيَتْ أَمَانَةُ الْمُبْتَاعِ ، فَخُذُوا لِلْحَرْبِ بَتَهَا ، وَأَعِدُّوا لَهَا عُدَّتَهَا ، فَقَدْ شَبَّ لَظَاهَا ، وَعَلَا سَنَاهَا ، تَشْعِرُوا (٦) الصَّبْرَ ، فَإِنَّهُ أَدْعَى إِلَى النَّصْرِ .

٢٧ - ومن خطبة لهُ عليه السلام

وقد قالها يستنهض بها الناس حين ورد خبر غزو الأنبار بجيش معاوية فلم ينهضوا . وفيها يذكر فضل الجهاد ، ويستنهض الناس ، ويذكر علمه بالحرب ، ويلقي عليهم التبعة لعدم طاعته

فضل الجهاد

أَمَّا بَعْدُ ، فَإِنَّ الْجِهَادَ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ ، فَتَحَهُ اللهُ لِخَاصَّةِ

friends. It is the dress of piety and the protective armour of Allāh and His trustworthy shield. Whoever abandons it Allāh covers him with the dress of disgrace and the clothes of distress. He is kicked with contempt and scorn, and his heart is veiled with screens (of neglect). Truth is taken away from him because of missing *jihād*. He has to suffer ignominy and justice is denied to him.

Beware! I called you (insistingly) to fight these people night and day, secretly and openly and exhorted you to attack them before they attacked you, because by Allāh, no people have been attacked in the hearts of their houses but they suffered disgrace; but you put it off to others and forsook it till destruction befell you and your cities were occupied. The horsemen of Banū Ghāmid have reached al-Anbār and killed Ḥassan ibn Ḥassan al-Bakrī They have removed your horsemen from the garrison.

I have come to know that every one of them entered upon Muslim women and other women under protection of Islam and took away their ornaments from legs, arms, necks and ears and no woman could resist it except by pronouncing the verse, "*We are for Allāh and to Him we shall return.*" (Qur'ān, 2:156) Then they got back laden with wealth without any wound or loss of life. If any Muslim dies of grief after all this he is not to be blamed but rather there is justification for him before me.

How strange! how strange! By Allāh my heart sinks to see the unity of these people on their wrong and your dispersion from your right. Woe and grief befall you. You have become the target at which arrows are shot. You are being killed and you do not kill. You are being attacked but you do not attack. Allāh is being disobeyed and you remain agreeable to it. When I ask you to move against them in summer you say it is hot weather. Spare us till heat subsides from us. When I order you to march in winter you say it is severely cold; give us time till cold clears from us. These are just excuses for evading heat or cold because if you run away from heat and cold, you would be, by Allāh, running away (in a greater degree) from sword (war).

O' you semblances of men, not men, your intelligence is that of children and your wit is that of the occupants of the curtained canopies (women kept in seclusion from the outside world). I wish I had not seen you nor known you. By Allāh, this acquaintance has brought about shame and resulted in repentance. May Allāh fight you! you have filled my heart with puss and loaded my bosom with rage. You made me drink mouthfuls of grief one after the other. You shattered my counsel by disobeying and leaving me so much so that Quraysh started saying that the son of Abī Ṭālib is brave but does not know (tactics of) war. Allāh bless them! Is any one of them more fierce in war and more older in it than I am? I rose for it although yet within twenties, and here I am, have crossed over sixty, but one who is not obeyed can have no opinion.

* * * * *

بِهِ ، وَهُوَ لِبَاسُ التَّقْوَى ، وَدِرْعُ اللهِ الْحَصِينَةُ ، وَجُنَّتُهُ الْوَثِيقَةُ
رَكَهُ رَغِبَةً عَنْهُ أَلْبَسَهُ اللهُ ثَوْبَ الذُّلِّ ، وَشَمِلَهُ الْبَلاءُ ، وَدُيِّثَ
غَارِ وَالْقَمَاءَةِ ، وَضُرِبَ عَلَى قَلْبِهِ بِالْإِسْهَابِ (الأسداد) ، وَأُدِيلَ الْحَقُّ
بِتَضْيِيعِ الْجِهَادِ ، وَسِيمَ الْخَسْفَ ، وَمُنِعَ النَّصَفَ

استنهاض الناس

وَإِنِّي قَدْ دَعَوْتُكُمْ إِلَى قِتَالِ (حرب) هَؤُلاءِ الْقَوْمِ لَيْلًا وَنَهَارًا ، وَسِرًّا
نًا ، وَقُلْتُ لَكُمُ : اغْزُوهُمْ قَبْلَ أَنْ يَغْزُوكُمْ ، فَوَاللهِ مَا غُزِيَ قَوْمٌ
فِي عُقْرِ دَارِهِمْ إِلَّا ذَلُّوا. فَتَوَاكَلْتُمْ وَتَخَاذَلْتُمْ حَتَّى شُنَّتْ
مُ الْغَارَاتُ ، وَمُلِكَتْ عَلَيْكُمُ الْأَوْطَانُ. وَهَذَا أَخُو غَامِدٍ وَقَدْ وَرَدَتْ
الْأَنْبَارَ ، وَقَدْ قَتَلَ حَسَّانَ بْنَ حَسَّانَ الْبَكْرِيَّ ، وَأَزَالَ خَيْلَكُمْ عَنْ
حِهَا ، وَلَقَدْ بَلَغَنِي أَنَّ الرَّجُلَ مِنْهُمْ كَانَ يَدْخُلُ عَلَى الْمَرْأَةِ
مَةِ ، وَالْأُخْرَى الْمُعَاهَدَةِ ، فَيَنْتَزِعُ حِجْلَهَا وَقُلْبَهَا
بَهَا وَرُعْثَهَا ، مَا تَمْتَنِعُ (تمنع) مِنْهُ إِلَّا بِالِاسْتِرْجَاعِ وَالِاسْتِرْحَامِ
صَرَفُوا وَافِرِينَ مَا نَالَ رَجُلًا مِنْهُمْ كَلْمٌ ، وَلَا أُرِيقَ لَهُمْ
فَلَوْ أَنَّ امْرَأً مُسْلِمًا مَاتَ مِنْ بَعْدِ هَذَا أَسَفًا مَا كَانَ بِهِ مَلُومًا ،
كَانَ بِهِ عِنْدِي جَدِيرًا ، فَيَا عَجَبًا ! عَجَبًا ـ وَاللهِ ـ يُمِيتُ الْقَلْبَ
بُ الْهَمَّ مِنِ اجْتِمَاعِ هَؤُلاءِ الْقَوْمِ عَلَى بَاطِلِهِمْ ، وَتَفَرُّقِكُمْ عَنْ
مْ ! فَقُبْحًا لَكُمْ وَتَرَحًا ، حِينَ صِرْتُمْ غَرَضًا يُرْمَى : يُغَارُ
مْ وَلَا تُغِيرُونَ ، وَتُغْزَوْنَ وَلَا تَغْزُونَ ، وَيُعْصَى اللهُ وَتَرْضَوْنَ !
أَمَرْتُكُمْ بِالسَّيْرِ إِلَيْهِمْ فِي أَيَّامِ الْحَرِّ (الصيف) قُلْتُمْ : هٰذِهِ حَمَارَّةُ الْقَيْظِ
نَا يُسَبِّخْ عَنَّا الْحَرُّ ، وَإِذَا أَمَرْتُكُمْ بِالسَّيْرِ إِلَيْهِمْ فِي الشِّتَاءِ
: هٰذِهِ صَبَارَّةُ الْقُرِّ ، أَمْهِلْنَا يَنْسَلِخْ عَنَّا الْبَرْدُ ، كُلُّ هٰذَا
أَ مِنَ الْحَرِّ وَالْقُرِّ ، فَإِذَا كُنْتُمْ مِنَ الْحَرِّ وَالْقُرِّ تَفِرُّونَ ، فَأَنْتُمْ وَاللهِ
السَّيْفِ أَفَرُّ !

اليوم بالناس

يَا أَشْبَاهَ الرِّجَالِ وَلَا رِجَالَ! حُلُومُ الْأَطْفَالِ ، وَعُقُولُ رَبَّاتِ الْحِجَالِ ،
تُ أَنِّي لَمْ أَرَكُمْ وَلَمْ أَعْرِفْكُمْ مَعْرِفَةً ـ وَاللهِ ـ جَرَّتْ نَدَمًا ، وَأَعْقَبَتْ
ا (فنا) . قَاتَلَكُمُ اللهُ! لَقَدْ مَلَأْتُمْ قَلْبِي قَيْحًا ، وَشَحَنْتُمْ
رِي غَيْظًا ، وَجَرَّعْتُمُونِي نُغَبَ التَّهْمَامِ أَنْفَاسًا ، وَأَفْسَدْتُمْ
رَأْيِي بِالْعِصْيَانِ وَالْخِذْلَانِ ، حَتَّى لَقَدْ قَالَتْ قُرَيْشٌ : إِنَّ ابْنَ أَبِي
بِ رَجُلٌ شُجَاعٌ ، وَلَكِنْ لَا عِلْمَ لَهُ بِالْحَرْبِ
هِ أَبُوهُمْ! وَهَلْ أَحَدٌ مِنْهُمْ أَشَدُّ لَهَا مِرَاسًا (مقاما) ، وَأَقْدَمُ فِيهَا مَقَامًا
! لَقَدْ نَهَضْتُ فِيهَا وَمَا بَلَغْتُ الْعِشْرِينَ ، وَهَأَنَذَا قَدْ ذَرَّفْتُ عَلَى
ينَ ! وَلَكِنْ لَا رَأْيَ لِمَنْ لَا يُطَاعُ !

SERMON 28

About the transient nature of this world and importance of the next world

So now, surely this world has turned its back and announced its departure while the next world has appeared forward and proclaimed its approach. Today is the day of preparation while tomorrow is the day of race. The place to proceed to is Paradise while the place of doom is Hell. Is there no one to offer repentance over his faults before his death? Or is there no one to perform virtuous acts before the day of trial?

Beware, surely you are in the days of hopes behind which stands death. Whoever acts during the days of his hope before approach of his death, his action would benefit him and his death would not harm him. But he who fails to act during the period of hope before the approach of death his action is a loss and his death is a harm to him. Beware, and act during a period of attraction just as you act during a period of dread. Beware, surely I have not seen a coveter for Paradise asleep nor a dreader from Hell to be asleep. Beware, he whom right does not benefit must suffer the harm of the wrong, and he whom guidance does not keep firm will be led away by misguidance towards destruction.

Beware, you have been ordered insistingly to march and been guided how to provide for the journey. Surely the most frightening thing which I am afraid of about you is to follow desires and to widen the hopes. Provide for yourself from this world what would save you tomorrow (on the Day of Judgement).

as-Sayyid ar-Radī says: If there could be an utterance which would drag by neck towards renunciation in this world and force to action for the next world, it is this sermon. It is enough to cut off from the entanglements of hopes and to ignite the flames of preaching (for virtue) and warning (against vice). His most wonderful words in this sermon are "Today is the day of preparation while tomorrow is the day of race. The place to proceed to is Paradise while the place of doom is Hell," because besides sublimity of words, greatness of meaning, true similes and factual illustrations, there are wonderful secrets and delicate implications therein.

It is his saying that the place to proceed to is Paradise while the place of doom is Hell. Here he has used two different words to convey two different meanings. For Paradise he has used the word "the place to proceed to" but for Hell this word has not been used. One proceeds to a place which he likes and desires, and this can be true for Paradise only. Hell does not have the attractiveness that it may be liked or proceeded to. We seek Allāh's protection from it. Since for Hell it was not proper to say "to be proceeded to" Amīr al-mu'minīn employed the word "doom" implying the last place of stay where one reaches even though it may mean grief and worry or happiness and pleasure.

٢٨ - ومن خطبة له عليه السلام

وهو فصل من الخطبة التي أولها « الحمد لله غير مقنوط من رحمته »
وفيه أحد عشر تنبيهاً

أَمَّا بَعْدُ ، فَإِنَّ الدُّنْيَا أَدْبَرَتْ ، وَآذَنَتْ بِوَدَاعٍ ، وَإِنَّ الْآخِرَةَ قَدْ أَقْبَلَتْ وَأَشْرَفَتْ بِاطِّلَاعٍ ، أَلَا وَإِنَّ الْيَوْمَ الْمِضْمَارُ ، وَغَداً السِّبَاقُ ، وَالسَّبَقَةُ الْجَنَّةُ ، وَالْغَايَةُ النَّارُ ، أَفَلَا تَائِبٌ مِنْ خَطِيئَتِهِ قَبْلَ مَنِيَّتِهِ ! أَلَا عَامِلٌ لِنَفْسِهِ قَبْلَ يَوْمِ بُؤْسِهِ ! أَلَا وَإِنَّكُمْ فِي أَيَّامِ أَمَلٍ مِنْ وَرَائِهِ أَجَلٌ ، فَمَنْ عَمِلَ فِي أَيَّامِ أَمَلِهِ قَبْلَ حُضُورِ أَجَلِهِ قَدْ نَفَعَهُ عَمَلُهُ ، وَلَمْ يَضُرُّهُ أَجَلُهُ . وَمَنْ قَصَّرَ فِي أَيَّامِ أَمَلِهِ قَبْلَ حُضُورِ أَجَلِهِ ، فَقَدْ خَسِرَ عَمَلُهُ ، وَضَرَّهُ أَجَلُهُ . أَلَا فَاعْمَلُوا فِي الرَّغْبَةِ كَمَا تَعْمَلُونَ فِي الرَّهْبَةِ . أَلَا وَإِنِّي لَمْ أَرَ كَالْجَنَّةِ نَامَ طَالِبُهَا ، وَلَا كَالنَّارِ نَامَ هَارِبُهَا ، أَلَا وَإِنَّهُ مَنْ لَا يَنْفَعُهُ الْحَقُّ يَضُرُّهُ الْبَاطِلُ ، وَمَنْ لَا يَسْتَقِيمُ (يستقم) بِهِ الْهُدَى يَجُرُّ (يجره) بِهِ الضَّلَالُ إِلَى الرَّدَى . أَلَا وَإِنَّكُمْ قَدْ أُمِرْتُمْ بِالظَّعْنِ ، وَدُلِلْتُمْ عَلَى الزَّادِ ، وَإِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمُ اثْنَتَانِ : اتِّبَاعُ الْهَوَى ، وَطُولُ الْأَمَلِ ، فَتَزَوَّدُوا فِي الدُّنْيَا مِنَ الدُّنْيَا تَحْرُزُونَ (تحوزون) بِهِ أَنْفُسَكُمْ غَداً .

قال السيد الشريف – رضي الله عنه – وأقول : إنّهُ لو كان كلامٌ يأخذ بالأعناق إلى هد في الدنيا ، ويضطر إلى عمل الآخرة لكان هذا الكلام ، وكفى به قاطعاً لعلائق الآمال ، ادحاً زناد الاتعاظ والازدجار ، ومن أعجبه قوله عليه السلام : « ألا وإنّ اليَوْمَ المِضْمَارُ ، غداً السِّبَاقُ ، والسَّبَقَةُ الجَنَّةُ والغَايَةُ النَّارُ » فإن فيه – مع فخامة اللفظ ، وعظم ر المعنى ، وصادق التمثيل ، وواقع التشبيه – سرّاً عجيباً ، ومعنى لطيفاً ، وهو قوله عليه لام : « والسَّبَقَةُ الجَنَّةُ ، والغَايَةُ النَّار » فخالف بين اللفظين لاختلاف المعنيين ، ولم : « السَّبَقَةُ النَّار » كما قال : « السَّبَقَةُ الجَنَّة » ؛ لأن الاستباق إنما يكون إلى أمر وب ، وغرض مطلوب ، وهذه صيغة الجنة وليس هذا المعنى موجوداً في النار ، نعوذ بالله ا ! فلم يجز أن يقول : « والسَّبَقَةُ النَّار » بل قال : « والغَايَةُ النَّار » : لأن الغاية قد ي إليها من لا يسره الانتهاء إليها ، ومن يسره ذلك .

This word is capable of conveying both senses. However, it should be taken in the sense of "*al-maṣīr*" or "*al-ma'āl*", that is, last resort. Qur'ānic verse is "*say thou 'Enjoy ye* (your pleasures yet a while) *for your last resort is unto the* (hell) *fire*" (14:30). Here to say "*sabqatakum*" that is, 'the place for you to proceed to' in place of the word "*maṣīr-akum*" that is, 'your doom or last resort' would not be proper in any way. Think and ponder over it and see how wondrous is its inner implication and how far its depth goes with beauty. Amīr al-mu'minīn's utterance is generally on these lines. In some versions the word "*sabqah*" is shown as "*subqah*" which is applied to reward fixed for the winner in race. However, both the meanings are near each other, because a reward is not for an undesirable action but for good and commendable performance.

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SERMON 29

About those who found pretexts at the time of jihad

O' people, your bodies are together but your desires are divergent. Your talk softens the hard stones and your action attracts your enemy towards you. You claim in your sittings that you would do this and that, but when fighting approaches, you say (to war), 'turn thou away' (i.e. flee away). If one calls you (for help) the call receives no heed. And he who deals hardly with you his heart has no solace. The excuses are amiss like that of debtor unwilling to pay. The ignoble cannot ward off oppression. Right cannot be achieved without effort. Which is the house besides this one to protect? And with which leader (Imām) would you go for fighting after me?

By Allāh! deceived is one whom you have deceived while, by Allāh! he who is successful with you receives only useless arrows. You are like broken arrows thrown over the enemy. By Allāh! I am now in the position that I neither confirm your views nor hope for your support, nor challenge the enemy through you. What is the matter with you? What is your ailment? What is your cure? The other party is also men of your shape (but they are so different in character). Will there be talk without action, carelessness without piety and greed in things not right?!'

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SERMON 30

Disclosing real facts about assassination of 'Uthmān ibn 'Affān

Amīr al-mu'minīn said:

If I had ordered his assassination I should have been his killer, but if I had refrained others from killing him I would have been his helper. The position was that he who helped him cannot now say that he is better than the one who deserted him while he who deserted him cannot say that he is better than the

أن يعبر بها عن الأمرين معاً ،
هذا الموضع كالمصير والمآل ، قال الله تعالى : « قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى
ولا يجوز في هذا الموضع أن يقال: سبقتكم – بسكون الباء – إلى النار، فتأمل ذلك،
عجيب، وغوره بعيد لطيف . وكذلك أكثر كلامه عليه السلام. وفي بعض النسخ :
اء في رواية أخرى ، والسُّبْقة الجنة » – بضم السين – والسَّبَقة عندهم: اسم لما يجعل
إذا سبق من مال أو عرض. والمعنيان متقاربان، لأن ذلك لا يكون جزاءً على فعل الأمر
، وإنما يكون جزاءً على فعل الأمر المحمود .

٢٩ - ومن خطبة لعليه السلام

بعد غارة الضحاك بن قيس صاحب معاوية على الحاج بعد قصة الحكمين
وفيها يستنهض أصحابه لما حدث في الأطراف

بُهَا النَّاسُ . ٱلْمُجْتَمِعَةُ أَبْدَانُهُمْ . ٱلْمُخْتَلِفَةُ أَهْوَاؤُهُمْ ، كَلَامُكُمْ
الصُّمَّ ٱلصِّلَابَ . وَفِعْلُكُمْ يُطْمِعُ فِيكُمُ ٱلْأَعْدَاءَ ! تَقُولُونَ
لْمَجَالِسِ (بمجالسكم): كَيْتَ وَكَيْتَ ، فَإِذَا جَاءَ ٱلْقِتَالُ قُلْتُمْ : حِيدِي
دِ ! مَا عَزَّتْ دَعْوَةُ مَنْ دَعَاكُمْ ، وَلَا ٱسْتَرَاحَ قَلْبُ مَنْ قَاسَاكُمْ ،
يلُ بِأَضَالِيلِ ، وَسَأَلْتُمُونِي ٱلتَّطْوِيلَ ، دِفَاعَ ذِي ٱلدَّيْنِ
لُولِ . لَا يَمْنَعُ ٱلضَّيْمَ ٱلذَّلِيلُ ! وَلَا يُدْرَكُ ٱلْحَقُّ إِلَّا بِالْجِدِّ ! أَيُّ
بَعْدَ دَارِكُمْ تَمْنَعُونَ ، وَمَعَ أَيِّ إِمَامٍ بَعْدِي تُقَاتِلُونَ ؟ ٱلْمَغْرُورُ وَٱللهِ
غَرَرْتُمُوهُ ، وَمَنْ فَازَ بِكُمْ فَقَدْ فَازَ – وَٱللهِ – بِالسَّهْمِ ٱلْأَخْيَبِ ،
رَمَى بِكُمْ فَقَدْ رَمَى بِأَفْوَقَ نَاصِلٍ . أَصْبَحْتُ وَٱللهِ لَا أُصَدِّقُ
كُمْ ، وَلَا أَطْمَعُ فِي نَصْرِكُمْ ، وَلَا أُوعِدُ ٱلْعَدُوَّ بِكُمْ. مَا بَالُكُمْ؟ مَا
وُكُمْ ؟ مَا طِبُّكُمْ ؟ ٱلْقَوْمُ رِجَالٌ أَمْثَالُكُمْ. أَقَوْلًا بِغَيْرِ عِلْمٍ (عمل)! وَغَفْلَةً
ةٍ) مِنْ غَيْرِ وَرَعٍ ! وَطَمَعاً فِي غَيْرِ حَقٍّ ؟!

٣٠ - ومن كلام لعليه السلام

في معنى قتل عثمان

لَوْ أَمَرْتُ بِهِ لَكُنْتُ قَاتِلًا ، أَوْ نَهَيْتُ عَنْهُ لَكُنْتُ نَاصِراً ، غَيْرَ أَنَّ
نْ نَصَرَهُ لَا يَسْتَطِيعُ أَنْ يَقُولَ : خَذَلَهُ مَنْ أَنَا خَيْرٌ مِنْهُ ، وَمَنْ خَذَلَهُ
يَسْتَطِيعُ أَنْ يَقُولَ : نَصَرَهُ مَنْ هُوَ خَيْرٌ مِنِّي .

one who helped him. I am putting before you his case. He appropriated (wealth) and did it badly. You protested against it and committed excess therein. With Allāh lies the real verdict between the appropriator and the protester.

* * * * *

SERMON 31

When before the commencement of the Battle of Jamal Amīr al-mu'minīn sent 'Abdullah ibn 'Abbās to az-Zubayr ibn al-'Awwām with the purpose that he should advise him back to obedience, he said to him on that occasion:

Do not meet Ṭalḥah (ibn 'Ubaydillāh). If you meet him you will find him like an unruly bull whose horns are turned towards its ears. He rides a ferocious riding beast and says it has been tamed. But you meet az-Zubayr because he is soft-tempered. Tell him that your maternal cousin says that, "(It looks as if) in the Ḥijāz you knew me (accepted me), but (on coming here to) Iraq you do not know me (do not accept me). So, what has dissuaded (you) from what was shown (by you previously)?!"

as-Sayyid ar-Raḍī says: The last sentence of this sermon "*Famā 'adā minnā badā*" has been heard only from Amīr al-mu'minīn.

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SERMON 32

About the disparagement of the world and categories of its people

O' people! we have been born in such a wrongful and thankless period wherein the virtuous is deemed vicious and the oppressor goes on advancing in his excess. We do not make use of what we know and do not discover what we do not know. We do not fear calamity till it befalls.

People are of four categories. Among them is one who is prevented from mischief only by his low position, lack of means and paucity of wealth.

Then there is he who has drawn his sword, openly commits mischief, has collected his horsemen and foot-men and has devoted himself to securing wealth, leading troops, rising on the pulpit and has allowed his faith to perish. How bad is the transaction that you allow, (enjoyment of) this world to be a price for yourself as an alternative for what there is with Allāh for you.

And among them is he who seeks (benefits of) this world through actions meant for the next world, but does not seek (good of) next world through actions of this world. He keeps his body calm (in dignity), raises small steps, holds up his clothes, embellishes his body for appearance of trust-worthiness and uses the position of Allāh's connivance as a means of committing sins.

جَامِعٌ لَكُمْ أَمْرَهُ، اسْتَأْثَرَ فَأَسَاءَ الْأَثَرَةَ، وَجَزِعْتُمْ فَأَسَأْتُمُ الْجَزَعَ، وَلِلَّهِ حُكْمٌ وَاقِعٌ فِي الْمُسْتَأْثِرِ وَالْجَازِعِ

٣١- ومن خطبة له عليه السلام

لما أنفذ عبد الله بن عباس إلى الزبير يستميله إلى طاعته قبل حرب الجمل

تَلْقَيَنَّ طَلْحَةَ ، فَإِنَّكَ إِنْ تَلْقَهُ تَجِدْهُ كَالثَّوْرِ عَاقِصاً قَرْنَهُ ، يَرْكَبُ الصَّعْبَ وَيَقُولُ : هُوَ الذَّلُولُ . وَلَكِنِ ٱلْقَ الزُّبَيْرَ ، فَإِنَّهُ أَرِيكَةٌ ، فَقُلْ لَهُ : يَقُولُ لَكَ ابْنُ خَالِكَ : عَرَفْتَنِي بِالْحِجَازِ وَأَنْكَرْتَنِي بِالْعِرَاقِ ، فَمَا عَدَا عَمَّا بَدَا

السيد الشريف : وهو – عليه السلام – أوّل من سمعت منه هذه الكلمة ، أعني : عدا مما بدا » .

٣٢- ومن خطبة له عليه السلام

وفيها يصف زمانه بالجور ، ويقسم الناس فيه خمسة أصناف ، ثم يزهد في الدنيا

معنى جور الزمان

أَيُّهَا النَّاسُ ، إِنَّا قَدْ أَصْبَحْنَا فِي دَهْرٍ عَنُودٍ ، وَزَمَنٍ كَنُودٍ (شديد) يُعَدُّ فِيهِ الْمُحْسِنُ مُسِيئاً ، وَيَزْدَادُ الظَّالِمُ فِيهِ عُتُوّاً ، لَا نَنْتَفِعُ بِمَا عَلِمْنَا ، وَلَا نَسْأَلُ عَمَّا جَهِلْنَا ، وَلَا نَتَخَوَّفُ قَارِعَةً حَتَّى تَحُلَّ بِنَا

أصناف المحسنين

النَّاسُ عَلَى أَرْبَعَةِ أَصْنَافٍ : مِنْهُمْ مَنْ لَا يَمْنَعُهُ الْفَسَادَ فِي الْأَرْضِ إِلَّا خَسَاسَةُ حَالِهِ ، وَالْمُقْعَدُ بِشَرِّهِ ، وَالْمُجْلِبُ بِخَيْلِهِ وَرَجِلِهِ ، قَدْ أَشْرَطَ نَفْسَهُ (١٦) ، وَأَوْبَقَ دِينَهُ لِحُطَامٍ يَنْتَهِزُهُ ، أَوْ مِقْنَبٍ يَقُودُهُ ، أَوْ مِنْبَرٍ يَفْرَعُهُ (٢١) . وَلَبِئْسَ الْمَتْجَرُ أَنْ تَرَى الدُّنْيَا لِنَفْسِكَ ثَمَناً ، وَمَا لَكَ عِنْدَ اللهِ عِوَضاً ! وَمِنْهُمْ مَنْ يَطْلُبُ الدُّنْيَا بِعَمَلِ الْآخِرَةِ ، وَلَا يَطْلُبُ الْآخِرَةَ بِعَمَلِ الدُّنْيَا ، قَدْ طَامَنَ مِنْ شَخْصِهِ ، وَقَارَبَ مِنْ خَطْوِهِ ، وَشَمَّرَ مِنْ ثَوْبِهِ ، وَزَخْرَفَ مِنْ نَفْسِهِ لِلْأَمَانَةِ ، وَاتَّخَذَ سِتْرَ اللهِ ذَرِيعَةً إِلَى الْمَعْصِيَةِ .

Then there is one whose weakness and lack of means have held him back from conquest of lands. This keeps down his position and he has named it contentment and he clothes himself with the robe of renunciation although he has never had any connexion with these qualities.

Then there remain a few people in whose case the remembrance of their return (to Allāh on Doomsday) keeps their eyes bent, and the fear of resurrection moves their tears. Some of them are scared away (from the world) and dispersed; some are frightened and subdued, some are quiet as if muzzled; some are praying sincerely, some are grief-stricken and pain-ridden whom fear has confined to namelessness and disgrace has shrouded them, so they are in (the sea of) bitter water, their mouths are closed and their hearts are bruised. They preached till they were tired, they were oppressed till they were disgraced and they were killed till they remained few in number.

The world in your eyes should be smaller than the bark of acacia and the clippings of wool. Seek instruction from those who preceded you before those who follow you take instruction from you, and keep aloof from it realising its evil because it cuts off even from those who were more attached to it than you.

as-Sayyid ar-Raḍī says: Some ignorant persons attributed this sermon to Mu'āwiyah but it is the speech of Amīr al-mu'minīn. There should be no doubt about it. What comparison is there between gold and clay or sweet and bitter water? This has been pointed out by the skilful guide and the expert critic 'Amr ibn Baḥr al-Jāḥiẓ as he has mentioned this sermon in his book, *al-Bayan wa't-tabyin* (vol. 2, pp. 59-61). He has also mentioned who attributed it to Mu'āwiyah and then states that it is most akin to be the speech of 'Ali and most in accord with his way of categorising people and information about their oppression, disgrace, apprehension and fear. (On the other hand) we never found Mu'āwiyah speaking on the lives of renunciates or worshippers.

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SERMON 33

'Abdullah ibn 'Abbās says when Amīr al-mu'minin set out for war with the people of Baṣrah he came to his audience at Dhīqār and saw that he was stitching his shoe. Then Amīr al-mu'minīn said to me, "What is the price of this shoe?" I said: "It has no value now." He then said, "By Allāh, it should have been more dear to me than ruling over you but for the fact that I have establish right and ward off wrong." Then he came out and spoke:

Verily, Allāh sent Muhammad (p.b.u.h.a.h.p.) when none among the Arabs read a book or claimed prophethood. He guided the people till he took them to their (correct) position and their salvation. So their

مِنْهُمْ مَنْ أَبْعَدَهُ عَنْ طَلَبِ الْمُلْكِ ضُؤُولَةُ نَفْسِهِ ، وَانْقِطَاعُ سَبَبِهِ ، فَقَصَرَتْهُ الْحَالُ عَلَى حَالِهِ ، فَتَحَلَّى بِاسْمِ الْقَنَاعَةِ ، وَتَزَيَّنَ لِبَاسِ أَهْلِ الزَّهَادَةِ . وَلَيْسَ مِنْ ذٰلِكَ فِي مَرَاحٍ وَلَا مَغْدًى

الراضون هم قلة

وَبَقِيَ رِجَالٌ غَضَّ أَبْصَارَهُمْ ذِكْرُ الْمَرْجِعِ ، وَأَرَاقَ دُمُوعَهُمْ خَوْفُ الْمَحْشَرِ . فَهُمْ بَيْنَ شَرِيدٍ نَادٍّ ، وَخَائِفٍ مَقْمُوعٍ ، وَسَاكِتٍ مَكْظُومٍ ، وَدَاعٍ مُخْلِصٍ ، وَثَكْلَانَ مُوجَعٍ ، قَدْ أَخْمَلَتْهُمُ التَّقِيَّةُ ، وَشَمِلَتْهُمُ الذِّلَّةُ ، فَهُمْ فِي بَحْرٍ أُجَاجٍ ، أَفْوَاهُهُمْ ضَامِزَةٌ ، وَقُلُوبُهُمْ قَرِحَةٌ ، قَدْ وَعَظُوا حَتَّى مَلُّوا ، وَقُهِرُوا حَتَّى ذَلُّوا ، وَقُتِلُوا حَتَّى قَلُّوا .

الزهد في الدنيا

فَلْتَكُنِ الدُّنْيَا فِي أَعْيُنِكُمْ أَصْغَرَ مِنْ حُثَالَةِ الْقَرَظِ ، وَقُرَاضَةِ الْجَلَمِ ، وَاتَّعِظُوا بِمَنْ كَانَ قَبْلَكُمْ ، قَبْلَ أَنْ يَتَّعِظَ بِكُمْ مَنْ بَعْدَكُمْ ، ارْفُضُوهَا ذَمِيمَةً ، فَإِنَّهَا قَدْ رَفَضَتْ مَنْ كَانَ أَشْغَفَ بِهَا مِنْكُمْ .

قال الشريف – رضي الله عنه – : أقول : وهذه الخطبة ربما نسبها من لا علم له إلى معاوية، وهي من كلام أمير المؤمنين عليه السلام الذي لا يشك فيه، وأين الذهب من الرَّغام (١٠) ! أين العذب من الأجاج ! وقد دلّ على ذلك الدليل الخِرِّيت (١١) ونقده الناقد البصير عمرو بن بحر الجاحظ ، فإنه ذكر هذه الخطبة في كتاب « البيان والتبيين » وذكر من نسبها لى معاوية ، ثم تكلم من بعدها بكلام في معناها ، جملته أنه قال : وهذا الكلام بكلام علي عليه السلام أشبه، وبمذهبه في تصنيف الناس، وفي الإخبار عما هم عليه من القهر والإذلال ، من التقية والخوف، أليق . قال: ومتى وجدنا معاوية في حال من الأحوال يسلك في كلامه سلك الزهاد ، ومذاهب العُبّاد !

٣٣- ومن خطبة عليه السلام

عند خروجه لقتال أهل البصرة ، وفيها حكمة مبعث الرسل ، ثم يذكر فضله ويعلم الخارجين

قال عبدالله بن عباس – رضي الله عنه – : دخلت على أمير المؤمنين عليه السلام بذي قار وهو يخصف نعله ، فقال لي : ما قيمة هذا النعل ؟ فقلت : لا قيمة لها ! فقال عليه السلام : والله لَهِيَ أحبُّ إليَّ من إمرتكم ، إلا أن أقيم حقًّا ، أو أدفع باطلًا ، ثم خرج فخطب الناس فقال :

حكمة معنة النبي صلى الله عليه وآله

إِنَّ اللهَ بَعَثَ مُحَمَّداً صَلَّى اللهُ عَلَيْهِ وَآلِهِ ، وَلَيْسَ أَحَدٌ مِنَ الْعَرَبِ يَقْرَأُ كِتَاباً ، وَلَا يَدَّعِي نُبُوَّةً ، فَسَاقَ النَّاسَ حَتَّى بَوَّأَهُمْ مَحَلَّتَهُمْ ، وَبَلَّغَهُمْ مَنْجَاتَهُمْ ، فَاسْتَقَامَتْ قَنَاتُهُمْ ، وَاطْمَأَنَّتْ صَفَاتُهُمْ

* * *

spears (i.e. officers) became straight and their conditions settled down.

By Allāh, surely I was in their lead till it took shape with its walls. I did not show weakness or cowardice. My existing march is also like that. I shall certainly pierce the wrong till right comes out of its side.

What (cause of conflict) is there between me and the Quraysh? By Allāh, I have fought them when they were unbelievers and I shall fight them when they have been misled. I shall be the same for them today as I was for them yesterday.

By Allāh, the Quraysh only take revenge against us because Allāh has given us (i.e. the Holy Prophet and his progeny) preference over them. So, we have allowed them into our domain, whereupon they have become as the former poet says:

By my life, you continued drinking fresh milk every morning,
And (continued) eating fine stoned dates with butter;
We have given you the nobility which you did not possess before; And surrounded (protected) you with thoroughbred horses and tawny-coloured spears (strong spears)'.

* * * * *

SERMON 34

To prepare the people for fighting with the people of Syria (ash-Shām)' Amīr al-mu'minīn said:

Woe to you. I am tired of rebuking you. Do you accept this worldly life in place of the next life? Or disgrace in place of dignity? When I invite you to fight your enemy your eyes revolve as though you are in the clutches of death, and in the senselessness of last moments. My pleadings are not understood by you and you remain stunned. It is as though your hearts are affected with madness so that you do not understand. You have lost my confidence for good. Neither are you a support for me to lean upon, nor a means to honour and victory. Your example is that of the camels whose protector has disappeared, so that if they are collected from one side they disperse away from the other side.

By Allāh, how bad are you for igniting flames of war. You are intrigued against but do not intrigue (against the enemy). Your boundaries are decreasing but you do not get enraged over it. Those against you do not sleep but you are unmindful. By Allāh, those who leave matters one for the other are subdued. By Allāh, I believed about you that if battle rages and death hovers around you, you will cut away from son of Abī Ṭālib like the severing of head from the trunk.'

By Allāh, he who makes it possible for his adversary to so overpower him as to remove the flesh (from his bones), crush his bones and cut his skin into pieces, then it means that his helplessness is great and his heart surrounded within the sides of

فصل على عليه السلام

أَمَا وَاللهِ إِنْ كُنْتُ لَفِي سَاقَتِهَا حَتَّى تَوَلَّتْ بِحَذَافِيرِهَا : مَا
تُ (ضعفت) وَلَا جَبُنْتُ (وهنت) ، وَإِنَّ مَسِيرِي هٰذَا لِمِثْلِهَا ، فَلَأُنْقِبَنَّ
تقبن) الْبَاطِلَ حَتَّى يَخْرُجَ الْحَقُّ مِنْ جَنْبِهِ .

دوبيع العلويين عليه

نَالِي وَلِقُرَيْشٍ ! وَاللهِ لَقَدْ قَاتَلْتُهُمْ كَافِرِينَ ، وَلَأُقَاتِلَنَّهُمْ مَفْتُونِينَ ،
ي لَصَاحِبُهُمْ بِالْأَمْسِ ، كَمَا أَنَا صَاحِبُهُمُ الْيَوْمَ ! وَاللهِ مَا تَنَفَّسَ مِنَّا
ش إِلَّا أَنَّ اللهَ اخْتَارَنَا عَلَيْهِمْ ، فَأَدْخَلْنَاهُمْ فِي حَيِّزِنَا ، فَكَانُوا كَمَا
الْأَوَّلُ :

تَ لَعَمْرِي شَرْبَكَ الْمَحْضَ صَابِحاً
وَآكِلَكَ بِالزُّبْدِ الْمُقَشَّرَةَ الْبُجْرَا

حْنُ وَهَبْنَاكَ الْعَلَاءَ وَلَمْ تَكُنْ عَلِيًّا ، وَحُطْنَا حَوْلَكَ الْجُرْدَ وَالسُّمْرَا

٣٤- مِنْ خُطْبَةٍ لَهُ عَلَيْهِ السَّلَامُ

في استنفار الناس إلى أهل الشام بعد فراغه من أمر الخوارج ، وفيها يتأفف بالناس ، ويتسخ فهم بطريق السداد

نَّ لَكُمْ ! لَقَدْ سَئِمْتُ عِتَابَكُمْ ! أَرَضِيتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ
رَةِ عِوَضاً ؟ وَبِالذُّلِّ مِنَ الْعِزِّ خَلَفاً ؟ إِذَا دَعَوْتُكُمْ إِلَى جِهَادِ عَدُوِّكُمْ
نْ أَعْيُنِكُمْ ، كَأَنَّكُمْ مِنَ الْمَوْتِ فِي غَمْرَةٍ ، وَمِنَ الذُّهُولِ
كْرَةٍ ، يُرْتَجُ عَلَيْكُمْ حَوَارِي فَتَعْمَهُونَ ، وَكَأَنَّ قُلُوبَكُمْ
سَةٌ ، فَأَنْتُمْ لَا تَعْقِلُونَ . مَا أَنْتُمْ لِي بِثِقَةٍ سَجِيسَ اللَّيَالِي ،
نْتُمْ بِرُكْنٍ يُمَالُ بِكُمْ ، وَلَا زَوَافِرُ عِزٍّ يُفْتَقَرُ إِلَيْكُمْ . مَا أَنْتُمْ
كَإِبِلٍ ضَلَّ رُعَاتُهَا ، فَكُلَّمَا جُمِعَتْ (اجتمعت) مِنْ جَانِبٍ انْتَشَرَتْ مِنْ آخَرَ ،
نَ - لَعَمْرُ اللهِ - سُعُرُ نَارِ الْحَرْبِ أَنْتُمْ ! تُكَادُونَ وَلَا تَكِيدُونَ ،
قَصُ أَطْرَافُكُمْ فَلَا تَمْتَعِضُونَ ، لَا يَنَامُ عَنْكُمْ وَأَنْتُمْ فِي غَفْلَةٍ
نَ ، غُلِبَ وَاللهِ الْمُتَخَاذِلُونَ ! وَايْمُ اللهِ إِنِّي لَأَظُنُّ بِكُمْ أَنْ لَوْ
(حش) الْوَغَى ، وَاسْتَحَرَّ الْمَوْتُ ، قَدِ انْفَرَجْتُمْ عَنِ ابْنِ
طَالِبٍ انْفِرَاجَ الرَّأْسِ . وَاللهِ إِنَّ امْرَأً يُمَكِّنُ عَدُوَّهُ مِنْ نَفْسِهِ
لَحْمَهُ ، وَيَهْشِمُ عَظْمَهُ ، وَيَفْرِي جِلْدَهُ ، لَعَظِيمٌ عَجْزُهُ ،
نْ مَا ضُمَّتْ عَلَيْهِ جَوَانِحُ صَدْرِهِ . أَنْتَ فَكُنْ ذَاكَ إِنْ شِئْتَ ،

his chest is weak. You may become like this if you wish. But for me, before I allow it I shall use my sharp edged swords of al-Mushrafiyyah which would cut as under the bones of the head and fly away arms and feet. Thereafter, Allāh will do whatever He wills.

O' people, I have a right over you and you have a right over me. As for your right over me, that is to counsel you, to pay you your dues fully, to teach you that you may not remain ignorant and instruct you in behaviourism that you may act upon. As for my right over you, it is fulfilment of (the obligation on allegiance, well-wishing in presence or in absence, response when I call you and obedience when I order you.

* * * * *

SERMON 35

Amīr al-mu'minīn said after Arbitration:

All praise is due to Allāh even though time has brought (for us) crushing calamity and great occurrence. And I stand witness that there is no god but Allāh the One, there is no partner for Him nor is there with Him any god other than Himself, and that Muhammad is His slave and His Prophet (May Allāh's blessing and greeting be upon him and his progeny).

So now, certainly the disobedience of sympathetic counsellor who has knowledge as well as experience brings about disappointment and result in repentance. I had given you my orders about this arbitration and put before you my hidden view, if Qasīr's orders were fulfilled but you rejected it (my orders) like rough opponents and disobedient insurgents till the counsellor himself fell in doubt about his counsel and the flint (of his wit) ceased to give flame. Consequently, mine and your position became as the poet of Hawāzin says:

I have you my orders at Mun'arali'l-liwā
but you did not see the good of my counsel
till the noon of next day (when it was too late).

* * * * *

SERMON 36

Warning the people of their fate

I am warning you that you will be killed on the bend of this canal and on the leve of this low area while you will have no clear excuse before Allāh nor any open authority with you. You have come out of your houses and then divine decree entangled you. I had advised you against this arbitration but you rejected my advice like adversaries and opponents till I turned my ideas in the direction of your wishes. You are a group whose heads are devoid of wit and intelligence. May you have no father! (Allāh's woe be to

أَنَا فَوَاللهِ دُونَ أَنْ أُعْطِيَ ذٰلِكَ ضَرْبٌ بِالْمَشْرَفِيَّةِ تَطِيرُ مِنْهُ فَرَاشُ
ا ، وَتَطِيحُ السَّوَاعِدُ وَالْأَقْدَامُ ، وَيَفْعَلُ اللهُ بَعْدَ ذٰلِكَ
شَاءَ .

طريق السداد

أَيُّهَا النَّاسُ . إِنَّ لِي عَلَيْكُمْ حَقًّا ، وَلَكُمْ عَلَيَّ حَقٌّ : فَأَمَّا حَقُّكُمْ عَلَيَّ
صِيحَةُ لَكُمْ ، وَتَوْفِيرُ فَيْئِكُمْ عَلَيْكُمْ ، وَتَعْلِيمُكُمْ كَيْلا تَجْهَلُوا ،
دِيبُكُمْ كَيْمَا تَعْلَمُوا. وَأَمَّا حَقِّي عَلَيْكُمْ فَالْوَفَاءُ بِالْبَيْعَةِ ، وَالنَّصِيحَةُ
الْمَشْهَدِ وَالْمَغِيبِ ، وَالْإِجَابَةُ حِينَ أَدْعُوكُمْ ، وَالطَّاعَةُ حِينَ آمُرُكُمْ .

***

٣٥- ومن خطبة عليه السلام

بعد التحكيم وما بلغه من أمر الحكمين
وفيها حمد الله على بلائه ، ثم بيان سبب البلوى

الحمد على البلاء.

اَلْحَمْدُ لله وَإِنْ أَتَى الدَّهْرُ بِالْخَطْبِ الْفَادِحِ ، وَالْحَدَثِ
جَلِيلِ . وَأَشْهَدُ أَنْ لَا إِلٰهَ إِلا اللهُ لَا شَرِيكَ لَهُ ، لَيْسَ مَعَهُ إِلٰهٌ غَيْرُهُ
نَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ .

سبب البلوى

أَمَّا بَعْدُ ، فَإِنَّ مَعْصِيَةَ النَّاصِحِ الشَّفِيقِ الْعَالِمِ الْمُجَرِّبِ تُورِثُ
سْرَةَ ، وَتُعْقِبُ النَّدَامَةَ . وَقَدْ كُنْتُ أَمَرْتُكُمْ فِي هٰذِهِ الْحُكُومَةِ أَمْرِي ،
خَلْتُ لَكُمْ مَخْزُونَ رَأْيِي ، لَوْ كَانَ يُطَاعُ لِقَصِيرِ أَمْرٌ! فَأَبَيْتُمْ
لِّ إِبَاءَ الْمُخَالِفِينَ الْجُفَاةِ ، وَالْمُنَابِذِينَ الْعُصَاةِ ، حَتَّى ارْتَابَ النَّاصِحُ
صْحِهِ ، وَضَنَّ الزَّنْدُ بِقَدْحِهِ ، فَكُنْتُ أَنَا وَإِيَّاكُمْ كَمَا قَالَ أَخُو
وَازِنِ :

تُكُمْ أَمْرِي بِمُنْعَرَجِ اللِّوَى فَلَمْ تَسْتَبِينُوا النُّصْحَ (الرشد) إِلَّا ضُحَى الْغَدِ

٣٦- ومن خطبة عليه السلام

في تخويف أهل النهروان

فَأَنَا نَذِيرٌ لَكُمْ أَنْ تُصْبِحُوا صَرْعَى بِأَثْنَاءِ هٰذَا النَّهَرِ ، وَبِأَهْضَامِ
ا الْغَائِطِ ، عَلَى غَيْرِ بَيِّنَةٍ مِنْ رَبِّكُمْ ، وَلَا سُلْطَانٍ مُبِينٍ مَعَكُمْ : قَدْ
حَتْ بِكُمُ الدَّارُ ، وَاحْتَبَلَكُمُ الْمِقْدَارُ ، وَقَدْ كُنْتُ نَهَيْتُكُمْ
هٰذِهِ الْحُكُومَةِ فَأَبَيْتُمْ عَلَيَّ إِبَاءَ الْمُنَابِذِينَ (المخالفين) ، حَتَّى صَرَفْتُ رَأْيِي إِلَى
كُمْ ، وَأَنْتُمْ مَعَاشِرُ أَخِفَّاءُ الْهَامِ ، سُفَهَاءُ الْأَحْلَامِ ، وَلَمْ
تِ - لَا أَبَا لَكُمْ - بُجْراً ، وَلَا أَرَدْتُ لَكُمْ ضُرًّا

you!) I have not put you in any calamity nor wished you harm.

* * * * *

SERMON 37

Amīr al-mu'minīn's utterance which runs like a Sermon About his own steadfastness in religion and precedence in (acceptance of) belief.

I discharged duties when others lost courage (to do so), and I came forward when others hid themselves. I spoke when others remained mum. I stroke with Divine light when others remained standing. I was the quietest of them in voice but the highest in going forward. I cleaved to its rein and applied myself solely to its pledge, like the mountain which neither sweeping wind could move nor storm could shake. No one could find fault with me nor could any speaker speak ill of me.

The low is in my view worthy of honour till I secure (his) right for him while the strong is in my view weak till I take (other's) right from him. We are happy with the destiny ordained by Allāh and have submitted to the command of Allāh. Do you think I would speak a lie about the Prophet of Allāh? By Allāh, I am surely the first to testify him, so I will not be the first to falsify him. I looked at my affairs and found that my obedience should have precedence over my allegiance while my pledge with him is a burden on my neck.

* * * * *

SERMON 38

About naming of doubt as such and disparagement of those in doubt

Doubt is named doubt because it resembles truth. As for lovers of Allāh, their conviction serves them as light and the direction of the right path (itself) serves as their guide; while the enemies of Allāh, in time of doubt call to misguidance in the darkness of doubt and their guide is blindness (of intelligence). One who fears death cannot escape it nor can one who fears for eternal life secure it.

* * * * *

SERMON 39

In disparagement of those who shrink from fighting

I am faced with men who do not obey when I order and do not respond when I call them. May you have no father! (Woe to you!) What are you waiting for to rise for the cause of Allāh? Does not faith join you together, or sense of shame rouse you? I stand among you shouting and I am calling you for help, but you do not listen to my word, and do not obey my

٣٧ـ ومن خطبة له عليه السلام

يجري مجرى الخطبة

وفيه يذكر فضائله - عليه السلام - قاله بعد وقعة النهروان

فَقُمْتُ بِالْأَمْرِ حِينَ فَشِلُوا ، وَتَطَلَّعْتُ حِينَ تَقَبَّعُوا ، وَنَطَقْتُ حِينَ تَعْتَعُوا (تمنعوا-تقبعوا) ، وَمَضَيْتُ بِنُورِ اللهِ حِينَ وَقَفُوا ، وَكُنْتُ أَخْفَضَهُمْ صَوْتاً، وَأَعْلَاهُمْ فَوْتاً ، فَطِرْتُ بِعِنَانِهَا ، وَاسْتَبْدَدْتُ بِرِهَانِهَا كَالْجَبَلِ لَا تُحَرِّكُهُ الْقَوَاصِفُ ، وَلَا تُزِيلُهُ الْعَوَاصِفُ . لَمْ يَكُنْ لِأَحَدٍ فِيَّ مَهْمَزٌ ، وَلَا لِقَائِلٍ فِيَّ مَغْمَزٌ . الذَّلِيلُ عِنْدِي عَزِيزٌ حَتَّى آخُذَ الْحَقَّ لَهُ ، وَالْقَوِيُّ عِنْدِي ضَعِيفٌ حَتَّى آخُذَ الْحَقَّ مِنْهُ . رَضِينَا عَنِ اللهِ قَضَاءَهُ ، وَسَلَّمْنَا لِلهِ أَمْرَهُ . أَتَرَانِي أَكْذِبُ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ؟ لله لَأَنَا أَوَّلُ مَنْ صَدَّقَهُ ، فَلَا أَكُونُ أَوَّلَ مَنْ كَذَبَ عَلَيْهِ . فَنَظَرْتُ فِي أَمْرِي ، فَإِذَا طَاعَتِي قَدْ سَبَقَتْ بَيْعَتِي ، وَإِذَا الْمِيثَاقُ فِي عُنُقِي لِغَيْرِي .

٣٨ـ ومن خطبة له عليه السلام

وفيها علة تسمية الشبهة شبهة ثم بيان حال الناس فيها

إِنَّمَا سُمِّيَتِ الشُّبْهَةُ شُبْهَةً لِأَنَّهَا تُشْبِهُ الْحَقَّ: فَأَمَّا أَوْلِيَاءُ اللهِ فَضِيَاؤُهُمْ فِيهَا الْيَقِينُ ، وَدَلِيلُهُمْ سَمْتُ الْهُدَى ، وَأَمَّا أَعْدَاءُ اللهِ فَدُعَاؤُهُمْ فِيهَا الضَّلَالُ ، وَدَلِيلُهُمُ الْعَمَى ، فَمَا يَنْجُو مِنَ الْمَوْتِ مَنْ خَافَهُ . وَلَا يُعْطَى الْبَقَاءَ مَنْ أَحَبَّهُ

٣٩ـ ومن خطبة له عليه السلام

خطبها عند علمه بغزوة النعمان بن بشير صاحب معاوية لعين التمر ، وفيها يبدي عذره ، ويستنهض الناس لنصرته

مُنِيتُ بِمَنْ لَا يُطِيعُ إِذَا أَمَرْتُ ، وَلَا يُجِيبُ إِذَا دَعَوْتُ ، لَا أَبَا لَكُمْ ! مَا تَنْتَظِرُونَ بِنَصْرِكُمْ رَبَّكُمْ ؟ أَمَا دِينٌ يَجْمَعُكُمْ ، وَلَا حَمِيَّةَ تُنْمِشُكُمْ ! أَقُومُ فِيكُمْ مُسْتَصْرِخاً ، وَأُنَادِيكُمْ مُتَغَوِّثاً ، فَلَا تَسْمَعُونَ لِي قَوْلاً ، وَلَا تُطِيعُونَ لِي أَمْراً ،

orders, till circumstances show out their bad consequences. No blood can be avenged through you and no purpose can be achieved with you. I called you for help of your brethren but made noises like the camel having pain in stomach, and became loose like the camel of thin back. Then a wavering weak contingent came to me from amongst you: "*as if they are being led to death and they are only watching.*" (Qur'ān, 8:6)

as-Sayyid ar-Raḍī says: Amīr al-mu'minīn's word "*mutadhā'ib*" means "*muḍṭrarib*" (i e. moved or troubled), as they say "*tadhā'abat ar-rīḥ*" (i.e. the winds blow in troubled manner). Similarly the wolf is called "*dhi'b*" because of its troubled movement.

* * * * *

SERMON 40

When Amīr al-mu'minīn heard the cry of Khārijites that "Verdict is only that of Allāh" he said:

The sentence is right but what (they think) it means, is wrong. It is true that verdict lies but with Allāh, but these people say that (the function of) governance is only for Allāh. The fact is that there is no escape for men from ruler good or bad. The faithful persons perform (good) acts in his rule while the unfaithful enjoys (worldly) benefits in it. During the rule, Allāh would carry everything to end. Through the ruler tax is collected, enemy is fought, roadways are protected and the right of the weak is taken from the strong till the virtuous enjoys peace and allowed protection from (the oppression of) the wicked.

Another version:

When Amīr al-mu'minīn heard the cry of the Khārijites on the said verdict he said:

I am expecting the verdict (destiny) of Allāh on you.

Then he continued:

As for good government the pious man performs good acts in it, while in a bad government the wicked person enjoys till his time is over and death overtakes him.

* * * * *

SERMON 41

In condemnation of treason

O' people! Surely fulfilment of pledge is the twin of truth. I do not know a better shield (against the assaults of sin) than it. One who realises the reality of return (to the next world) never betrays. We are in a period when most of the people regard betrayal as wisdom. In these days the ignorants call it excellence of cunning. What is the matter with them? May Allāh destroy them. One who has been through thick and thin of life finds the excuses to be preventing him

تَكَشُّفُ ٱلْأُمُورُ عَنْ عَوَاقِبِ

اءةٍ ، فَمَا يُدْرَكُ بِكُمْ ثَارٌ ، وَلَا يُبْلَغُ بِكُمْ مَرَامٌ ، دَعَوْتُكُمْ إِلَى نَصْرِ
نِكُمْ فَجَرْجَرْتُمْ جَرْجَرَةَ ٱلْجَمَلِ ٱلْأَسَرِّ ، وَتَثَاقَلْتُمْ تَثَاقُلَ
وِ ٱلْأَدْبَرِ ، ثُمَّ خَرَجَ إِلَيَّ مِنْكُمْ جُنَيْدٌ مُتَذَائِبٌ ضَعِيفٌ ، كَأَنَّمَا
ونَ إِلَى ٱلْمَوْتِ وَهُمْ يَنْظُرُونَ » .

، السيد الشريف : أقول : قوله عليه السلام : « مُتَذَائِبٌ » أي مضطرب ، من
: تذاءبت الريح ، أي اضطرب هبوبها . ومنه سمي الذئب ذئباً ، لاضطراب مشيته .

٤٠ - ومن خطبة له عليه السلام

في الخوارج لما سمع قولهم : « لا حكم إلا لله »

ال عليه السلام ، كَلِمَةُ حَقٍّ يُرَادُ بِهَا بَاطِلٌ ! نَعَمْ إِنَّهُ لا حُكْمَ إِلَّا
، وَلَكِنَّ هٰؤُلَاءِ يَقُولُونَ : لَا إِمْرَةَ إِلَّا لِلّٰهِ ، وَإِنَّهُ لَا بُدَّ لِلنَّاسِ مِنْ
بَرٍّ أَوْ فَاجِرٍ يَعْمَلُ فِي إِمْرَتِهِ ٱلْمُؤْمِنُ ، وَيَسْتَمْتِعُ فِيهَا ٱلْكَافِرُ ، وَيُبَلِّغُ
فِيهَا ٱلْأَجَلَ ، وَيُجْمَعُ بِهِ ٱلْفَيْءُ ، وَيُقَاتَلُ بِهِ ٱلْعَدُوُّ ، وَتَأْمَنُ بِهِ
لُ ، وَيُؤْخَذُ بِهِ لِلضَّعِيفِ مِنَ ٱلْقَوِيِّ ، حَتَّى يَسْتَرِيحَ بَرٌّ ، وَيُسْتَرَاحَ
فَاجِرٍ .

، رواية أخرى أنه عليه السلام لما سمع تحكيمهم قال :

كُمَ ٱللّٰهِ أَنْتَظِرُ فِيكُمْ .

قال : أَمَّا ٱلْإِمْرَةُ ٱلْبَرَّةُ فَيَعْمَلُ فِيهَا ٱلتَّقِيُّ ، وَأَمَّا ٱلْإِمْرَةُ ٱلْفَاجِرَةُ
تَّعُ فِيهَا ٱلشَّقِيُّ ، إِلَى أَنْ تَنْقَطِعَ مُدَّتُهُ ، وَتُدْرِكَهُ مَنِيَّتُهُ .

٤١ - ومن خطبة له عليه السلام

وفيها ينهى عن الغدر ويحذر منه

هَا ٱلنَّاسُ ، إِنَّ ٱلْوَفَاءَ تَوْأَمُ ٱلصِّدْقِ ، وَلَا أَعْلَمُ جُنَّةً أَوْقَى
وَمَا يَغْدِرُ مَنْ عَلِمَ كَيْفَ ٱلْمَرْجِعُ . وَلَقَدْ أَصْبَحْنَا فِي زَمَانٍ قَدِ ٱتَّخَذَ
أَهْلِهِ ٱلْغَدْرَ كَيْساً ، وَنَسَبَهُمْ أَهْلُ ٱلْجَهْلِ فِيهِ إِلَى حُسْنِ ٱلْحِيلَةِ .
مْ ! قَاتَلَهُمُ ٱللّٰهُ ! قَدْ يَرَى ٱلْحَوْلُ ٱلْقُلَّبُ وَجْهَ ٱلْحِيلَةِ وَدُونَهَا

from orders and prohibitions of Allāh but he disregards them despite capability (to succumb to them and follows the commands of Allāh), while one who has no restraints of religion seizes the opportunity (and accepts the excuses for not following the commands of Allāh).

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SERMON 42

About heart's desires and extended hopes

O' people what I fear most about you are two things—acting according to desires and extending of hopes. As regards acting according to desires, this prevents from truth; and as regards extending of hopes, it makes one forget the next world. You should know this world is moving rapidly and nothing has remained out of it except last particles like the dregs of a vessel which has been emptied by some one. Beware, the next world is advancing, and either of them has sons i.e. followers. You should become sons of the next world and not become sons of this world because on the Day of Judgement every son would cling to his mother. Today is the Day of action and there is no reckoning while tomorrow is the Day of reckoning but there would be no (opportunity for) action.

as-Sayyid ar-Raḍī says: "*al-ḥadhadhā*" means rapid but some people have read it "*jadhdhā*". According to this version the meaning would be that the cycle of worldly enjoyments would end soon.

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SERMON 43

After Amīr al-mu'minīn had sent Jarīr ibn 'Abdillāh al-Bajalī to Mu'āwiyah (for securing his allegiance) some of his companions suggested preparation to fight with him then he said:

My preparation for war with the people of Syria (ash-Shām) while Jarīr ibn 'Abdillāh al-Bajalī is still there would be closing the door for Syria and prevention of its people from good action (i.e. allegiance) if they intend doing it. However, I have fixed a time limit of Jarīr after which he would not stay without either deception or in disobedience. My opinion is in favour of patience, so wait a while. (In the meantime) I do not dislike your getting ready.

I have observed this matter thoroughly from all sides but I do not find any way except war or heresy. Certainly, there was over the people a ruler (before me) who brought about new (un-Islamic) things and compelled the people to speak out. So they did speak, then rose up and thereafter changed the whole system.

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بسعٍ مِنْ أَمْرِ اللهِ وَنَهْيِهِ ، فَيَدَعُهَا رَأْيَ عَيْنٍ بَعْدَ الْقُدْرَةِ عَلَيْهَا ، وَيَنْتَهِزُ صَنَعَهَا مَنْ لَا حَرِيجَةَ لَهُ فِي الدِّينِ .

٤٢ - ومن خطبة له عليه السلام

وفيه يحذر من اتباع الهوى وطول الأمل في الدنيا

أَيُّهَا النَّاسُ ، إِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمُ اثْنَتَانِ : اتِّبَاعُ الْهَوَىٰ ، وَطُولُ الْأَمَلِ ، فَأَمَّا اتِّبَاعُ الْهَوَىٰ فَيَصُدُّ عَنِ الْحَقِّ ، وَأَمَّا طُولُ الْأَمَلِ فَيُنْسِي الْآخِرَةَ أَلَا وَإِنَّ الدُّنْيَا قَدْ وَلَّتْ حَذَّاءَ (جذا) ، فَلَمْ يَبْقَ مِنْهَا إِلَّا صُبَابَةٌ كَصُبَابَةِ الْإِنَاءِ اصْطَبَّهَا صَابُّهَا . أَلَا وَإِنَّ الْآخِرَةَ قَدْ بَلَتْ ، وَلِكُلٍّ مِنْهُمَا بَنُونَ ، فَكُونُوا مِنْ أَبْنَاءِ الْآخِرَةِ ، وَلَا تَكُونُوا مِنْ أَبْنَاءِ الدُّنْيَا ، فَإِنَّ كُلَّ وَلَدٍ سَيُلْحَقُ بِأَبِيهِ (أمه) يَوْمَ الْقِيَامَةِ ، وَإِنَّ الْيَوْمَ مَلٌ وَلَا حِسَابَ ، وَغَداً حِسَابٌ ، وَلَا عَمَلَ .

قال الشريف: أقول: الحذاء، السريعة، ومن الناس من يرويه وجذاء.

٤٣ - ومن خطبة له عليه السلام

وقد أشار عليه أصحابه بالاستعداد لحرب أهل الشام بعد إرساله جرير بن عبد الله البجلي إلى معاوية ولم يزل معاوية على بيعته

إِنَّ اسْتِعْدَادِي لِحَرْبِ أَهْلِ الشَّامِ وَجَرِيرٌ عِنْدَهُمْ ، إِغْلَاقٌ لِلشَّامِ ، صَرْفٌ لِأَهْلِهِ عَنْ خَيْرٍ إِنْ أَرَادُوهُ . وَلَكِنْ قَدْ وَقَّتُّ لِجَرِيرٍ وَقْتاً لَا يُقِيمُ بَعْدَهُ إِلَّا مَخْدُوعاً أَوْ عَاصِياً . وَالرَّأْيُ عِنْدِي مَعَ الْأَنَاةِ فَارْوُدُوا ، لَا أَكْرَهُ لَكُمُ الْإِعْدَادَ

وَلَقَدْ ضَرَبْتُ أَنْفَ هَذَا الْأَمْرِ وَعَيْنَهُ ، وَقَلَّبْتُ ظَهْرَهُ وَبَطْنَهُ ، فَلَمْ أَرَ لِي فِيهِ إِلَّا الْقِتَالَ أَوِ الْكُفْرَ بِمَا جَاءَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ . إِنَّهُ قَدْ كَانَ عَلَى الْأُمَّةِ وَالٍ أَحْدَثَ أَحْدَاثاً ، وَأَوْجَدَ النَّاسَ مَقَالًا ، فَقَالُوا ، ثُمَّ نَقَمُوا فَغَيَّرُوا .

SERMON 44

When Masqalah ibn Hubayrah ash-Shaybānī fled to Mu'āwiyah because he had purchased some prisoners of Banū Nājiyah from an executive of Amīr al-mu'minīn, but when he demanded the price the latter avoided and ran to Syria, Amīr al-mu'minīn said:

May Allāh be bad to Masqalah. He acted like the noble but fled away like a slave. Before his admirer could speak (about him) he silenced him and before his eulogist could testify to his good deeds he closed his mouth. If he had stayed behind we would have taken from him what he could easily pay and waited for the balance till his money increased.

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SERMON 45

About Allāh's greatness and lowliness of this world

Praise is due to Allāh from Whose mercy no one loses hope, from Whose bounty no one is deprived, from Whose forgiveness no one is disappointed and for Whose worship no one is too high. His mercy never ceases and His bounty is never missed.

This world is a place for which destruction is ordained and for its inhabitants departure from here is destined. It is sweet and green. It hastens towards its seeker and attaches to the heart of the viewer. So depart from here with the best of provision available with you and do not ask herein more than what is enough and do not demand from it more than subsistence.

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SERMON 46

When Amīr al-mu'minīn decided to march towards Syria (ash-Shām) he spoke these words:

My Allāh, I seek Thy protection from the hardships of journey, from the grief of returning and from the scene of devastation of property and men. O' Allāh, Thou art the companion in journey and Thou art one who is left behind for (protection of the) family. None except Thee can join these two because one who is left behind cannot be a companion in journey nor one who is in company on a journey can at the same time be left behind.

as-Sayyid ar-Raḍī says: The earlier part of his sermon is related from the Prophet but Amīr al-mu'minīn has completed it very aptly by adding most eloquent sentences at the end. This addition is from "None except Thee can join" up to the end.

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٤٤ - ومن كلام له عليه السلام

لما هرب مَصْقَلَة بن هبيرة الشيباني إلى معاوية ، وكان قد ابتاع سَبْيَ بني ناجية من عامل أمير المؤمنين عليه السلام وأعتقهم ، فلما طالبه بالمال خانس به وهرب إلى الشام

قَبَّحَ اللهُ (١٥) مَصْقَلَةَ! فَعَلَ فِعْلَ السَّادَةِ (السادات)، وَفَرَّ فِرَارَ الْعَبِيدِ! فَمَا زَ مَادِحَهُ حَتَّى أَسْكَتَهُ ، وَلَا صَدَّقَ وَاصِفَهُ حَتَّى بَكَّتَهُ ، وَلَو لَأَخَذْنَا مَيْسُورَهُ ، وَانْتَظَرْنَا بِمَالِهِ وُفُورَهُ .

٤٥ - ومن خطبة له عليه السلام

وهو بعض خطبة طويلة خطبها يوم الفطر ، وفيها يحمد الله ويذم الدنيا

في حمد الله

الْحَمْدُ لِلهِ غَيْرَ مَقْنُوطٍ مِنْ رَحْمَتِهِ ، وَلَا مَخْلُوٍّ مِنْ نِعْمَتِهِ ، وَلَا بِسِ مِنْ مَغْفِرَتِهِ ، وَلَا مُسْتَنْكَفٍ عَنْ عِبَادَتِهِ ، الَّذِي لَا تَبْرَحُ رَحْمَةً ، وَلَا تُفْقَدُ لَهُ نِعْمَةٌ .

في ذم الدنيا

الدُّنْيَا دَارُ مُنِيَ لَهَا الْفَنَاءُ ، وَلِأَهْلِهَا مِنْهَا الْجَلَاءُ ، وَهِيَ ة خَضْرَاءُ ، وَقَدْ عَجِلَتْ لِلطَّالِبِ ، وَالْتَبَسَتْ بِقَلْبِ النَّاظِرِ ؛ حِلُوا مِنْهَا بِأَحْسَنِ مَا بِحَضْرَتِكُمْ مِنَ الزَّادِ ، وَلَا تَسْأَلُوا فِيهَا فَوْقَ نَافٍ ، وَلَا تَطْلُبُوا مِنْهَا أَكْثَرَ مِنَ الْبَلَاغِ .

٤٦ - ومن كلام له عليه السلام

عند عزمه على المسير إلى الشام

وهو دعاء دعا به ربه عند وضع رجله في الركاب

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ ، وَكَآبَةِ الْمُنْقَلَبِ ، وَسُوء ظَرِ فِي الْأَهْلِ وَالْمَالِ وَالْوَلَدِ . اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ ، وَأَنْتَ لِيفَةُ فِي الْأَهْلِ ، وَلَا يَجْمَعُهُمَا غَيْرُكَ ؛ لِأَنَّ الْمُسْتَخْلَفَ لَا يَكُونُ صْحَباً ، وَالْمُسْتَصْحَبَ لَا يَكُونُ مُسْتَخْلَفاً .

ال السيد الشريف رضي الله عنه : وابتداء هذا الكلام مرويّ عن رسول الله صلى الله وآله ، وقد قفّاه أمير المؤمنين عليه السلام بأبلغ كلام وتممه بأحسن تمام ، من قوله : ! يجمعهما غيرك ، إلى آخر الفصل .

SERMON 47

About calamities befalling Kūfah

O' Kūfah, as though I see you being drawn like the tanned leather of 'Ukāẓ in the market, you are being scraped by calamities and being ridden by severe troubles. I certainly know that if any tyrant intends evil for you Allāh will afflict him with worry and fling him with a killer (set someone on him to kill him).

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SERMON 48

Delivered at the time of marching towards Syria.

Praise is due to Allāh when night spreads and darkens, and praise be to Allāh whenever the star shines and sets. And praise be to Allāh whose bounty never misses and whose favours cannot be repaid.

Well, I have sent forward my vanguard and have ordered them to remain in camp on this bank of the River till my order reaches them.

My intention is that I should cross this water over to the small habitation of people residing on the sides of the Tigris and rouse them to march with you towards the enemy and keep them as auxiliary force for you.

as-Sayyid ar-Raḍī says: Here by "*miṭāṭ*" Amīr al-mu'minīn has meant the direction where he had ordered the men to camp and that was the bank of the Euphrates, and "*miṭāt*" is used for the bank of a river although its literal meaning is level ground whereas by "*nutfah*" he means the water of the Euphrates, and these are amazing expressions.

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SERMON 49

About Allāh's greatness and sublimity

Praise be to Allāh Who lies inside all hidden things, and towards Whom all open things guide. He cannot be seen by the eye of an onlooker, but the eye which does not see Him cannot deny Him while the mind that proves His existence cannot perceive Him. He is so high in sublimity that nothing can be more sublime than He, while in nearness, He is so near that no one can be nearer than He. But his sublimity does not put Him at a distance from anything of His creation, nor does His nearness bring them on equal level to Him. He has not informed (human) wit about the limits of His qualities. Nevertheless, He has not prevented it from securing essential knowledge of Him. So he is such that all signs of existence stand witness for Him till the denying mind also believes in Him. Allāh is sublime beyond what is described by those who liken Him to things or those who deny Him.

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٤٧- ومن كلام له عليه السلام
في ذكر الكوفة

كَأَنِّي بِكِ يَا كُوفَةُ تُمَدِّينَ مَدَّ الْأَدِيمِ الْعُكَاظِيِّ ، تُعْرَكِينَ بِالنَّوَازِلِ ، وَتُرْكَبِينَ بِالزَّلَازِلِ ، وَإِنِّي لَأَعْلَمُ أَنَّهُ مَا أَرَادَ بِكِ جَبَّارٌ سُوءاً إِلَّا ابْتَلَاهُ اللَّهُ بِشَاغِلٍ ، وَرَمَاهُ بِقَاتِلٍ !

٤٨- ومن خطبة له عليه السلام
عند المسير إلى الشام

قيل: إنه خطب بها وهو بالنخيلة خارجا من الكوفة إلى صفين

اَلْحَمْدُ لِلَّهِ كُلَّمَا وَقَبَ لَيْلٌ وَغَسَقَ ، وَاَلْحَمْدُ لِلَّهِ كُلَّمَا لَاحَ نَجْمٌ وَخَفَقَ ، وَاَلْحَمْدُ لِلَّهِ غَيْرَ مَفْقُودِ الْإِنْعَامِ ، وَلَا مُكَافَإِ الْإِفْضَالِ . أَمَّا بَعْدُ ، فَقَدْ بَعَثْتُ مُقَدِّمَتِي ، وَأَمَرْتُهُمْ بِلُزُومِ هَذَا الْمِلْطَاطِ ، حَتَّى يَأْتِيَهُمْ أَمْرِي ، وَقَدْ رَأَيْتُ أَنْ أَقْطَعَ هَذِهِ النُّطْفَةَ إِلَى شِرْذِمَةٍ مِنْكُمْ ، مُوَطِّنِينَ أَكْنَافَ دِجْلَةَ ، فَأَنْهِضَهُمْ مَعَكُمْ إِلَى عَدُوِّكُمْ ، فَتَكُونَ هُمْ مِنْ أَمْدَادٍ الْقُوَّةِ لَكُمْ .

قال السيد الشريف: أقول: يعني – عليه السلام – بالملطاط ها هنا السمت الذي أمرهم به، وهو شاطىء الفرات، ويقال ذلك أيضاً لشاطىء البحر، وأصله ما استوى من الأرض. يعني بالنطفة ماء الفرات، وهو من غريب العبارات وعجيبها.

٤٩- ومن كلام له عليه السلام
وفيه جملة من صفات الربوبية وعلم الاهي

اَلْحَمْدُ لِلَّهِ الَّذِي بَطَنَ خَفِيَّاتِ الْأُمُورِ ، وَدَلَّتْ (دلت) عَلَيْهِ أَعْلَامُ الظُّهُورِ ، وَامْتَنَعَ عَلَى عَيْنِ الْبَصِيرِ ، فَلَا عَيْنُ مَنْ لَمْ يَرَهُ تُنْكِرُهُ ، وَلَا سَبَبَ مَنْ أَثْبَتَهُ يُبْصِرُهُ : سَبَقَ فِي الْعُلُوِّ فَلَا شَيْءَ أَعْلَى مِنْهُ ، وَقَرُبَ فِي دُنُوِّهِ فَلَا شَيْءَ أَقْرَبُ مِنْهُ . فَلَا اسْتِعْلَاؤُهُ بَاعَدَهُ عَنْ شَيْءٍ مِنْ خَلْقِهِ ، وَلَا قُرْبُهُ سَاوَاهُمْ فِي الْمَكَانِ بِهِ . لَمْ يُطْلِعِ الْعُقُولَ عَلَى تَحْدِيدِ صِفَتِهِ ، وَلَمْ يَحْجُبْهَا عَنْ وَاجِبِ مَعْرِفَتِهِ ، فَهُوَ الَّذِي تَشْهَدُ لَهُ أَعْلَامُ الْوُجُودِ ، عَلَى إِقْرَارِ قَلْبِ ذِي الْجُحُودِ ، تَعَالَى اللَّهُ عَمَّا يَقُولُهُ الْمُشَبِّهُونَ بِهِ وَالْجَاحِدُونَ لَهُ عُلُوّاً كَبِيراً !

SERMON 50

Admixture of right and wrong

The basis of the occurrence of evils are those desires which are acted upon and the orders that are innovated. They are against the Book of Allāh. People cooperate with each other about them even though it is against the Religion of Allāh. If wrong had been pure and unmixed it would not be hidden from those who are in search of it. And if right had been pure without admixture of wrong those who bear hatred towards it would have been silenced. What is, however, done is that something is taken from here and something from there and the two are mixed! At this stage Satan overpowers his friends and they alone escape for whom virtue has been apportioned by Allāh from before.

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SERMON 51

When in Ṣiffin the men of Mu'āwiyah overpowered the men of Amīr al-mu'minīn and occupied the bank of River Euphrates and prevented them from taking its water, Amīr al-mu'minīn said:

They are asking you morsels of battle. So either you remain in ignominy and the lowest position or drench your swords with blood and quench your thirst with water. Real death is in the life of subjugation while real life is in dying as subjugators. Beware, Mu'āwiyah is leading a small group of insurgents and has kept them in dark about the true facts with the result that they have made their bosoms the targets of death.

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SERMON 52

(This sermon has already appeared earlier but due to the difference between the two versions we have quoted it again here). Its subject is the downfall of the world and reward and punishment in the next world.

Beware, the world is wrapping itself up and has announced its departure. Its known things have become strangers and it is speedily moving backward. It is advancing its inhabitants towards destruction and driving its neighbours towards death. Its sweet things (enjoyments) have become sour, and its clear things have become polluted. Consequently, what has remained of it is just like the remaining water in a vessel or a mouthful of water in the measure. If a thirsty person drinks it his thirst is not quenched.

O' creatures of Allāh get ready to go out of this world for whose inhabitants decay is ordained, and (beware) heart's wishes should overpower you, nor

٥٠- ومن كلام له عليه السلام

وفيه بيان لما يجب العالم به من الفتن وبيان هذه الفتن

نَّمَا بَدْءُ وُقُوعِ ٱلْفِتَنِ أَهْوَاءٌ تُتَّبَعُ ، وَأَحْكَامٌ تُبْتَدَعُ ، يُخَالَفُ فِيهَا بُ ٱللهِ ، وَيَتَوَلَّى عَلَيْهَا رِجَالٌ رِجَالًا ، عَلَى غَيْرِ دِينِ ٱللهِ . فَلَوْ أَنَّ لِلَّ خَلَصَ مِنْ مِزَاجِ ٱلْحَقِّ لَمْ يَخْفَ عَلَى ٱلْمُرْتَادِينَ ، وَلَوْ أَنَّ نْ خَلَصَ مِنْ لَبْسِ ٱلْبَاطِلِ ٱنْقَطَعَتْ عَنْهُ أَلْسُنُ ٱلْمُعَانِدِينَ ، وَلَكِنْ ذَ مِنْ هٰذَا ضِغْثٌ ، وَمِنْ هٰذَا ضِغْثٌ ، فَيُمْزَجَانِ ! فَهُنَالِكَ وْلِي ٱلشَّيْطَانُ عَلَى أَوْلِيَائِهِ ، وَيَنْجُو ٱلَّذِينَ سَبَقَتْ لَهُمْ مِنَ ٱللهِ ٱلْحُسْنَىٰ .

٥١- ومن خطبة له عليه السلام

لما غلب أصحاب معاوية أصحابه عليه السلام على شريعة الفرات بصفين ومنعوهم الماء

قَدِ ٱسْتَطْعَمُوكُمُ ٱلْقِتَالَ ، فَٱقْرُوا عَلَى مَذَلَّةٍ ، وَتَأْخِيرِ مَحَلَّةٍ ، رَوُّوا ٱلسُّيُوفَ مِنَ ٱلدِّمَاءِ تَرْوَوْا مِنَ ٱلْمَاءِ ، فَٱلْمَوْتُ فِي حَيَاتِكُمْ مَقْهُورِينَ ، يَاةُ فِي مَوْتِكُمْ قَاهِرِينَ . أَلَا وَإِنَّ مُعَاوِيَةَ قَادَ لُمَّةً مِنَ ٱلْغُوَاةِ ، سَ عَلَيْهِمُ ٱلْخَبَرَ ، حَتَّى جَعَلُوا نُحُورَهُمْ أَغْرَاضَ ٱلْمَنِيَّةِ .

٥٢- ومن خطبة له عليه السلام

وهي في التزهيد في الدنيا ، وثواب الله للزاهد ، ونعم الله على الخلائق

التزهيد في الدنيا

أَلَا وَإِنَّ ٱلدُّنْيَا قَدْ تَصَرَّمَتْ ، وَآذَنَتْ بِٱنْقِضَاءٍ ، وَتَنَكَّرَ مَعْرُوفُهَا بَرَتْ حَذَّاءَ ، فَهِيَ تَحْفِزُ بِٱلْفَنَاءِ سُكَّانَهَا (ساكنيها) ، وَتَحْلُو (٧) وْتِ جِيرَانَهَا ، وَقَدْ أَمَرَّ فِيهَا مَا كَانَ حُلْواً ، وَكَدِرَ مِنْهَا انَ صَفْواً ، فَلَمْ يَبْقَ (تبق) مِنْهَا إِلَّا سَمَلَةٌ كَسَمَلَةِ ٱلْإِدَاوَةِ أَوْ جُرْعَةٌ رْعَةِ ٱلْمُقْلَةِ ، لَوْ تَمَزَّزَهَا ٱلصَّدْيَانُ لَمْ يَنْقَعْ . فَأَزْمِعُوا : ٱللهَ ٱلرَّحِيلَ عَنْ هٰذِهِ ٱلدَّارِ ٱلْمَقْدُورِ عَلَى أَهْلِهَا ٱلزَّوَالُ ، وَلَا نَّكُمْ فِيهَا ٱلْأَمَلُ ، وَلَا يَطُولَنَّ عَلَيْكُمْ فِيهَا ٱلْأَمَدُ .

should you take your stay (in life) to be long. By Allāh, if you cry like the she-camel that has lost its young one, call out like the cooing of pigeons, make noise like devoted recluses and turn to Allāh leaving your wealth and children as a means to secure His nearness and high position with Him or the forgiveness of sins which have been covered by His books and recorded by His angels it would be less than His reward that I expect for you or His retribution that I fear about you.

By Allāh, if your hearts melt down thoroughly and your eyes shed tears of blood either in hope for Him or for fear from Him and you are also allowed to live in this world all the time that it lasts even then your actions cannot pay for His great bounties over you and His having guided you towards faith.

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SERMON 53

A part of the same sermon on the description of the Day of Sacrifice (ʿĪd al-Aḍḥā) and the qualities of the animal eor sacrifice

For an animal to be fully fit for sacrifice it is necessary that both its ears be raised upwards and its eyes should be healthy. If the ears and the eyes are sound the animal of sacrifice is sound and perfect, even though its horn its horn be broken or it drags its feet to the place of sacrifice.

SERMON 54

On the swear of allegiance

They leapt upon me as the camels leap upon each other on their arrival for drinking water, having been let loose after unfastening of their four legs till I thought they would either kill me or kill one another in front of me. I thought over this matter in and out to the extent that it prevented me from sleeping. But I found no way except to fight them or else to reject whatever has been brought by Muhammad (p.b.u.h. a.h.p.). I found that to face war was easier for me than to face the retribution, and the hardships of this world were easier than the hardships of the next world.

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SERMON 55

When Amīr al-mu'minīn showed impatience on his delay in giving them permission to fight in Ṣiffin he said:

Well, as for your idea whether this (delay) is due to my unwillingness for death, then by Allāh I do not care whether I proceed towards death or death advances towards me. As for your impression that it may be due to my misgivings about the people of Syria (ash-Shām), well, by Allāh, I did not put off war even for a day except in the hope that some

دولب ا زوله

نَوَاللهِ لَوْ حَنَنْتُمْ حَنِينَ الْوَلِهِ الْعِجَالِ ، وَدَعَوْتُمْ بِهَدِيلِ الْحَمَامِ ، وَجَأَرْتُمْ جُؤَارَ مُتَبَتِّلِي الرُّهْبَانِ ، وَخَرَجْتُمْ إِلَى اللهِ مِنَ الْأَمْوَالِ وَالْأَوْلَادِ ، الْتِمَاسَ الْقُرْبَةِ إِلَيْهِ فِي ارْتِفَاعِ دَرَجَةٍ عِنْدَهُ ، أَوْ غُفْرَانِ بَقِيَّةٍ أَحْصَتْهَا كُتُبُهُ ، وَحَفِظَتْهَا رُسُلُهُ ، لَكَانَ قَلِيلًا فِيمَا أَرْجُو لَكُمْ مِنْ ثَوَابِهِ ، وَأَخَافُ عَلَيْكُمْ مِنْ عِقَابِهِ .

نعم الله

وَتَاللهِ لَوِ انْمَاثَتْ قُلُوبُكُمْ انْمِيَاثاً . وَسَالَتْ عُيُونُكُمْ مِنْ رَغْبَةٍ بِهِ أَوْ رَهْبَةٍ مِنْهُ دَماً ، ثُمَّ عُمِّرْتُمْ فِي الدُّنْيَا ، مَا الدُّنْيَا بَاقِيَةً ، مَا جَزَتْ مَالُكُمْ عَنْكُمْ - وَلَوْ لَمْ تُبْقُوا شَيْئاً مِنْ جُهْدِكُمْ - أَنْعُمَهُ عَلَيْكُمْ بِظَاهِرٍ ، وَهُدَاهُ إِيَّاكُمْ لِلْإِيمَانِ .

٥٣- ومن خطبة لعليه السلام

في ذكرى يوم النحر وصفة الأضحية

وَمِنْ تَمَامِ الْأُضْحِيَةِ اسْتِشْرَافُ أُذُنِهَا ، وَسَلَامَةُ عَيْنِهَا ، فَإِذَا سَلِمَتِ الْأُذُنُ وَالْعَيْنُ سَلِمَتِ الْأُضْحِيَةُ وَتَمَّتْ ، وَلَوْ كَانَتْ عَضْبَاءَ الْقَرْنِ تَجُرُّ رِجْلَهَا إِلَى الْمَنْسَكِ

قال السيد الشريف : والمنسك ها هنا المذبح.

٥٤- ومن خطبة لعليه السلام

وفيها يصف أصحابه بصفين حين طال منعهم له من قتال أهل الشام

فَتَدَاكُّوا عَلَيَّ تَدَاكَّ الْإِبِلِ الْهِيمِ يَوْمَ وِرْدِهَا ، وَقَدْ أَرْسَلَهَا رَاعِيهَا ، وَخُلِعَتْ مَثَانِيهَا ؛ حَتَّى ظَنَنْتُ أَنَّهُمْ قَاتِلِيَّ ، أَوْ بَعْضُهُمْ قَاتِلُ بَعْضٍ لَدَيَّ . وَقَدْ قَلَّبْتُ هَذَا الْأَمْرَ بَطْنَهُ وَظَهْرَهُ حَتَّى مَنَعَنِي النَّوْمَ ، فَمَا وَجَدْتُنِي يَسَعُنِي إِلَّا قِتَالُهُمْ أَوِ الْجُحُودُ بِمَا جَاءَ بِهِ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ؛ فَكَانَتْ مُعَالَجَةُ الْقِتَالِ أَهْوَنَ عَلَيَّ مِنْ مُعَالَجَةِ الْعِقَابِ ، وَمَوْتَاتُ الدُّنْيَا أَهْوَنَ عَلَيَّ مِنْ مَوْتَاتِ الْآخِرَةِ .

٥٥- ومن كلام لعليه السلام

وقد استبطأ أصحابه إذنه لهم في القتال بصفين

أَمَّا قَوْلُكُمْ: أَكُلَّ ذَلِكَ كَرَاهِيَةَ الْمَوْتِ فَوَاللهِ مَا أُبَالِي ،دَخَلْتُ(أدخلت) الْمَوْتَ أَوْ خَرَجَ الْمَوْتُ إِلَيَّ . وَأَمَّا قَوْلُكُمْ شَكًّا فِي أَهْلِ الشَّامِ ! فَوَاللهِ مَا دَفَعْتُ الْحَرْبَ يَوْماً إِلَّا وَأَنَا أَطْمَعُ

group may join me, find guidance through me and see my light with their weak eyes. This is dearer to me than to kill them in the state of their misguidance although they would be bearing their own sins.

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SERMON 56

About steadiness in the battle-field

In the company of the Prophet of Allāh we used to fight our parents, sons, brothers and uncles, and this continued us in our faith, in submission, in our following the right path, in endurance over the pangs of pain and in our fight against the enemy. A man from our side and one from the enemy would pounce upon each other like energetic men contesting as to who would kill the other; sometime our man got over his adversary and sometime the enemy's man got over ours.

When Allāh had observed our truth He sent ignominy to our foe and sent His succour to us till Islam got established (like the camel) with neck on the ground and resting in its place. By my life, if we had also behaved like you, no pillar of (our) religion could have been raised, nor the tree of faith could have borne leaves. By Allāh, certainly you will now milk our blood (instead of milk) and eventually you will face shame.

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SERMON 57

Amīr al-mu'minīn said to his companions about Mu'āwiyah

Soon after me there would be put on you a man with a broad mouth and a big belly. He would swallow whatever he gets and would crave what he does not get. You should kill him but (I know) you would not kill him. He would command you to abuse me and to renounce me. As for abusing, you do abuse me because that would mean purification for me and salvation for you. As regards renunciation, you should not renounce me because I have been born on the natural religion (Islam) and was foremost in (accepting) it as well as in Hijrah (migrating from Mecca to Medina).

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SERMON 58

Addressing the Kharijites Amīr al-mu'minīn said:

Storm may overtake you while there may be none to prick you (for reforms). Shall I be witness to my becoming heretic after acceptance of Faith and fighting in the company of the Prophet?! *"In that case I shall be misguided and I shall not be on the right path."* (Qur'ān, 6:56). So you should return to

نَلْحَقَ بِي طَائِفَةٌ فَتَهْتَدِيَ بِي . وَتَعْشُوَ إِلَىٰ ضَوْئِي ، وَذٰلِكَ أَحَبُّ إِلَيَّ أَنْ أَقْتُلَهَا عَلَىٰ ضَلَالِهَا (ضلالتها) ، وَإِنْ كَانَتْ تَبُوءُ بِآثَامِهَا .

٥٦- وَمِنْ كَلَامٍ لَهُ عَلَيْهِ السَّلَامُ

يصف أصحاب رسول الله وذلك يوم صفين حين أمر الناس بالصلح

لَقَدْ كُنَّا مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ، نَقْتُلُ آبَاءَنَا وَأَبْنَاءَنَا وَإِخْوَانَنَا وَأَعْمَامَنَا : مَا يَزِيدُنَا ذٰلِكَ إِلَّا إِيمَاناً وَتَسْلِيماً ، وَمُضِيّاً عَلَىٰ اللَّقَمِ ، وَصَبْراً عَلَىٰ مَضَضِ الْأَلَمِ ، وَجِدّاً فِي جِهَادِ الْعَدُوِّ ، وَقَدْ كَانَ الرَّجُلُ مِنَّا وَالْآخَرُ مِنْ عَدُوِّنَا يَتَصَاوَلَانِ تَصَاوُلَ الْفَحْلَيْنِ ، خَالَسَانِ أَنْفُسَهُمَا : أَيُّهُمَا يَسْقِي صَاحِبَهُ كَأْسَ الْمَنُونِ ، فَمَرَّةً مِنْ عَدُوِّنَا ، وَمَرَّةً لِعَدُوِّنَا مِنَّا ، فَلَمَّا رَأَىٰ اللهُ صِدْقَنَا أَنْزَلَ بِعَدُوِّنَا الْكَبْتَ وَأَنْزَلَ عَلَيْنَا النَّصْرَ ، حَتَّىٰ اسْتَقَرَّ الْإِسْلَامُ مُلْقِياً جِرَانَهُ ، وَتَبَوَّأَ (مبوّا) أَوْطَانَهُ وَلَعَمْرِي لَوْ كُنَّا نَأْتِي مَا أَتَيْتُمْ ، مَا قَامَ لِلدِّينِ عَمُودٌ ، وَلَا اخْضَرَّ لِلْإِيمَانِ عُودٌ . وَأَيْمُ اللهِ لَتَحْتَلِبُنَّهَا دَماً ، وَلَتَتْبَعُنَّهَا نَدَماً !

٥٧- وَمِنْ كَلَامٍ لَهُ عَلَيْهِ السَّلَامُ

في سمة رجل مذموم ، ثم في بعضه عليه السلام

أَمَا إِنَّهُ سَيَظْهَرُ عَلَيْكُمْ بَعْدِي رَجُلٌ رَحْبُ الْبُلْعُومِ ، مُنْدَحِقُ الْبَطْنِ ، يَأْكُلُ مَا يَجِدُ ، وَيَطْلُبُ مَا لَا يَجِدُ ، فَاقْتُلُوهُ ، وَلَنْ تَقْتُلُوهُ ! أَلَا وَإِنَّهُ سَيَأْمُرُكُمْ بِسَبِّي وَالْبَرَاءَةِ مِنِّي ، فَأَمَّا السَّبُّ فَسُبُّونِي ، فَإِنَّهُ لِي زَكَاةً ، وَلَكُمْ نَجَاةً ، وَأَمَّا الْبَرَاءَةُ فَلَا تَتَبَرَّأُوا مِنِّي ، فَإِنِّي وُلِدْتُ عَلَى الْفِطْرَةِ ، وَسَبَقْتُ إِلَى الْإِيمَانِ وَالْهِجْرَةِ .

٥٨- وَمِنْ كَلَامٍ لَهُ عَلَيْهِ السَّلَامُ

كلم به الخوارج حين اعتزلوا الحكومة وتنادوا، ان لا حكم إلا لله

أَصَابَكُمْ حَاصِبٌ ، وَلَا بَقِيَ مِنْكُمْ آثِرٌ (أثر) ! أَبَعْدَ إِيمَانِي بِاللهِ وَجِهَادِي مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ ، أَشْهَدُ عَلَىٰ نَفْسِي بِالْكُفْرِ ! لَقَدْ ضَلَلْتُ إِذاً وَمَا أَنَا مِنَ الْمُهْتَدِينَ ! فَأُوبُوا

your evil places, and get back on the traces of your heels. Beware! Certainly you will meet, after me, overwhelming disgrace and sharp sword and tradition that will be adopted by the oppressors as a norm towards you.

as-Sayyid ar-Raḍī says: In the words "*wala baqiyah minkum ābirun*" used by Amīr al-mu'minīn the "*ābir*" has been related with "*bā'*" and "*rā'*" and it has been taken from the Arab saying "*rajulun ābirun*" which means the man who prunes the date-palm trees improves them. In one version the word is "*āthir*" and its meaning is "relator of news." In my view this is more appropriate, as though Amīr al-mu'minīn intends to say that there should remain none to carry news. In one version the word appears as "*ābiz*" with "*zā'*" which means one who leaps. One who dies is also called "*ābiz*".

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SERMON 59

When Amīr al-mu'minīn showed his intention to fight the Khārijites he was told they had crossed the bridge of Nahrawān and gone over to the other side. Amīr al-mu'minīn said:

Their falling place is on this side of the river. By Allāh, not even ten of them will survive while from your side not even ten will be killed.'

as-Sayyid ar-Raḍī says: In this sermon "*nutfah*" *implies the River Euphrates, and for water this is the nicest expression even though water may be much.*

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SERMON 60

When Amīr al-mu'minīn was told that the Khārijites had been totally killed, he said:

By Allāh, no, not yet. They still exist in the loins of men and wombs of women. Whenever a chief would appear from among them he would be cut down till the last of them would turn thieves and robbers.

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SERMON 61

Amīr al-mu'minīn also said:

Do not fight the Khārijites after me, because one who seeks right but does not find it, is not like one who seeks wrong and finds it.

as-Sayyid ar-Raḍī says: Amīr al-mu'minīn means Mu'āwiyah and his men.

مَآبٍ ، وَٱرْجِعُوا عَلَىٰ أَثَرِ ٱلْأَعْقَابِ أَمَا إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي شَامِلًا ، وَسَيْفاً قَاطِعاً ، وَأَثَرَةً يَتَّخِذُهَا ٱلظَّالِمُونَ فِيكُمْ سُنَّةً .

ل الشريف : قوله عليه السلام «ولا بقي منكم آبر» يروى على ثلاثة أوجه :

ددها أن يكون كما ذكرناه : «آبِرٌ» بالراء، من قولهم للذي يأبر النخل – أي: ه – ويروى «آثِرٌ» وهو الذي يأثر الحديث ويرويه أي يحكيه ، وهو أصح الوجوه ، كأنه عليه السلام قال : لا بقي منكم مخبر ! ويروى «آبِز» بالزاي المعجمة – الواثب . والهالك أيضاً يقال له : آبز .

٥٩- خطبة له عليه السلام

لما عزم على حرب الخوارج ، وقيل له :
إن القوم عبروا جسر النهروان !

مَصَارِعَهُمْ دُونَ ٱلنُّطْفَةِ ، وَٱللَّهِ لَا يُفْلِتُ مِنْهُمْ عَشَرَةٌ ، وَلَا يَهْلِكُ مِنْكُمْ عَشَرَةٌ .

ل الشريف : يعني بالنطفة ماء النهر ، وهي أفصح كناية عن الماء وإن كان كثيراً جداً. أشرنا إلى ذلك فيما تقدم عند مضيّ ما أشبهه .

٦٠- خطبة له عليه السلام

لما قتل الخوارج فقيل له : يا أمير المؤمنين ، هلك القوم بأجمعهم !

كَلَّا وَٱللَّهِ ، إِنَّهُمْ نُطَفٌ فِي أَصْلَابِ ٱلرِّجَالِ ، وَقَرَارَاتِ ٱلنِّسَاءِ ، كُلَّمَا نَجَمَ مِنْهُمْ قَرْنٌ قُطِعَ ، حَتَّىٰ يَكُونَ آخِرُهُمْ لُصُوصاً سَلَّابِينَ .

٦١- خطبة له عليه السلام

لَا تُقَاتِلُوا (تقتلوا) ٱلْخَوَارِجَ بَعْدِي ، فَلَيْسَ مَنْ طَلَبَ ٱلْحَقَّ فَأَخْطَأَهُ ، (عطى) كَمَنْ طَلَبَ ٱلْبَاطِلَ فَأَدْرَكَهُ .

قال الشريف : يعني معاوية وأصحابه .

SERMON 62

When Amīr al-mu'minīn was warned of being killed by deceit, he said:

Surely, there is a strong shield of Allāh over me. When my day would come it would get away from me and hand me over to death. At that time neither an arrow would go amiss nor a wound would heal up.

* * * * *

SERMON 63

About the transience of the world

Beware! surely this world is a place from which protection cannot be sought except while one is in it. The Action which is performed only for this world cannot secure salvation. People are tested in it through calamities. Those who have taken worldly pleasures here will be taken out from them (by death) and will be questioned about them. And whatever (good actions) they have achieved for the other world, they will get them there and stay in them. For the intelligent this world is like the shade—one moment it is spread out and extended but soon it shrinks and contracts.

* * * * *

SERMON 64

About decline and destruction of the world

O' creatures of Allāh! Fear Allāh and anticipate your death by good actions. Purchase everlasting joy by paying transitory things—pleasures of this world. Get ready for the journey, for you are being driven, and prepare yourselves for death, since it is hovering over you. Be a people who wake up when called, and who know that this world is not their abode, and so have it changed (with the next).

Certainly, Allāh has not created you aimlessly nor left you as useless. There is nothing between anyone of you and Paradise or Hell except death that must befall him. The life that is being shortened every moment and being dismantled every hour must be regarded very short. The hidden thing namely death which is being driven (to you) by two over new phenomena, the day and the night, is certainly quick of approach. The traveller which is approaching with success or failure (namely death) deserves the best of provision. So acquire such provision from this world while you are here with which you may shield yourself tomorrow (on the Day of Judgement).

So everyone should fear Allāh, should admonish himself, should send forward his repentance and should overpower his desire, because his death is hidden from him, his desires deceive him and Satan is posted on him and he beautifies for him sin so that he may commit it and prompts him to delay repentance

٦٢ - وَمِنْ خطبة لهُ عليه السلام
لما خوف من القتلة

وَإِنَّ عَلَيَّ مِنَ اللهِ جُنَّةً حَصِينَةً ، فَإِذَا جَاءَ يَوْمِي انْفَرَجَتْ عَنِّي سَلَمَتْنِي ، فَحِينَئِذٍ لَا يَطِيشُ السَّهْمُ . وَلَا يَبْرَأُ الْكَلْمُ .

٦٣ - وَمِنْ خطبة لهُ عليه السلام
يحذر من فتنة الدنيا

أَلَا إِنَّ الدُّنْيَا دَارٌ لَا يُسْلَمُ مِنْهَا إِلَّا فِيهَا (بالزهد) ، وَلَا يُنْجَى بِشَيْءٍ كَانَ لَهَا : بُلِيَ النَّاسُ بِهَا فِتْنَةً ، فَمَا أَخَذُوهُ مِنْهَا لَهَا أُخْرِجُوا مِنْهُ وَحُوسِبُوا بِهِ ، وَمَا أَخَذُوهُ مِنْهَا لِغَيْرِهَا قَدِمُوا عَلَيْهِ وَأَقَامُوا فِيهِ ، فَإِنَّهَا عِنْدَ ذِي الْعُقُولِ كَفَيْءِ الظِّلِّ ، بَيْنَا تَرَاهُ سَابِغاً حَتَّى قَلَصَ . وَزَائِداً فِي نُقْصَانٍ .

٦٤ - وَمِنْ خطبة لهُ عليه السلام
في المبادرة إلى صالح الأعمال

فَاتَّقُوا اللهَ عِبَادَ اللهِ ، وَبَادِرُوا آجَالَكُمْ بِأَعْمَالِكُمْ ، وَابْتَاعُوا مَا يَبْقَى لَكُمْ بِمَا يَزُولُ عَنْكُمْ ، وَتَرَحَّلُوا فَقَدْ جُدَّ بِكُمْ ، وَاسْتَعِدُّوا لِلْمَوْتِ فَقَدْ أَظَلَّكُمْ ، وَكُونُوا قَوْماً صِيحَ بِهِمْ فَانْتَبَهُوا ، وَعَلِمُوا أَنَّ الدُّنْيَا لَيْسَتْ لَهُمْ بِدَارٍ فَاسْتَبْدَلُوا ، فَإِنَّ اللهَ سُبْحَانَهُ لَمْ يَخْلُقْكُمْ عَبَثاً ، وَلَمْ يَتْرُكْكُمْ سُدًى ، وَمَا بَيْنَ أَحَدِكُمْ وَبَيْنَ الْجَنَّةِ وَالنَّارِ إِلَّا الْمَوْتُ أَنْ يَنْزِلَ بِهِ . وَإِنَّ غَايَةً تَنْقُصُهَا اللَّحْظَةُ ، وَتَهْدِمُهَا السَّاعَةُ ، لَجَدِيرَةٌ بِقِصَرِ الْمُدَّةِ . وَإِنَّ غَائِباً يَحْدُوهُ الْجَدِيدَانِ : اللَّيْلُ وَالنَّهَارُ ، لَحَرِيٌّ بِسُرْعَةِ الْأَوْبَةِ . وَإِنَّ قَادِماً يَقْدُمُ بِالْفَوْزِ أَوِ الشَّقْوَةِ لَمُسْتَحِقٌّ لِأَفْضَلِ الْعُدَّةِ . فَتَزَوَّدُوا فِي الدُّنْيَا ، مِنَ الدُّنْيَا ، مَا تَحْرُزُونَ (تحوزون) بِهِ أَنْفُسَكُمْ غَداً . فَاتَّقُوا عَبْدٌ رَبَّهُ ، نَصَحَ نَفْسَهُ ، وَقَدَّمَ تَوْبَتَهُ ، وَغَلَبَ شَهْوَتَهُ ، فَإِنَّ أَجَلَهُ مَسْتُورٌ عَنْهُ ، وَأَمَلَهُ خَادِعٌ لَهُ ، وَالشَّيْطَانُ مُوكَّلٌ بِهِ . يُزَيِّنُ لَهُ الْمَعْصِيَةَ لِيَرْكَبَهَا ، وَيُمَنِّيهِ التَّوْبَةَ لِيُسَوِّفَهَا ،

till his desires make him the most negligent. Piety is for the negligent person whose life itself would be a proof against him and his own days (passed in sin) would lead him to punishment.

We ask Allāh, the Glorified, that He may make us and you like one whom bounty does not mislead, whom nothing can stop from obedience of Allāh and whom shame and grief do not befall after death.

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SERMON 65

About Allāh's attributes

Praise be to Allāh for Whom one condition does not proceed another so that He may be the First before being the Last or He may be Manifest before being Hidden. Everyone called one (alone) save Him is by virtue of being small (in number); and everyone enjoying honour other than Him is humble. Every powerful person other than Him is weak. Every master (owner) other than Him is slave (owned).

Every knower other than Him is seeker of knowledge. Every controller other than Him is sometimes imbued with control and sometimes with disability. Every listener other than Him is deaf to light voices while loud voices make him deaf and distant voices also get away from him. Every on-looker other than Him is blind to hidden colours and delicate bodies. Every manifest thing other than Him is hidden, but every hidden thing other than Him is incapable of becoming manifest.

He did not create what He created to fortify His authority nor for fear of the consequences of time, nor to seek help against the attack of an equal or a boastful partner or a hateful opponent. On the other hand all the creatures are reared by him and are His humbled slaves. He is not conditioned in anything so that it be said that He exists therein, nor is He separated from anything so as to be said that He is away from it. The creation of what He initiated or the administration of what He controls did not fatigue Him. No disability overtook Him against what He created. No misgiving ever occurred to Him in what He ordained and resolved. But His verdict is certain, His knowledge is definite, His governance is overwhelming. He is wished for at time of distress and He is feared even in bounty.

* * * * *

SERMON 66

In some of the days of Ṣiffīn Amīr al-mu'minīn said to his followers about ways of fighting

O' crowd of Muslims! Make fear of Allāh the routine of your life. Cover yourselves with peace of mind and clinch your teeth because this makes the sword slip off from the skull. Complete your armour and shake your swords in their sheathes before

هَجَمَتْ مَنِيَّتُهُ عَلَيْهِ أَغْفَلَ مَا يَكُونُ عَنْهَا. فَيَا لَهَا حَسْرَةً عَلَىٰ كُلِّ غَفْلَةٍ أَنْ يَكُونَ عُمُرُهُ عَلَيْهِ حُجَّةً ، وَأَنْ تُؤَدِّيَهُ أَيَّامُهُ إِلَىٰ الشَّقْوَةِ !

نُ اللهَ سُبْحَانَهُ أَنْ يَجْعَلَنَا وَإِيَّاكُمْ مِمَّنْ لَا تُبْطِرُهُ نِعْمَةٌ وَلَا تُقَصِّرُ (تقصروا) نْ طَاعَةِ رَبِّهِ غَايَةٌ . وَلَا تَحُلُّ بِهِ بَعْدَ الْمَوْتِ نَدَامَةٌ وَلَا كَآبَةٌ.

٦٥- وَمِنْ خُطْبَةٍ لَهُ عليه السلام

وفيها مباحث لطيفة من العلم الالهى

لْحَمْدُ للهِ الَّذِي لَمْ تَسْبِقْ لَهُ حَالٌ حَالًا ، فَيَكُونَ أَوَّلًا قَبْلَ أَنْ يَكُونَ ـاً ، وَيَكُونَ ظَاهِراً قَبْلَ أَنْ يَكُونَ بَاطِناً ، كُلُّ مُسَمًّى بِالْوَحْدَةِ ، قَلِيلٌ ، وَكُلُّ عَزِيزٍ غَيْرُهُ ذَلِيلٌ ، وَكُلُّ قَوِيٍّ غَيْرُهُ ضَعِيفٌ . وَكُلُّ ي غَيْرُهُ مَمْلُوكٌ ، وَكُلُّ عَالِمٍ غَيْرُهُ مُتَعَلِّمٌ . وَكُلُّ قَادِرٍ غَيْرُهُ يَقْدِرُ جْزُ . وَكُلُّ سَمِيعٍ غَيْرُهُ يَصَمُّ عَنْ لَطِيفِ الْأَصْوَاتِ ، وَيُصِمُّهُ رُهَا ، وَيَذْهَبُ عَنْهُ مَا بَعُدَ مِنْهَا ، وَكُلُّ بَصِيرٍ غَيْرُهُ يَعْمَى عَنْ ـُ الْأَلْوَانِ وَلَطِيفِ الْأَجْسَامِ ، وَكُلُّ ظَاهِرٍ غَيْرُهُ بَاطِنٌ ، وَكُلُّ بَاطِنٍ هُ غَيْرُ ظَاهِرٍ . لَمْ يَخْلُقْ مَا خَلَقَهُ لِتَشْدِيدِ سُلْطَانٍ . وَلَا تَخَوُّفِ مِنْ بِبِ زَمَانٍ ، وَلَا اسْتِعَانَةٍ عَلَى نِدٍّ مُثَاوِرٍ ، وَلَا شَرِيكٍ مُكَاثِرٍ ، ضِدٍّ مُنَافِرٍ ، وَلَكِنْ خَلَائِقُ مَرْبُوبُونَ . وَعِبَادٌ دَاخِرُونَ ، يَحْلُلْ فِي الْأَشْيَاءِ فَيُقَالَ : هُوَ كَائِنٌ . وَلَمْ يَنْأَ عَنْهَا فَيُقَالَ : مِنْهَا بَائِنٌ . لَمْ يَؤُدْهُ خَلْقُ مَا ابْتَدَأَ . وَلَا تَدْبِيرُ مَا ذَرَأَ وَقَفَ بِهِ عَجْزٌ عَمَّا خَلَقَ ، وَلَا وَلَجَتْ عَلَيْهِ شُبْهَةٌ فِيمَا قَضَى رَ ، بَلْ قَضَاءٌ مُتْقَنٌ ، وَعِلْمٌ مُحْكَمٌ . وَأَمْرٌ مُبْرَمٌ . الْمَأْمُولُ مَعَ مِ ، الْمَرْهُوبُ مَعَ النِّعَمِ !

٦٦- وَمِنْ خُطْبَةٍ لَهُ عليه السلام

في تعليم الحرب

ـاشِرَ الْمُسْلِمِينَ : اسْتَشْعِرُوا الْخَشْيَةَ ، وَتَجَلْبَبُوا السَّكِينَةَ ، وا عَلَى النَّوَاجِذِ ، فَإِنَّهُ أَنْبَى لِلسُّيُوفِ عَنِ الْهَامِ . بِلُوا اللَّأْمَةَ ، وَقَلْقِلُوا السُّيُوفَ فِي أَغْمَادِهَا

showing them out. Have your eyes on the enemy. Use your spears on both sides and strike (the enemy) with swords. Keep in mind that you are before Allāh and in the company of the Prophet's cousin. Repeat your attacks and feel ashamed of running away, because it is a shame for posterity and (cause of awarding you) fire on the Day of Judgement. Give your lives (to Allāh) willingly and walk towards death with ease. Beware of this great majority, and the pitched tent and aim at its centre because Satan is hiding in its cornet. He has extended his hand for assault and has kept back his foot for running away. Keep one enduring till the light of Truth dawns upon you.

While ye have the upper hand, and Allāh is with you, and never win He depreciate your deeds. (Qur'ān, 47:35)

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SERMON 67

When after the death of the Prophet news reached Amīr al-mu'minīn about the happening in Saqifah of Bani Sa'idah, he enquired what the anṣār said. People said that they were asking for one chief from among them and one from the others. Amīr al-mu'minīn said:

Why did you not argue against them (*anṣār*) that the Prophet had left his will that whoever is good among *anṣār* should be treated well and whoever is bad he should be forgiven.

People said: "What is there against them in it?"

Amīr al-mu'minīn said:

"If the Government was for them there should have been no will in their favour."

Then he said:

"What did the Quraysh plead?"

People said: "They argued that they belong to the lineal tree of the Prophet."

Then Amir al-mutminin said:

"They argued with the tree but spoiled the fruits."

* * * * *

SERMON 68

When Amīr al-mu'minīn appointed Muḥammad ibn Abī Bakr Governor of Egypt and he was overpowered and killed, Amīr al-mu'minīn said:

I had intended to send Hāshim ibn 'Utbah to Egypt and had I done so he would have made way for the opponents nor given them time (to get hold of him). This is without reproach to Muḥammad ibn Abī Bakr as I loved him and had brought him up.

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لَ سَلْمَهَا . وَٱلْحَظُوا ٱلْخَزَرَ ، وَٱطْعُنُوا الشَّزَرَ . وَنَافِحُوا بِالظُّبَا . وَصِلُوا
يُوفَ بِٱلْخُطَا ، وَٱعْلَمُوا أَنَّكُمْ بِعَيْنِ ٱللهِ ، وَمَعَ ٱبْنِ عَمِّ رَسُولِ
.(صلى الله عليه)فَعَاوِدُوا ٱلْكَرَّ وَٱسْتَحْيُوا مِنَ ٱلْفَرِّ فَإِنَّهُ عَارٌ فِي ٱلْأَعْقَابِ .
ارُ يَوْمَ ٱلْحِسَابِ . وَطِيبُوا عَنْ أَنْفُسِكُمْ نَفْساً . وَٱمْشُوا إِلَى ٱلْمَوْتِ
يا سُجُحاً ، وَعَلَيْكُمْ بِهٰذَا ٱلسَّوَادِ ٱلْأَعْظَمِ ، وَٱلرِّوَاقِ ٱلْمُطَنَّبِ ،
ضْرِبُوا ثَبَجَهُ ، فَإِنَّ ٱلشَّيْطَانَ كَامِنٌ فِي كِسْرِهِ . وَقَدْ قَدَّمَ
ثْبَةَ يَداً ، وَأَخَّرَ لِلنُّكُوصِ رِجْلًا . فَصَمْداً صَمْداً ! حَتَّىٰ يَنْجَلِيَ
مْ عَمُودُ ٱلْحَقِّ ، وَأَنْتُمُ ٱلْأَعْلَوْنَ ، وَٱللهُ مَعَكُمْ ، وَلَنْ يَتِرَكُمْ أَعْمَالَكُمْ » .

٦٧- ومن كلام له عليه السلام

قالوا ، لما انتهت إلى أمير المؤمنين عليه السلام أنباء السقيفة بعد وفاة رسول الله صلى الله عليه وآله وسلم ، قال عليه السلام : ما قالت الأنصار ؟ قالوا ، قالت : منا أمير ومنكم أمير ؛ قال عليه السلام :

فَهَلَّا ٱحْتَجَجْتُمْ عَلَيْهِمْ بِأَنَّ رَسُولَ ٱللهِ صَلَّى ٱللهُ عَلَيْهِ وَسَلَّمَ وَصَّىٰ بِأَنْ
سَنَ إِلَىٰ مُحْسِنِهِمْ ، وَيُتَجَاوَزَ عَنْ مُسِيئِهِمْ ؟
قالوا : وما في هذا من الحجة عليهم ؟

فقال عليه السلام :

لَوْ كَانَتِ ٱلْإِمَامَةُ (الامارة) فِيهِمْ لَمْ تَكُنِ ٱلْوَصِيَّةُ بِهِمْ .

ثم قال عليه السلام :

فَمَاذَا قَالَتْ قُرَيْشٌ ؟ قالوا : احتجت بأنها شجرة الرسول صلى عليه وسلم ، فقال عليه السلام : ٱحْتَجُّوا بِالشَّجَرَةِ ، وَأَضَاعُوا مَرَةَ .

٦٨- ومن كلام له عليه السلام

لما قتل محمد بن أبي بكر مصر فملكت عليه وقتل

وَقَدْ أَرَدْتُ تَوْلِيَةَ مِصْرَ هَاشِمَ بْنَ عُتْبَةَ ؛ وَلَوْ وَلَّيْتُهُ إِيَّاهَا لَمَّا خَلَّىٰ
هُمُ ٱلْعَرْصَةَ ، وَلَا أَنْهَزَهُمُ ٱلْفُرْصَةَ ، بِلَا ذَمٍّ لِمُحَمَّدِ بْنِ أَبِي بَكْرٍ ،
لَقَدْ كَانَ إِلَيَّ حَبِيباً ، وَكَانَ لِي رَبِيباً .

SERMON 69

Admonishing his companions about careless behaviour Amir al-mu'munin said:

How long shall I accord you consideration that is accorded to camels with hollow hump, or to worn clothes which when sticked on one side give way on the other. Whenever a vanguard force of Syria (ash-Shām) hovers over you, everyone of you shuts his door and hides himself like the lizard in its hole or a badger it its den. By Allāh, he whom people like you support must suffer disgrace and he who throws arrows with your support is as if he throws arrows that are broken both at head and tile. By Allāh, within the courtyard you are quite numerous but under the banner you are only a few. Certainly, I know what can improve you and how your crookedness can be straightened. But I shall not improve your condition by marring myself. May Allāh disgrace your faces and destroy you. You do not understand the right as you understand the wrong and do not crush the wrong as you crush the right.

* * * * *

SERMON 70

Spoken on the morning of the day when Amīr al-mu'minīn was fatally struck with sword.

I was sitting when sleep overtook me. I saw the Prophet of Allāh appear before me, and I said: "O' prophet of Allāh! what crookedness and enmity I had to face from the people." The prophet of Allāh said: "Invoke (Allāh) evil upon them," but I said, "May Allāh change them for me with better ones and change me for them with a worse one."

as-Sayyid ar-Radī says: "*al-awad*" means crookedness and "*al-ladad*" means enmity, and this is the most eloquent expression.

* * * * *

SERMON 71

In condemnation of the people of Iraq

Now then. O' people! You are like the pregnant woman who, on completion of the period of pregnancy delivers a dead child and her husband is also dead and her period of widowhood is long while only remote relation inherits her. By Allāh, I did not come to you of my own accord. I came to you by force of circumstances. I have come to know that you say 'Alī speaks lie. May Allāh fight you! Against whom do I speak lie? Whether against Allāh? But I am the first to have believed in him. Whether against His Prophet? But I am the first who testified to him. Certainly not. By Allāh it was a way of expression

٦٩ - ومن خطبة له عليه السلام

في توبيخ بعض أصحابه

كَمْ أُدَارِيكُمْ كَمَا تُدَارَى الْبِكَارُ الْعَمِدَةُ ، وَالثِّيَابُ الْمُتَدَاعِيَةُ ! كُلَّمَا حِيصَتْ مِنْ جَانِبٍ تَهَتَّكَتْ مِنْ آخَرَ . كُلَّمَا أَطَلَّ عَلَيْكُمْ نَسِرٌ مِنْ مَنَاسِرِ أَهْلِ الشَّامِ أَغْلَقَ كُلُّ رَجُلٍ مِنْكُمْ بَابَهُ ، وَانْجَحَرَ انْجِحَارَ الضَّبَّةِ فِي جُحْرِهَا ، وَالضَّبُعِ فِي وِجَارِهَا الذَّلِيلُ وَاللهِ مَنْ صَرَخْتُمُوهُ ! وَمَنْ رُمِيَ بِكُمْ فَقَدْ رُمِيَ بِأَفْوَقَ نَاصِلٍ إِنَّكُمْ - وَاللهِ - كَثِيرٌ فِي الْبَاحَاتِ قَلِيلٌ تَحْتَ الرَّايَاتِ ، وَإِنِّي لَعَالِمٌ بِمَا يُصْلِحُكُمْ ، وَيُقِيمُ أَوَدَكُمْ وَلَكِنِّي لَا أَرَى إِصْلَاحَكُمْ بِإِفْسَادِ (فسادى) نَفْسِي . أَضْرَعَ اللهُ خُدُودَكُمْ ، وَأَتْعَسَ جُدُودَكُمْ ! لَا تَعْرِفُونَ الْحَقَّ كَمَعْرِفَتِكُمُ الْبَاطِلَ ، وَلَا تُبْطِلُونَ الْبَاطِلَ كَإِبْطَالِكُمُ الْحَقَّ !

٧٠ - ومن خطبة له عليه السلام

في سحرة اليوم الذي ضرب فيه

مَلَكَتْنِي عَيْنِي وَأَنَا جَالِسٌ ، فَسَنَحَ لِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ، فَقُلْتُ : يَا رَسُولَ اللهِ ، مَاذَا لَقِيتُ مِنْ أُمَّتِكَ مِنَ الْأَوَدِ وَاللَّدَدِ ؟ فَقَالَ : «ادْعُ عَلَيْهِمْ» فَقُلْتُ : أَبْدَلَنِي اللهُ بِهِمْ خَيْراً مِنْهُمْ ، وَأَبْدَلَهُمْ بِي شَرّاً لَهُمْ مِنِّي .

قال الشريف : يعني بالأود الاعوجاج ،وباللدد الخصام . وهذا من أفصح الكلام .

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٧١ - ومن خطبة له عليه السلام

في ذم أهل العراق

وفيها يوبخهم على ترك القتال والنصر يكاد يتم ، ثم تكليبهم له

أَمَّا بَعْدُ يَا أَهْلَ الْعِرَاقِ ، فَإِنَّمَا أَنْتُمْ كَالْمَرْأَةِ الْحَامِلِ ، حَمَلَتْ فَلَمَّا تَمَّتْ أَمْلَصَتْ وَمَاتَ قَيِّمُهَا ، وَطَالَ تَأَيُّمُهَا ، وَوَرِثَهَا أَبْعَدُهَا أَمَا وَاللهِ مَا أَتَيْتُكُمُ اخْتِيَاراً ، وَلَكِنْ جِئْتُ إِلَيْكُمْ (أتيتكم) سَوْقاً وَلَقَدْ بَلَغَنِي أَنَّكُمْ تَقُولُونَ : عَلِيٌّ يَكْذِبُ ، قَاتَلَكُمُ اللهُ تَعَالَى ! فَعَلَى مَنْ أَكْذِبُ ؟ أَعَلَى اللهِ ؟ فَأَنَا أَوَّلُ مَنْ آمَنَ بِهِ ! أَمْ عَلَى نَبِيِّهِ ؟ فَأَنَا أَوَّلُ مَنْ صَدَّقَهُ ! كَلَّا وَاللهِ ، لَكِنَّهَا لَهْجَةٌ

which failed to appreciate, and you were not capable of it. Woe to you. I am giving out these measures of nice expression free of any cost. I wish there were vessels good enough to hold them.

Certainly, you will understand it after some time. (Qur'ān, 38:88)

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SERMON 72

Herein Amīr al-mu'minīn tells people how to pronounce "aṣ-ṣalāt (to invoke Divine blessing) on the Prophet.

My Allāh, the Spreader of the surfaces (of earth) and Keeper (intact) of all skies, Creator of hearts on good and evil nature, send Thy choicest blessings and growing favours on Muhammad Thy servant and Thy Prophet who is the last of those who preceded (him) and an opener for what is closed, proclaimer of truth with truth, repulser of the forces of wrong and crusher of the onslaughts of misguidance. As he was burdened (with responsibility of prophethood) so he bore it standing by Thy commands, advancing towards Thy will, without shrinking of steps of weakness of determination, listening to Thy revelation, preserving Thy testament, proceeding forward in the spreading of Thy commands till he lit fire for its seeker and lighted the path for the groper in the dark.

Hearts achieved guidance through him after being ridden with troubles. He introduced clearly guiding signs and shining injunctions. He is Thy trusted trustee, the treasurer of Thy treasured knowledge Thy witness on the Day of Judgement, Thy envoy of truth and Thy Messenger towards the people. My Allāh prepare large place for him under Thy shade and award him multiplying good by Thy bounty.

My Allāh, give height to his construction above all other constructions, heighten his position with Thee, grant perfection to his effulgence and perfect for him his light. In reward for his discharging Thy prophetship, grant him that his testimony be admitted and his speech be liked for his speech is just, and his judgements are clear-cut. My Allāh put us and him together in the pleasure of life, continuance of bounty, satisfaction of desires, enjoyment of pleasures, ease of living, peace of mind and gifts of honour.

* * * * *

SERMON 73

Amīr al-mu'minīn said about Marwān ibn al-Hakam at Baṣrah When Marwan was taken on the day of Jamal, he asked Ḥasan and Ḥusayn (p.b.u.t.) to intercede on his behalf before Amīr al-mu'minīn. So they spoke to Amīr al-mu'minīn about him and he released him. Then they said, "O' Amīr al-mu'minīn he desires to swear you allegiance"

عَنْهَا ، وَلَمْ تَكُونُوا مِنْ أَهْلِهَا . وَيْلُ أُمِّهِ كَيْلًا بِغَيْرِ ثَمَنٍ !
انَ لَهُ وِعَاءٌ . ﴿وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ﴾ .

٧٢ - ومن خطبة له عليه السلام

علم فيها الناس الصلاة على النبي صلى الله عليه وآله
وفيها بيان صفات الله سبحانه وصفة النبي والدعاء له

صفات الله

اللَّهُمَّ دَاحِيَ الْمَدْحُوَّاتِ ، وَدَاعِمَ الْمَسْمُوكَاتِ ، وَجَابِلَ
وبِ عَلَى فِطْرَتِهَا : شَقِيِّهَا وَسَعِيدِهَا .

صفة النبي صلى الله عليه وآله

جْعَلْ شَرَائِفَ صَلَوَاتِكَ ، وَنَوَامِيَ بَرَكَاتِكَ ، عَلَى مُحَمَّدٍ
كَ وَرَسُولِكَ الْخَاتِمِ لِمَا سَبَقَ ، وَالْفَاتِحِ لِمَا انْغَلَقَ ،
عْلِنِ الْحَقَّ بِالْحَقِّ ، وَالدَّافِعِ جَيْشَاتِ الْأَبَاطِيلِ ، وَالدَّامِغِ
لَاتِ الْأَضَالِيلِ ، كَمَا حُمِّلَ فَاضْطَلَعَ ، قَائِماً بِأَمْرِكَ ،
وْفِزاً فِي مَرْضَاتِكَ ، غَيْرَ نَاكِلٍ عَنْ قُدُمٍ ، وَلَا وَاهٍ
عْزِمٍ ، وَاعِياً لِوَحْيِكَ ، حَافِظاً لِعَهْدِكَ ، مَاضِياً عَلَى نَفَاذِ أَمْرِكَ ،
ىٰ أَوْرَىٰ قَبَسَ الْقَابِسِ ، وَأَضَاءَ الطَّرِيقَ لِلْخَابِطِ ، وَهُدِيَتْ
الْقُلُوبُ بَعْدَ خَوْضَاتِ الْفِتَنِ وَالْآثَامِ ، وَأَقَامَ بِمُوضِحَاتِ
لَامِ ، وَنَيِّرَاتِ الْأَحْكَامِ ، فَهُوَ أَمِينُكَ الْمَأْمُونُ ، وَخَازِنُ
بِكَ الْمَخْزُونِ ، وَشَهِيدُكَ يَوْمَ الدِّينِ ، وَبَعِيثُكَ بِالْحَقِّ ،
سُولُكَ إِلَى الْخَلْقِ .

الدعاء للنبي صلى الله عليه وآله

اللَّهُمَّ افْسَحْ لَهُ مَفْسَحاً فِي ظِلِّكَ ، وَاجْزِهِ مُضَاعَفَاتِ الْخَيْرِ
فَضْلِكَ. اللَّهُمَّ وَأَعْلِ عَلَى بِنَاءِ الْبَانِينَ بِنَاءَهُ ، وَأَكْرِمْ لَدَيْكَ مَنْزِلَتَهُ ،
مِمْ لَهُ نُورَهُ ، وَاجْزِهِ مِنِ ابْتِعَاثِكَ لَهُ مَقْبُولَ الشَّهَادَةِ ، مَرْضِيَّ
نَالَةِ ، ذَا مَنْطِقٍ عَدْلٍ ، وَخُطْبَةٍ فَصْلٍ. اللَّهُمَّ اجْمَعْ بَيْنَنَا وَبَيْنَهُ فِي
الْعَيْشِ وَقَرَارِ النِّعْمَةِ ، وَمُنَى الشَّهَوَاتِ ، وَأَهْوَاءِ اللَّذَّاتِ ،
عَاءِ الدَّعَةِ ، وَمُنْتَهَى الطُّمَأْنِينَةِ ، وَتُحَفِ الْكَرَامَةِ

٧٣ - ومن خطبة له عليه السلام

قالها لمروان بن الحكم بالبصرة

لوا : أُتِيَ مروان بن الحكم أسيراً يوم الجمل ، فاستشفع
ن والحسين عليهما السلام إلى أمير المؤمنين عليه السلام ، فكلماه
، فخلى سبيله . فقالا له : يبايعك يا أمير المؤمنين ؟

Whereupon Amīr al-mu'minīn said:

Did he not swear me allegiance after the killing of 'Uthmān? Now I do not need his allegiance, because his is the hand of a Jew. If he swears me allegiance with his hand he would violate it after a short while. Well, he is to get power for so long as a dog licks his nose. He is the father of four rams (who will also rule). The people will face hard days through him and his sons.

* * * * *

SERMON 74

When the Consultative Committee (or Shūrā) decided to swear allegiance to 'Uthmān, Amīr al-mu'minīn' said:

You have certainly known that I am the most rightful of all others for the Caliphate. By Allāh, so long as the affairs of Muslims remain intact and there is no oppression in it save on myself I shall be keeping aloof from its attractions and allurements for which you aspire.

* * * * *

SERMON 75

When Amīr al-mu'minīn learnt that the Umayyads blamed him for killing 'Uthmān, he said:

The Umayyads' knowledge about me did not desist them from accusing me, nor did my precedence (in accepting Islam) kept off these ignorant people from blaming me. Allāh's admonitions are more eloquent than my tongue, I am the contester against those who break away from Faith and the opposer of those who entertain doubts. Uncertainties should be placed before Qur'ān, the Book of Allāh (for clarification). Certainly, people will be recompensed according to what they have in their hearts.

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SERMON 76

About preaching and counselling

May Allāh bless him who listens to a point of wisdom and retains it, when he is invited to the right path he approaches it, he follows a leader (by catching his waist band) and finds salvation, keeps Allāh before his eyes and fears his sins, performs actions sincerely and acts virtuously, earns treasure of heavenly rewards, avoids vice, aims at (good) objective and reaps recompense, faces his desires and rejects (fake) hopes, makes endurance the means to his salvation and piety the provision for his death, rides on the path of honour and sticks to the highway of truth, makes good use of his time and hastens towards end and takes with him the provision of (good) actions.

قال عليه السلام :

أَوَ لَمْ يُبَايِعْنِي بَعْدَ قَتْلِ عُثْمَانَ ؟ لَا حَاجَةَ لِي فِي بَيْعَتِهِ ! إِنَّهَا كَفٌّ يَهُودِيَّةٌ ، لَوْ بَايَعَنِي بِكَفِّهِ لَغَدَرَ بِسُبَّتِهِ . أَمَا إِنَّ لَهُ إِمْرَةً لَعْقَةَ الْكَلْبِ أَنْفَهُ ، وَهُوَ أَبُو الْأَكْبُشِ الْأَرْبَعَةِ ، وَسَتَلْقَى الْأُمَّةُ مِنْهُ وَمِنْ وَلَدِهِ يَوْماً (موتا) أَحْمَرَ !

٧٤ - خطبة لما عزموا على بيعة عثمان

لَقَدْ عَلِمْتُمْ أَنِّي أَحَقُّ النَّاسِ بِهَا مِنْ غَيْرِي ، وَوَاللهِ لَأُسْلِمَنَّ مَا سَلِمَتْ أُمُورُ الْمُسْلِمِينَ ، وَلَمْ يَكُنْ فِيهَا جَوْرٌ إِلَّا عَلَيَّ خَاصَّةً ، الْتِمَاساً لِأَجْرِ ذٰلِكَ وَفَضْلِهِ ، وَزُهْداً فِيمَا تَنَافَسْتُمُوهُ مِنْ زُخْرُفِهِ وَزِبْرِجِهِ

٧٥ - ومن خطبة له لما بلغه اتهام بني امية له بالمشاركة في دم عثمان

أَوَ لَمْ يَنْهَ بَنِي أُمَيَّةَ عِلْمُهَا بِي عَنْ قَرْفِي ؟ أَوَ مَا وَزَعَ الْجُهَّالَ سَابِقَتِي عَنْ تُهَمَتِي ! وَلَمَا وَعَظَهُمُ اللهُ بِهِ أَبْلَغُ مِنْ لِسَانِي . أَنَا حَجِيجُ الْمَارِقِينَ ، وَخَصِيمُ النَّاكِثِينَ الْمُرْتَابِينَ ، وَعَلَى كِتَابِ اللهِ تُعْرَضُ الْأَمْثَالُ ، وَبِمَا فِي الصُّدُورِ تُجَازَى الْعِبَادُ !

٧٦ - في الحث على العمل الصالح

رَحِمَ اللهُ امْرَأً (عبداً) سَمِعَ حُكْماً فَوَعَى ، وَدُعِيَ إِلَى رَشَادٍ فَدَنَا خَذَ بِحُجْزَةِ هَادٍ فَنَجَا . رَاقَبَ رَبَّهُ ، وَخَافَ ذَنْبَهُ ، قَدَّمَ خَالِصاً ، وَرَجَا مَآباً ، حَذِرَ عِقَاباً ، وَرَاقَبَ مَآباً ، مَهَّدَ لِنَفْسِهِ وَنَظَرَ فِي عَمَلِهِ ، أَكْمَشَ فِي مَهَلٍ ، وَرَاجَعَ فِي أَمَلٍ ، لَفَظَ عَيْباً ، وَأَمَاطَ عَنْهُ ، اسْتَقَالَ سَيِّئَةً ، وَاسْتَظْهَرَ بِاسْتِدْرَاكِ ، سَبَقَ رَغْبَتَهُ ، وَأَرْغَمَ رَهْبَتَهُ ، أَمَامَ سَاعَتِهِ ، وَقَدَّمَ لِيَوْمِهِ ، أَعَدَّ لِكُلِّ حَالٍ عُدَّتَهَا ، وَلِكُلِّ طَارِقٍ طُرُوقَهُ ، فَلَمْ يَبِتْ مِنْ سَيِّئَاتِهِ عَلَى أَحَدٍ ، وَلَمْ يَكْسِبْ فِي سَيِّئَةٍ مَكْسَباً ، وَلَمْ يَغْبِنْ مِنْ حَسَنَةٍ مَغْبَناً ، وَلَمْ يَكْسِبْ مِنْ

SERMON 77

About Umayyads

The Banū Umayyah (Umayyads) are allowing me the inheritance of Muhammad (p.b.u.h.a.h.p.) bit. By Allāh, if I live I would throw them away as the butcher removes the dust from the dust-covered piece of flesh.

as-Sayyid ar-Raḍī says: In one version for "*al-widhamu'ttaribah*" (dust covered piece of flesh) the words "*at-turābu'lwadhimah*" (the soil sticking on a piece of flesh) have been shown. That is, for the adjective the qualified noun and for the qualified noun the adjective has been placed. Any by word "*layufawwiqūnanī*" Amīr al-mu'minīn implies that they allow him bit by bit just a she-camel may be milked a little and then its young one may be made to suck milk so that it may be ready to be milked. And "*al-widhām*" is the plural of "*wadhamah*" which means the piece of stomach or of liver which falls on the ground and then the dust is removed from it.

* * * * *

SERMON 78

Supplications of Amīr al-mu'minīn.

O' my Allāh! Forgive me what Thou knowest about me more than I do. If I return (to the sins) Thou return to forgiveness. My Allāh forgive me what I had promised to myself but Thou didst not find its fulfilment with me. My Allāh forgive me that with what I sought nearness to Thee with my tongue but my heart opposed and did not perform it. My Allāh forgive me winkings of the eye, vile utterances, desires of the heart and errors of speech.

* * * * *

SERMON 79

When Amīr al-mu'minīn decided to set out for the battle with the Khārijites someone said, "If you set out at this moment then according to astrology I fear you will not be successful in your aim," whereupon Amīr al-mu'minīn said:

Do you think you can tell the hour when a man goes out and no evil befall him or can warn of the time at which if one goes out harm will accrue? Whoever testifies to this falsifies the Qur'ān and becomes unmindful of Allāh in achieving his desired objective and in warding off the undesirable. You cherish saying this so that he who acts on what you say should praise you rather than Allāh because according to your misconception you have guided him about the hour in which he would secure benefit and avoid harm.

٧٧ ـ ومن كلام له عليه السلام

وذلك حين منعه سعيد بن العاص حقه

إِنَّ بَنِي أُمَيَّةَ لَيُفَوَّقُونَنِي تُرَاثَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ تَفْوِيقاً ، وَاللهِ لَئِنْ بَقِيتُ لَهُمْ لَأَنْفُضَنَّهُمْ نَفْضَ اللَّحَّامِ الْوَذَامَ التَّرِبَةَ !

قال الشريف : ويروى « التراب الوَذَمَة » ، وهو على القلب .

قال الشريف : وقوله عليه السلام « لَيُفَوِّقُونَنِي » أي : يعطونني من المال قليلاً كفواق الناقة ، وهو الحلبة الواحدة من لبنها . والوَذَام : جمع وَذَمَة . وهي الجُزَّة من الكرش أو الكبد تقع في التراب فتنفض .

٧٨ ـ ومن كلام له عليه السلام

من كلمات كان ، عليه السلام ، يدعو بها

اَللّٰهُمَّ اغْفِرْ لِي مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي ، فَإِنْ عُدْتُ فَعُدْ عَلَيَّ بِالْمَغْفِرَةِ . اَللّٰهُمَّ اغْفِرْ لِي مَا وَأَيْتُ مِنْ نَفْسِي ، وَلَمْ تَجِدْ لَهُ وَفَاءً عِنْدِي . اَللّٰهُمَّ اغْفِرْ لِي مَا تَقَرَّبْتُ بِهِ إِلَيْكَ بِلِسَانِي ، ثُمَّ خَالَفَهُ قَلْبِي . اَللّٰهُمَّ اغْفِرْ لِي رَمَزَاتِ الْأَلْحَاظِ ، وَسَقَطَاتِ الْأَلْفَاظِ ، وَشَهَوَاتِ الْجَنَانِ ، وَهَفَوَاتِ اللِّسَانِ .

٧٩ ـ ومن كلام له عليه السلام

قاله لبعض أصحابه لما عزم على المسير إلى الخوارج ، وقد قال له : إن سرت يا أمير المؤمنين ، في هذا الوقت ، خشيت ألا تظفر بمرادك ، من طريق علم النجوم

فقال عليه السلام

أَتَزْعَمُ أَنَّكَ تَهْدِي إِلَى السَّاعَةِ الَّتِي مَنْ سَارَ فِيهَا صُرِفَ عَنْهُ السُّوءُ ؟ وَتَقِفُ مِنَ السَّاعَةِ الَّتِي مَنْ سَارَ فِيهَا حَاقَ بِهِ الضُّرُّ ؟ فَمَنْ صَدَّقَكَ بِذَا فَقَدْ كَذَّبَ الْقُرْآنَ ، وَاسْتَغْنَى عَنِ الِاسْتِعَانَةِ بِاللهِ فِي نَيْلِ الْمَحْبُوبِ وَدَفْعِ الْمَكْرُوهِ ، وَتَبَتَّغِي فِي قَوْلِكَ لِلْعَامِلِ بِأَمْرِكَ أَنْ يُوَلِيَكَ الْحَمْدَ دُونَ رَبِّهِ ، لِأَنَّكَ - بِزَعْمِكَ - أَنْتَ هَدَيْتَهُ إِلَى السَّاعَةِ الَّتِي نَالَ فِيهَا النَّفْعَ ، وَأَمِنَ الضُّرَّ !!

ثم اقبل عليه السلام على الناس فقال :

أَيُّهَا النَّاسُ ، إِيَّاكُمْ وَتَعَلُّمَ النُّجُومِ ، إِلَّا مَا يُهْتَدَى بِهِ فِي بَرٍّ أَوْ بَحْرٍ ، فَإِنَّهَا تَدْعُو إِلَى الْكَهَانَةِ ، وَالْمُنَجِّمُ كَالْكَاهِنِ ، وَالْكَاهِنُ كَالسَّاحِرِ ، وَالسَّاحِرُ كَالْكَافِرِ ! وَالْكَافِرُ فِي النَّارِ ! سِيرُوا عَلَىٰ اسْمِ اللهِ .

Then Amir al-mu'minin advanced towards the people and said:

O' People! Beware of learning the science of stars except that with which guidance is sought on land or sea, because it leads to divining and an astrologer is a diviner, while the diviner is like the sorcerer, the sorcerer is like the unbeliever and the unbeliever would be in Hell. Get forward in the name of Allāh.

* * * * *

٨٠- وَمِنْ خُطْبَةٍ لَهُ عليه السلام

بعد فراغه من حرب الجمل

مَعَاشِرَ النَّاسِ ، إِنَّ النِّسَاءَ نَوَاقِصُ الْإِيمَانِ ، نَوَاقِصُ الْحُظُوظِ ، نَوَاقِصُ الْعُقُولِ : فَأَمَّا نُقْصَانُ إِيمَانِهِنَّ فَقُعُودُهُنَّ عَنِ الصَّلَاةِ وَالصِّيَامِ فِي أَيَّامِ حَيْضِهِنَّ ، وَأَمَّا نُقْصَانُ عُقُولِهِنَّ فَشَهَادَةُ امْرَأَتَيْنِ كَشَهَادَةِ الرَّجُلِ الْوَاحِدِ ، وَأَمَّا نُقْصَانُ حُظُوظِهِنَّ فَمَوَارِيثُهُنَّ عَلَى الْأَنْصَافِ مِنْ مَوَارِيثِ الرِّجَالِ . فَاتَّقُوا شِرَارَ النِّسَاءِ ، وَكُونُوا مِنْ خِيَارِهِنَّ عَلَىٰ حَذَرٍ ، وَلَا يُطِيعُوهُنَّ فِي الْمَعْرُوفِ حَتَّىٰ لَا يَطْمَعْنَ فِي الْمُنْكَرِ .

SERMON 80

After the Battle of Jamal, Amīr al-mu'minīn said about physical defects of women

O' ye peoples! Women are deficient in Faith, deficient in shares and deficient in intelligence. As regards the deficiency in their Faith, it is their abstention from prayers and fasting during their menstrual period. As regards deficiency in their intelligence it is because the evidence of two women is equal to that of one man. As for the deficiency of their shares that is because of their share in inheritance being half of men. So beware of the evils of women. Be on your guard even from those of them who are (reportedly) good. Do not obey them even in good things so that they may not attract you to evils.

* * * * *

٨١- وَمِنْ كَلَامٍ لَهُ عليه السلام

في الزهد

أَيُّهَا النَّاسُ ، الزَّهَادَةُ قِصَرُ الْأَمَلِ ، وَالشُّكْرُ عِنْدَ (عن) النِّعَمِ ، وَالتَّوَرُّعُ عِنْدَ الْمَحَارِمِ ، فَإِنْ عَزَبَ ذٰلِكَ عَنْكُمْ فَلَا يَغْلِبِ الْحَرَامُ صَبْرَكُمْ ، وَلَا تَنْسَوْا عِنْدَ النِّعَمِ شُكْرَكُمْ ، فَقَدْ أَعْذَرَ اللهُ إِلَيْكُمْ بِحُجَجٍ مُنِيرَةٍ ظَاهِرَةٍ ، وَكُتُبٍ بَارِزَةِ الْعُذْرِ وَاضِحَةٍ .

SERMON 81

About the way of preaching and counselling

O' people! abstinence is to shorten desires, to thank for bounties and to keep off prohibitions. If this is possible then (at least) the prohibitions should not overpower your patience. Allāh has exhausted the excuse before you through clear, shining arguments and open, bright books.

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٨٢- وَمِنْ كَلَامٍ لَهُ عليه السلام

في صفة الدنيا

مَا أَصِفُ مِنْ دَارٍ أَوَّلُهَا عَنَاءٌ ، وَآخِرُهَا فَنَاءٌ ! فِي حَلَالِهَا حِسَابٌ ، وَفِي حَرَامِهَا عِقَابٌ . مَنِ اسْتَغْنَىٰ فِيهَا فُتِنَ ، وَمَنِ افْتَقَرَ فِيهَا حَزِنَ ، وَمَنْ سَاعَاهَا فَاتَتْهُ ، وَمَنْ قَعَدَ عَنْهَا وَاتَتْهُ ، وَمَنْ أَبْصَرَ بِهَا بَصَّرَتْهُ ، وَمَنْ أَبْصَرَ إِلَيْهَا أَعْمَتْهُ .

(ل الشريف : أقول : وإذا تأمل المتأمل قوله عليه السلام: «وَمَنْ أَبْصَرَ بِهَا بَصَّرَتْهُ» تحته من المعنى العجيب ، والغرض البعيد ، ما لا تُبلغ غايته ولا يدرك غوره ،

SERMON 82

About the world and its people

In what way shall I describe this world whose beginning is grief and whose end is destruction? The lawful actions performed here have to be accounted for, while for the forbidden one there is punishment. Whoever is rich here faces mischief and whoever is poor gets grief. One who hankers after it does not get it. If one keeps away from it then it advances towards him. If one sees through it, it would bestow him sight, but if one has his eye on it then it would blind him.

as-Sayyid ar-Raḍī says: If a thinker thinks over this phrase of Amīr al-mu'minīn *"waman abṣara bihā baṣṣarat'hu"* ("If one sees through it, it would bestow him sight") he would find thereunder very amazing meaning and far-reaching sense whose purpose cannot be appreciated and whose aim cannot be under-

stood particularly when he joins it with Amīr al-mu'minīn's phrase *"waman abṣara ilayhā a'mat'hu"* ("If one has his eye on it, them it would blind him) he would find the difference between *"abṣara bihā"*, and *"abṣara lahā"*, clear, bright, wonderful and shining.

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SERMON 83

This sermon is called the al-Gharrā' and it is one of the most wonderful sermons of Amīr al-mu'minīn.

Praise be to Allāh who is High above all else, and is Near (the creation) through His bounty. He is the Giver of all reward and distinction, and Dispelled of all calamities and hardships. I praise Him for His continuous mercy and His copious bounties.

I believe in Him as He is the First of all and He is Manifest. I seek guidance from Him as He is Near and is the Guide. I seek His succour as He is Mighty and Subduer. I depend upon Him as He is Sufficer and Supporter. And I stand witness that Muhammad (blessing of Allāh be on him and his progeny) is His slave and His Prophet. He sent him for enforcement of His commends, for exhausting His pleas and for presenting warnings (against eternal punishment).

Enjoining people to Piety

O' creatures of Allāh I advise you to have fear of Allāh Who has furnished illustrations and Who has timed for you your lives. He has given you covering of dress and He has scattered for you livelihood. He has surrounded you with His knowledge. He has ordained rewards. He has bestowed upon you vast bounties and extensive gifts. He has warned you through far reaching arguments, and He has counted you by numbers. He has fixed for you ages (to live) in this place of test and house of instruction.

Caution against this world

You are on test in this world and have to render account about it. Certainly this world is a dirty watering place and a muddy source of drinking.

Its appearance is attractive and its inside is destructive. It is a delible deception, a vanishing reflection and a bent pillar. When its despiser begins to like it and he who is not acquainted with it feels satisfied with it, them it raises and puts down its feet (in joy), entraps him in its trap, makes him the target of its arrows and puts round his neck the rope of death taking him to the narrow grave and fearful abode in order to show him his place of stay and the recompense of his acts. This goes on from generation to generation. Neither death stops from cutting them asunder nor do the survivors keep aloof from committing of sins.

Death and Resurrection

They are emulating each other and proceeding in groups towards the final objective and the ren-

سيما إذا قرن إليه قوله : « وَمَنْ أَبْصَرَ إِلَيْهَا أَعْمَتْهُ » فإنه يجد الفرق بين أبصر بها ، و « أبصر إليها » واضحاً نيراً ، وعجيباً باهراً ! صلوات الله سلامه عليه .

٨٣ - ومن خطبة له عليه السلام

وهي الخطبة العجيبة وتسمى « الغراء »

وفيها نعوت الله جل شأنه، ثم الوصية بتقواه ثم التنفير من الدنيا ، ثم ما يلحق من دخول القيامة ، ثم تنبيه الخلق إلى ما هم فيه من الاعراض عنه فسبحانه عليه السلام في التذكير

صفته جل ثناؤه

اَلْحَمْدُ لِلّٰهِ الَّذِي عَلَا بِحَوْلِهِ ، وَدَنَا بِطَوْلِهِ ، مَانِحِ كُلِّ بِيعَةٍ وَفَضْلٍ ، وَكَاشِفِ كُلِّ عَظِيمَةٍ وَأَزْلٍ . أَحْمَدُهُ عَلَىٰ عَوَاطِفِ رَوْعِهِ ، وَسَوَابِغِ نِعَمِهِ ، وَأُومِنُ بِهِ أَوَّلًا بَادِياً ، وَأَسْتَهْدِيهِ بِياً هَادِياً ، وَأَسْتَعِينُهُ قَاهِراً قَادِراً ، وَأَتَوَكَّلُ عَلَيْهِ كَافِياً نَاصِراً ، وَأَشْهَدُ أَنَّ مُحَمَّداً - صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ - عَبْدُهُ وَرَسُولُهُ ، أَرْسَلَهُ نَفَاذاً لِأَمْرِهِ ، وَإِنْهَاءً عُذْرِهِ[١٤] وَتَقْدِيماً نُذُرِهِ .

الوصية بالتقوى

أُوصِيكُمْ عِبَادَ اللّٰهِ بِتَقْوَىٰ اللّٰهِ الَّذِي ضَرَبَ الْأَمْثَالَ ، وَوَقَّتَ لَكُمُ الْآجَالَ ، وَأَلْبَسَكُمُ الرِّيَاشَ وَأَرْفَغَ لَكُمُ الْمَعَاشَ ، وَأَحَاطَ (أحاطكم) بِكُمُ الْإِحْصَاءَ ، وَأَرْصَدَ لَكُمُ الْجَزَاءَ ، وَآثَرَكُمْ بِالنِّعَمِ السَّوَابِغِ ، وَالرِّفَدِ الرَّوَافِغِ ، وَأَنْذَرَكُمْ بِالْحُجَجِ الْبَوَالِغِ ، أَحْصَاكُمْ عَدَداً ، وَوَظَّفَ لَكُمْ مُدَداً ، فِي قَرَارِ خِبْرَةٍ ، وَدَارِ بِرْرَةٍ ، أَنْتُمْ مُخْتَبَرُونَ فِيهَا ، وَمُحَاسَبُونَ عَلَيْهَا .

التنفير من الدنيا

فَإِنَّ الدُّنْيَا رَنِقٌ مَشْرَبُهَا ، رَدِغٌ مَشْرَعُهَا ، يُونِقُ مَنْظَرُهَا ، وَيُوبِقُ مَخْبَرُهَا . غُرُورٌ حَائِلٌ ، وَضَوْءٌ آفِلٌ ، وَظِلٌّ زَائِلٌ ، وَسِنَادٌ مَائِلٌ ، حَتَّىٰ إِذَا أَنِسَ نَافِرُهَا ، وَاطْمَأَنَّ نَاكِرُهَا ، قَمَصَتْ بِأَرْجُلِهَا ، وَقَنَصَتْ بِأَحْبُلِهَا (أجلها) ، وَأَقْصَدَتْ بِأَسْهُمِهَا ، وَأَعْلَقَتِ الْمَرْءَ أَوْهَاقَ الْمَنِيَّةِ قَائِدَةً لَهُ إِلَىٰ ضَنْكِ الْمَضْجَعِ ، وَوَحْشَةِ الْمَرْجِعِ ، وَمُعَايَنَةِ الْمَحَلِّ وَثَوَابِ الْعَمَلِ ، وَكَذٰلِكَ الْخَلَفُ بَعْقِبِ السَّلَفِ ، لَا تُقْلِعُ الْمَنِيَّةُ اخْتِرَاماً ، وَلَا يَرْعَوِي الْبَاقُونَ اجْتِرَاماً ، يَحْتَذُونَ مِثَالًا ، وَيَمْضُونَ أَرْسَالًا ، إِلَىٰ غَايَةِ الِانْتِهَاءِ ، وَصَيُّورِ الْفَنَاءِ

بعد الموت البعث

حَتَّىٰ إِذَا تَصَرَّمَتِ الْأُمُورُ ، وَتَقَضَّتِ الدُّهُورُ ،

dezvous of death, till when matters come to a close, the world dies and resurrection draws near. Allāh would take them out from the corners of the graves, the nests of birds, the dens of beasts and the centres of death. They hasten towards His command and run towards the place fixed for their final return group by group, quiet, standing and arrayed in rows. They will be within Allāh's sight and will hear every one who would call them.

They would be having the dress of helplessness and covering of submission and indignity. (At this time) contrivances would disappear, desires would be cut, hearts would sink quietly, voices would be curbed down, sweat would choke the throat, fear would increase and ears would resound with the thundering voice of the announcer calling towards the final judgement, award of recompense, striking of punishment and paying of reward.

فَ النُّشُورُ، أَخْرَجَهُمْ مِنْ ضَرَائِحِ الْقُبُورِ، وَأَوْكَارِ الطُّيُورِ، وَأَوْجِرَةِ
بَاعِ، وَمَطَارِحِ الْمَهَالِكِ، سِرَاعاً إِلَىٰ أَمْرِهِ، مُهْطِعِينَ إِلَىٰ مَعَادِهِ،
لًا صُمُوتاً، قِيَاماً صُفُوفاً، يَنْفُذُهُمْ الْبَصَرُ، وَيُسْمِعُهُمُ
عِي، عَلَيْهِمْ لَبُوسُ الِاسْتِكَانَةِ، وَضَرَعُ الِاسْتِسْلَامِ وَالذِّلَّةِ.
ضَلَّتِ الْحِيَلُ، وَانْقَطَعَ الْأَمَلُ، وَهَوَتِ الْأَفْئِدَةُ كَاظِمَةً،
عَتِ الْأَصْوَاتُ مُهَيْمِنَةً، وَأَلْجَمَ الْعَرَقُ، وَعَظُمَ الشَّفَقُ،
بِدَتِ الْأَسْمَاعُ لِزَبْرَةِ الدَّاعِي إِلَىٰ فَصْلِ الْخِطَابِ،
يَضَةِ الْجَزَاءِ، وَنَكَالِ الْعِقَابِ، وَنَوَالِ الثَّوَابِ.

The limitation of Life

People have been created as a proof of (His) power, have been brought up with authority, they are made to die through pangs, and placed in graves where they turn into crumbs. Then they would be resurrected one by one, awarded their recompense and would have to account for their actions, each one separately. They had been allowed time to seek deliverance, had been shown the right path and had been allowed to live and seek favours, the darkness of doubts had been removed, and they had been let free in this period of life as a training place in order to make preparation for the race on the Day of Judgement, to search for the objective with thoughtfulness, to get time necessary to secure benefits and provide for the next place of stay.

تنبيه الخلق

بِيَادٌ مَخْلُوقُونَ اقْتِدَاراً، وَمَرْبُوبُونَ اقْتِسَاراً، وَمَقْبُوضُونَ
قَاراً، وَمُضَمَّنُونَ أَجْدَاثاً، وَكَائِنُونَ رُفَاتاً، وَمَبْعُوثُونَ
داً، وَمَدِينُونَ جَزَاءً، وَمُمَيَّزُونَ حِسَاباً. قَدْ أُمْهِلُوا فِي
بِ الْمَخْرَجِ، وَهُدُوا سَبِيلَ الْمَنْهَجِ، وَعُمِّرُوا مَهَلَ الْمُسْتَعْتِبِ،
يِئَتْ عَنْهُمْ مُدَدُ الرَّيْبِ، وَخُلُّوا لِمِضْمَارِ الْجِيَادِ (الخيار)، وَرَوِيَّةِ
يَادٍ، وَأَنَاةِ الْمُقْتَبِسِ (المقتبس) الْمُرْتَادِ (المتقين)، فِي مُدَّةِ
جَلٍ، وَمُضْطَرَبِ الْمَهَلِ

No happiness without Piety

How appropriate are these illustrations and effective admonitions provided they are received by pure hearts, open ears, firm views and sharp wits. Fear Allāh like him who listened (good advice) and bowed before it, when he committed sin he admitted it, when he felt fear he acted virtuously, when he apprehended he hastened (towards good acts), when he believed he performed virtuous acts, when he was asked to take lesson (from the happenings of this world) he did take the lesson, when he was asked to desist he abstained (from evil), when he responded to the call (of Allāh) he leaned (towards him), when he turned back (to evil) he repented, when he followed he almost imitated and when he was shown (the right path) he saw it.

Such a man was busy in search of truth and got rid (of the worldly evils) by running away. He collected provision (of good acts) for himself, purified his inner self, built for the next world, and took with himself provision for the day of his departure, keeping in view his journey, his requirement and the position of his need. He sent ahead of him for the abode of his stay (in the next world). O' creatures of Allāh, fear Allāh keeping in view the rea-

فضل التذكير

بَالَهَا لِمُثَالًا صَائِبَةً، وَمَوَاعِظَ شَافِيَةً، لَوْ صَادَفَتْ قُلُوباً
يَةً، وَأَسْمَاعاً وَاعِيَةً، وَآرَاءً عَازِمَةً، وَأَلْبَاباً حَازِمَةً! فَاتَّقُوا اللَّهَ
مَنْ سَمِعَ فَخَشَعَ، وَاقْتَرَفَ فَاعْتَرَفَ، وَوَجِلَ فَعَمِلَ،
رَ فَبَادَرَ، وَأَيْقَنَ فَأَحْسَنَ، وَعُبِّرَ فَاعْتَبَرَ، وَحُذِّرَ فَحَذِرَ،
رَفَازْدَجَرَ، وَأُجِيبَ فَأَنَابَ، وَرَاجَعَ (رجع) فَتَابَ، وَاقْتَدَى
دَىٰ، وَأُرِيَ فَرَأَىٰ، فَأَسْرَعَ طَالِباً، وَنَجَا هَارِباً، فَأَفَادَ
ةً، وَأَطَابَ سَرِيرَةً، وَعَمَّرَ مَعَاداً، وَاسْتَظْهَرَ زَاداً لِيَوْمِ
بِهِ وَوَجْهِ سَبِيلِهِ، وَحَالِ حَاجَتِهِ، وَمَوْطِنِ فَاقَتِهِ، وَقَدَّمَ أَمَامَهُ
مُقَامِهِ. فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ جِهَةَ

son why He created you and be afraid of Him to the extent He has advised you to do. Make yourself deserve what He has promised you, by having confidence in the truth of His promise and entertaining fear for the Day of Judgement.

A part of the same sermon
Reminding people of Allāh's bounties

He has made for you ears to preserve what is important, eyes to have sight in place of blindness and limbs which consist of many (smaller) parts, whose curves are in proportion with the moulding of their shapes and lengths of their ages, and also bodies that are sustaining themselves and hearts that are busy in search of their food, besides other big bounties, obliging bestowings and fortress of safety. He has fixed for you ages that are not known to you. He has retained for you remains of the past people for your instruction. Those people enjoyed themselves fully and were completely unhampered. Death overtook them before (satisfaction of) their desires, from which the hands of death separated them. They did not provide for themselves during health of their bodies, and did not take lesson during pendency of youth.

Are these people who are in youth waiting for the backbending old age, and those enjoying fresh health waiting for ailments, and these living persons looking for the hour of death? When the hour of departure would be close and the journey at hand, with pangs of grief and trouble, suffering of sorrows and suffocation of saliva, and the time would arrive for calling relations and friends for help and changing sides on the bed. Could then the near ones stop death, or the mourning women do any good? He would rather be left alone in the graveyard confined to the narrow corner of his grave.

His skin has been pierced all over by retiles, and his freshness has been destroyed by these tribulation. Storms have removed his traces and calamities have obliterated even his signs. Fresh bodies have turned thin and withered and bones have become rotten. The spirits are burdened with the weight of sins and have become conscious of the unknown things. But now neither the good acts can be added to nor evil acts can be atoned for by repentance. Are you not sons, fathers, brothers and relations of these dead and are not to follow their footsteps and pass by their paths? But hearts are still unmoved, heedless of guidance and moving on wrong lines, as though the addressee is someone else, and as though the correct way is to amass worldly gains.

Preparation for the Day of Judgement

And know that you have to pass over the path way (of sirāt) where steps waver, feet slip away and there are fearful dangers at every step. O' creatures of Allāh, fear Allāh, like the fearing of wise man whom the thought (of next world) has turned away from other matters, fear (of Allāh) has afflicted his body with trouble and pain, his engagement in the night prayer has turned even his short sleep into

خَلَقَكُمْ لَهُ ، وَاحْذَرُوا مِنْـهُ كُنْهَ مَا حَذَّرَكُمْ مِنْ نَفْسِهِ ، وَاسْتَحِقُّوا مَا أَعَدَّ لَكُمْ بِالتَّنَجُّزِ لِصِدْقِ مِيعَادِهِ ، وَالْحَذَرِ مِنْ هَوْلِ مَعَادِهِ .

التذكير بضروب النعم

ومنها : جَعَلَ لَكُمْ أَسْمَاعاً لِتَعِيَ مَا عَنَاهَا ، وَأَبْصَاراً لِتَجْلُوَ عَشَاهَا ، وَأَشْلاَءً جَامِعَةً لأَعْضَائِهَا ، مُلاَئِمَةً لأَحْنَائِهَا ، تَرْكِيبِ صُوَرِهَا ، وَمُدَدِ عُمُرِهَا ، بِأَبْدَانٍ قَائِمَةٍ بِأَرْفَاقِهَا ، وَقُلُوبٍ لِمَةً (بائدة) لأَرْزَاقِهَا ، فِي مُجَلَّلاَتِ نِعَمِهِ ، وَمُوجِبَاتِ مِنَنِهِ . نَوَاجِزِ (جوائز) عَافِيَتِهِ .وَقَدَّرَلَكُمْ أَعْمَاراً سَتَرَهَاعَنْكُمْ ، وَخَلَّفَ لَكُمْ رَاً مِنْ آثَارِ الْمَاضِينَ قَبْلَكُمْ ، مِنْ مُسْتَمْتَعِ خَلاَقِهِمْ ، وَمُسْتَفْسَحِ لِقِهِمْ . أَرْهَقَتْهُمُ الْمَنَايَا دُونَ الآمَالِ ، وَشَذَّ بِهِمْ عَنْهَا غَرُّ الآجَالِ . لَمْ يَمْهَدُوا فِي سَلاَمَةِ الأَبْدَانِ ، وَلَمْ يَعْتَبِرُوا فِي فِ الأَوَانِ . فَهَلْ يَنْتَظِرُ أَهْلُ بَضَاضَةِ الشَّبَابِ إِلَّا حَوَانِيَ هَرَمٍ ؟ وَأَهْلُ غَضَارَةِ الصِّحَّةِ إِلَّا نَوَازِلَ السَّقَمِ ؟ وَأَهْلُ مُدَّةِ بَقَاءٍ إِلَّا آوِنَةَ (اوية) الْفَنَاءِ ؟ مَعَ قُرْبِ الزِّيَالِ (الزوال) ، وَأُزُوفِ لانْتِقَالِ . وَعَلَزِ الْقَلَقِ ،وَأَلَمِ الْمَضَضِ ،وَغُصَصِ الْجَرَضِ وَتَلَفُّتِ لاسْتِغَاثَةِ بِنُصْرَةِ الْحَفَدَةِ وَالأَقْرِبَاءِ ، وَالأَعِزَّةِ وَالْقُرَنَاءِ ! فَهَلْ دَفَعَتِ الأَقَارِبُ ، أَوْ نَفَعَتِ النَّوَاحِبُ ، وَقَدْ غُودِرَ فِي مَحَلَّةِ الأَمْوَاتِ هِيناً ، وَفِي ضِيقِ الْمَضْجَعِ وَحِيداً ، قَدْ هَتَكَتِ الْهَوَامُّ جِلْدَتَهُ ، أَبْلَتِ النَّوَاهِكُ جِدَّتَهُ ، وَعَفَتِ الْعَوَاصِفُ آثَارَهُ ، وَمَحَا لَحَدَثَانِ مَعَالِمَهُ ، وَصَارَتِ الأَجْسَادُ شَحِبَةً بَعْدَ بَضَّتِهَا ، الْعِظَامُ نَخِرَةً بَعْدَ قُوَّتِهَا ، وَالأَرْوَاحُ مُرْتَهَنَةً بِثِقَلِ أَعْبَائِهَا ، وقِنَةً بِغَيْبِ أَنْبَائِهَا ، لاَ تُسْتَزَادُ مِنْ صَالِحِ عَمَلِهَا ، وَلاَ تُسْتَعْتَبُ نْ سَيِّءِ زَلَلِهَا ! أَوَ لَسْتُمْ أَبْنَاءَ الْقَوْمِ وَالآبَاءَ ، وَإِخْوَانَهُمْ الأَقْرِبَاءَ ؟ تَحْتَذُونَ أَمْثِلَتَهُمْ . وَتَرْكَبُونَ قِدَّتَهُمْ ، وَتَطَؤُونَ مَادَتَهُمْ ؟! فَالْقُلُوبُ قَاسِيَةٌ عَنْ حَظِّهَا ، لاَهِيَةٌ عَنْ رُشْدِهَا ، سَالِكَةٌ ، غَيْرِ مِضْمَارِهَا! كَأَنَّ الْمَعْنِيَّ سِوَاهَا . وَكَأَنَّ الرُّشْدَ فِي إِحْرَازِ دُنْيَاهَا.

التحذير من هول الصراط

وَاعْلَمُوا أَنَّ مَجَازَكُمْ عَلَى الصِّرَاطِ (السراط) وَمَزَالِقِ دَحْضِهِ ، وَأَهَاوِيلِ لِهِ ، وَتَارَاتِ أَهْوَالِهِ ، فَاتَّقُوا اللهَ عِبَادَ اللهِ تَقِيَّةَ ذِي لُبٍّ شَغَلَ تَفَكُّرُ قَلْبَهُ ، وَأَنْصَبَ الْخَوْفُ بَدَنَهُ ، وَأَسْهَرَ التَّهَجُّدُ غِرَارَ

awakening, hope (of eternal recompense) keeps him thirsty in the day, abstention has curbed his desires, and remembrance of Allāh is ever moving his tongue. He entertains fear before dangers. He avoids uneven ways in favour of clear ones. He follows the shortest route to secure his purpose, wishfulness does not twist his thinking and ambiguities do not blind his eyes. He enjoys deep sleep and passes his day happily because of the happiness of good tidings and pleasure of (eternal bounties).

He passes the pathway of this world in praiseworthy manner. He reaches the next world with virtues. He hastens (towards virtue) out of fear (for vice). He removes briskly during the short time (of life in this world). He devotes himself in seeking (eternal good), he runs away from evil. During today he is mindful of tomorrow, and keeps the future in his view. Certainly Paradise is the best reward and achievement, which hell is appropriate punishment and suffering. Allāh is the best Avenger and Helper and the Qur'ān is the best argument and confronter.

Warning against Satan

I enjoin upon you fear of Allāh Who has left no excuse against what He has warned, has exhausted argument (of guidance) about the (right) path He has shown. He has warned you of the enemy that steals into hearts and stealthily speaks into ears, and thereby misguides and brings about destruction, makes (false) promises and keeps under wrong impression, He represents evil sins in attractive shape, and shows as light even serious crimes. When he has deceived his comrades and exhausted the pledge he begins to find fault with what he presented as good, and considers serious what he had shown as light, and threatens from what he had shown as safe.

Part of the same sermon dealing with creation of man

Or look at man whom Allāh has created in the dark wombs and layers of curtains from what was overflowing semen, then shapeless clot, then embryo, then suckling infant, then child and then fully grown up young man. Then He gave him heart with memory, tongue to talk and eye to see with, in order that he may take lesson (from whatever is around him) and understand it and follow the admonition and abstain from evil.

When he attained the normal growth and his structure gained its average development he fell in self-conceit and got perplexed. He drew bucketfuls of his desires, got immersed in fulfilling his wishes for pleasures of the world and his (sordid) aims. He did not fear any evil nor got frightened of any apprehension. He died infatuated with his vices. He spent his short life in rubbish pursuits. He earned no reward nor did he fulfil any obligation. Fatal illness overtook him while he was still in his enjoyments and perplexed him. He passed the night in wakefulness in the hardships of griefs and prickings of pains and ailments in the presence of real brother, loving father,

وَ ، وَأَظْمَأَ الرَّجَاءُ هَوَاجِرَ يَوْمِهِ . وَظَلَّفَ الزُّهْدُ شَهَوَاتِهِ ،
جَفَ الذِّكْرُ بِلِسَانِهِ. وَقَدَّمَ الْخَوْفَ لأَمَانِهِ (أبانه) . وَتَنَكَّبَ
خَالِجَ عَنْ وَضَحِ السَّبِيلِ ، وَسَلَكَ أَقْصَدَ الْمَسَالِكِ إِلَى
جِ الْمَطْلُوبِ ، وَلَمْ تَفْتِلْهُ فَاتِلاَتُ الْغُرُورِ ، وَلَمْ تَعْمَ عَلَيْهِ
بِهَاتُ الأُمُورِ ، ظَافِراً بِفَرْحَةِ الْبُشْرَى ، وَرَاحَةِ النُّعْمَى ، فِي
ارِ نَوْمِهِ ، وَآمِنِ يَوْمِهِ . وَقَدْ عَبَرَ مَعْبَرَ الْعَاجِلَةِ حَمِيداً ، وَقَدَّمَ
(ذات)الآجِلَةِ سَعِيداً، وَبَادَرَ مِنْ وَجَلٍ ، وَأَكْمَشَ فِي مَهَلٍ ،
بَ فِي طَلَبٍ ، وَذَهَبَ عَنْ هَرَبٍ ، وَرَاقَبَ فِي يَوْمِهِ غَدَهُ ، وَنَظَرَ
أَمَامَهُ . فَكَفَى بِالْجَنَّةِ ثَوَاباً وَنَوَالاً ، وَكَفَى بِالنَّارِ عِقَاباً وَوَبَالاً!
ى بِاللهِ مُنْتَقِماً وَنَصِيراً ! وَكَفَى بِالْكِتَابِ حَجِيجاً وَخَصِيماً !

الوصية بالتقوى

أُوصِيكُمْ بِتَقْوَى اللهِ الَّذِي أَعْذَرَ بِمَا أَنْذَرَ ، وَاحْتَجَّ بِمَا نَهَجَ ،
ذَّرَكُمْ عَدُوًّا نَفَذَ فِي الصُّدُورِ خَفِيًّا ، وَنَفَثَ فِي الآذَانِ نَجِيًّا
ضِلَّ وَأَرْدَى، وَوَعَدَ فَمَنَّى ، وَزَيَّنَ سَيِّئَاتِ (النيات) الْجَرَائِمِ ، وَهَوَّنَ
مَاتِ الْعَظَائِمِ ، حَتَّى إِذَا اسْتَدْرَجَ قَرِينَتَهُ ، وَاسْتَغْلَقَ رَهِينَتَهُ
رَ مَا زَيَّنَ ، وَاسْتَعْظَمَ مَا هَوَّنَ ، وَحَذَّرَ مَا أَمَّنَ .

ومنها في صفة خلق الانسان

مْ هَذَا الَّذِي أَنْشَأَهُ فِي ظُلُمَاتِ الأَرْحَامِ ، وَشُغَفِ الأَسْتَارِ ،
مَّذِهَاقاً(دفاقاً ـ ذهاقاً) ، وَعَلَقَةً مِحَاقاً ، وَجَنِيناً وَرَاضِعاً، وَوَلِيداً
مَا ، ثُمَّ مَنَحَهُ قَلْباً حَافِظاً ، وَلِساناً لاَفِظاً ، وَبَصَراً لاَحِظاً ،
هَمَ مُعْتَبِراً ، وَبُقَصَّرَ مُزْدَجِراً ، حَتَّى إِذَا قَامَ اعْتِدَالُهُ ، وَاسْتَوَى
هُ ، نَفَرَ مُسْتَكْبِراً ، وَخَبَطَ سَادِراً ، مَائِحاً فِي غَرْبِ
، كَادِحاً سَعْياً لِدُنْيَاهُ ، فِي لَذَّاتِ طَرَبِهِ ، وَبَدَوَاتِ
، ثُمَّ لاَ يَحْتَسِبُ رَزِيَّةً ، وَلاَ يَخْشَعُ تَقِيَّةً ، فَمَاتَ فِي فِتْنَتِهِ
اً ، وَعَاشَ فِي هَفْوَتِهِ ، يَسِيراً (اسيراً)،لَمْ يُفِدْ عِوَضاً ،(غرضاً)
يَقْضِ مُفْتَرَضاً. دَهِمَتْهُ فَجَعَاتُ الْمَنِيَّةِ فِي غُبَّرِ (غبرة) جِمَاحِهِ ،
نِ مِرَاحِهِ ، فَظَلَّ سَادِراً ، وَبَاتَ سَاهِراً ، فِي غَمَرَاتِ
مِ ، وَطَوَارِقِ الأَوْجَاعِ وَالأَسْقَامِ ، بَيْنَ أَخٍ شَقِيقٍ ، وَوَالِدٍ
فِي ،

wailing mother, crying sister, while he himself was under maddening uneasiness, serious senselessness, fearful cries, suffocating pains, anguish of suffocating sufferings and the pangs of death.

Thereafter he was clad in the shroud while he remained quiet and thoroughly submissive to others. Then he was placed on planks in such a state that he had been down-trodden by hardships and thinned by ailments. The crowd of young men and helping brothers carried him to his house of loneliness where all connections of visitors are severed. Thereafter those who accompanied him went away and those who were wailing for him returned and then he was made to sit in his grave for terrifying questioning and slippery examination. The great calamity of that place is the hot water and entry into Hell, flames of eternal Fire and intensity of blazes. There is no resting period, no gap for ease, no power to intervene, no death to bring about solace and no sleep to make him forget pain. He rather lies under several kinds of deaths and moment-to-moment punishment. We seek refuge with Allāh.

The lesson to be learnt from those who have passed away

O' creatures of Allāh! where are those who were allowed (long) ages to live and they enjoyed bounty. They were taught and they learnt; they were given time and they passed it in vain; they were kept healthy and they forgot (their duty). They were allowed long period (of life), were handsomely provided, were warned of grievous punishment and were promised big rewards. You should avoid sins that lead to destruction and vices that attract wrath (of Allāh).

O' people who possess eyes and ears and health and wealth! Is there any place of protection, any shelter of safety, or asylum or haven, or occasion to run away or to come back (to this world)? If not, "*how are you then turned away*" (Qur'ān, 6:95; 10:34; 35:3; 40:62) and wither are you averting? By what things have you been deceived? Certainly, the share of every one of you from this earth is just a piece of land equal to his own stature and size where he would lie on his cheeks covered with dust. The present is an opportune moment for acting.

O' creatures of Allāh, since the neck is free from the loop, and spirit is also unfettered, now you have time for seeking guidance; you are in ease of body; you can assemble in crowds, the rest of life is before you; you have opportunity of acting by will; there is opportunity for repentance, and peaceful circumstances. (But you should act) before you are overtaken by narrow circumstances and distress, or fear and weakness, before the approach of the awaited death and before seizure by Almighty, the Powerful.

as-Sayyid ar-Raḍī says: It is related that when Amīr al-mu'minīn delivered this sermon people began to tremble, tears flowed from their eyes and their hearts were frightened. Some people call this sermon the Brilliant Sermon (*al-Khuṭbatu'l-Gharrā'*)

دَاعِيَةٍ بِالْوَيْلِ جَزَعاً ، وَلَادِمَةٍ لِلصَّدْرِ قَلَقاً ، وَالْمَرءُ فِي كَرْبَةٍ مُلْهِثَةٍ ، وَغَمْرَةٍ كَارِثَةٍ ، وَأَنَّةٍ مُوجِعَةٍ ، وَجَذْبَةٍ مُكْرِبَةٍ ، سَوْقَةٍ مُتْعِبَةٍ . ثُمَّ أُدْرِجَ فِي أَكْفَانِهِ مُبْلِساً (ملبساً)، وَجُذِبَ مُنْقَاداً لِيساً ، ثُمَّ أُلْقِيَ عَلَى الْأَعْوَادِ رَجِيعَ وَصَبٍ ، وَنِضْوَ سَقَمٍ ، مَحْمِلُهُ حَفَدَةُ الْوِلْدَانِ ، وَحَشَدَةُ الْإِخْوَانِ ، إِلَىٰ دَارِ غُرْبَتِهِ ، مُنْقَطَعِ زَوْرَتِهِ ، وَمُفْرَدِ وَحْشَتِهِ ، حَتَّىٰ إِذَا انْصَرَفَ الْمُشَيِّعُ ، وَرَجَعَ الْمُتَفَجِّعُ ، (مفجع) أُقْعِدَ فِي حُفْرَتِهِ نَجِيّاً لِبَهْتَةِ السُّؤَالِ ، وَعَثْرَةِ الْامْتِحَانِ . وَأَعْظَمُ مَا هُنَالِكَ بَلِيَّةٌ نُزُولُ الْحَمِيمِ ، وَتَصْلِيَةُ الْجَحِيمِ ، وَفَوْرَاتُ السَّعِيرِ ، وَسَوْرَاتُ الزَّفِيرِ (السعير) ، لَا فَتْرَةٌ مُرِيحَةٌ ، وَلَا دَعَةٌ مُزِيحَةٌ ، وَلَا قُوَّةٌ حَاجِزَةٌ ، وَلَا مَوْتَةٌ نَاجِزَةٌ ، لَا سِنَةٌ مُسَلِّيَةٌ ، بَيْنَ أَطْوَارِ الْمَوْتَاتِ ، وَعَذَابِ السَّاعَاتِ ! إِنَّا بِاللهِ عَائِذُونَ !

عِبَادَ اللهِ ، أَيْنَ الَّذِينَ عُمِّرُوا فَنَعِمُوا ، وَعُلِّمُوا فَفَهِمُوا ، وَأُنْظِرُوا فَلَهَوْا ، وَسُلِّمُوا فَنَسُوا ! أُمْهِلُوا طَوِيلًا ، وَمُنِحُوا جَمِيلًا ، وَحُذِّرُوا لِيماً ، وَوُعِدُوا جَسِيماً (جميلاً) ! احْذَرُوا الذُّنُوبَ الْمُوَرِّطَةَ ، وَالْعُيُوبَ الْمُسْخِطَةَ .

أُولِي الْأَبْصَارِ وَالْأَسْمَاعِ ، وَالْعَافِيَةِ وَالْمَتَاعِ ، هَلْ مِنْ مَنَاصٍ أَوْ خَلَاصٍ ، أَوْ مَعَاذٍ أَوْ مَلَاذٍ ، أَوْ فِرَارٍ أَوْ مَحَارٍ ! أَمْ لَا ؟ فَأَنَّىٰ تُؤْفَكُونَ ! ؟ أَمْ أَيْنَ تُصْرَفُونَ ! أَمْ بِمَاذَا تَغْتَرُّونَ ! وَإِنَّمَا حَظُّ أَحَدِكُمْ مِنَ الْأَرْضِ ، ذَاتِ الطُّولِ وَالْعَرْضِ ، قِيدُ قَدِّهِ ، مُتَعَفِّراً عَلَى خَدِّهِ ! الْآنَ عِبَادَ اللهِ وَالْخِنَاقُ مُهْمَلٌ ، وَالرُّوحُ مُرْسَلٌ ، فِي فَيْنَةِ الْإِرْشَادِ ، وَرَاحَةِ الْأَجْسَادِ ، وَبَاحَةِ الِاخْتِيَارِ ، وَمَهَلِ الْبَقِيَّةِ ، وَأُنُفِ الْمَشِيَّةِ ، وَإِنْظَارِ التَّوْبَةِ ، وَانْفِسَاحِ الْحَوْبَةِ قَبْلَ الضَّنْكِ وَالْمَضِيقِ ، وَالرَّوْعِ وَالزُّهُوقِ ، وَقَبْلَ قُدُومِ الْغَائِبِ الْمُنْتَظَرِ وَأَخْذَةِ الْعَزِيزِ الْمُقْتَدِرِ .

قال الشريف: وفي الخبر: أنه لما خطب بهذه الخطبة اقشعرت لها الجلود ، وبكت العيون ، ورجفت القلوب . ومن الناس من يسمي هذه الخطبة : « الغراء » .

SERMON 84

About 'Amr ibn al-'Āṣ

I am surprised at the son of an-Nābighah that he says about me among the people of Syria (ash-Shām) that I am a jester and that I am engaged in frolicks and fun. He said wrong and spoke sinfully. Beware, the worst speech is what is untrue. He speaks and lies. He promises and breaks the promise. He begs and sticks, but when someone begs from him he withholds miserly. He betrays the pledge and ignores kinship.

When in a battle, he commands and admonishes but only uptil the swords do not come into action. When such a moment arrives his great trick is to turn naked before his adversary. By Allāh, surely the remembrance of death has kept me away from fun and play while obliviousness about the next world has prevented him from speaking truth. He has not sworn allegiance to Mu'āwiyah without purpose; but has beforehand got him agree that he will have to pay its price, and gave him an award for forsaking religion.

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SERMON 85

About the perfection of Allāh and counselling

I stand witness that there is no god but Allāh, He is One and there is no partner with Him. He is the First, such that nothing was before Him. He is the Last, such that there is not limit for Him. Imagination cannot catch any of His qualities. Hearts cannot entertain belief about His nature. Analysis and division cannot be applied to Him. Eyes and hearts cannot compared Him.

A part of the same sermon

O' creatures of Allāh! take lesson from useful items of instruction and shining indications. Be cautioned by effective items of warning. Get benefit from preaching and admonition. It is as though the claws of death are pressed in you, the connection of hope and desires has been cut asunder, hard affairs have befallen you and your march is towards the place where everyone has to go, namely death. Hence, "*with every person there is a driver and a witness*" (Qur'ān, 50:21). The driver drives him towards resurrection while the witness furnishes evidence about his deeds.

A part of the same sermon (about Paradise)

In Paradise there are high classes and different places of stay. Its boundary never ends. He who stays in it will never depart from it. He who is endowed with everlasting abode in it will not get old, and its resident will not face want.

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٨٤- خطبة لأمير المؤمنين عليه السلام

في ذكر عمرو بن العاص

عَجَباً لِابْنِ النَّابِغَةِ ! يَزْعُمُ لِأَهْلِ الشَّامِ أَنَّ فِيَّ دُعَابَةً ، وأَنِّي تِلْعَابَةٌ : أُعَافِسُ وَأُمَارِسُ ! لَقَدْ قَالَ بَاطِلًا ، وَنَطَقَ آثِماً . ـ وَشَرُّ الْقَوْلِ الْكَذِبُ ـ إِنَّهُ لَيَقُولُ فَيَكْذِبُ ، وَيَعِدُ فَيُخْلِفُ ، وَيَسْأَلُ فَيُلْحِفُ ، وَيُخَوِّنُ الْعَهْدَ ، وَيَقْطَعُ ، فَإِذَا كَانَ عِنْدَ الْحَرْبِ فَأَيُّ زَاجِرٍ وَآمِرٍ هُوَ ! مَا لَمْ تَأْخُذِ وفُ مَآخِذَهَا، فَإِذَا كَانَ ذٰلِكَ كَانَ أَكْبَرُ مَكِيدَتِهِ أَنْ يَمْنَحَ الْقِرْنَ (القوم) هُ . أَمَا وَاللهِ إِنِّي لَيَمْنَعُنِي مِنَ اللَّعِبِ ذِكْرُ الْمَوْتِ ، وَإِنَّهُ لَيَمْنَعُهُ قَوْلُ الْحَقِّ نِسْيَانُ الْآخِرَةِ ، إِنَّهُ لَمْ يُبَايِعْ مُعَاوِيَةَ حَتَّىٰ شَرَطَ أَنْ بَهُ أَنِيَّةً ، وَيَرْضَخَ لَهُ عَلَىٰ تَرْكِ الدِّينِ رَضِيخَةً

٨٥- خطبة لأمير المؤمنين عليه السلام

وفيها صفات تمانع من صفات المخلوق

أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ : الْأَوَّلُ لَا شَيْءَ قَبْلَهُ ، خِرُ لَا غَايَةَ لَهُ ، لَا تَقَعُ الْأَوْهَامُ لَهُ عَلَىٰ صِفَةٍ ، وَلَا تُعْقَدُ الْقُلُوبُ عَلَىٰ كَيْفِيَّةٍ ، وَلَا تَنَالُهُ التَّجْزِئَةُ وَالتَّبْعِيضُ ، وَلَا تُحِيطُ بِهِ الْأَبْصَارُ لُوبُ .

منها ، فَاتَّعِظُوا عِبَادَ اللهِ بِالْعِبَرِ النَّوَافِعِ ، وَاعْتَبِرُوا بِالْآيِ اطِعِ ، وَازْدَجِرُوا بِالنُّذُرِ الْبَوَالِغِ ، وَانْتَفِعُوا بِالذِّكْرِ وَاعِظِ ، فَكَأَنْ قَدْ عَلِقَتْكُمْ مَخَالِبُ الْمَنِيَّةِ ، وَانْقَطَعَتْ مِنْكُمْ عَلَائِقُ بَّةِ ، وَدَهِمَتْكُمْ مُفْظِعَاتُ الْأُمُورِ ، وَالسِّيَاقَةُ إِلَىٰ الْوِرْدِ الْمَوْرُودِ ، كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ ، : سَائِقٌ يَسُوقُهَا إِلَىٰ مَحْشَرِهَا ، وَشَاهِدٌ دُ عَلَيْهَا بِعَمَلِهَا .

ومنها في صفة الجنة

رَجَاتٌ مُتَفَاضِلَاتٌ ، وَمَنَازِلُ مُتَفَاوِتَاتٌ ، لَا يَنْقَطِعُ نَعِيمُهَا ، يَظْعَنُ مُقِيمُهَا، وَلَا يَهْرَمُ خَالِدُهَا، وَلَا يَبْأَسُ (ييأس) سَاكِنُهَا .

SERMON 86

About getting ready for the next world and following Allāh's commandments

Allāh knows hidden matters and is aware of inner feelings. He encompasses everything. He has control over everything and power over everything. Everyone of you should do whatever he has to do during his days of life before approach of death, in his leisure before his occupation, and during the breathing of his breath before it is overtaken by suffocation, should provide for himself and his journey and should collect provision from his place of halt for his place of stay.

So remember Allāh, O' people, about what He has asked you in His Book to take care of, and about His rights that He has entrusted to you. Verily, Allāh has not created you in vain nor left you unbridled nor let you alone in ignorance and gloom. He has defined what you should leave behind, taught you your acts, ordained your death, sent down to you, "*the Book* (Qur'ān) *explaining everything*" (Qur'ān, 16:89) and made His Prophet live among you for long time till He completed for him and for you message sent through the Qur'ān namely the religion liked by Him, and clarified through him His good acts and evil acts,His prohibitions and His commands.

He placed before you His arguments and exhausted his excuses upon you. He put forth to you His promises and warned you of severe retribution. You should therefore make full atonement during your remaining days and let yourselves practice endurance in these days. These days are fewer as against the many days during which you have shown obliviousness and heedlessness towards admonition. Do not allow time to yourselves because it will put you on the path of wrongdoers and do not be easy-going because this will push you towards sinfulness.

O' creatures of Allāh! the best advise for himself is he who is the most obedient to Allāh, and the most deceiving for himself is he who is the most disobedient to Allāh. Deceived is he who deceived his own self. Enviable is he whose Faith is safe. Fortunate is he who takes lesson from others, while unfortunate is he who fell victim to his desires. You should know that even the smallest hypocricy is like believing in more than one God, and keeping company of people who follow their desires is the key to obliviousness from religion, and is the seat of Satan.

Be on your guard against falsehood because it is contrary to Faith. A truthful person is on the height of salvation and dignity, while the liar is on the edge of ignominy and degradation. Do not be jealous because jealousy eats away Faith just as fire eats away dried wood. Do not bear malice because, it is scraper (of virtues). And know that desires make with forgetful and make memory oblivious. You should falsify desire because it is a deception, and he who has desires is in deceit.

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٨٦- ومن خطبة لعليه السلام

وفيها بيان صفات الحق جل جلاله، ثم عظة الناس بالتقوى

قَدْ عَلِمَ السَّرَائِرَ ، وَخَبَرَ الضَّمَائِرَ ، لَهُ الْإِحَاطَةُ بِكُلِّ شَيْءٍ ، وَالْغَلَبَةُ لِكُلِّ شَيْءٍ ، وَالْقُوَّةُ عَلَى كُلِّ شَيْءٍ .

عظة للناس

فَلْيَعْمَلِ الْعَامِلُ مِنْكُمْ فِي أَيَّامِ مَهَلِهِ ، قَبْلَ إِرْهَاقِ أَجَلِهِ ، وَفِي فَرَاغِهِ قَبْلَ أَوَانِ شُغْلِهِ ، وَفِي مُتَنَفَّسِهِ قَبْلَ أَنْ يُؤْخَذَ بِكَظَمِهِ ، وَلْيَتَمَهَّدْ لِنَفْسِهِ وَقَدَمِهِ ، وَلْيَتَزَوَّدْ مِنْ دَارِ ظَعْنِهِ لِدَارِ إِقَامَتِهِ . فَاتَّقُوا اللَّهَ يَا عِبَادَ اللَّهِ النَّاسُ ، فِيمَا اسْتَحْفَظَكُمْ (أحفظكم) مِنْ كِتَابِهِ ، وَاسْتَوْدَعَكُمْ مِنْ حُقُوقِهِ ، فَإِنَّ اللَّهَ سُبْحَانَهُ لَمْ يَخْلُقْكُمْ عَبَثاً ، وَلَمْ يَتْرُكْكُمْ سُدًى . وَلَمْ يُعَرِّفْكُمْ فِي جَهَالَةٍ وَلَا عَمًى . قَدْ سَمَّى آثَارَكُمْ ، وَعَلِمَ أَعْمَالَكُمْ ، وَكَتَبَ آجَالَكُمْ . وَأَنْزَلَ عَلَيْكُمُ الْكِتَابَ تِبْيَاناً لِكُلِّ شَيْءٍ ، وَعَمَّرَ فِيكُمْ نَبِيَّهُ أَزْمَاناً ، حَتَّى أَكْمَلَ لَهُ وَلَكُمْ - فِيمَا أَنْزَلَ مِنْ كِتَابِهِ - دِينَهُ الَّذِي رَضِيَ لِنَفْسِهِ ، وَأَنْهَى إِلَيْكُمْ - عَلَى لِسَانِهِ - مَحَابَّهُ مِنَ الْأَعْمَالِ وَمَكَارِهَهُ ، وَنَوَاهِيَهُ وَأَوَامِرَهُ . وَأَلْقَى إِلَيْكُمُ الْمَعْذِرَةَ ، وَاتَّخَذَ عَلَيْكُمُ الْحُجَّةَ . وَقَدَّمَ إِلَيْكُمْ بِالْوَعِيدِ ، وَأَنْذَرَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ . فَاسْتَدْرِكُوا بَقِيَّةَ أَيَّامِكُمْ . وَاصْبِرُوا لَهَا أَنْفُسَكُمْ ، فَإِنَّهَا قَلِيلٌ فِي كَثِيرِ الْأَيَّامِ الَّتِي تَكُونُ مِنْكُمْ فِيهَا الْغَفْلَةُ ، وَالتَّشَاغُلُ عَنِ الْمَوْعِظَةِ ، وَلَا تُرَخِّصُوا لِأَنْفُسِكُمْ . فَتَذْهَبَ بِكُمُ الرُّخَصُ مَذَاهِبَ التُّهَمَةِ . وَلَا تُدَاهِنُوا فَيَهْجُمَ بِكُمُ الْإِدْهَانُ عَلَى الْمَعْصِيَةِ عِيَاناً . إِنَّ أَنْصَحَ النَّاسِ لِنَفْسِهِ أَطْوَعُهُمْ لِرَبِّهِ ، وَإِنَّ أَغَشَّهُمْ لِنَفْسِهِ عَاصِيهِمْ لِرَبِّهِ ، وَالْمَغْبُونُ مَنْ غَبَنَ نَفْسَهُ . وَالْمَغْبُوطُ مَنْ سَلِمَ لَهُ دِينُهُ . وَالسَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ ، وَالشَّقِيُّ مَنِ انْخَدَعَ لِهَوَاهُ وَغُرُورِهِ . وَاعْلَمُوا أَنَّ يَسِيرَ الرِّيَاءِ شِرْكٌ ، وَمُجَالَسَةَ أَهْلِ الْهَوَى مَنْسَاةٌ لِلْإِيمَانِ ، وَمَحْضَرَةٌ لِلشَّيْطَانِ . جَانِبُوا الْكَذِبَ فَإِنَّهُ مُجَانِبٌ لِلْإِيمَانِ . الصَّادِقُ عَلَى شَفَا مَنْجَاةٍ وَكَرَامَةٍ . وَالْكَاذِبُ عَلَى شَرَفِ مَهْوَاةٍ وَمَهَانَةٍ . وَلَا تَحَاسَدُوا ، فَإِنَّ الْحَسَدَ يَأْكُلُ الْإِيمَانَ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ ، وَلَا تَبَاغَضُوا فَإِنَّهَا الْحَالِقَةُ ، وَاعْلَمُوا أَنَّ الْأَمَلَ يُسْهِي الْعَقْلَ ، وَيُنْسِي الذِّكْرَ . فَأَكْذِبُوا الْأَمَلَ فَإِنَّهُ غُرُورٌ ، وَصَاحِبُهُ مَغْرُورٌ .

SERMON 87

The Qualities of a faithful believer

O' creatures of Allāh! the most of Allāh is he whom Allāh has given power (to act) against his passions, so that his inner side is (submerged in) grief and the oute side is covered with fear. The lamp of guidance is burning in his heart. He has provided entertainment for the day that is to befall him. He regards what is distant to be near himself and takes the hard to be light. He looks at and perceives; he remembers (Allāh) and enhances (the tempo of his) actions. He drinks sweet water to whose source his way has been made easy. So he drinks to satisfaction and takes the level path. He has put off the clothes of desires and got rid of worries except one worry peculiar to him. He is safe from misguidance and company of people who follow their passions. He has become the key to the doors of guidance, and the lock for the doors of destruction.

He has seen his way and is walking on it. He knows his pillar (of guidance) and has crossed over his deep water. He has caught hold of the most reliable supports and the strongest ropes. He is on that level of conviction which is like the brightness of the sun. He has set himself for Allāh, the Glorified, for performance of the most sublime acts by facing all that befalls him and taking every step needed for it. He is the lamp in darkness. He is the dispeller of all blindness, key to the obscure, remover of complexities, and a guide in vast deserts. When he speaks he makes understand whereas when he remains silent then it is safe to do so. He did everything only for Allāh and so Allāh also made him His own. Consequently, he is like the mines of His faith, and as stump in His earth. He has enjoined upon himself (to follow) justice.

The first step of his justice is the rejection of desires from his heart. He describes right and acts according to it. There is no good which he has not aimed at nor any likely place (of virtue) of the Qur'ān. Therefore the Qur'ān is his guide and leader. He gets down when the Qur'ān puts down his weight and he settles where the Qur'ān settles him down.

The Characteristics of an unfaithful believer

While the other (kind of) man is he who calls himself learned but he is not so. He has gleaned ignorance from the ignorant and misguidance from the misguided. He has set for the people a trap (made) of the ropes of deceit and untrue speech. He takes the Qur'ān according to his own views and right after his passions. He makes people feel safe from big sins and takes light the serious crimes. He says that he is waiting for (clarification) doubts but he remains plunged therein, and that he keeps aloof from innovations but actually he is immersed in them. His shape is that of a man, but his heart is that of a beast. He does not know the door of guidance to follow nor the door of misguidance to keep aloof therefrom. These are living dead bodies.

٨٧ـ

وهي في بيان صفات المتقين وصفات الفساق والتنبيه إلى مكان العترة الطيبة والظن الخاطيء لبعض الناس

عِبَادَ ٱللهِ ، إِنَّ مِنْ أَحَبِّ عِبَادِ ٱللهِ إِلَيْهِ عَبْداً أَعَانَهُ ٱللهُ عَلَىٰ نَفْسِهِ ، ٱسْتَشْعَرَ ٱلْحُزْنَ ، وَتَجَلْبَبَ ٱلْخَوْفَ ؛ فَزَهَرَ مِصْبَاحُ ٱلْهُدَىٰ فِي قَلْبِهِ ، وَأَعَدَّ ٱلْقِرَىٰ لِيَوْمِهِ ٱلنَّازِلِ بِهِ ، فَقَرَّبَ عَلَىٰ نَفْسِهِ ٱلْبَعِيدَ ، وَأَدْنَى ٱلشَّدِيدَ . نَظَرَ فَأَبْصَرَ (فأقصر)، وَذَكَرَ فَأَسْتَكْثَرَ ، وَٱرْتَوَىٰ مِنْ عَذْبٍ فُرَاتٍ سُهِّلَتْ لَهُ مَوَارِدُهُ . فَشَرِبَ نَهَلاً ، وَسَلَكَ سَبِيلاً جَدَداً ، قَدْ خَلَعَ سَرَابِيلَ ٱلشَّهَوَاتِ ، وَتَخَلَّىٰ مِنَ ٱلْهُمُومِ ، إِلَّا هَمّاً وَاحِداً ٱنْفَرَدَ بِهِ ، فَخَرَجَ مِنْ صِفَةِ ٱلْعَمَىٰ ، وَمُشَارَكَةِ أَهْلِ ٱلْهَوَىٰ ، وَصَارَ مِنْ مَفَاتِيحِ أَبْوَابِ ٱلْهُدَىٰ ، وَمَغَالِيقِ أَبْوَابِ ٱلرَّدَىٰ . قَدْ أَبْصَرَ طَرِيقَهُ ، وَسَلَكَ بِلَهُ ، وَعَرَفَ مَنَارَهُ ، وَقَطَعَ غِمَارَهُ ، وَٱسْتَمْسَكَ مِنَ ٱلْعُرَى بِأَوْثَقِهَا ، وَمِنَ ٱلْحِبَالِ بِأَمْتَنِهَا ، فَهُوَ مِنَ ٱلْيَقِينِ عَلَىٰ مِثْلِ ضَوْءِ ٱلشَّمْسِ ، قَدْ نَصَبَ نَفْسَهُ لِلّٰهِ ـ سُبْحَانَهُ ـ فِي أَرْفَعِ ٱلْأُمُورِ ، مِنْ إِصْدَارِ كُلِّ وَارِدٍ عَلَيْهِ ، وَتَصْيِيرِ كُلِّ فَرْعٍ إِلَىٰ أَصْلِهِ . مِصْبَاحُ ظُلُمَاتٍ ، كَشَّافُ غَيَابَاتٍ (غشوات) ، مِفْتَاحُ مُبْهَمَاتٍ ، دَفَّاعُ مُعْضِلَاتٍ ، دَلِيلُ فَلَوَاتٍ ، يَقُولُ فَيُفْهِمُ ، وَيَسْكُتُ فَيَسْلَمُ . قَدْ أَخْلَصَ لِلّٰهِ فَٱسْتَخْلَصَهُ ، فَهُوَ مِنْ مَعَادِنِ دِينِهِ ، وَأَوْتَادِ أَرْضِهِ . قَدْ أَلْزَمَ نَفْسَهُ ٱلْعَدْلَ ، فَكَانَ أَوَّلُ عَدْلِهِ نَفْيُ ٱلْهَوَىٰ عَنْ نَفْسِهِ . يَصِفُ ٱلْحَقَّ وَيَعْمَلُ بِهِ ، لَا يَدَعُ لِلْخَيْرِ غَايَةً إِلَّا قَصَدَهَا ، وَلَا مَظِنَّةً إِلَّا أَمَّهَا ، قَدْ أَمْكَنَ ٱلْكِتَابَ مِنْ قِيَادِهِ ، فَهُوَ قَائِدُهُ وَإِمَامُهُ ، يَحُلُّ حَيْثُ حَلَّ ثَقَلُهُ ، وَيَنْزِلُ حَيْثُ كَانَ مَنْزِلُهُ .

صفات الفساق

وَآخَرُ قَدْ تَسَمَّىٰ عَالِماً وَلَيْسَ بِهِ ، فَٱقْتَبَسَ جَهَائِلَ مِنْ جُهَّالٍ ، وَأَضَالِيلَ مِنْ ضُلَّالٍ ، وَنَصَبَ لِلنَّاسِ أَشْرَاكاً مِنْ حَبَائِلِ (حبال) غُرُورٍ وَقَوْلِ زُورٍ ، قَدْ حَمَلَ ٱلْكِتَابَ عَلَىٰ آرَائِهِ ، وَعَطَفَ ٱلْحَقَّ عَلَىٰ أَهْوَائِهِ ، يُؤْمِنُ النَّاسَ مِنَ ٱلْعَظَائِمِ . وَيُهَوِّنُ كَبِيرَ ٱلْجَرَائِمِ ، يَقُولُ : أَقِفُ عِنْدَ ٱلشُّبُهَاتِ . وَفِيهَا وَقَعَ ، وَيَقُولُ : أَعْتَزِلُ ٱلْبِدَعَ ، وَبَيْنَهَا ٱضْطَجَعَ ، فَالصُّورَةُ صُورَةُ إِنْسَانٍ ، وَٱلْقَلْبُ قَلْبُ حَيَوَانٍ ، لَا يَعْرِفُ بَابَ ٱلْهُدَىٰ فَيَتَّبِعَهُ ، وَلَا بَابَ ٱلْعَمَىٰ فَيَصُدَّ عَنْهُ . وَذٰلِكَ مَيِّتُ ٱلْأَحْيَاءِ !

About the Descendents ('Itrah) of the Holy Prophet

"So wither are you going to" (Qur'ān, 81:26) and *"how are you then turned away?"* (Qur'ān, 6:95; 10:34; 35:3; 40:62) Ensigns (of guidance) are standing, indications (of virtue) are clear, and the minarets (of light) have been fixed. Where are you being taken astray and how are you groping while you have among you the descendants of the Prophet? They are the reins of Right, ensigns of Faith and tongues of truth. According to them the same good position as you accord to the Qur'ān, and come to them (for quenching the thirst of guidance) as the thirsty camels approach the water spring.

O' people take this saying of the last of the Prophet that he who dies from among us is not dead, and he who decays (after dying) from among us does not really decay. Do not say what you do not understand, because most of the Right is in what you deny. Accept the argument of one against whom you have no argument. It is I. Did I not act before you on the greater *thaqal* (*ath-thaqal al-akbar*, i.e. the Qur'ān) and did I not retain among you smaller *thaqal* (*ath-thaqal al-asghar*, i.e. the descendants of the Prophet). I fixed among you the standard of faith, and I taught you the limits of lawful and unlawful. I clothed you with the garments of safety with my justice and spread for you (the carpet of) virtue by my word and deed.

I showed you high manners through myself. Do not exercise your imagination about what the eye cannot see or the mind cannot conceive.

A part of the same sermon, about Banū Umayyah.

Till people begin thinking that the world is attached to the Umayyads, would be showering its benefits of them, and lead them to its clear spring for watering, and that their whip and sword will not be removed from the people. Whoever thinks which they would suck for a while and then vomit out the whole of it.

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SERMON 88

About the division of the community into factions

So now, certainly, Allāh did not break the neck of any unruly tyrant in this world except after allowing him time and opportunity and did not join the broken bone of any people (*ummah*) until He did not inflict calamity and distress upon them. Even less than what sufferings and misfortunes have yet to fall upon you or have already befallen you are enough for giving lessons. Every man with a heart is not intelligent, every ear does not listen and every eye does not see.

عترة النبي عليهم السلام

" فَأَيْنَ تَذْهَبُونَ " ؟ " وَأَنَّى تُؤْفَكُونَ " ! وَالْأَعْلَامُ قَائِمَةٌ ، وَالْآيَاتُ وَاضِحَةٌ ، وَالْمَنَارُ مَنْصُوبَةٌ . فَأَيْنَ يُتَاهُ بِكُمْ ! وَكَيْفَ تَعْمَهُونَ وَبَيْنَكُمْ عِتْرَةُ نَبِيِّكُمْ ! وَهُمْ أَزِمَّةُ الْحَقِّ ، وَأَعْلَامُ الدِّينِ ، وَأَلْسِنَةُ الصِّدْقِ ! فَأَنْزِلُوهُمْ بِأَحْسَنِ مَنَازِلِ الْقُرْآنِ ، وَرِدُوهُمْ وُرُودَ الْهِيمِ الْعِطَاشِ

أَيُّهَا النَّاسُ ، خُذُوهَا عَنْ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ : إِنَّهُ يَمُوتُ مَنْ مَاتَ مِنَّا وَلَيْسَ بِمَيِّتٍ ، وَيَبْلَى مَنْ بَلِيَ مِنَّا وَلَيْسَ بِبَالٍ ، فَلَا تَقُولُوا بِمَا لَا تَعْرِفُونَ ، فَإِنَّ أَكْثَرَ الْحَقِّ فِيمَا تُنْكِرُونَ ، فَاعْذِرُوا مَنْ لَا حُجَّةَ لَكُمْ عَلَيْهِ - وَهُوَ أَنَا - أَلَمْ أَعْمَلْ فِيكُمْ بِالثَّقَلِ الْأَكْبَرِ ! وَأَتْرُكْ فِيكُمُ الثَّقَلَ الْأَصْغَرَ ! قَدْ رَكَزْتُ فِيكُمْ رَايَةَ الْإِيمَانِ ، وَوَقَفْتُكُمْ عَلَى حُدُودِ الْحَلَالِ وَالْحَرَامِ ، وَأَلْبَسْتُكُمُ الْعَافِيَةَ مِنْ عَدْلِي ، وَفَرَشْتُكُمُ الْمَعْرُوفَ مِنْ قَوْلِي وَفِعْلِي ، وَأَرَيْتُكُمْ كَرَائِمَ الْأَخْلَاقِ مِنْ نَفْسِي ، فَلَا تَسْتَعْمِلُوا الرَّأْيَ فِيمَا لَا يُدْرِكُ قَعْرَهُ الْبَصَرُ ، وَلَا تَتَغَلْغَلُ إِلَيْهِ الْفِكَرُ .

من خطبة له

ومنها : حَتَّى يَظُنَّ الظَّانُّ أَنَّ الدُّنْيَا مَعْقُولَةٌ عَلَى بَنِي أُمَيَّةَ ، تُحَمُّهُمْ دَرَّهَا ، وَتُورِدُهُمْ صَفْوَهَا . وَلَا يُرْفَعُ عَنْ هَذِهِ الْأُمَّةِ سَوْطُهَا وَسَيْفُهَا ، وَكَذَبَ الظَّانُّ لِذَلِكَ . بَلْ هِيَ مَجَّةٌ مِنْ لَذِيذِ الْعَيْشِ لَفَظُونَهَا بُرْهَةً ، ثُمَّ يَلْفِظُونَهَا جُمْلَةً !

٨٨ - ومن خطبة له عليه السلام

وفيها بيان الاسباب التي تهلك الناس

أَمَّا بَعْدُ ، فَإِنَّ اللهَ لَمْ يَفْصِمْ (يفصم) جَبَّارِي دَهْرٍ قَطُّ إِلَّا بَعْدَ تَمْهِيلٍ وَلَمْ يَجْبُرْ عَظْمَ أَحَدٍ مِنَ الْأُمَمِ إِلَّا بَعْدَ أَزْلٍ وَبَلَاءٍ ، فِي دُونِ مَا اسْتَقْبَلْتُمْ مِنْ عَتْبٍ وَمَا اسْتَدْبَرْتُمْ مِنْ خَطْبٍ مُعْتَبَرٌ ! مَا كُلُّ ذِي قَلْبٍ بِلَبِيبٍ ، وَلَا كُلُّ ذِي سَمْعٍ بِسَمِيعٍ ، وَلَا كُلُّ نَاظِرٍ بِبَصِيرٍ .

I wonder, and there is no reason why I should not wonder, about the faults of these groups who have introduced alterations in their religious pleas, who do not move on the footsteps of their Prophet nor follow the actions of the vicegerent. They do not believe in the unknown and do not avoid the evil. They act on the doubts and tread in (the way of) their passions. For them good is whatever they consider good and evil is whatever they consider evil. Their reliance for resolving distresses is on themselves. Their confidence in regard to dubious matters is on their own opinions as if every one of them is the Leader (Imām) of himself. Whatever he has decided himself he considers it to have been taken reliable sources and strong factors.

فيا عَجَبا ! ومَا لِيَ لا اعْجَبُ مِن خطإِ هذِهِ الفِرَقِ عَلى اخْتِلافِ حُجَجِها فِي دِينِها ! لا يَقْتَصُّونَ أثَرَ نَبِيٍّ ، ولا يَقْتَدُونَ بِعَمَلِ وَصِيٍّ ، ولا يُؤْمِنُونَ بِغَيْبٍ ، ولا يَعِفُّونَ عَنْ عَيْبٍ ، يَعْمَلُونَ فِي الشُّبُهاتِ ، ويَسِيرُونَ فِي الشَّهَواتِ . المَعْرُوفُ فِيهِمْ ما عَرَفُوا ، والمُنْكَرُ عِنْدَهُمْ ما أنْكَرُوا ، مَفْزَعُهُمْ فِي المُعْضِلاتِ إلى أنْفُسِهِمْ وتَعْوِيلُهُمْ فِي المُهِمّاتِ (المبهمات) عَلى آرائِهِمْ ، كَأنَّ كُلَّ امْرِئٍ مِنْهُمْ إمامُ نَفْسِهِ ، قَدْ أخَذَ مِنْها فِيما يَرَى بِعُرًى ثِقاتٍ (وثيقات وموثقات) ، وأسْبابٍ مُحْكَماتٍ .

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SERMON 89

About the Holy Prophet

Allāh sent the Prophet when the mission of other Prophets had stopped and the peoples were in slumber a long time. Evils were raising heads, all matters were under disruption and in flames of wars, while the world was devoid of brightness, and full of open deceitfulness. Its leaves had turned yellow and there was absence of hope about its fruits. While water had gone underground. The minarets of guidance had disappeared and signs of destruction had appeared. It was stern to its people and frowned in the face of its seeker. Its fruit was vice and its food was carcass. Its inner dress was fear and outer cover was sword.

So take lesson O' creatures of Allāh, and recall that (evil doing) with which your fathers and brothers are entangled, and for which they have to account. By my life, your time is not much behind theirs, nor have long periods or centuries lapsed between you and them, nor are you much distant from when you are in their loins.

By Allāh, whatever the Prophet told them, I am here telling you the same and whatever you hear today is not different from what they heard yesterday. The eyes that were opened for them and the hearts that were made for them at that time, just the same have been given to you at this time. By Allāh, you have not been told anything that they did not know and you have not been anything which they were deprived of. Certainly you have been afflicted by a calamity (which is like a she-camel) whose nose-string is moving about and whose strap is loose. So in whatever condition these deceitful people are should not deceive you, because it is just a long shadow whose term is fixed.

٨٩- ومن خطبة له عليه السلام في الرسول الأعظم صلى الله عليه وآله وبلاغ الامام عنه

أرْسَلَهُ عَلى حِينِ فَتْرَةٍ مِنَ الرُّسُلِ ، وطُولِ هَجْعَةٍ مِنَ الأُمَمِ ، واعْتِزامٍ مِنَ الفِتَنِ ، وانْتِشارٍ مِنَ الأُمُورِ ، وتَلَظٍّ (تلظى) مِنَ الحُرُوبِ والدُّنْيا كاسِفَةُ النُّورِ ، ظاهِرَةُ الغُرُورِ ، عَلى حِينِ اصْفِرارٍ مِنْ وَرَقِها ، وإيَاسٍ مِنْ ثَمَرِها ، وأغْوارٍ مِنْ مائِها ، قَدْ دَرَسَتْ مَنارُ الهُدَى ، وظَهَرَتْ أعْلامُ الرَّدَى . فَهِيَ مُتَجَهِّمَةٌ لأهْلِها ، عابِسَةٌ فِي وَجْهِ طالِبِها . ثَمَرُها الفِتْنَةُ ، وطَعامُها الجِيفَةُ ، وشِعارُها الخَوْفُ ودِثارُها السَّيْفُ . فاعْتَبِرُوا عِبادَ اللهِ ، واذْكُرُوا تِيكَ الَّتِي آباؤُكُمْ وإخْوانُكُمْ بِها مُرْتَهَنُونَ ، وعَلَيْها مُحاسَبُونَ . ولَعَمْرِي ما تَقادَمَتْ بِكُمْ ولا بِهِمُ العُهُودُ ، ولا خَلَتْ فِيما بَيْنَكُمْ وبَيْنَهُمُ الأحْقابُ والقُرُونُ (الدهور) ، وما أنْتُمُ اليَوْمَ مِنْ يَوْمِ كُنْتُمْ فِي أصْلابِهِمْ بِبَعِيدٍ . واللهِ ما أسْمَعَكُمْ (أسماعكم) الرَّسُولُ شَيْئاً إلّا وهَا أنَا ذا مُسْمِعُكُمُوهُ ، ومَا أسْماعُكُمُ اليَوْمَ بِدُونِ أسْماعِكُمْ بِالأمْسِ . ولا شُقَّتْ لَهُمُ الأبْصارُ ، ولا جُعِلَتْ لَهُمُ الأفْئِدَةُ فِي ذلِكَ الزَّمانِ ، إلّا وقَدْ أعْطِيتُمْ مِثْلَها فِي هذا الزَّمانِ (الأوان) . ووَاللهِ ما بُصِّرْتُمْ بَعْدَهُمْ شَيْئاً جَهِلُوهُ ، ولا أصْفِيتُمْ بِهِ وحُرِمُوهُ ، ولَقَدْ زَلَتْ بِكُمُ البَلِيَّةُ جائِلاً خِطامُها رِخْواً بِطانُها ، فَلا يَغُرَّنَّكُمْ إصْباحٌ فِيهِ أهْلُ الغُرُورِ ، فَإنَّما هُوَ ظِلٌّ مَمْدُودٌ ، إلى أجَلٍ مَعْدُودٍ .

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SERMON 90

Allāh's attributes and some advice

Praise be to Allāh who is well-known without being seen, Who creates without pondering over, Who has ever been existent when there was no sky with domes, nor curtains with lofty doors, nor gloomy night, nor peaceful ocean, not mountains with broad pathways, nor curved mountain roads, nor earth of spread floors, nor self-reliant creatures. He is the Originator of creation and their Master. He is the God of the creation and its feeder. The sun and the moon are steadily moving in pursuit of His will. They make every fresh thing old and every distant thing near.

He distributed their sustenance and has counted their deeds and acts, the number of their breaths, their concealed looks, and whatever is hidden in their bosoms. He knows their places of stay and places of last resort in the loins and wombs till they reach their end.

His punishment on enemies is harsh despite the extent of His Mercy, and His compassion of His friends is vas despite His harsh punishment. He over-powers one who wants to overcome Him, and destroys one who clashes with him. He disgraces one who opposes Him and gains sway over one who bears Him hostility. He is sufficient for one who relies on Him. He gives one who asks Him. He repays one who lends to Him. He rewards one who thanks Him.

O' creatures of Allāh, weigh yourselves before are weighed and assess yourselves before you are assessed. Breath before suffocation of the throat. Be submissive before you are harshly driven. Know that if one does not help himself in acting as his own adviser and warner then no one else can (effectively) be his adviser or warner.

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SERMON 91

This sermon is known as the Sermon of Skeletons (*Khuṭbatu'l-Ashbāḥ*) and it holds one of the highest positions among the sermons of Amīr al-mu'minīn. Mas'adah ibn Sadaqah has related from al-Imām Ja'far ibn Muhammad aṣ-Ṣādiq (p.b.u.t.) saying: "Amīr al-mu'minīn delivered this sermon from the pulpit of (the mosque of) Kūfah when someone asked him, 'O' Amīr al-mu'minīn! describe Allāh for us in such a way that we may imagine that we see Him with eyes so that our love and knowledge may increase about Him.' Amīr al-mu'minīn became angry at this (request of he questioner) and ordered the Muslims to gather in the mosque. So many Muslims gathered in the mosque that the place was overcrowded. Then Amīr al-mu'minīn ascended the pulpit while he was still in a state of anger and his colour was changed. After he

٩٠- ومن خطبة لعليه السلام

وتشتمل على قدم الخالق وعظم مخلوقاته ، ويختمها بالوعظ

لْحَمْدُ لِلّٰهِ ٱلْمَعْرُوفِ مِنْ غَيْرِ رُؤْيَةٍ . وَٱلْخَالِقِ مِنْ غَيْرِ رَوِيَّةٍ
، لَمْ يَزَلْ قَائِماً دَائِماً ، إِذْ لَا سَمَاءٌ ذَاتُ أَبْرَاجٍ ، وَلَا حُجُبٌ ذَاتُ
جٍ ، وَلَا لَيْلٌ دَاجٍ ، وَلَا بَحْرٌ سَاجٍ ، وَلَا جَبَلٌ
بِجَاجٍ ، وَلَا فَجٌّ ذُو اعْوِجَاجٍ ، وَلَا أَرْضٌ ذَاتُ مِهَادٍ ،
خَلْقٌ ذُو اعْتِمَادٍ : ذٰلِكَ مُبْتَدِعُ ٱلْخَلْقِ وَوَارِثُهُ ، وَإِلٰهُ
قِ وَرَازِقُهُ ، وَالشَّمْسُ وَٱلْقَمَرُ دَائِبَانِ فِي مَرْضَاتِهِ : يُبْلِيَانِ كُلَّ
د ، وَيُقَرِّبَانِ كُلَّ بَعِيدٍ
سَمَ أَرْزَاقَهُمْ ، وَأَحْصَى آثَارَهُمْ وَأَعْمَالَهُمْ ، وَعَدَدَ أَنْفُسِهِمْ ،
نَةَ أَعْيُنِهِمْ ، وَمَا تُخْفِي صُدُورُهُمْ مِنَ ٱلضَّمِيرِ ، وَمُسْتَقَرَّهُمْ
تَوْدَعُهُمْ مِنَ ٱلْأَرْحَامِ وَالظُّهُورِ ، إِلَىٰ أَنْ تَتَنَاهَىٰ بِهِمُ ٱلْغَايَاتُ .
لَوِ ٱلَّذِي اشْتَدَّتْ نِقْمَتُهُ عَلَىٰ أَعْدَائِهِ فِي سَعَةِ رَحْمَتِهِ ، وَٱتَّسَعَتْ
تُهُ لِأَوْلِيَائِهِ فِي شِدَّةِ نِقْمَتِهِ ، قَاهِرُ مَنْ عَازَّهُ ، وَمُدَمِّرُ مَنْ
، وَمُذِلُّ مَنْ نَاوَاهُ ، وَغَالِبُ مَنْ عَادَاهُ مَنْ تَوَكَّلَ عَلَيْهِ
هُ ، وَمَنْ سَأَلَهُ أَعْطَاهُ ، وَمَنْ أَقْرَضَهُ قَضَاهُ ، وَمَنْ شَكَرَهُ جَزَاهُ .
بِبَادَ ٱللّٰهِ ، زِنُوا أَنْفُسَكُمْ مِنْ قَبْلِ أَنْ تُوزَنُوا ، وَحَاسِبُوهَا مِنْ قَبْلِ
تُحَاسَبُوا ، وَتَنَفَّسُوا قَبْلَ ضِيقِ ٱلْخِنَاقِ ، وَٱنْقَادُوا قَبْلَ عُنْفِ
اقِ ، وَٱعْلَمُوا أَنَّهُ مَنْ لَمْ يُعِنْ عَلَىٰ نَفْسِهِ حَتَّىٰ يَكُونَ لَهُ
وَاعِظٌ وَزَاجِرٌ . لَمْ يَكُنْ لَهُ مِنْ غَيْرِهَا لَا زَاجِرٌ وَلَا وَاعِظٌ .

٩١- ومن خطبة لعليه السلام

تعرف بخطبة الأشباح ، وهي من جلائل خطبه عليه السلام

روى مسعدة بن صدقة عن الصادق جعفر بن محمد عليهما السلام أنه قال : خطب أمير
نين عليه السلام بهذه الخطبة على منبر الكوفة ، وذلك أن رجلا أتاه فقال له : يا أمير المؤمنين
لنا ربنا مثلما نراه عيانا لنزداد له حبا وبه معرفة ، فغضب ونادى : الصلاة جامعة ،
مع الناس حتى غص المسجد بأهله ، فصعد المنبر وهو مغضب متغير اللون ،

had praised Allāh and extolled Him and sought His blessings on the Prophet he said:

Description of Allāh

Praise be to Allāh whom refusal to give away and stinginess do not rich and Whom munificence and generosity do not make poor, although everyone who gives away loses (to that extent) except He, and every miser is blamed for his niggardliness. He obliges through beneficial bounties and plentiful gifts and grants. The whole creation is His dependents (in sustenance). He has guaranteed their livelihood and ordained their sustenance. He has prepared the way for those who turn to Him and those who seek what is with Him. He is as generous about what He is asked as He is about that for which He is not asked. He is the First for whom there was no 'before' so that there could be anything before Him. He is the Last for whom there is no 'after' so that there could be anything after Him. Time does not change over Him, so as to admit of any change of condition about Him. He is not in any place so as to allow Him movement (from one place to another).

If He gives away all that the mines of the mountains emit out or the gold, silver, pearls and cuttings of coral which the shells of the ocean vomit out, it would not affect his munificence, nor diminish the extent of what He has. (In fact) He would still have such treasures of bounty as would not decrease by the demands of the creatures, because He is that generous Being Whom the begging of beggars cannot make poor nor the pertinacity of beseechers make miser.

Attributes of Allāh as described in the Holy Qur'ān

Then look on questioner, be confined to those of His attributes which the Qur'ān had described and seek light from the effulgence of its guidance. Leave to Allāh that knowledge which Satan has prompted you to seek and which neither the Qur'ān enjoins you to seek nor is there any trace of it in the actions or sayings of the Prophet and other leaders (*A'immah*) of guidance. This is the extreme limit of Allāh's claim upon you. Know that firm in knowledge are those who refrain from opening the curtains that lie against the unknown, and their acknowledgement of ignorance about the details of the hidden unknown prevents them from further probe. Allāh praises them for their admission that they are unable to get knowledge not allowed to them. They do not go deep into the discussion of what is not enjoined upon them about knowing Him and they call it firmness. Be content with this and do not limit the Greatness of Allāh after the measure of your own intelligence, of else you would be among the destroyed ones.

He is Powerful, such that when imagination shoots its arrows to comprehend the extremity of His power, and mind, making itself free of the dangers of evil thoughts, tries to find Him in the depth of His realm, and hearts long to grasp realities of

. الله وأثنى عليه وصلى على النبي صلى الله عليه وآله ، ثم قال ،

وصف الله تعالى

حَمْدُ لِلّٰهِ الَّذِي لَا يَفِرُّهُ ٱلْمَنْعُ وَٱلْجُمُودُ ، وَلَا يُكْدِيهِ

ءُ وَٱلْجُودُ ، إِذْ كُلُّ مُعْطٍ مُنْتَقِصٌ سِوَاهُ ، وَكُلُّ مَانِعٍ مَذْمُومٌ مَا.

، وَهُوَ ٱلْمَنَّانُ بِفَوَائِدِ ٱلنِّعَمِ ، وَعَوَائِدِ ٱلْمَزِيدِ وَٱلْقِسَمِ ، عِيَالُهُ

قُ ، ضَمِنَ أَرْزَاقَهُمْ ، وَقَدَّرَ أَقْوَاتَهُمْ ، وَنَهَجَ سَبِيلَ ٱلرَّاغِبِينَ

، وَٱلطَّالِبِينَ مَا لَدَيْهِ ، وَلَيْسَ بِمَا سُئِلَ بِأَجْوَدَ مِنْهُ بِمَا لَمْ يُسْأَلْ

ٱلَّذِي لَمْ يَكُنْ لَهُ قَبْلٌ فَيَكُونَ شَيْءٌ قَبْلَهُ ، وَٱلْآخِرُ ٱلَّذِي لَيْسَ

لَهُ فَيَكُونَ شَيْءٌ بَعْدَهُ ، وَٱلرَّادِعُ أَنَاسِيَّ ٱلْأَبْصَارِ عَنْ أَنْ تَنَالَهُ

أَوْ تَرَكَهُ ، مَا ٱخْتَلَفَ عَلَيْهِ دَهْرٌ فَيَخْتَلِفَ مِنْهُ ٱلْحَالُ ، وَلَا كَانَ

لِأَنْ فَيَجُوزَ عَلَيْهِ ٱلِانْتِقَالُ . وَلَوْ وَهَبَ مَا تَنَفَّسَتْ عَنْهُ مَعَادِنُ

، وَضَحِكَتْ عَنْهُ أَصْدَافُ ٱلْبِحَارِ ، مِنْ فِلِزِّ (فلق) ٱللُّجَيْنِ

وَٱلْعِقْيَانِ ، وَنُثَارَةِ ٱلدُّرِّ وَحَصِيدِ ٱلْمَرْجَانِ ، مَا أَثَّرَ ذٰلِكَ

فِي جُودِهِ ، وَلَا أَنْفَدَ سَعَةَ مَا عِنْدَهُ ، وَلَكَانَ عِنْدَهُ مِنْ ذَخَائِرِ ٱلْأَنْعَامِ

تُنْفِدُهُ مَطَالِبُ ٱلْأَنَامِ ، لِأَنَّهُ ٱلْجَوَادُ ٱلَّذِي لَا يَغِيضُهُ

سُؤَالُ ٱلسَّائِلِينَ ، وَلَا يُبْخِلُهُ إِلْحَاحُ ٱلْمُلِحِّينَ .

صفاته تعالى في القرآن

فَٱنْظُرْ أَيُّهَا ٱلسَّائِلُ : فَمَا دَلَّكَ ٱلْقُرْآنُ عَلَيْهِ مِنْ صِفَتِهِ فَائْتَمَّ بِهِ

وَٱسْتَضِئْ بِنُورِ هِدَايَتِهِ ، وَمَا كَلَّفَكَ ٱلشَّيْطَانُ عِلْمَهُ مِمَّا لَيْسَ فِي ٱلْكِتَابِ

عَلَيْكَ فَرْضُهُ ، وَلَا فِي سُنَّةِ ٱلنَّبِيِّ صَلَّى ٱللّٰهُ عَلَيْهِ وَآلِهِ وَأَئِمَّةِ ٱلْهُدَىٰ

أَثَرُهُ ، فَكِلْ عِلْمَهُ إِلَىٰ ٱللّٰهِ سُبْحَانَهُ ، فَإِنَّ ذٰلِكَ مُنْتَهَىٰ حَقِّ ٱللّٰهِ

عَلَيْكَ . وَٱعْلَمْ أَنَّ ٱلرَّاسِخِينَ فِي ٱلْعِلْمِ هُمُ ٱلَّذِينَ أَغْنَاهُمْ عَنِ ٱقْتِحَامِ

ٱلسُّدَدِ ٱلْمَضْرُوبَةِ دُونَ ٱلْغُيُوبِ ، ٱلْإِقْرَارُ بِجُمْلَةِ مَا جَهِلُوا تَفْسِيرَهُ

مِنَ ٱلْغَيْبِ ٱلْمَحْجُوبِ ، فَمَدَحَ ٱللّٰهُ - تَعَالَىٰ - ٱعْتِرَافَهُمْ بِٱلْعَجْزِ عَنْ

تَنَاوُلِ مَا لَمْ يُحِيطُوا بِهِ عِلْماً ، وَسَمَّىٰ تَرْكَهُمُ ٱلتَّعَمُّقَ فِيمَا لَمْ يُكَلِّفْهُمُ

ٱلْبَحْثَ عَنْ كُنْهِهِ رُسُوخاً ، فَٱقْتَصِرْ عَلَىٰ ذٰلِكَ ، وَلَا تُقَدِّرْ عَظَمَةَ ٱللّٰهِ

سُبْحَانَهُ عَلَىٰ قَدْرِ عَقْلِكَ فَتَكُونَ مِنَ ٱلْهَالِكِينَ . هُوَ ٱلْقَادِرُ ٱلَّذِي إِذَا

رَمَتْ ذَوِي ٱلْأَوْهَامِ لِتُدْرِكَ مُنْقَطَعَ قُدْرَتِهِ ، وَحَاوَلَ ٱلْفِكَرُ ٱلْمُبَرَّأُ

مِنْ خَطَرَاتِ ٱلْوَسَاوِسِ أَنْ يَقَعَ عَلَيْهِ فِي عَمِيقَاتِ غُيُوبِ مَلَكُوتِهِ ، وَتَوَلَّهَتِ

ٱلْقُلُوبُ إِلَيْهِ ،

His attributes and openings of intelligence penetrate beyond description in order to secure knowledge about His Being, crossing the dark pitfalls of the unknown and concentrating towards Him He would turn them back. They would return defeated admitting that the reality of His knowledge cannot be comprehended by such random efforts, nor can an iota of the sublimity of His Honour enter the understanding of thinkers.

لِتَجْرِيَ فِي كَيْفِيَّةِ صِفَاتِهِ ، وَغَمَضَتْ مَدَاخِلُ الْعُقُولِ فِي حَيْثُ لَا تَبْلُغُهُ الصِّفَاتُ لِتَنَاوُلِ عِلْمِ ذَاتِهِ ، رَدَعَهَا وَهِيَ تَجُوبُ مَهَاوِيَ سُدَفِ الْغُيُوبِ ، مُتَخَلِّصَةً إِلَيْهِ ـسُبْحَانَهُـ فَرَجَعَتْ إِذْ جُبِهَتْ مُعْتَرِفَةً بِأَنَّهُ لَا يُنَالُ بِجَوْرِ الِاعْتِسَافِ كُنْهُ مَعْرِفَتِهِ ، وَلَا تَخْطُرُ بِبَالِ أُولِي الرَّوِيَّاتِ خَاطِرَةٌ مِنْ تَقْدِيرِ جَلَالِ عِزَّتِهِ . الَّذِي ابْتَدَعَ الْخَلْقَ عَلَىٰ غَيْرِ مِثَالٍ أَمْثَلَهُ ، وَلَا مِقْدَارٍ احْتَذَىٰ عَلَيْهِ ، مِنْ خَالِقٍ مَعْبُودٍ كَانَ قَبْلَهُ ، وَأَرَانَا مِنْ مَلَكُوتِ قُدْرَتِهِ ، وَعَجَائِبِ مَا نَطَقَتْ بِهِ آثَارُ حِكْمَتِهِ ، وَاعْتِرَافِ الْحَاجَةِ مِنَ الْخَلْقِ إِلَىٰ أَنْ يُقِيمَهَا بِمِسَاكِ قُوَّتِهِ ، مَا دَلَّنَا بِاضْطِرَارِ قِيَامِ الْحُجَّةِ لَهُ عَلَىٰ مَعْرِفَتِهِ ، فَظَهَرَتِ الْبَدَائِعُ الَّتِي أَحْدَثَتْهَا آثَارُ صَنْعَتِهِ ، وَأَعْلَامُ حِكْمَتِهِ ، فَصَارَ كُلُّ مَا خَلَقَ حُجَّةً لَهُ وَدَلِيلًا عَلَيْهِ ، وَإِنْ كَانَ خَلْقاً صَامِتاً ، فَحُجَّتُهُ بِالتَّدْبِيرِ نَاطِقَةٌ ، وَدَلَالَتُهُ عَلَى الْمُبْدِعِ قَائِمَةٌ . فَأَشْهَدُ أَنَّ مَنْ شَبَّهَكَ بِتَبَايُنِ أَعْضَاءِ خَلْقِكَ ، وَتَلَاحُمِ حِقَاقِ مَفَاصِلِهِمُ الْمُحْتَجِبَةِ لِتَدْبِيرِ حِكْمَتِكَ ، لَمْ يَعْقِدْ غَيْبَ ضَمِيرِهِ عَلَىٰ مَعْرِفَتِكَ ، وَلَمْ يُبَاشِرْ قَلْبَهُ الْيَقِينُ بِأَنَّهُ لَا نِدَّ لَكَ ، وَكَأَنَّهُ لَمْ يَسْمَعْ تَبَرُّؤَ التَّابِعِينَ مِنَ الْمَتْبُوعِينَ إِذْ يَقُولُونَ : «تَاللهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُبِينٍ . إِذْ نُسَوِّيكُمْ بِرَبِّ الْعَالَمِينَ» ! كَذَبَ الْعَادِلُونَ بِكَ ، إِذْ شَبَّهُوكَ بِأَصْنَامِهِمْ ، وَنَحَلُوكَ حِلْيَةَ الْمَخْلُوقِينَ بِأَوْهَامِهِمْ ، وَجَزَّأُوكَ تَجْزِئَةَ الْمُجَسَّمَاتِ بِخَوَاطِرِهِمْ ، وَقَدَّرُوكَ عَلَى الْخِلْقَةِ الْمُخْتَلِفَةِ الْقُوَىٰ ، بِقَرَائِحِ عُقُولِهِمْ . وَأَشْهَدُ أَنَّ مَنْ سَاوَاكَ بِشَيْءٍ مِنْ خَلْقِكَ فَقَدْ عَدَلَ بِكَ ، وَالْعَادِلُ بِكَ كَافِرٌ بِمَا تَنَزَّلَتْ بِهِ مُحْكَمَاتُ آيَاتِكَ ، وَنَطَقَتْ عَنْهُ شَوَاهِدُ حُجَجِ بَيِّنَاتِكَ ، وَإِنَّكَ أَنْتَ اللهُ الَّذِي لَمْ تَتَنَاهَ فِي الْعُقُولِ ، فَتَكُونَ فِي مَهَبِّ فِكْرِهَا مُكَيَّفاً ، وَلَا فِي رَوِيَّاتِ خَوَاطِرِهَا فَتَكُونَ مَحْدُوداً مُصَرَّفاً

About Allāh's creation

He originated the creation without any example which He could follow and without any specimen prepared by any known creator that was before Him. He showed us the realm of His Might, and such wonders which speak of His Wisdom. The confession of the created things that their existence owes itself to Him made us realise that argument has been furnished about knowing Him (so that there is no excuse against it). The signs of His creative power and standard of His wisdom are fixed in the wonderful things He has created. Whatever He has created is an argument in His favour and a guide towards Him. Even a silent thing is a guide towards Him as though it speaks, and its guidance towards the Creator is clear.

(O' Allāh) I stand witness that he who likens Thee with the separateness of the limbs or with the joining of the extremities of his body did not acquaint his inner self with knowledge about Thee, and his heart did not secure conviction to the effect that there is no partner for Thee. It is as though he has no heard the (wrongful) followers declaiming their false gods by sayings "*By Allāh, we were certainly in manifest error when we equalled you with the Lord of the worlds*"(Qur'ān, 26:97—98). They are wrong who liken Thee to their idols, and dress Thee with apparel of the creatures by their imagination, attribute to Thee parts of body by their own thinking and consider Thee after the creatures of various types, through the working of their intelligence. I stand witness that whoever equated Thee with anything out of Thy creation took a math for Thee, and whoever takes a match for Thee is an unbeliever, according to what is stated in thy unambiguous verses and indicated by the evidence of Thy clear arguments. (I also stand witness that) Thou art that Allāh who cannot be confined in (the fetters of) intelligence so as to admit change of condition by entering its imagination nor in the shackles of mind so as to become limited and an object of alterations.

A part of the same sermon About the greatest perfection in Allāh's creation

He has fixed limits for every thing He has created and made the limits firm, and He has fixed its working and made the working delicate. He has fixed its direction and it does not transgress the limits of its position nor fall short of reaching the end of its aim. It did not disobey when it was commanded to move at His will; and how could it do so when all matters are governed by His will. He is the Producer of varieties

ومنها ، قَدَّرَ مَا خَلَقَ فَأَحْكَمَ تَقْدِيرَهُ ، وَدَبَّرَهُ فَأَلْطَفَ تَدْبِيرَهُ ، وَوَجَّهَهُ لِوِجْهَتِهِ فَلَمْ يَتَعَدَّ حُدُودَ مَنْزِلَتِهِ ، وَلَمْ يُقْصُرْ دُونَ الِانْتِهَاءِ إِلَىٰ غَايَتِهِ ، وَلَمْ يَسْتَصْعِبْ إِذْ أُمِرَ بِالْمُضِيِّ عَلَىٰ إِرَادَتِهِ ، فَكَيْفَ وَإِنَّمَا صَدَرَتِ الْأُمُورُ عَنْ مَشِيَّتِهِ ؟ الْمُنْشِئُ أَصْنَافَ الْأَشْيَاءِ

of things without exercise of imagination, without the urge of an impulse, hidden in Him, without (the benefit of) any experiment taken from the vicissitudes of time and without any partner who might have assisted Him in creating wonderful things.

Thus the creation was completed by His order and it bowed to His obedience and responded to His call. The laziness of any slug or the inertness of any excuse-finder did not prevent it from doing so. So He straightened the curves of the things and fixed their limits. With His power He created coherence in their contradictory parts and joined together the factors of similarity. Then He separated them in varieties which differ in limits, quantities, properties and shapes. All this is new creation. He made them firm and shaped them according as He wished and invented them.

A part of the same sermon, containing description of the sky

He has arranged the depressions and elevations of the openings of the sky. He has joined the breadths of its breaches, and has joined them with one another. He has made easy the approach to its heights for those (angels) who come down with His commands and those (angels) who go up with the deeds of the creatures. He called it when it was yet (in the form of) vapour. At once the links of its joints joined up. Then Allāh opened up its closed door and put the sentinels of meteors at its holes, and held them with His hands (i.e. power) from falling into vastness of air.

He commanded it to remain stationary in obedience to His commands. He made its sun the bright indication for its day, and moon the gloomy indication for its night. He then put them in motion in their orbits and ordained their (pace of) movement in the stages of their paths in order to distinguish with their help between night and day, and in order that the reckoning of years and calculations may be known by their fixed movements. Then He hung in its vastness its Sky and put therein its decoration consisting of small bright pearls and lamp-like stars. He shot at the over-hearers arrows of bright meteors. He put them in motion on their appointed routine and made them into fixed stars, moving stars, descending stars, ascending stars, ominous stars and lucky stars.

A part of the same sermon, containing description of Angels

Then Allāh, the Glorified, created for inhabiting of His skies and populating the higher strata of his realm new (variety of) creatures namely the angels. With them He filled the openings of its cavities and populated with them the vastness of it circumference. In between the openings of these cavities there resounds the voices of angels glorifying Him in the enclosures of sublimity, (behind) curtains of concealment and in veils of His Greatness. And behind this resounding which deafens the ears there is the effulgence of light which defies the approach of sight to it. and consequently the sight

يَّةٍ فِكْرٍ آلَ إِلَيْهَا، وَلَا قَرِيحَةِ غَرِيزَةٍ أَضْمَرَ عَلَيْهَا، وَلَا تَجْرِبَةِ
مِنْ حَوَادِثِ ٱلدُّهُورِ ، وَلَا شَرِيكٍ أَعَانَهُ عَلَىٰ ٱبْتِدَاعِ عَجَائِبِ
، فَتَمَّ خَلْقُهُ بِأَمْرِهِ ، وَأَذْعَنَ لِطَاعَتِهِ ، وَأَجَابَ إِلَىٰ دَعْوَتِهِ ، لَمْ
نْ دُونَهُ رَيْثُ ٱلْمُبْطِيءِ ، وَلَا أَنَاةُ ٱلْمُتَلَكِّيءِ ، فَأَقَامَ
أَشْيَاءَ أَوَدَهَا ، وَنَهَجَ حُدُودَهَا ، وَلَاءَمَ بِقُدْرَتِهِ بَيْنَ
نْهَا . وَوَصَلَ أَسْبَابَ قَرَائِنِهَا ، وَفَرَّقَهَا أَجْنَاساً مُخْتَلِفَاتٍ فِي
دِ وَٱلْأَقْدَارِ . وَٱلْغَرَائِزِ وَٱلْهَيْئَاتِ ، بَدَايَا خَلَائِقَ أَحْكَمَ
ا ، وَفَطَرَهَا عَلَىٰ مَا أَرَادَ وَٱبْتَدَعَهَا !

ومنها في صفة السماء

فَلَمَ بِلَا تَعْلِيقِ رَهَوَاتِ فُرَجِهَا ، وَلَاحَمَ صُدُوعَ ٱنْفِرَاجِهَا
بَيْنَهَا وَبَيْنَ أَزْوَاجِهَا ، وَذَلَّلَ لِلْهَابِطِينَ بِأَمْرِهِ ، وَٱلصَّاعِدِينَ
لِ خَلْقِهِ ، حُزُونَةَ مِعْرَاجِهَا ، وَنَادَاهَا بَعْدَ إِذْ هِيَ دُخَانٌ ،
حَتْ(فالتحمت)عُرَىٰ أَشْرَاجِهَا ، وَفَتَقَ بَعْدَ ٱلِارْتِتَاقِ صَوَامِتَ
ا ، وَأَقَامَ رَصَداً مِنَ الشُّهُبِ الثَّوَاقِبِ عَلَىٰ نِقَابِهَا ،
كَهَامِنْ أَنْ تَمُورَ فِي خَرْقِ ٱلْهَوَاءِ بِأَيْدِيهِ (بائدة - رائدة) ، وَأَمَرَهَا أَنْ
مُسْتَسْلِمَةً لِأَمْرِهِ ، وَجَعَلَ شَمْسَهَا آيَةً مُبْصِرَةً لِنَهَارِهَا ،
ا آيَةً مَمْحُوَّةً مِنْ لَيْلِهَا ، وَأَجْرَاهُمَا فِي مَنَاقِلِ مَجْرَاهُمَا ،
سَيْرَهُمَا(مسيرهما) فِي مَدَارِجِ دَرَجِهَا، لِيُمَيِّزَ بَيْنَ ٱللَّيْلِ وَٱلنَّهَارِ بِهِمَا ،
مَ عَدَدُ ٱلسِّنِينَ وَٱلْحِسَابُ بِمَقَادِيرِهِمَا ، ثُمَّ عَلَّقَ فِي جَوِّهَا فَلَكَهَا ،
بِهَا زِينَتَهَا ، مِنْ خَفِيَّاتِ دَرَارِيِّهَا وَمَصَابِيحِ كَوَاكِبِهَا ،
مُسْتَرَقِي ٱلسَّمْعِ بِثَوَاقِبِ شُهُبِهَا ، وَأَجْرَاهَا عَلَىٰ أَذْلَالِ تَسْخِيرِهَا
بَاتِ ثَابِتِهَا، وَمَسِيرِ سَائِرِهَا ، وَهُبُوطِهَا وَصُعُودِهَا(معودها)، وَنُحُوسِهَا
دِهَا .

ومنها في صفة الملائكة

مَّ خَلَقَ سُبْحَانَهُ لِإِسْكَانِ سَمَوَاتِهِ ، وَعِمَارَةِ ٱلصَّفِيحِ ٱلْأَعْلَىٰ
لَكُوتِهِ ، خَلْقاً بَدِيعاً مِنْ مَلَائِكَتِهِ ، وَمَلَأَ بِهِمْ فُرُوجَ فِجَاجِهَا ،
ا بِهِمْ فُتُوقَ أَجْوَائِهَا(أجوبها) ، وَبَيْنَ فَجَوَاتِ تِلْكَ ٱلْفُرُوجِ زَجَلُ
حِينَ مِنْهُمْ فِي حَظَائِرِ ٱلْقُدْسِ ، وَسُتُرَاتِ ٱلْحُجُبِ ،
يقَاتِ ٱلْمَجْدِ، وَوَرَاءَ ذَلِكَ الرَّجِيجِ (الزجيج) ٱلَّذِي تَسْتَكُّ
لْأَسْمَاعُ سُبُحَاتُ نُورٍ تَرْدَعُ ٱلْأَبْصَارَ عَنْ بُلُوغِهَا .

stands, disappointed at its limitation.

He created them in different shapes and with diverse characteristics. They have wings. They glorify the sublimity of His Honour. They do not appropriate to themselves His skill that shows itself in creation. Nor do they claim they create anything in which He is unparalleled. "*But they are rather honoured creatures who do not take precedence over Him in uttering anything, and they act according to His command.*" (Qur'ān, 21: 26-27) He has made them the trustees of His revelation and sent them to Prophets as holders of His injunctions and prohibitions. He has immunised them against the waviness of doubts. Consequently no one among them goes astray from the path of His will. He has helped them with the benefits of succour and has covered their hearts with humility and peace. He has opened for them doors of submission to His Glories. He has fixed for them bright minarets as signs of His Oneness. The weights of sins do not burden them and the rotation of nights and days does not make them move. Doubts do not attack with arrows the firmness of their faith. Misgivings do not assault the bases of their beliefs. The spark of malice does not ignite among them. Amazement does not tarnish what knowledge of Him their hearts possess, or His greatness and awe of His glory that resides in their bosoms. Evil thoughts do not lean towards them to affect their imagination with their own rust.

Among them are those who are in the frame of heavy clouds, or in the height of lofty mountains, or in the gloom of over-powering darkness. And there are those whose feet have pierced the lowest boundaries of the earth. These feet are like white ensigns which have gone forth into the vast expanse of wind. Under them blow the light wind which retains them upto its last end.

Occupation in His worship has made them carefree, and realities of Faith have served as link between them and His knowledge. Their belief in Him has made them concentrate on Him. They long from Him not from others. They have tasted the sweetness of His knowledge and have drunk from the satiating cup of His love. The roots of His fear have been implanted in the depth of their hearts. Consequently they have bent their straight backs through His worship. The length of the humility, and extreme nearness has not removed from them the rope of their fear.

They do not entertain pride so as to make much of their acts. Their humility before the glory of Allāh does not allow them to esteem their own virtues. Langour does not affect them despite their long affliction. Their longings (for Him) do not lessen so that they might turn away from hope in (Allāh) their Sustainer. The tips of their tongues do not get dry by constant prayers (to Allāh). Engagements (in other matters) do not betake them so as to turn their (loud) voices for Him into faint ones. Their shoulders do not get displaced in the postures of worship. They do not move their necks (this and that way) for comfort in disobedience of His command. Follies of negligence do not act against their determination to strive, and

ـفُ خَاسِئَةً عَلَىٰ حُدُودِهَا . وَأَنْشَأَهُمْ عَلَىٰ صُوَرٍ مُخْتَلِفَاتٍ ، وَأَقْدَارٍ
نَفَاوَتَاتٍ(مؤتلفات). « أُولِي أَجْنِحَةٍ تُسَبِّحُ جَلَالَ عِزَّتِهِ، لَا يَنْتَحِلُونَ مَاظَهَرَ فِي
خَلْقٍ مِنْ صُنْعِهِ ، وَلَا يَدَّعُونَ أَنَّهُمْ يَخْلُقُونَ شَيْئاً مَعَهُ مِمَّا انْفَرَدَ بِهِ
بَلْ عِبَادٌ مُكْرَمُونَ . لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ، جَعَلَهُمُ اللهُ
بِمَا هُنَالِكَ أَهْلَ الْأَمَانَةِ عَلَىٰ وَحْيِهِ . وَحَمَّلَهُمْ إِلَى الْمُرْسَلِينَ وَدَائِعَ
أَمْرِهِ وَنَهْيِهِ ، وَعَصَمَهُمْ مِنْ رَيْبِ الشُّبُهَاتِ ، فَمَا مِنْهُمْ زَائِغٌ عَنْ
سَبِيلِ مَرْضَاتِهِ . وَأَمَدَّهُمْ بِفَوَائِدِ الْمَعُونَةِ ، وَأَشْعَرَ قُلُوبَهُمْ تَوَاضُعَ
الْهِمَّاتِ السَّكِينَةِ ، وَفَتَحَ لَهُمْ أَبْوَاباً ذُلُلاً إِلَى تَمَاجِيدِهِ ،
وَنَصَبَ لَهُمْ مَنَاراً وَاضِحَةً عَلَىٰ أَعْلَامِ تَوْحِيدِهِ ، لَمْ تُثْقِلْهُمْ
وِصْرَاتُ الْآثَامِ ،وَلَمْ تَرْتَحِلْهُمْ(تحلهم) عُقَبُ اللَّيَالِي وَالْأَيَّامِ ،
وَلَمْ تَرْمِ الشُّكُوكُ بِنَوَازِعِهَا(نوازعها) عَزِيمَةَ إِيمَانِهِمْ،وَلَمْ تَعْتَرِكِ الظُّنُونُ
عَلَىٰ مَعَاقِدِ يَقِينِهِمْ ، وَلَا قَدَحَتْ قَادِحَةُ الْإِحَنِ فِيمَا بَيْنَهُمْ ،
وَلَا سَلَبَتْهُمُ الْحَيْرَةُ مَا لَاقَ مِنْ مَعْرِفَتِهِ بِضَمَائِرِهِمْ ، وَمَا سَكَنَ مِنْ
عَظَمَتِهِ وَهَيْبَةِ جَلَالِتِهِ فِي أَثْنَاءِ صُدُورِهِمْ ، وَلَمْ تَطْمَحْ فِيهِمُ الْوَسَاوِسُ
لِتَقْتَرِعَ بِرَيْبِهَا عَلَىٰ فِكْرِهِمْ . وَمِنْهُمْ مَنْ هُوَ فِي خَلْقِ الْغَمَامِ
الدُّلَّحِ ، وَفِي عِظَمِ الْجِبَالِ الشُّمَّخِ ، وَفِي قَتَرَةِ (١٣) الظَّلَامِ
الْأَيْهَمِ (أيهم) ، وَمِنْهُمْ مَنْ قَدْ خَرَقَتْ أَقْدَامُهُمْ تُخُومَ الْأَرْضِ السُّفْلَىٰ ، فَهِيَ
كَرَايَاتٍ بِيضٍ قَدْ نَفَذَتْ فِي مَخَارِقِ (١٤) الْهَوَاءِ ، وَتَحْتَهَا رِيحٌ هَفَّافَةٌ
تَحْبِسُهَا عَلَىٰ حَيْثُ انْتَهَتْ مِنَ الْحُدُودِ الْمُتَنَاهِيَةِ ، قَدْ اسْتَفْرَغَتْهُمْ أَشْغَالُ
عِبَادَتِهِ، وَوَصَلَتْ(وسلت ـ مثلت) حَقَائِقُ الْإِيمَانِ بَيْنَهُمْ وَبَيْنَ مَعْرِفَتِهِ وَقَطَعَهُمْ
الْإِيقَانُ بِهِ إِلَى الْوَلَهِ إِلَيْهِ ، وَلَمْ تُجَاوِزْ رَغَبَاتُهُمْ مَا عِنْدَهُ إِلَىٰ مَا
عِنْدَ غَيْرِهِ . قَدْ ذَاقُوا حَلَاوَةَ مَعْرِفَتِهِ وَشَرِبُوا بِالْكَأْسِ الرَّوِيَّةِ مِنْ
مَحَبَّتِهِ . وَتَمَكَّنَتْ مِنْ سُوَيْدَاءِ قُلُوبِهِمْ وَشِيجَةُ خِيفَتِهِ ،
فَتَنَوْا بِطُولِ الطَّاعَةِ اعْتِدَالَ ظُهُورِهِمْ . وَلَمْ يُنْفِدْ طُولُ الرَّغْبَةِ
إِلَيْهِ مَادَّةَ تَضَرُّعِهِمْ . وَلَا أَطْلَقَ عَنْهُمْ عَظِيمُ الزُّلْفَةِ رِبَقَ خُشُوعِهِمْ ،
وَلَمْ يَتَوَلَّهُمُ الْإِعْجَابُ فَيَسْتَكْثِرُوا مَا سَلَفَ مِنْهُمْ ، وَلَا تَرَكَتْ لَهُمُ
اسْتِكَانَةُ الْإِجْلَالِ نَصِيباً فِي تَعْظِيمِ حَسَنَاتِهِمْ ، وَلَمْ تَجْرِ
لِلتَّرَاتُ فِيهِمْ عَلَىٰ طُولِ دُؤُوبِهِمْ ، وَلَمْ تَغِضْ رَغَبَاتُهُمْ
فَخَالِفُوا عَنْ رَجَاءِ رَبِّهِمْ ، وَلَمْ تَجِفَّ لِطُولِ الْمُنَاجَاةِ أَسَلَاتُ
أَلْسِنَتِهِمْ،وَلَا مَلَكَتْهُمُ الْأَشْغَالُ فَتَنْقَطِعَ بِهِمْ سُبُلُ الْجَوَازِ (الجار ـ الخير) إِلَيْهِ
سَوَانِحُ هِمَمِهِمْ،وَلَمْ تَخْتَلِفْ فِي مَقَاوِمِ (مقادم) الطَّاعَةِ مَنَاكِبُهُمْ . وَلَمْ يَثْنُوا
فِي رَاحَةِ التَّقْصِيرِ فِي أَمْرِهِ رِقَابَهُمْ ، وَلَا تَعْدُو عَلَىٰ عَزِيمَةِ جِدِّهِمْ
فَتَرَةُ الْغَفَلَاتِ ،

the deceptions of desires do not overcome their courage.

They regard the Master of the Throne (Allāh) as the store for the day of their need. Because of their love (for Him) they turn to Him even when others turn to the creatures. They do not reach the ending limit of His worship. Their passionate fondness for His worship does not turn them except to the springs of their own hearts, springs which are never devoid of His hope and His fear. Fear (of Allāh) never leaves them so that they might slacken in their efforts, nor have temptations entrapped them so that they might prefer this light search over their (serious) effort.

They do not consider their past (virtuous) deeds as big, for if they had considered them big then fear would have wiped away hopes from their hearts. They did not differ (among themselves) about their Sustainer as a result of Satan's control over them. The vice of separation from one another did not disperse them. Rancour and mutual malice did not overpower them. Ways of wavering did not divide them. Differences of degree of courage did not render them into divisions. Thus they are devotees of faith. Neither crookedness (of mind), nor excess, nor lethargy nor langour breaks them from its rope. There is not the thinnest point in the skies but there is an angel over it in prostration (before Allāh) or (busy) in quick performance (of His commands). By long worship of their Sustainer they increase their knowledge, and the honour of their Sustainer increases in their hearts.

A part of the same sermon, in description of earth and its spreading on water

Allāh spread the earth on stormy and tumultuous waves and the depths of swollen seas, where waves clashed with each other and high surges leapt over one another. They emitted foam like the he-camel at the time of sexual excitement. So the tumult of the stormy water was subdued by the weight of the earth, when the earth pressed it with its chest its shooting agitation eased, and when the earth rolled on it with its shoulder bones the water meekly submitted. Thus after tumult of its surges it became tame and overpowered, and an obedient prisoner of the shackles of disgrace, while the earth spread itself and became solid in the stormy depth of this water. (In this way) the earth put an end to the pride, self conceit, high position and superiority of the water, and muzzled the intrepidity of its flow. Consequently it stopped after its stormy flow and settled down after its tumult.

When the excitement of water subsided under the earth's sides and under the weight of the high and lofty mountains placed on its shoulders Allāh flowed springs of water from its high tops and distributed them through plains and low places and moderated their movement by fixed rocks and high mountain tops. Then its trembling came to a standstill because of the penetration of mountains in (various) parts of its surface and their being fixed in its deep areas, and their standing on its plains. Then Allāh created vastness between the earth and firmament, and provided

تَنْضِلُ فِي هِمَمِهِمْ خَدَائِعُ الشَّهَوَاتِ . قَدْ اتَّخَذُوا ذَا الْعَرْشِ
ةَ لِيَومِ فَاقَتِهِمْ ، وَيَمَّمُوهُ عِنْدَ انْقِطَاعِ الْخَلْقِ
الْمَخْلُوقِينَ بِرَغْبَتِهِمْ ، لَا يَقْطَعُونَ أَمَدَ غَايَةِ عِبَادَتِهِ ،
رْجِعُ بِهِمُ الِاسْتِهْتَارُ بِلُزُومِ طَاعَتِهِ ، إِلَّا إِلَىٰ مَوَادَّ مِنْ
مْ غَيْرِ مُنْقَطِعَةٍ مِنْ رَجَائِهِ وَمَخَافَتِهِ ، لَمْ تَنْقَطِعْ أَسْبَابُ الشَّفَقَةِ
، فَيَنُوا فِي جِدِّهِمْ ، وَلَمْ تَأْسِرْهُمُ الْأَطْمَاعُ فَيُؤْثِرُوا وَشِيكَ
عَلَىٰ آجِلِهَا دِهِمْ . لَمْ يَسْتَعْظِمُوا مَا مَضَىٰ مِنْ أَعْمَالِهِمْ ، وَلَوِ
لَمُوا ذٰلِكَ لَنَسَخَ الرَّجَاءُ مِنْهُمْ شَفَقَاتِ وَجَلِهِمْ ، وَلَمْ
مُوا فِي رَبِّهِمْ بِاسْتِحْوَاذِ الشَّيْطَانِ عَلَيْهِمْ . وَلَمْ يُفَرِّقْهُمْ سُوءُ التَّقَاطُعِ ،
وَلَا هُمْ غِلُّ التَّحَاسُدِ ، وَلَا تَشَعَّبَتْهُمْ مَصَارِفُ الرِّيَبِ ، وَلَا
تَهُمْ أَحْيَافُ (اختلاف) الْهِمَمِ ، فَهُمْ أُسَرَاءُ إِيمَانٍ لَمْ يَفُكَّهُمْ مِنْ رِبْقَتِهِ
وَلَا عُدُولٌ وَلَا وَنًى وَلَا فُتُورٌ ، وَلَيْسَ فِي أَطْبَاقِ السَّمَاءِ مَوْضِعُ
إِلَّا وَعَلَيْهِ مَلَكٌ سَاجِدٌ ، أَوْ سَاعٍ حَافِدٌ ، يَزْدَادُونَ
طُولِ الطَّاعَةِ بِرَبِّهِمْ عِلْماً ، وَتَزْدَادُ عِزَّةُ رَبِّهِمْ فِي قُلُوبِهِمْ عِظَماً

ومنها في صفة الأرض ودحوها على الماء

بَسَ الْأَرْضَ عَلَىٰ مَوْرِ أَمْوَاجٍ مُسْتَفْحِلَةٍ ، وَلُجَجٍ
زَاخِرَةٍ ، تَلْتَطِمُ أَوَاذِيُّ أَمْوَاجِهَا ، وَتَصْطَفِقُ مُتَقَاذِفَاتُ
ها ، وَتَرْغُو زَبَداً كَالْفُحُولِ عِنْدَ هِيَاجِهَا ، فَخَفَضَ جِمَاحَ
الْمُتَلَاطِمِ لِثِقَلِ حَمْلِهَا ، وَسَكَنَ هَيْجُ أَرْتِمَائِهِ إِذْ وَطِئَتْهُ
لِهَا ، وَذَلَّ (ظل) مُسْتَخْذِياً ، إِذْ تَمَعَّكَتْ عَلَيْهِ بِكَوَاهِلِهَا ،
ح بَعْدَ اضْطِخَابِ أَمْوَاجِهِ ، سَاجِياً مَقْهُوراً ، وَفِي
ذُّلِّ مُنْقَاداً أَسِيراً ، وَسَكَنَتِ الْأَرْضُ مَدْحُوَّةً فِي لُجَّةِ
، وَرَدَتْ مِنْ نَخْوَةِ بَأْوِهِ وَاعْتِلَائِهِ ، وَشُمُوخِ أَنْفِهِ وَسُمُوِّ (سموف)
، وَكَعَتْهُ عَلَىٰ كِظَّةِ جَرْيَتِهِ ، فَهَمَدَ بَعْدَ
، وَلَبَدَ بَعْدَ زَيَفَانِ وَثَبَاتِهِ . فَلَمَّا سَكَنَ هَيْجُ الْمَاءِ
حْتِ أَكْنَافِهَا ، وَحَمْلِ شَوَاهِقِ الْجِبَالِ الشُّمِّخِ الْبُذَّخِ
كْنَافِهَا ، فَجَّرَ يَنَابِيعَ الْعُيُونِ مِنْ عَرَانِينِ أُنُوفِهَا ، وَفَرَقَهَا
هُوبِ بِيدِهَا وَأَخَادِيدِهَا ، وَعَدَّلَ حَرَكَاتِهَا بِالرَّاسِيَاتِ
لَاصِيدِهَا ، وَذَوَاتِ الشَّنَاخِيبِ الشُّمِّ (الصُّم) مِنْ صَيَاخِيدِهَا ،
تْ مِنَ الْمَيَدَانِ لِرُسُوبِ الْجِبَالِ فِي قِطَعِ أَدِيمِهَا ،
لِهَا مُتَسَرِّبَةً فِي جَوْبَاتِ خَيَاشِيمِهَا ، وَرُكُوبِهَا
سُهُولِ الْأَرَضِينَ وَجَرَائِمِهَا ، وَفَسَحَ بَيْنَ الْجَوِّ وَبَيْنَهَا ،

أَعَدَّ الْهَوَاءَ مُتَنَسَّماً لِسَاكِنِهَا ، وَأَخْرَجَ إِلَيْهَا أَهْلَهَا عَلَىٰ تَمَامِ مَرَافِقِهَا

مِّمَّ لَمْ يَدَعْ جُرُزَ الْأَرْضِ الَّتِي تَقْصُرُ مِيَاهُ الْعُيُونِ عَنْ رَوَابِيهَا ،

لَا تَجِدُ جَدَاوِلُ الْأَنْهَارِ (الارض) فَرِيعَةً إِلَىٰ بُلُوغِهَا ، حَتَّىٰ أَنْشَأَ لَهَا نَاشِئَةَ

سَحَابٍ تُحْيِي مَوَاتَهَا ، وَتَسْتَخْرِجُ نَبَاتَهَا . أَلَّفَ غَمَامَهَا بَعْدَ

تِرَاقِ لُمَعِهِ ، وَتَبَايُنِ قَزَعِهِ ، حَتَّىٰ إِذَا تَمَخَّضَتْ لُجَّةُ

مُزْنٍ فِيهِ ، وَالْتَمَعَ بَرْقُهُ فِي كُفَفِهِ ، وَلَمْ يَنَمْ وَمِيضُهُ فِي

تَهْوِرِ رَبَابِهِ ، وَمُتَرَاكِمِ سَحَابِهِ ، أَرْسَلَهُ سَحّاً (شمحاً) مُتَدَارِكاً ،

: أَسَفٌ هَيْدَبُهُ ، تَمْرِيهِ الْجَنُوبُ دِرَرَ أَهَاضِيبِهِ

نْفَعَ شَآبِيبِهِ فَلَمَّا أَلْقَتِ السَّحَابُ بَرْكَ بَوَانِيهَا ، وَبَعَاعَ

اسْتَقَلَّتْ بِهِ مِنَ الْعِبْءِ الْمَحْمُولِ (الثقيل) عَلَيْهَا ، أَخْرَجَ بِهِ مِنْ هَوَامِدِ

أَرْضِ النَّبَاتَ ، وَمِنْ زُعْرِ (زعن) الْجِبَالِ الْأَعْشَابَ ، فَهِيَ تَبْهَجُ

بِنَوْعٍ رِيَاضِهَا ، وَتَزْدَهِي بِمَا أُلْبِسَتْهُ مِنْ رَيْطِ أَزَاهِيرِهَا ،

طِلِيَّةَ مَا سُمِطَتْ (شمطت) بِهِ مِنْ نَاضِرِ أَنْوَارِهَا . وَجَعَلَ ذٰلِكَ

غاً لِلْأَنَامِ ، وَرِزْقاً لِلْأَنْعَامِ ، وَخَرَقَ الْفِجَاجَ فِي آفَاقِهَا ،

قَامَ الْمَنَارَ لِلسَّالِكِينَ عَلَىٰ جَوَادِّ طُرُقِهَا . فَلَمَّا مَهَدَ أَرْضَهُ ، وَأَنْفَذَ

رَهُ ، اخْتَارَ آدَمَ ، عَلَيْهِ السَّلَامُ ، خِيرَةً مِنْ خَلْقِهِ ، وَجَعَلَهُ أَوَّلَ

بِلَّتِهِ ، وَأَسْكَنَهُ جَنَّتَهُ ، وَأَرْغَدَ فِيهَا أُكُلَهُ ، وَأَوْعَزَ إِلَيْهِ فِيمَا نَهَاهُ

نْهُ ، وَأَعْلَمَهُ أَنَّ فِي الْإِقْدَامِ عَلَيْهِ التَّعَرُّضَ لِمَعْصِيَتِهِ ، وَالْمُخَاطَرَةَ

مَنْزِلَتِهِ ، فَأَقْدَمَ عَلَىٰ مَا نَهَاهُ عَنْهُ ـ مُوَافَاةً (موافقة) لِسَابِقِ عِلْمِهِ ـ فَأَهْبَطَهُ بَعْدَ

تَوْبَةٍ لِيَعْمُرَ أَرْضَهُ بِنَسْلِهِ ، وَلِيُقِيمَ الْحُجَّةَ بِهِ عَلَىٰ عِبَادِهِ ، وَلَمْ يُخْلِهِمْ

دَ أَنْ قَبَضَهُ ، مِمَّا يُؤَكِّدُ عَلَيْهِمْ حُجَّةَ رُبُوبِيَّتِهِ . وَيَصِلُ بَيْنَهُمْ وَبَيْنَ

رِفَتِهِ ، بَلْ تَعَاهَدَهُمْ بِالْحُجَجِ عَلَى أَلْسُنِ الْخِيَرَةِ مِنْ أَنْبِيَائِهِ ، وَمُتَحَمِّلِي

نَائِعِ رِسَالَاتِهِ ، قَرْناً فَقَرْناً ، حَتَّىٰ تَمَّتْ بِنَبِيِّنَا مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ

سَلَّمَ ـ حُجَّتُهُ ، وَبَلَغَ الْمَقْطَعَ عُذْرُهُ وَنُذُرُهُ . وَقَدَّرَ الْأَرْزَاقَ فَكَثَّرَهَا

قَلَّلَهَا ، وَقَسَّمَهَا عَلَى الضِّيقِ وَالسَّعَةِ فَعَدَلَ فِيهَا لِيَبْتَلِيَ مَنْ أَرَادَ بِمَيْسُورِهَا

مَعْسُورِهَا ، وَلِيَخْتَبِرَ بِذٰلِكَ الشُّكْرَ وَالصَّبْرَ مِنْ غَنِيِّهَا وَفَقِيرِهَا . ثُمَّ

رَنَ بِسَعَتِهَا عَقَابِيلَ فَاقَتِهَا ، وَبِسَلَامَتِهَا طَوَارِقَ آفَاتِهَا ، وَبِفُرُجِ

رَاحِهَا غُصَصَ أَتْرَاحِهَا (أبزاحها) . وَخَلَقَ الْآجَالَ فَأَطَالَهَا وَقَصَّرَهَا ، وَقَدَّمَهَا

أَخَّرَهَا ، وَوَصَلَ بِالْمَوْتِ أَسْبَابَهَا ، وَجَعَلَهُ خَالِجاً لِأَشْطَانِهَا ،

blowing wind for its inhabitants. Then He directed its inhabitants to spread all over its convenient places. Thereafter He did not leave alone the barren tracts of the earth where high portions lacked in water-springs and where rivers could not find their way, but created floating clouds which enliven the unproductive areas and grow vegetation.

He made a big cloud by collecting together small clouds and when water collected in it and lightning began to flash on its sides and the flash continued under the white clouds as well as the heavy ones He sent it raining heavily. The cloud was hanging towards the earth and southerly winds were squeezing it into shedding its water like a she-camel bending down for milking. When the cloud prostrated itself on the ground and delivered all the water it carried on itself Allāh grew vegetation on the plain earth and herbage on dry mountains. As a result, the earth felt pleased at being decorated with its gardens and wondered at her dress of soft vegetation and the ornaments of its blossoms. Allāh made all this the means of sustenance for the people and feed for the beasts. He has opened up highways in its expanse and has established minarets (of guidance) for those who tread on its highways.

On the Creation of Man and the sending of the Prophet

When He has spread out the earth and enforced His commands He chose Adam (peace be upon him) as the best in His creation and made him the first of all creation. He made him to reside in Paradise and arranged for his eating in it, and also indicated from what He had prohibited him. He told him that proceeding towards it meant His disobedience and endangering his own position. But Adam did what he had been refrained from, just as Allāh already knew beforehand. Consequently, Allāh sent him down after (accepting) his repentance, to populate His earth with his progeny and to serve as a proof and plea for Him among his creatures.

Even when He made Adam die He did not leave them without one who would serve among them as proof and plea for His Godhead, and serve as the link between them and His knowledge, but He provided to them the proofs through His chosen Messengers and bearers of the trust of His Message, age after age till the process came to end with our Prophet Muhammad—May Allāh bless him and his descendants— and His pleas and warnings reached finality.

He ordained livelihoods with plenty and with paucity. He distributed them narrowly as well as profusely. He did it with justice to test whomever He desired, with prosperity or with destitution, and to test through it the gratefulness or endurance of the rich and the poor. Then He coupled plenty with misfortunates of destitution, safety with the distresses of calamities and pleasures of enjoyment with pangs of grief. He created fixed ages and made them long or short and earlier or later, and ended them up with death. He had made death capable of pulling up the

ropes of ages and cutting them asunder.

He knows the secrets of those who conceal them, the secret conversation of those who engage in it, the inner feelings of those who indulge in guesses, the established certainties, the inklings of the eyes, the inner contents of hearts and depths of the unknown. He also knows what can be heard only by bending the holes of the ears, the summer resorts of ants and winter abodes of the insects, resounding of the cries of wailing women and the sound of steps. He also knows the spots in the inner sheets of leaves where fruits grow, the hiding places of beasts namely caves in mountains and valleys, the hiding holes of mosquitoes on the trunks of trees and their herbage, the sprouting points of leaves in the branches, the dripping points of semen passing through passages of loins, small rising clouds and the big giant ones, the drops of rain in the thick clouds, the particles of dust scattered by whirlwinds through their skirts, the lines erased by rain floods, the movements of insects on sand-dunes, the nests of winged creatures on the cliffs of mountains and the singing of chattering birds in the gloom of their brooding places.

And He knows whatever has been treasured by mother-of-pearls, and covered under the waves of oceans, all that which is concealed under the darkness of night and all that on which the light of day is shining, as well as all that on which sometimes darkness prevails and sometimes light shines, the trace of every footstep, the feel of every movement, the echo of every sound, the motion of every lip, the abode of every living being, the weight of every particle, the sobs of every sobbing heart, and whatever is there on the earth like fruits of trees or falling leaf, or settling place of semen, or the congealing of blood or clot and the developing of life and embryo.

On all this He suffers no trouble, and no impediment hampers Him in the preservation of what he created nor any langour or grief hinders Him from the enforcement of commands and management of the creatures, His knowledge penetrates through them and they are within His counting. His justice extends to all of them and His bounty encompasses them despite their falling short of what is due to Him.

* * * * *

O' my Allāh! thou deservest handsome description and the highest esteem. If wish is directed towards Thee, Thou art the best to be wished for. If hope is reposed in Thee, Thou art the Most Honoured to be hoped from. O' my Allāh! Thou hast bestowed on me such power that I do not praise any one other than Thee, and I do not eulogise any one save Thee. I do not direct my praise towards others who are sources of disappointment and centres of misgivings. Thou hast kept away my tongue from the praises of human beings and eulogies of the created and the sustained. O' my Allāh! every praiser has on whom he praises the right of reward and recompense. Certainly, I have turned to Thee with my eye at the treasures of Thy Mercy and stores of forgiveness.

طِعاً لِمَرَائِرِ أَقْرَانِهَا . عَالِمُ السِّرِّ مِنْ ضَمَائِرِ الْمُضْمِرِينَ ، وَنَجْوَى
تَخَافِتِين ، وَخَوَاطِرِ رَجْمِ الظُّنُونِ ، وَعُقَدِ عَزِيمَاتِ
نِينِ ، وَمَسَارِقِ إِيمَاضِ الْجُفُونِ وَمَا ضَمِنَتْهُ أَكْنَانُ
لُوبِ وَغَيَابَاتُ(بابات)الْغُيُوبِ ، وَمَا أَصْغَتْ لِاسْتِرَاقِهِ
ائِخُ الْأَسْمَاعِ ، وَمَصَائِفُ الذَّرِّ ، وَمَشَاتِي الْهَوَامِّ ،
جِعِ الْحَنِينِ مِنَ الْمُولَهَاتِ ، وَهَمْسِ الْأَقْدَامِ ،
مَسَحِ الشَّمَرَةِ مِنْ وَلَائِجِ غُلُفِ الْأَكْمَامِ ،
مَعِ الْوُحُوشِ مِنْ غِيرَانِ الْجِبَالِ وَأَوْدِيَتِهَا ، وَمُخْتَبَإِ
وضِ بَيْنَ سُوقِ الْأَشْجَارِ وَأَلْحِيَتِهَا ، وَمَغْرِزِ الْأَوْرَاقِ مِنَ
نَانِ ، وَمَحَطِّ الْأَمْشَاجِ مِنْ مَسَارِبِ(مشارب)الْأَصْلَابِ ،
شِئَةِ الْغُيُومِ وَمُتَلَاحِمِهَا ، وَدُرُورِ قَطْرِ السَّحَابِ فِي مُتَرَاكِبِهَا ، وَمَا
بِي الْأَعَاصِيرُ بِذُيُولِهَا ، وَتَعْفُو الْأَمْطَارُ بِسُيُولِهَا ،
وْمِ(غموم) بَنَاتِ الْأَرْضِ فِي كُثْبَانِ الرِّمَالِ ، وَمُسْتَقَرِّ ذَوَاتِ الْأَجْنِحَةِ
ا شَنَاخِيبِ الْجِبَالِ ، وَتَغْرِيدِ ذَوَاتِ الْمَنْطِقِ (النطق) فِي دَيَاجِيرِ
وُكَارِ ، وَمَا أَوْعَبَتْهُ(اوعته ـ اودعته) الْأَصْدَافُ ، وَحَضَنَتْ عَلَيْهِ أَمْوَاجُ
حَارِ ، وَمَا غَشِيَتْهُ سُدْفَةُ لَيْلٍ ، أَوْ ذَرَّ عَلَيْهِ شَارِقُ نَهَارٍ ، وَمَا
تَقَبَتْ(احتقبت) عَلَيْهِ أَطْبَاقُ الدَّيَاجِيرِ ، وَسُبُحَاتُ النُّورِ ، وَأَثَرِ
ِ خَطْوَةٍ ، وَحِسِّ كُلِّ حَرَكَةٍ ، وَرَجْعِ كُلِّ كَلِمَةٍ ، وَتَحْرِيكِ كُلِّ
ةٍ ، وَمُسْتَقَرِّ كُلِّ نَسَمَةٍ ، وَمِثْقَالِ كُلِّ ذَرَّةٍ ، وَهَمَاهِمِ كُلِّ
سٍ هَامَّةٍ ، وَمَا عَلَيْهَا مِنْ ثَمَرِ شَجَرَةٍ ، أَوْ سَاقِطِ وَرَقَةٍ ، أَوْ قَرَارَةِ
فَةٍ ، أَوْ نُقَاعَةِ دَمٍ وَمُضْغَةٍ ، أَوْ نَاشِئَةِ خَلْقٍ وَسُلَالَةٍ ، لَمْ
عَهُ فِي ذَلِكَ كُلْفَةٌ ، وَلَا اعْتَرَضَتْهُ فِي حِفْظِ مَا ابْتَدَعَ مِنْ خَلْقِهِ
ضَةٌ ، وَلَا اعْتَوَرَتْهُ فِي تَنْفِيذِ الْأُمُورِ وَتَدَابِيرِ الْمَخْلُوقِينَ
لَّةٌ وَلَا فَتْرَةٌ ، بَلْ نَفَذَهُمْ عِلْمُهُ ، وَأَحْصَاهُمْ عَدَدُهُ ، وَوَسِعَهُمْ
لُهُ ، وَغَمَرَهُمْ فَضْلُهُ ، مَعَ تَقْصِيرِهِمْ عَنْ كُنْهِ مَا هُوَ أَهْلُهُ

دعاء

اللَّهُمَّ أَنْتَ أَهْلُ الْوَصْفِ الْجَمِيلِ ، وَالتَّعْدَادِ الْكَثِيرِ ، إِنْ تُؤَمَّلْ
يُرَ مَأْمُولٌ ، وَإِنْ تُرْجَ فَخَيْرُ(فاكرم) مَرْجُوٌّ اللَّهُمَّ وَقَدْ بَسَطْتَ لِي فِيمَا لَا
حُ بِهِ غَيْرُكَ ، وَلَا أُثْنِي بِهِ عَلَى أَحَدٍ سِوَاكَ ، وَلَا أُوَجِّهُهُ إِلَى مَعَادِنِ
نِيَّةِ وَمَوَاضِعِ الرِّيبَةِ ، وَعَدَلْتَ بِلِسَانِي عَنْ مَدَائِحِ الْآدَمِيِّينَ ،
ثَنَاءُ عَلَى الْمَرْبُوبِينَ الْمَخْلُوقِينَ . اللَّهُمَّ وَلِكُلِّ مُثْنٍ عَلَى مَنْ أَثْنَى عَلَيْهِ
يَةٌ مِنْ جَزَاءٍ ، أَوْ عَارِفَةٌ مِنْ عَطَاءٍ ، وَقَدْ رَجَوْتُكَ دَلِيلًا عَلَى
ائِرِ الرَّحْمَةِ وَكُنُوزِ الْمَغْفِرَةِ .

O' my Allāh! here stands one who has singled Thee with Oneness that is Thy due and has not regarded any one deserving of these praises and eulogies except Thee. My want towards Thee is such that nothing except Thy generosity can cure its destitution, nor provide for its need except Thy obligation and Thy generosity. So do grant us in this place Thy will and make us free from stretching hands to anyone other than Thee. "*Certainly, Thou art powerful over every thing.*" (Qur'ān, 66:8)

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SERMON 92

When people decided to swear allegiance at Amīr al-mu'minīn's hand after the murder of 'Uthmān, he said:

Leave me and seek some one else. We are facing a matter which has (several) faces and colours, which neither hearts can stand nor intelligence can accept. Clouds are hovering over the sky, and faces are not discernable. You should know that if I respond to you I would lead you as I know and would not care about whatever one may say or abuse. If you leave me then I am the same as you are. It is possible I would listen to and obey whomever you make in charge of your affairs. I am better for you as a counsellor than as chief.

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SERMON 93

About the annihilation of the Khārijites, the mischief mongering of Umayyads and the vastness of his own knowledge

So now, praise and eulogy be to Allāh, O' people, I have put out the eye of revolt. No one except me advanced towards it when its gloom was swelling and its madness was intense. Ask me before you miss me, because, by Allāh, who has my life in His hands, if you ask me anything between now and the Day of Judgement or about the group who would guide a hundred people and also misguide a hundred people I would tell you who is announcing its march, who is driving it in the front and who is driving it at the rear, the stages here its riding animals would stop for rest and the final place of stay, and who among them would be killed and who would die a natural death.

When I am dead hard circumstances and distressing events would befall you, many persons in the position of asking question would remain silent with cast down eye, while those in the position of replying would lose courage. This would be at a time when wars would descend upon you with all hardship and days would be so hard on you that you would feel them prolonged because of hardship till Allāh would give victory to those remaining virtuous among you.

هُمَّ وَهٰذَا مَقَامُ مَنْ أَفْرَدَكَ بِالتَّوْحِيدِ الَّذِي هُوَ لَكَ ، لَمْ يَرَ مُسْتَحِقًّا لِهٰذِهِ الْمَحَامِدِ وَالْمَمَادِحِ غَيْرَكَ ، وَبِي حَةٌ إِلَيْكَ لَا يَجْبُرُ مَسْكَنَتَهَا إِلَّا فَضْلُكَ ، وَلَا يَنْعَشُ مِنْ خَلَّتِهَا مَنُّكَ وَجُودُكَ ، فَهَبْ لَنَا فِي هٰذَا الْمَقَامِ رِضَاكَ ، وَأَغْنِنَا عَنْ الْأَيْدِي إِلَىٰ سِوَاكَ ، ' إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (ما تشاء) ! »

٩٢- وَمِنْ كَلَامٍ لَهُ عليه السلام

لما أراده الناس على البيعة

دَعُونِي وَالْتَمِسُوا غَيْرِي ، فَإِنَّا مُسْتَقْبِلُونَ أَمْرًا لَهُ وُجُوهٌ وَأَلْوَانٌ ، لَا- ـومُ لَهُ الْقُلُوبُ ، وَلَا تَثْبُتُ عَلَيْهِ الْعُقُولُ وَإِنَّ الْآفَاقَ قَـدْ نَامَتْ وَالْمَحَجَّةَ قَدْ تَنَكَّرَتْ وَاعْلَمُوا أَنِّي إِنْ أَجَبْتُكُمْ (أجبتكم) كِبْتُ بِكُمْ مَا أَعْلَمُ . وَلَمْ أُصْغِ إِلَىٰ قَوْلِ الْقَائِلِ وَعَتْبِ الْعَاتِبِ ، وَإِنْ كَتُمُونِي فَأَنَا كَأَحَدِكُمْ ، وَلَعَلِّي أَسْمَعُكُمْ وَأَطْوَعُكُمْ لِمَنْ وَلَّيْتُمُوهُ رَكُمْ ، وَأَنَا لَكُمْ وَزِيراً ، خَيْرٌ لَكُمْ مِنِّي أَمِيراً !

٩٣- وَمِنْ كَلَامٍ لَهُ عليه السلام

وفيها ينبئه أمير المؤمنين على فضله وعلمه ويبين فتنة بني أمية

أَمَّا بَعْدُ حَمْدِ اللهِ ، وَالثَّنَاءِ عَلَيْهِ ، أَيُّهَا النَّاسُ ، فَإِنِّي فَقَأْتُ نَ الْفِتْنَةِ ، وَلَمْ يَكُنْ لِيَجْتَرِىءَ عَلَيْهَا أَحَدٌ غَيْرِي بَعْدَ أَنْ مَـاجَ هَيُهَا(ظلمتها) ، وَاشْتَدَّ كَلَبُهَا فَاسْأَلُونِي قَبْلَ أَنْ تَفْقِدُونِي ،فَوَالَّذِي حِي بِيَدِهِ لَا تَسْأَلُونِي عَنْ شَيْءٍ فِيمَا بَيْنَكُمْ وَبَيْنَ السَّاعَةِ ، وَلَا عَـنْ ةٍ تَهْدِي مِئَةً وَتُضِلُّ مِئَةً إِلَّا أَنْبَأْتُكُمْ بِنَاعِقِهَا وَقَائِدِهَا وَسَائِقِهَا ، نَاخِ رِكَابِهَا ، وَمَحَطِّ رِحَالِهَا ، وَمَنْ يُقْتَلُ مِنْ أَهْلِهَا قَتْلًا ، نْ يَمُوتُ مِنْهُمْ مَوْتاً . وَلَوْ قَدْ فَقَدْتُمُونِي وَنَزَلَتْ بِكُمْ كَرَائِهُ مُورٍ ، وَحَوَازِبُ الْخُطُوبِ ، لَأَطْرَقَ كَثِيرٌ مِنَ السَّائِلِينَ ، وَفَشِلَ ثِيرٌ مِنَ الْمَسْؤُولِينَ ، وَذٰلِكَ إِذَا قَلَّصَتْ حَرْبُكُمْ ، وَشَمَّرَتْ عَنْ اقٍ ، وَضَاقَتِ (كانت) الدُّنْيَا عَلَيْكُمْ ضِيقاً ، تَسْتَطِيلُونَ مَعَهُ أَيَّامَ بَـلَاءِ عَلَيْكُمْ ، حَتَّىٰ يَفْتَحَ اللهُ لِبَقِيَّةِ الْأَبْرَارِ مِنْكُمْ .

When mischiefs come they confuse (right with wrong) and when they clear away they leave a warning. They cannot be known at the time of approach but are recognised at the time of return. They blow like the blowing of winds, striking some cities and missing others.

Beware that the worst mischief for you in my view is the mischief of Banū Umayyah, because it is blind and also creates darkness. Its sway is general but its ill effects are for particular people. He who remains clear-sighted in it would be affected by distress, and he who remains blind in it would avoid the distress. By Allāh, you will find Banū Umayyah after me worst people for yourselves, like the old unruly she-camel who bites with its mouth, beats with its fore-legs, kicks with its hind legs and refuses to be milked. They would remain over you till they would leave among you only those who benefit them or those who do not harm them. Their calamity would continue till your seeking help from them would become like the seeking of help by the slave from his master or of the follower from the leader.

Their mischief would come to you like evil eyed fear and pre-Islamic fragments, wherein there would be no minaret of guidance nor any sign (of salvation) to be seen. We *Ahlu'l-bay*t (the Household of the Prophet) are free from this mischief and we are not among those who would engender it. Thereafter, Allāh would dispel it from you like the removal of the skin (from flesh) through him who would humble them, drag them by necks, make them drink full cups (of hardships), not extend them anything but sword and not clothe them save with fear. At that time Quraysh would wish at the cost of the world and all its contents to find me even only once and just for the duration of the slaughter of a camel in order that I may accept from them (the whole of) that of which at present I am asking them only a part but they are not giving me.

إِنَّ الْفِتَنَ إِذَا أَقْبَلَتْ شَبَّهَتْ ، وَإِذَا أَدْبَرَتْ نَبَّهَتْ ؛ يُنْكَرْنَ
لَاتٍ ، وَيُعْرَفْنَ مُدْبِرَاتٍ ، يَحْمِنَ حَوْمَ الرِّيَاحِ ، يُصِبْنَ بَلَداً
طِفْنَ بَلَداً . أَلَا وَإِنَّ أَخْوَفَ الْفِتَنِ عِنْدِي عَلَيْكُمْ فِتْنَةُ بَنِي أُمَيَّةَ ،
ا فِتْنَةٌ عَمْيَاءُ مُظْلِمَةٌ (وظلمة): عَمَّتْ خُطَّتُهَا ، وَخَصَّتْ بَلِيَّتُهَا ،
ابَ الْبَلَاءِ مَنْ أَبْصَرَ فِيهَا ، وَأَخْطَأَ الْبَلَاءَ مَنْ عَمِيَ عَنْهَا . وَايْمُ
لَتَجِدُنَّ بَنِي أُمَيَّةَ لَكُمْ أَرْبَابَ سُوْءٍ بَعْدِي ، كَالنَّابِ الضَّرُوسِ :
مُ بِفِيهَا ، وَتَخْبِطُ بِيَدِهَا ، وَتَزِنُ بِرِجْلِهَا ، وَتَمْنَعُ
لَا ، لَا يَزَالُونَ بِكُمْ حَتَّى لَا يَتْرُكُوا (لا يكون) مِنْكُمْ إِلَّا نَافِعاً لَهُمْ ، أَوْ
ضَائِرٍ بِهِمْ . وَلَا يَزَالُ بَلَاؤُهُمْ عَنْكُمْ حَتَّى لَا يَكُونَ انْتِصَارُ
كُمْ مِنْهُمْ إِلَّا كَانْتِصَارِ الْعَبْدِ مِنْ رَبِّهِ ، وَالصَّاحِبِ مِنْ مُسْتَصْحِبِهِ ،
عَلَيْكُمْ فِتْنَتُهُمْ شَوْهَاءَ مَخْبِئَةً ، وَقِطَعاً جَاهِلِيَّةً ، لَيْسَ
مَنَارُ هُدًى ، وَلَا عَلَمٌ يُرَى
نَحْنُ أَهْلَ الْبَيْتِ مِنْهَا بِمَنْجَاةٍ (نجاة) ، وَلَسْنَا فِيهَا بِدُعَاةٍ ، ثُمَّ يُفَرِّجُهَا
عَنْكُمْ كَتَفْرِيجِ الْأَدِيمِ : بِمَنْ يَسُوْمُهُمْ خَسْفاً ، وَيَسُوقُهُمْ
ا ، وَيَسْقِيهِمْ بِكَأْسٍ مُصَبَّرَةٍ لَا يُعْطِيهِمْ إِلَّا السَّيْفَ ، وَلَا
يُسْهُمْ إِلَّا الْخَوْفَ ، فَعِنْدَ ذَلِكَ تَوَدُّ قُرَيْشٌ - بِالدُّنْيَا وَمَا فِيهَا -
يَرَوْنَنِي مَقَاماً وَاحِداً ، وَلَوْ قَدْرَ جَزْرِ جَزُورٍ ، لِأَقْبَلَ مِنْهُمْ مَا
بُ الْيَوْمَ بَعْضَهُ فَلَا يُعْطُونِيهِ !

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SERMON 94

Allāh's praise and eulogy of the prophets

Exalted is Allāh Whom heights of daring cannot approach and fineness of intelligence cannot find. He is such First that there is no extremity for Him so that He be contained within it, nor is there an end for Him where would cease.

A part of the same sermon about the Prophet

Allāh kept the Prophets in deposit in the best place of deposit and made them stay in the best place of stay. He moved them in succession from distinguished fore-fathers to chaste wombs. Whenever a predecessor from among them died the follower stood up for the cause of the religion of Allāh.

٩٤ - [illegible]

وفيها يصف الله تعالى ثم يبين فضل الرسول الكريم وأهل بيته ثم يحث الناس

الله تعالى

تَبَارَكَ اللهُ الَّذِي لَا يَبْلُغُهُ بُعْدُ الْهِمَمِ ، وَلَا يَنَالُهُ حَدْسُ (حس)
لَنِ ، الْأَوَّلُ الَّذِي لَا غَايَةَ لَهُ فَيَنْتَهِيَ ، وَلَا آخِرَ لَهُ فَيَنْقَضِيَ .

ومنها في وصف الانبياء عليهم السلام

تَاسْتَوْدَعَهُمْ فِي أَفْضَلِ مُسْتَوْدَعٍ ، وَأَقَرَّهُمْ فِي خَيْرِ مُسْتَقَرٍّ ، تَنَاسَخَتْهُمْ
سلتهم) كَرَائِمُ الْأَصْلَابِ إِلَى مُطَهَّرَاتِ الْأَرْحَامِ ، كُلَّمَا مَضَى
مْ سَلَفٌ ، قَامَ مِنْهُمْ بِدِينِ اللهِ خَلَفٌ .

About the Holy Prophet and his Descendants ('Itrah)

Until this distinction of Allāh, the Glorified, reached Muhammad—peace and blessing of Allāh be upon him and his descendants. Allāh brought him out from the most distinguished sources of origin and the most honourable places of planting, namely from the same (lineal) tree from which He brought forth other Prophets and from which He selected His trustees. Muhammad's descendants are the best descendants, his kinsmen the best of kin and his lineal tree the best of trees. It grew in esteem and rose in distinction. It has tall branches and unapproachable fruits.

He is the leader (Imān) of all who exercise fear (of Allāh) and light for those who seek guidance. He is a lamp whose flame is burning, a meteor whose light is shining and a flint whose spark is bright. His conduct is upright, his behaviour is guiding, his speech is decisive and his decision is just. Allāh sent him after an interval from the previous Prophets when people had fallen into errors of action and ignorance. May Allāh have mercy on you.

May Allāh shower His mercy on you! Do act according to the clear signs, because the way is straight and leads to the house of safety while you are in the place of seeking Allāh's favour, and have time and opportunity. The books (of your doings) are open and pens (of angels) are busy (to record your actions) while your bodies are healthy, tongues are free, repentance is accepted and deeds are accorded recognition.

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SERMON 95

About the condition of the people at the time of the Prophet's proclamation and his actions to do with the dissemination of his message

Allāh sent the Prophet at a time when the people were going astray in perplexity and were moving here and there in mischief. Desires had deflected them and self-conceit had swerved them. Extreme ignorance had made them foolish. They were confounded by the unsteadiness of matters and the evils of ignorance. Then the Prophet—blessing of Allāh be upon him and his descendants—did his best in giving them sincere advice, himself trod on the right path and called (them) towards wisdom and good counsel.

* * * * *

SERMON 96

In eulogy of the Holy Prophet

Praise be to Allāh who is such First that nothing is before Him and such Last that there is nothing after him. He is such Manifest that there is nothing above Him and such Hidden that there is nothing nearer than He.

رسول الله وآل بيته عليهم السلام

حَتَّىٰ أَفْضَتْ كَرَامَةُ اللهِ سُبْحَانَهُ وَتَعَالَىٰ إِلَىٰ مُحَمَّدٍ ، صَلَّى اللهُ عَلَيْهِ
آلِهِ ؛ فَأَخْرَجَهُ مِنْ أَفْضَلِ الْمَعَادِنِ مَنْبِتاً ، وَأَعَزِّ الْأَرُومَاتِ
رِساً ، وَمِنَ الشَّجَرَةِ الَّتِي صَدَعَ مِنْهَا أَنْبِيَاءَهُ، وَانْتَجَبَ(انتخب)
هَا أُمَنَاءَهُ عِتْرَتُهُ خَيْرُ الْعِتَرِ ، وَأُسْرَتُهُ خَيْرُ الْأُسَرِ ، وَشَجَرَتُهُ
يْرُ الشَّجَرِ ، نَبَتَتْ فِي حَرَمٍ ، وَبَسَقَتْ فِي كَرَمٍ ، لَهَا فُرُوعٌ
وَالٌ ، وَثَمَرٌ لَا يُنَالُ ، فَهُوَ إِمَامُ مَنِ اتَّقَىٰ ، وَبَصِيرَةُ مَنِ اهْتَدَىٰ ،
اجٌ لَمَعَ ضَوْؤُهُ ، وَشِهَابٌ سَطَعَ نُورُهُ ، وَزَنْدٌ بَرَقَ لَمْعُهُ ؛ سِيرَتُهُ
قَصْدُ ، وَسُنَّتُهُ الرُّشْدُ ، وَكَلَامُهُ الْفَصْلُ ، وَحُكْمُهُ الْعَدْلُ ؛ أَرْسَلَهُ
ىٰ حِينِ فَتْرَةٍ مِنَ الرُّسُلِ ، وَهَفْوَةٍ عَنِ الْعَمَلِ ، وَغَبَاوَةٍ (عباوة)
نَ الْأُمَمِ .

حث الناس

اعْمَلُوا ، رَحِمَكُمُ اللهُ ، عَلَىٰ أَعْلَامٍ بَيِّنَةٍ ، فَالطَّرِيقُ نَهْجٌ
عُو إِلَىٰ دَارِ السَّلَامِ ، وَأَنْتُمْ فِي دَارِ مُسْتَعْتَبٍ عَلَىٰ مَهَلٍ وَفَرَاغٍ ؛
صُحُفُ مَنْشُورَةٌ ، وَالْأَقْلَامُ جَارِيَةٌ ، وَالْأَبْدَانُ صَحِيحَةٌ ، وَالْأَلْسُنُ
نَقَةٌ ، وَالتَّوْبَةُ مَسْمُوعَةٌ ، وَالْأَعْمَالُ مَقْبُولَةٌ .

٩٥- ومن خطبة له عليه السلام

يقرر فضيلة الرسول الكريم صلى الله عليه وآله

بَعَثَهُ وَالنَّاسُ ضُلَّالٌ فِي حَيْرَةٍ ، وَحَاطِبُونَ (خابطون) فِي فِتْنَةٍ ، قَدِ
هْوَتْهُمُ الْأَهْوَاءُ ، وَاسْتَزَلَّتْهُمُ الْكِبْرِيَاءُ ، وَاسْتَخَفَّتْهُمُ
اهِلِيَّةُ الْجَهْلَاءُ ، حَيَارَىٰ فِي زَلْزَالٍ مِنَ الْأَمْرِ ، وَبَلَاءٍ (بلبال) مِنَ
هْلٍ ، فَبَالَغَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي النَّصِيحَةِ ، وَمَضَىٰ عَلَى الطَّرِيقَةِ
دَعَا إِلَى الْحِكْمَةِ ، وَالْمَوْعِظَةِ الْحَسَنَةِ .

٩٦- ومن خطبة له عليه السلام

في الله وفي الرسول الأكرم

الله تعالى

الْحَمْدُ لِلهِ الْأَوَّلِ فَلَا شَيْءَ قَبْلَهُ ، وَالْآخِرِ فَلَا شَيْءَ بَعْدَهُ ، وَالظَّاهِرِ
شَيْءَ فَوْقَهُ ، وَالْبَاطِنِ فَلَا شَيْءَ دُونَهُ .

A part of the same sermon about the Holy Prophet

His place of stay is the best of all places and his origin the noblest of all origins in the mines of honour and the cradles of safety. Hearts of virtuous persons have been inclined towards him and the reins of eyes have been turned towards him. Through him Allāh buried mutual rancour and put off the flames of revolt. Through him He gave them affection like brothers and separated those who were together (through unbelief). Through him He gave honour to the low and degraded honour (of unbelief). His speaking is clear and his silence is (indicative) like tongue.

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SERMON 97

Admonishing his own companions

Although Allāh gives time to the oppressor His catch would not spare him. Allāh watches him on the passage of his way and the position of that which suffocates the throats.

By Allāh in Whose power my life lies, these people (Mu'āwiyah and his men) will overcome you not because they have a better right than you but because of their hastening towards the wrong with their leader and your slowness about my right (to be followed). People are afraid of the oppression of their rulers while I fear the oppression of my subjects.

I called you for war but you did not come. I warned you but you did not listen. I called you secretly as well as openly, but you did not respond. I gave you sincere counsel, but you did not accept it. Are you present like the absent, and slaves like masters? I recite before you points of wisdom but you turn away from them, and I advise you with far reaching advice but you disperse away from it. I rouse you for *jihād* against the people of revolt but before I come to the end of my speech, I see you disperse like the sons of Sabā. You return to your places and deceive one another by your council. I straighten you in the morning but you are back to me in the evening as curved as the back of a bow. The straightener has become weary while those to be straightened have become incorrigible.

O' those whose bodies are present but wits are absent, and whose wishes are scattered. Their rulers are on trial. Your leader obeys Allāh but you disobeyed him while the leader of the people of Syria (ash-Shām) disobeys Allāh but they obey him. By Allāh, I wish Mu'āwiyah exchanges with me like Dinars with Dirhams, so that he takes from me ten of you and give me one from them.

O' people of Kūfah, I have experienced in you three things and two others: you are deaf in spite of having ears, dumb in spite of speaking, and blind in spite of having eyes. You are neither true supporters in combat nor dependable brothers in distress. Your hands may be soiled with earth. O' examples of those camels whose herdsman has disappeared, if they are

ومنها في ذكر الرسول صلى الله عليه وآله

مُسْتَقَرُّهُ خَيْرُ مُسْتَقَرٍّ ، وَمَنْبِتُهُ أَشْرَفُ مَنْبِتٍ ، فِي مَعَادِنِ الْكَرَامَةِ ، وَمَمَاهِدِ السَّلَامَةِ ، قَدْ صُرِفَتْ نَحْوَهُ أَفْئِدَةُ الْأَبْرَارِ ، وَثُنِيَتْ إِلَيْهِ الْأَبْصَارِ ، دَفَنَ اللهُ بِهِ الضَّغَائِنَ ، وَأَطْفَأَ بِهِ الثَّوَائِرَ ، وَأَلَّفَ بِهِ إِخْوَاناً ، وَفَرَّقَ بِهِ أَقْرَاناً ، أَعَزَّ بِهِ الذِّلَّةَ ، وَأَذَلَّ بِهِ الْعِزَّةَ . كَلَامُهُ بَيَانٌ ، وَصَمْتُهُ لِسَانٌ .

٩٧ - من خطبة له عليه السلام

في أصحابه وأصحاب رسول الله لأصحابه عليه السلام

وَلَئِنْ أَمْهَلَ الظَّالِمَ فَلَنْ يَفُوتَ أَخْذُهُ ، وَهُوَ لَهُ بِالْمِرْصَادِ عَلَى مَجَازِ طَرِيقِهِ ، وَبِمَوْضِعِ الشَّجَا مِنْ مَسَاغِ رِيقِهِ . أَمَا وَالَّذِي نَفْسِي بِيَدِهِ ، لَيَظْهَرَنَّ هَؤُلَاءِ الْقَوْمُ عَلَيْكُمْ ، لَيْسَ لِأَنَّهُمْ أَوْلَى بِالْحَقِّ مِنْكُمْ ، وَلَكِنْ لِإِسْرَاعِهِمْ إِلَى بَاطِلِ صَاحِبِهِمْ (باطلهم) ، وَإِبْطَائِكُمْ عَنْ حَقِّ . وَلَقَدْ أَصْبَحَتِ الْأُمَمُ تَخَافُ ظُلْمَ رُعَاتِهَا ، وَأَصْبَحْتُ أَخَافُ رَعِيَّتِي . اسْتَنْفَرْتُكُمْ لِلْجِهَادِ فَلَمْ تَنْفِرُوا ، وَأَسْمَعْتُكُمْ فَلَمْ تَسْمَعُوا ، وَنَوْتُكُمْ سِرّاً وَجَهْراً فَلَمْ تَسْتَجِيبُوا ، وَنَصَحْتُ لَكُمْ فَلَمْ تَقْبَلُوا ، شُهُودٌ كَغُيَّابٍ ، وَعَبِيدٌ كَأَرْبَابٍ ! أَتْلُو عَلَيْكُمُ الْحِكَمَ فَتَنْفِرُونَ مِنْهَا ، وَأَعِظُكُمْ بِالْمَوْعِظَةِ الْبَالِغَةِ فَتَتَفَرَّقُونَ عَنْهَا ، وَأَحُثُّكُمْ عَلَى جِهَادِ الْبَغْيِ فَمَا آتِي عَلَى آخِرِ قَوْلِي حَتَّى أَرَاكُمْ مُتَفَرِّقِينَ أَيَادِيَ سَبَا يَرْجِعُونَ إِلَى مَجَالِسِكُمْ ، وَتَتَخَادَعُونَ عَنْ مَوَاعِظِكُمْ ، أُقَوِّمُكُمْ غُدْوَةً ، وَتَرْجِعُونَ إِلَيَّ عَشِيَّةً ، كَظَهْرِ الْحَنِيَّةِ (الحية) ، عَجَزَ الْمُقَوِّمُ ، وَأَعْضَلَ الْمُقَوَّمُ .

أَيُّهَا الْقَوْمُ الشَّاهِدَةُ أَبْدَانُهُمْ ، الْغَائِبَةُ عَنْهُمْ عُقُولُهُمْ ، الْمُخْتَلِفَةُ أَهْوَاؤُهُمْ ، الْمُبْتَلَى بِهِمْ أُمَرَاؤُهُمْ . صَاحِبُكُمْ يُطِيعُ اللهَ وَأَنْتُمْ تَعْصُونَهُ ، وَصَاحِبُ أَهْلِ الشَّامِ يَعْصِي اللهَ وَهُمْ يُطِيعُونَهُ . لَوَدِدْتُ وَاللهِ أَنَّ مُعَاوِيَةَ صَارَفَنِي بِكُمْ صَرْفَ الدِّينَارِ بِالدِّرْهَمِ ، فَأَخَذَ مِنِّي عَشَرَةً مِنْكُمْ وَأَعْطَانِي وَاحِداً مِنْهُمْ !

يَا أَهْلَ الْكُوفَةِ ، مُنِيتُ مِنْكُمْ بِثَلَاثٍ وَاثْنَتَيْنِ : صُمٌّ ذَوُو أَسْمَاعٍ ، وَبُكْمٌ ذَوُو كَلَامٍ ، وَعُمْيٌ ذَوُو أَبْصَارٍ ، لَا أَحْرَارُ صِدْقٍ عِنْدَ اللِّقَاءِ ، وَلَا إِخْوَانُ ثِقَةٍ عِنْدَ الْبَلَاءِ ! تَرِبَتْ أَيْدِيكُمْ ! يَا أَشْبَاهَ الْإِبِلِ غَابَ عَنْهَا رُعَاتُهَا !

collected together from one side they disperse from the other. By Allāh, I see you in my imagination that if war becomes intense and action is in full swing you would run away from the son of Abū Ṭālib like the woman who becomes naked in the front. I am certainly on clear guidance from my Lord (Allāh) and on the path of my Prophet and I am on the right path which I adhere to regularly.

About the Household of the Holy Prophet

Look at the people of the Prophet's family. Adhere to their direction. Follow their footsteps because they would never let you out of guidance, and never throw you into destruction. If they sit down, you sit down, and if they rise up you rise up. Do not go ahead of them, as you would thereby go astray and go not lag behind of them as you would thereby be ruined.

I have seen the companions of the Prophet but I do not find anyone resembling them. They began the day with dust on the hair and face (in hardship of life) and passed the night in prostration and standing in prayers. Sometimes they put down their foreheads and sometimes their cheeks. With the recollection of their resurrection it seemed as though they stood on live coal. It seemed that in between their eyes there were signs like knees of goats, resulting from long prostrations. When Allāh was mentioned their eyes flowed freely till their shirt collars were drenched. They trembled for fear of punishment and hope of reward as the tree trembles on the day of stormy wind.

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SERMON 98

Oppression of the Umayyads

By Allāh, they would continue like this till there would be left no unlawful act before Allāh but they would make it lawful and no pledge but they would break it, and till there would remain no house of bricks or of woollen tentage but their oppression would enter it. Their bad dealings would make them wretched, till two groups of crying complainants would rise, one would cry for his religion and the other for this world and the help of one of you to one of them would be like the help of a slave to his master, namely when he is present he obeys him, but when the master is away he backbites him. The highest among you in distress would be he who bear best belief about Allāh. If Allāh grants you safety accept it, and if you are put in trouble endure it, because surely (good) result is for the God-fearing.

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SERMON 99

About abstinence of the world and vicissitudes of time

We praise Allāh for what has happened and seek His succour in our affairs for what is yet to happen,

كُلَّمَا جُمِعَتْ مِنْ جَانِبٍ تَفَرَّقَتْ مِنْ آخَرَ ، وَاللهِ لَكَأَنِّي بِكُمْ بِمَا إِخَالُكُمْ : أَنْ لَوْ حَمِسَ الْوَغَى ، وَحَمِيَ الضِّرَابُ ، قَدِ نَفَرَجْتُمْ عَنِ ابْنِ أَبِي طَالِبٍ انْفِرَاجَ الْمَرْأَةِ عَنْ قُبُلِهَا . وَإِنِّي لَعَلَى بَيِّنَةٍ مِنْ رَبِّي ، وَمِنْهَاجٍ مِنْ نَبِيِّي ، وَإِنِّي لَعَلَى الطَّرِيقِ الْوَاضِحِ أَلْقُطُهُ لَقْطاً

أهل البيت عليهم السلام

أَنْظُرُوا أَهْلَ بَيْتِ نَبِيِّكُمْ فَالْزَمُوا سَمْتَهُمْ ، وَاتَّبِعُوا أَثَرَهُمْ ، لَنْ يُخْرِجُوكُمْ مِنْ هُدًى ، وَلَنْ يُعِيدُوكُمْ فِي رَدًى ، فَإِنْ لَبَدُوا لَبَدُوا ، وَإِنْ نَهَضُوا فَانْهَضُوا . وَلَا تَسْبِقُوهُمْ فَتَضِلُّوا ، وَلَا تَتَأَخَّرُوا عَنْهُمْ فَتَهْلِكُوا . لَقَدْ رَأَيْتُ أَصْحَابَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ، فَمَا أَرَى أَحَداً يُشْبِهُهُمْ مِنْكُمْ ! لَقَدْ كَانُوا يُصْبِحُونَ شُعْثاً بُرْاً ، وَقَدْ بَاتُوا سُجَّداً وَقِيَاماً ، يُرَاوِحُونَ بَيْنَ جِبَاهِهِمْ خُدُودِهِمْ (خدهم)، وَيَقِفُونَ عَلَى مِثْلِ الْجَمْرِ مِنْ ذِكْرِ مَعَادِهِمْ ! كَأَنَّ بَيْنَ عُيُونِهِمْ رُكَبَ الْمِعْزَى مِنْ طُولِ سُجُودِهِمْ ! إِذَا ذُكِرَ اللهُ هَمَلَتْ عُيُونُهُمْ حَتَّى تَبُلَّ جُيُوبَهُمْ ، وَمَادُوا كَمَا يَمِيدُ الشَّجَرُ يَوْمَ الرِّيحِ عَاصِفٍ ، خَوْفاً مِنَ الْعِقَابِ ، وَرَجَاءَ الثَّوَابِ !

٩٨- ومن كلام له عليه السلام

يشير فيه إلى ظلم بني أمية

وَاللهِ لَا يَزَالُونَ حَتَّى لَا يَدَعُوا لِلهِ مُحَرَّماً إِلَّا اسْتَحَلُّوهُ ، وَلَا عَقْداً إِلَّا حَلُّوهُ ، وَحَتَّى لَا يَبْقَى بَيْتُ مَدَرٍ وَلَا وَبَرٍ إِلَّا دَخَلَهُ لُمْهُمْ وَنَبَا بِهِ سُوءُ رَعْيِهِمْ (رعيتهم)، وَحَتَّى يَقُومَ الْبَاكِيَانِ يَبْكِيَانِ: اك يَبْكِي لِدِينِهِ، وَبَاكٍ يَبْكِي (يشكى) لِدُنْيَاهُ ، وَحَتَّى تَكُونَ نُصْرَةُ أَحَدِكُمْ نْ أَحَدِهِمْ كَنُصْرَةِ الْعَبْدِ مِنْ سَيِّدِهِ ، إِذَا شَهِدَ أَطَاعَهُ ، وَإِذَا غَابَ غْتَابَهُ، وَحَتَّى يَكُونَ أَعْظَمُكُمْ فِيهَا عَنَاءً (غنا ـ غناءً) أَحْسَنَكُمْ بِاللهِ ظَنّاً، فَإِنْ تَاكُمُ اللهُ بِعَافِيَةٍ فَاقْبَلُوا ، وَإِنِ ابْتُلِيتُمْ فَاصْبِرُوا ، فَإِنَّ «الْعَاقِبَةَ لِمُتَّقِينَ» .

٩٩- ومن خطبة له عليه السلام

في الزهد من الدنيا

نَحْمَدُهُ عَلَى مَا كَانَ ، وَنَسْتَعِينُهُ مِنْ أَمْرِنَا عَلَى مَا يَكُونُ ،

and we beg Him for safety in the faith just as we beg Him for safety in our bodies.

O' creatures of Allāh! I advise you to keep away from this world which is (shortly) to leave you even though you do not like its departure, and which would make your bodies old even though you would like to keep them fresh. Your example and its example is like the travellers who travel some distance and then as though they traverse it quickly or they aimed at a sign and reached it at once. How short is the distance to the aim if one heads towards it and reaches it. And how short is the stage of one who has only a day which he cannot exceed while a swift driver is driving him in this world till he departs from it.

So do not hanker after worldly honour and its pride, and do not feel happy over its beauties and bounties nor wail over its damages and misfortunate because its honour and pride would end while its beauty and bounty would perish, and its damages and misfortunates would pass away. Every period in it has an end and every living being in it is to die. Is not there for you a warning in the relics of the predecessors and an eye opener and lesson in your forefathers, provided you understand?

Do you not see that your predecessors do not come back and the surviving followers do not remain? Do you not observe that the people of the world pass mornings and evenings in different conditions? Thus, (somewhere) the dead is wept for, someone is being condoled, someone is prostrate in distress, someone is enquiring about sick, someone is passing his last breath, someone is hankering after the world while death is looking for him, someone is forgetful but he is not forgotten (by death), and on the footsteps of the predecessors walk the survivors.

Beware! At the time of committing evil deeds remember the destroyer of joys, the spoiler of pleasures, and the killer of desires (namely death). Seek assistance of Allāh for fulfilment of His obligatory rights, and for (thanking Him) for His countless bounties and obligations.

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SERMON 100

About the Holy Prophet and his Descendants

Praise be to Allāh Who spreads His bounty throughout the creation, and extends His hand of generosity among them. We praise Him in all His affairs and seek His assistance for fulfilment of His rights. We stand witness that there is no god except He and that Muhammad (p. b. u. h. a. h. p.) is His slave and Prophet. He sent him to manifest His commands and speak about His remembrance. Consequently, he fulfilled it with trustworthiness, and he passed away while on the right path.

He left among us the standard of right. Whoever goes further from it goes out of Faith, whoever lags behind it is ruined. Whoever sticks to it would join (the right). Its guide is short of speech, slow of steps,

نَسْأَلُهُ الْمُعَافَاةَ فِي الْأَدْيَانِ ، كَمَا نَسْأَلُهُ الْمُعَافَاةَ فِي الْأَبْدَانِ .

عِبَادَ اللهِ ، أُوصِيكُمْ بِالزُّهْدِ فِي هٰذِهِ الدُّنْيَا التَّارِكَةِ لَكُمْ وَإِنْ لَمْ تُوَاتِرْكَهَا، وَالْمُبْلِيَةِ لِأَجْسَامِكُمْ (أجسادكم) وَإِنْ كُنْتُمْ تُحِبُّونَ تَجْدِيدَهَا، مَا مَثَلُكُمْ وَمَثَلُهَا كَسَفْرٍ سَلَكُوا سَبِيلًا فَكَأَنَّهُمْ قَدْ قَطَعُوهُ ، وَأَمُّوا مًا فَكَأَنَّهُمْ قَدْ بَلَغُوهُ . وَكَمْ عَسَى الْمُجْرِي إِلَى الْغَايَةِ أَنْ رِيَ إِلَيْهَا حَتَّى يَبْلُغَهَا ! وَمَا عَسَى أَنْ يَكُونَ بَقَاءُ مَنْ لَهُ يَوْمٌ لَا وَهُ ، وَطَالِبٌ حَثِيثٌ مِنَ الْمَوْتِ يَحْدُوهُ وَمُزْعِجٌ فِي الدُّنْيَا ن يُفَارِقَهَا رَغْماً ! فَلَا تَنَافَسُوا فِي عِزِّ الدُّنْيَا وَفَخْرِهَا ، وَلَا تَعْجَبُوا نَتِهَا وَنَعِيمِهَا ، وَلَا تَجْزَعُوا مِنْ ضَرَّائِهَا وَبُؤْسِهَا ، فَإِنَّ عِزَّهَا وَفَخْرَهَا انْقِطَاعٌ ، وَإِنَّ زِينَتَهَا وَنَعِيمَهَا إِلَى زَوَالٍ ، وَضَرَّاءَهَا وَبُؤْسَهَا إِلَى دٍ(فَنَاءٍ) ، وَكُلُّ مُدَّةٍ فِيهَا إِلَى انْتِهَاءٍ ، وَكُلُّ حَيٍّ فِيهَا إِلَى فَنَاءٍ .

بْسَ لَكُمْ فِي آثَارِ الْأَوَّلِينَ مُزْدَجَرٌ ، وَفِي آبَائِكُمُ الْمَاضِينَ تَبْصِرَةٌ تَبَرٌ ، إِنْ كُنْتُمْ تَعْقِلُونَ ! أَوَلَمْ تَرَوْا إِلَى الْمَاضِينَ مِنْكُمْ لَا يَرْجِعُونَ ، لْخَلَفِ الْبَاقِينَ لَا يَبْقَوْنَ ! أَوَلَسْتُمْ تَرَوْنَ أَهْلَ الدُّنْيَا يُصْبِحُونَ سُونَ عَلَى أَحْوَالٍ شَتَّى : فَمَيِّتٌ يُبْكَى ، وَآخَرُ يُعَزَّى ، وَصَرِيعٌ لٌ ، وَعَائِدٌ يَعُودُ ، وَآخَرُ بِنَفْسِهِ يَجُودُ ، وَطَالِبٌ لِلدُّنْيَا وْتُ يَطْلُبُهُ ، وَغَافِلٌ وَلَيْسَ بِمَغْفُولٍ عَنْهُ ، وَعَلَى أَثَرِ الْمَاضِي (الماضين) يَمْضِي الْبَاقِي !

أَلَا فَاذْكُرُوا هَادِمَ اللَّذَّاتِ ، وَمُنَغِّصَ الشَّهَوَاتِ ، وَقَاطِعَ الْأُمْنِيَاتِ : الْمُسَاوَرَةِ (المشاورة) لِلْأَعْمَالِ الْقَبِيحَةِ ، وَاسْتَعِينُوا اللهَ عَلَى أَدَاءِ بِحَقِّهِ . وَمَا لَا يُحْصَى مِنْ أَعْدَادِ نِعَمِهِ وَإِحْسَانِهِ .

١٠٠- خطبة له عليه السلام في رسول الله وأهل بيته

الْحَمْدُ للهِ النَّاشِرِ فِي الْخَلْقِ فَضْلَهُ ، وَالْبَاسِطِ فِيهِمْ بِالْجُودِ يَدَهُ . نَحْمَدُهُ جَمِيعِ أُمُورِهِ ، وَنَسْتَعِينُهُ عَلَى رِعَايَةِ حُقُوقِهِ ، وَنَشْهَدُ أَنْ لَا إِلٰهَ هُ ، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ ، أَرْسَلَهُ بِأَمْرٍ مَصْدُوعاً (ناطقا) ، وَبِذِكْرِهِ نْ (قاطعا) ، فَأَدَّى أَمِيناً ، وَمَضَى رَشِيداً ، وَخَلَّفَ فِينَا رَايَةَ الْحَقِّ ، مَنْ مَهَا مَرَقَ ، وَمَنْ تَخَلَّفَ عَنْهَا زَهَقَ ، وَمَنْ لَزِمَهَا لَحِقَ ، لَهَا مَكِيثُ الْكَلَامِ ، بَطِيءُ الْقِيَامِ ،

and quick when he rises. When you have bent your necks before him and pointed towards him with your fingers his death would occur and would take him away. They would live after him as long as Allāh wills till Allāh brings out for you one who would collect you together and fuse you after diffusion. Do not place expectations in one who does not come forward and do not lose hope in one who is veiled, because it is possible that one of the two feet of the veiled one may slip while the other may remain sticking, till both return to position and stick.

Beware! The example of the descendant (Āl) of Muhammad—peace and blessing of Allāh be upon him and his descendants—is like that of stars in the sky. When one star sets another one rises. So you are in a position that Allāh's blessings on you have been perfected and He has shown you used to wish for.

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SERMON 101

About the vicissitudes of time

He (Allāh) is the First before every first and the Last after every last. His Firstness necessitates that there is no (other) first before Him and His Lastness necessitates that there is no other last after Him. I do stand witness that there is no god but Allāh both openly as well as secretly, with heart as well as with tongue.

O' people, do not commit the crime of opposing me, do not be seduced into disobeying me and do not wing at each other with eyes when you hear me. By Allāh, Who germinates the seed and blows the wind, whatever I convey to you is from the Prophet. Neither the conveyor (of Allāh's message, i.e. the Prophet) lied nor the hearer misunderstood.

Well, it is as though I see a misguided man who is shouting in Syria (ash-Shām) and has put his banners in the out-skirt of Kūfah. When is mouth would be fully opened, his recalcitrance would become intense and his steps on earth would become heavy (and tyrannic) then the disorder (so created) would cut the people with its teeth and war would rage with (all) its waves, days would become severe and night full of toil. So when the crops grows and stands on stalks, its foam shoots forth and its lightning shines, the banners of misguiding rebellion would fire up and shoot forth like darkening night and surging sea. This and how many other storms would rend Kūfah and gales would sweep over it, and shortly heads would clash with heads, the standing crop would be harvested and the harvest would be smashed.

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SERMON 102

On the same subject—Day of Judgement.

That day would be such that Allāh would collect on it the anteriors and the posteriors, to stand in obe-

سَرِيعٌ إِذَا قَامَ. فَإِذَا أَنْتُمْ أَلْنَتُمْ لَهُ رِقَابَكُمْ، وَأَشَرْتُمْ إِلَيْهِ بِأَصَابِعِكُمْ، جَاءَهُ الْمَوْتُ فَذَهَبَ بِهِ، فَلَبِثْتُمْ بَعْدَهُ مَا شَاءَ اللهُ حَتَّىٰ يُطْلِعَ اللهُ لَكُمْ مَنْ يَجْمَعُكُمْ وَيَضُمُّ نَشْرَكُمْ، فَلَا تَطْمَعُوا (تطمعوا) فِي غَيْرِ (عين) مُقْبِلٍ، وَلَا تَيْأَسُوا مِنْ مُدْبِرٍ، فَإِنَّ الْمُدْبِرَ عَسَىٰ أَنْ تَزِلَّ بِهِ إِحْدَىٰ قَائِمَتَيْهِ (قدميه)، وَتَثْبُتَ الْأُخْرَىٰ، فَتَرْجِعَا حَتَّىٰ تَثْبُتَا جَمِيعاً.

أَلَا إِنَّ مَثَلَ آلِ مُحَمَّدٍ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ، كَمَثَلِ نُجُومِ السَّمَاءِ: إِذَا خَوَىٰ نَجْمٌ طَلَعَ نَجْمٌ، فَكَأَنَّكُمْ قَدْ تَكَامَلَتْ مِنَ اللهِ فِيكُمُ الصَّنَائِعُ، وَأَرَاكُمْ (اتاكم) مَا كُنْتُمْ تَأْمُلُونَ.

١٠١ - وَمِنْ خُطْبَةٍ لَهُ عليه السلام

وهي إحدى الخطب المشتملة على الملاحم

الْحَمْدُ لِلهِ الْأَوَّلِ قَبْلَ كُلِّ أَوَّلٍ، وَالْآخِرِ بَعْدَ كُلِّ آخِرٍ، وَبِأَوَّلِيَّتِهِ وَجَبَ أَنْ لَا أَوَّلَ لَهُ، وَبِآخِرِيَّتِهِ وَجَبَ أَنْ لَا آخِرَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ شَهَادَةً يُوَافِقُ فِيهَا السِّرُّ الْإِعْلَانَ، وَالْقَلْبُ اللِّسَانَ.

أَيُّهَا النَّاسُ، لَا يَجْرِمَنَّكُمْ شِقَاقِي، وَلَا يَسْتَهْوِيَنَّكُمْ عِصْيَانِي، وَلَا تَتَرَامَوْا بِالْأَبْصَارِ عِنْدَ مَا تَسْمَعُونَهُ مِنِّي. فَوَالَّذِي لَفَقَ الْحَبَّةَ، وَبَرَأَ النَّسَمَةَ، إِنَّ الَّذِي أُنَبِّئُكُمْ بِهِ عَنِ النَّبِيِّ الْأُمِّيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، مَا كَذَبَ الْمُبَلِّغُ، وَلَا جَهِلَ السَّامِعُ.

لَكَأَنِّي أَنْظُرُ إِلَىٰ ضِلِّيلٍ قَدْ نَعَقَ بِالشَّامِ، وَفَحَصَ بِرَايَاتِهِ فِي ضَوَاحِي كُوفَانَ. فَإِذَا فَغَرَتْ فَاغِرَتُهُ، وَاشْتَدَّتْ شَكِيمَتُهُ، وَنَقَلَتْ فِي الْأَرْضِ وَطْأَتُهُ، عَضَّتِ الْفِتْنَةُ أَبْنَاءَهَا بِأَنْيَابِهَا، وَمَاجَتِ الْحَرْبُ بِأَمْوَاجِهَا، وَبَدَا مِنَ الْأَيَّامِ كُلُوحُهَا، وَمِنَ اللَّيَالِي كُدُوحُهَا. فَإِذَا أَيْنَعَ زَرْعُهُ، وَقَامَ عَلَىٰ يَنْعِهِ (ساقه)، وَهَدَرَتْ شَقَاشِقُهُ، وَبَرَقَتْ بَوَارِقُهُ، عُقِدَتْ رَايَاتُ الْفِتَنِ الْمُعْضِلَةِ، وَأَقْبَلْنَ كَاللَّيْلِ الْمُظْلِمِ، وَالْبَحْرِ الْمُلْتَطِمِ. هٰذَا، وَكَمْ يَخْرِقُ الْكُوفَةَ مِنْ قَاصِفٍ وَيَمُرُّ عَلَيْهَا مِنْ عَاصِفٍ! وَعَنْ قَلِيلٍ تَلْتَفُّ الْقُرُونُ بِالْقُرُونِ، وَيُحْصَدُ الْقَائِمُ، وَيُحْطَمُ الْمَحْصُودُ.

١٠٢ - وَمِنْ خُطْبَةٍ لَهُ عليه السلام

تجري هذا المجرى
وفيها ذكر يوم القيامة وأحوال الناس المختلفة
يوم القيامة

وَذٰلِكَ يَوْمٌ يَجْمَعُ اللهُ فِيهِ الْأَوَّلِينَ وَالْآخِرِينَ لِنِقَاشِ

dience for exaction of accounts and for award of recompense for deeds. Sweat would flow upto their mouths like reins while earth would be trembling under them. In the best condition among them would be he who has found a resting place for both his feet and an open place for his breath.

A part of the same sermon about future troubles (fitan)

The troubles are like a dark night. Horses would not stand for (facing) them nor would their banners turn back. They would approach in full reins and ready with saddles. Their leader would be driving them and the rider would be exerting (them). The troublemongers are a people whose attacks are severe. Those who would fight them for the sake of Allāh would be a people who are low in the estimation of the proud, unknown in the earth but well known on the sky. Woe to you O' Basrah, when an army of Allāh's infliction would face upon you without (raising) dust of cries. Your inhabitants would then face bloody death and dire hunger.

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SERMON 103

About abstemiousness and fear of Allāh

O' people! look at the world like those who abstain from it, and turn away from it. By Allāh, it would shortly turn out its inhabitants and cause grief to the happy and the safe. That which turns and goes away from it never returns and that which is likely to come about is not known or anticipated. Its joy is mingled with grief. Herein men's firmness inclines towards weakness and languidness. The majority of what pleases you here should not mislead you because that which would help you would be little.

May Allāh shower His mercy on him who ponders and takes lesson thereby, and when he takes lesson he achieves enlightenment. Whatever is present in this world would shortly no exist, while whatever is to exist in the next world is already in existence. Every countable thing would pass away. Every anticipation should be taken to be coming up and every thing that is to come up should be taken as just near.

A part of the same sermon on the attributes of a learned person

Learned is he who knows his worth. It is enough for a man to remain ignorant if he knows not his worth. Certainly, the most hated man with Allāh is he whom Allāh has left for his own self. He goes astray from the right path, and moves without a guide. If he is called to the plantation of this world he is active, but if he is called to the plantation of the next world he is slow. As though what he is active for is obligatory upon him whereas in whatever he is slow was not required of him.

سَابِ وَجَزَاءِ الْأَعْمَالِ ، خُضُوعاً ، قِياماً ، قَدْ أَلْجَمَهُمُ الْعَرَقُ ، نَفَثَتْ بِهِمُ الْأَرْضُ ، فَأَحْسَنُهُمْ حَالاً مَنْ وَجَدَ لِقَدَمَيْهِ مَوْضِعاً ، لِنَفْسِهِ مُتَّسَعاً

حال مقبلة على الناس

ومنها : فِتَنٌ كَقِطَعِ اللَّيْلِ الْمُظْلِمِ ، لَا تَقُومُ لَهَا قَائِمَةٌ . وَلَا تُرَدُّ لَهَا رَايَةٌ . تَأْتِيكُمْ مَزْمُومَةً مَرْحُولَةً : يَحْفِزُهَا قَائِدُهَا فَيَهْدَمُهَا رَاكِبُهَا ، أَهْلُهَا قَوْمٌ شَدِيدٌ كَلَبُهُمْ ، قَلِيلٌ سَلَبُهُمْ ، يَذِلُّهُمْ فِي سَبِيلِ اللهِ قَوْمٌ أَذِلَّةٌ عِنْدَ الْمُتَكَبِّرِينَ ، فِي الْأَرْضِ مَجْهُولُونَ ، فِي السَّمَاءِ مَعْرُوفُونَ . فَوَيْلٌ لَكِ يَا بَصْرَةُ عِنْدَ ذَلِكَ ، مِنْ جَيْشٍ مِنْ نِقَمِ اللهِ ! لَا رَهَجَ لَهُ ، وَلَا حَسٌّ ، وَسَيُبْتَلَى أَهْلُكِ بِالْمَوْتِ الْأَحْمَرِ ، وَالْجُوعِ الْأَغْبَرِ !

١٠٣ - من خطبة عليه السلام

في التزهيد في الدنيا

أَيُّهَا النَّاسُ ، انْظُرُوا إِلَى الدُّنْيَا نَظَرَ الزَّاهِدِينَ فِيهَا ، الصَّادِفِينَ (المعرضين) عَنْهَا ، فَإِنَّهَا وَاللهِ عَمَّا قَلِيلٍ تُزِيلُ الثَّاوِيَ السَّاكِنَ ، وَتَفْجَعُ الْآمِنَ ، لَا يَرْجِعُ مَا تَوَلَّى مِنْهَا فَأَدْبَرَ ، وَلَا يُدْرَى مَا هُوَ آتٍ مِنْهَا فَيُنْتَظَرَ . سُرُورُهَا مَشُوبٌ (مشرب) بِالْحُزْنِ ، وَجَلَدُ الرِّجَالِ فِيهَا إِلَى الضَّعْفِ وَالْوَهْنِ ، فَلَا يَغُرَّنَّكُمْ كَثْرَةُ مَا يُعْجِبُكُمْ فِيهَا لِقِلَّةِ مَا يَصْحَبُكُمْ مِنْهَا .

رَحِمَ اللهُ امْرَأً تَفَكَّرَ فَاعْتَبَرَ ، وَاعْتَبَرَ فَأَبْصَرَ (أقصر) ، فَكَأَنَّ مَا هُوَ كَائِنٌ مِنَ الدُّنْيَا عَنْ قَلِيلٍ لَمْ يَكُنْ ، وَكَأَنَّ مَا هُوَ كَائِنٌ مِنَ الْآخِرَةِ عَمَّا قَلِيلٍ لَمْ يَزَلْ ، وَكُلُّ مَعْدُودٍ مُنْقَضٍ ، وَكُلُّ مُتَوَقَّعٍ آتٍ ، وَكُلُّ آتٍ قَرِيبٌ دَانٍ

صفة العالم

ومنها : الْعَالِمُ مَنْ عَرَفَ قَدْرَهُ ، وَكَفَى بِالْمَرْءِ جَهْلًا أَلَّا يَعْرِفَ قَدْرَهُ ، وَإِنَّ مِنْ أَبْغَضِ الرِّجَالِ إِلَى اللهِ تَعَالَى لَعَبْداً وَكَلَهُ اللهُ إِلَى نَفْسِهِ ، جَائِراً عَنْ قَصْدِ السَّبِيلِ ، سَائِراً بِغَيْرِ دَلِيلٍ ، إِنْ دُعِيَ إِلَى حَرْثِ الدُّنْيَا عَمِلَ ، وَإِنْ دُعِيَ إِلَى حَرْثِ الْآخِرَةِ كَسِلَ ! كَأَنَّ مَا لَهُ وَاجِبٌ عَلَيْهِ ، وَكَأَنَّ مَا وَنَى فِيهِ سَاقِطٌ عَنْهُ !

A part of the same sermon concerning future times

There would be a time wherein only a sleeping (inactive) believer would be safe (such that) if he is present he is not recognised but if he is absent he is not sought after. These are the lamps of guidance and banners of night journeys. They do not spread calumnies nor divulge secrets, nor slander. They are those for whom Allāh would open the doors of His mercy and keeps off from them the hardships of His chastisement.

O' people! a time will come to you when Islam would be capsized as a pot is capsized with all its contents. O' people, Allāh has protected you from that He might be hard on you but He has not spared you from being put on trial. Allāh the Sublimest of all speakers has said:

> *Verily in this are signs and We do only try (the people).* (Qur'ān, 23:30)

as-Sayyid ar-Raḍī says: As regards Amīr al-mu'minīn's words "*kullu mu'minin nuwamah*" (every sleeping believer), he implies thereby one who is talked of little and causes no evil. And the word "*al-masāyīh*" is the plural of "*misyaḥ*". He is one who spreads trouble among people through evils and calumnies. And the word "*al-madhāyī*" is the plural of "*midhyā*". He is one who an hearing of an evil about some one spreads it and shouts about it. And "*al-budhur*" is the plural of "*badūr*". He is one who excels in foolishness and speaks rubbish.

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SERMON 104

About the condition of the people before the proclamation of prophethood and the Prophet's performance in spreading his message

So now, certainly Allāh deputed Muhammad (p.b.u.h.a.h.p.) as the Prophet while no one among the Arabs read the Book nor claimed prophethood or revelation. He had to fight those who disobeyed him in company with those who followed him, leading them towards their salvation and hastening with them lest death overtook them. When any weary person sighed or a distressed one stopped he stood at tim till he got him his aim, except the worst in whom there was not virtue at all. Eventually he showed them their goal and carried them to their places (of deliverance). Consequently their affairs moved on and their hand-mill began to rotate (i.e. position gained strength), their spears got straightened.

By Allāh, I was among their rear-guard till they turned back on their sides and were flocked in their rope. I never showed weakness or lack of courage, nor did I betray or become languid. By Allāh, I shall split the wrong till I extract right from its flanks.

as-Sayyid ar-Raḍī says: I have quoted a selected part of this sermon before, but since I have found in the narration that this part differs from the previous one, more or less, I deemed it necessary to quote it again here.

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SERMON 105

In eulogy of the Holy Prophet

Then Allāh deputed Muhammad (p.b.u.h.a.h.p.) as a witness, giver of good tidings and warner, the best in the universe as a child and the most chaste as a grown up man, the purest of the purified in conduct, the most generous of those who are approached for generosity.

About the Umayyads

This world did not appear sweet to you in its pleasures and you did not secure milk from its udders except after having met it when its nose-rein was trailing and its leather girth was loose. For certain peoples its unlawful items were like bent branches (laden with fruit) while its lawful items were far away, not available. By Allāh, you would find it like a long shade upto a fixed time. So the earth is with you without let or hindrance and your hands in it are extended while the hands of the leaders are held away from you. Your swords are hanging over them while their swords are held away from you.

Beware that for every blood (that is shed) there is an avenger and for every right there is a claimant. The avenger for our blood is like the judge for his own claim, and it is Allāh who is such that if one seeks Him, then He does not disappoint him, and one who runs away from

Him, cannot escape Him. I swear by Allāh, O' Banū Umayyah, shortly you will see it (i.e. your possession) in the hands of others and in the house of your enemy. Know that the best looking eye is that whose sight catches virtue and know that the best hearing ear is that which hears good advice and accepts it.

About the functions of the Imāms

O' people, secure light from the flame of lamps of the preacher who follows what he preaches and draw water from the spring which has been cleaned of dirt.

O' creatures of Allāh, do not rely on your ignorance, do not be obedient to your desires because he who stays at this place is like one who stays on the brink of a bank undermined by water carrying ruin on his back from one portion to the other following his opinion which he changes (one after the other). He wants to make adhere what cannot adhere and to bring together what cannot keep together. So fear Allāh and do not place your complaints before him who cannot redress your grievance, nor undo with his opinion what has been made obligatory for you.

ل السيد الشريف الرضي : وقد تقدم مختار هذه الخطبة ، إلا أني وجدتها في هذه
ية على خلاف ما سبق من زيادة ونقصان ، فأوجبت الحال إثباتها ثانية .

١٠٥ - ومن خطبة لهعليه السلام

في بعض صفات الرسول الكريم وتهديد بني أمية وعظة الناس

الرسول الكريم صلى الله عليه وآله

حَتَّىٰ بَعَثَ اللهُ مُحَمَّداً ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ ، شَهِيداً ، وَبَشِيراً ، لِيراً ، خَيْرَ الْبَرِيَّةِ طِفْلًا ، وَأَنْجَبَهَا كَهْلًا ، وَأَطْهَرَ الْمُطَهَّرِينَ مَةً ، وَأَجْوَدَ الْمُسْتَمْطَرِينَ دِيمَةً .

بنو أمية

مَا أَحْلَوْلَتْ لَكُمُ الدُّنْيَا فِي لَذَّتِهَا ، وَلَا تَمَكَّنْتُمْ مِنْ رَضَاعِ أَخْلَافِهَا
مِنْ بَعْدِ مَا صَادَفْتُمُوهَا جَائِلًا خِطَامُهَا ، قَلِقاً وَضِينُهَا ،
صَارَ حَرَامُهَا عِنْدَ أَقْوَامٍ بِمَنْزِلَةِ السِّدْرِ الْمَخْضُودِ ، وَحَلَالُهَا
بداً غَيْرَ مَوْجُودٍ . وَصَادَفْتُمُوهَا ، وَاللهِ ، ظِلًّا تَمْدُوداً إِلَىٰ أَجَلٍ مَعْدُودٍ .
أَرْضُ لَكُمْ شَاغِرَةٌ . وَأَيْدِيكُمْ فِيهَا مَبْسُوطَةٌ ، وَأَيْدِي الْقَادَةِ
كُمْ مَكْفُوفَةٌ . وَسُيُوفُكُمْ عَلَيْهِمْ مُسَلَّطَةٌ . وَسُيُوفُهُمْ عَنْكُمْ مَقْبُوضَةٌ .
وَإِنَّ لِكُلِّ دَمٍ ثَائِراً ، وَلِكُلِّ حَقٍّ طَالِباً . وَإِنَّ الثَّائِرَ فِي دِمَائِنَا
الْحَاكِمِ فِي حَقِّ نَفْسِهِ ، وَهُوَ اللهُ الَّذِي لَا يُعْجِزُهُ مَنْ طَلَبَ . وَلَا
ثُهُ مَنْ هَرَبَ . فَأُقْسِمُ بِاللهِ ، يَا بَنِي أُمَيَّةَ ، عَمَّا قَلِيلٍ لَتَعْرِفُنَّهَا فِي أَيْدِي
كُمْ وَفِي دَارِ عَدُوِّكُمْ ! أَلَا إِنَّ أَبْصَرَ الْأَبْصَارِ مَا نَفَذَ فِي الْخَيْرِ طَرْفُهُ!
إِنَّ أَسْمَعَ الْأَسْمَاعِ مَا وَعَىٰ التَّذْكِيرَ وَقَبِلَهُ !

وعظ الناس

أَيُّهَا النَّاسُ . اسْتَصْبِحُوا مِنْ شُعْلَةِ مِصْبَاحٍ وَاعِظٍ مُتَّعِظٍ ، وَاسْتَمَاحُوا
صَفْوِ عَيْنٍ قَدْ رُوِّقَتْ مِنَ الْكَدَرِ .
عِبَادَ اللهِ ، لَا تَرْكَنُوا إِلَىٰ جَهَالَتِكُمْ ، وَلَا تَنْقَادُوا لِأَهْوَائِكُمْ ، فَإِنَّ
زِلَ بِهٰذَا الْمَنْزِلِ نَازِلٌ بِشَفَا جُرُفِ هَارٍ ، يَنْقُلُ الرَّدَى عَلَىٰ
رِهِ مِنْ مَوْضِعٍ إِلَىٰ مَوْضِعٍ ، لِرَأْيِ يُحْدِثُهُ بَعْدَ رَأْيٍ ، يُرِيدُ أَنْ يُلْصِقَ
لَا يَلْتَصِقُ ، وَيُقَرِّبَ مَا لَا يَتَقَارَبُ ! فَاللهَ اللهَ أَنْ تَشْكُوا إِلَىٰ مَنْ لَا
كِي(لايبكى) شَجْوَكُمْ ، وَلَا يَنْقُضُ بِرَأْيِهِ مَا قَدْ أَبْرَمَ لَكُمْ .

Certainly, there is no obligation on the Imām except what has been devolved on him from Allāh, namely to convey warnings, to exert in good advice, to revive the *sunnah*, to enforce penalties on those liable to them and to issue shares to the deserving. So hasten towards knowledge before its vegetation dries up and before you turn yourselves away from seeking knowledge from those who have it. Desist others from the unlawful and abstain from it yourself, because you have been commanded to abstain (yourself) before abstaining (others).

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SERMON 106

About Islam

Praise be to Allāh who established Islam and made it easy for those who approach it and gave strength to its columns against any one who tries to overpower it. So Allāh made it (a source of) peace for him who clings to it, safety for him who enters it, argument for him who speaks about it, witness for him who fights with its help, light for him who seeks light from it, understanding for him who provides it, sagacity for him who exerts, a sign (of guidance) for him who perceives, sight for him who resolves, lesson for him who seeks advice, salvation for him who testifies, confidence for him who trusts, pleasure for him who entrusts, and shield for him who endures.

It is the most bright of all paths, the clearest of all passages. It has dignified minarets, bright highways, burning laps, prestigious field of activity, and high objective. It has a collection of race horses. It is approached eagerly. Its riders are honourable. Testification (of Allāh, Prophet etc.) is its way, good deeds are its minarets, death is its extremity, this world is its race-course, the Day of Judgement is its horses and Paradise is its point of approach.

A part of the same sermon about the Holy Prophet

The Prophet lighted flames for the seeker and put bright signs for the impeded. So he is Thy trustworthy trustee, Thy witness on the Day of Judgement, Thy deputy as a blessing and Thy messenger of truth as mercy. My Allāh distribute to him a share from Thy Justice and award him multiples of good by Thy bounty. My Allāh heighten his construction over the constructions of others, honour him when he comes to Thee, dignify his position before Thee, give him honourable position, and award him glory and distinction, and bring us out (on Day of Judgement) among his party, neither ashamed, nor repentant, nor deviators, nor pledge-breakers, nor strayers, nor misleaders, nor seduced.

لَيْسَ عَلَى ٱلْإِمَامِ إِلَّا مَا حُمِّلَ مِنْ أَمْرِ رَبِّهِ : ٱلْإِبْلَاغُ فِي ٱلْمَوْعِظَةِ ، وَٱلِٱجْتِهَادُ فِي ٱلنَّصِيحَةِ ، وَٱلْإِحْيَاءُ لِلسُّنَّةِ ، وَإِقَامَةُ ٱلْحُدُودِ عَلَى مُسْتَحِقِّيهَا ، وَصَدَارُ ٱلسُّهْمَانِ عَلَى أَهْلِهَا . فَبَادِرُوا ٱلْعِلْمَ مِنْ قَبْلِ تَصْوِيحِ نَبْتِهِ ، وَمِنْ قَبْلِ أَنْ تُشْغَلُوا بِأَنْفُسِكُمْ عَنْ مُسْتَنَارِ ٱلْعِلْمِ مِنْ عِنْدِهِ ، وَٱنْهَوْا عَنِ ٱلْمُنْكَرِ وَتَنَاهَوْا عَنْهُ ، فَإِنَّمَا أُمِرْتُمْ بِالنَّهْيِ بَعْدَ ٱلتَّنَاهِي !

١٠٦ - من خطبة عليه السلام

وفيها يبين فضل الاسلام ويذكر الرسول الكريم ثم يلوم اصحابه

دين الاسلام

ٱلْحَمْدُ لِلّٰهِ ٱلَّذِي شَرَعَ ٱلْإِسْلَامَ فَسَهَّلَ شَرَائِعَهُ لِمَنْ وَرَدَهُ ، وَأَعَزَّ كَانَهُ عَلَى مَنْ غَالَبَهُ ، فَجَعَلَهُ أَمْناً لِمَنْ عَلِقَهُ ، وَسِلْماً لِمَنْ طَلَهُ (عقله) بُرْهَاناً لِمَنْ تَكَلَّمَ بِهِ ، وَشَاهِداً لِمَنْ خَاصَمَ عَنْهُ ، وَنُوراً لِمَنِ ٱسْتَضَاءَ بِهِ ، وَفَهْماً لِمَنْ عَقَلَ ، وَلُبّاً لِمَنْ تَدَبَّرَ ، وَآيَةً لِمَنْ تَوَسَّمَ ، وَبَصِيرَةً لِمَنْ عَزَمَ ، وَعِبْرَةً لِمَنِ ٱتَّعَظَ ، وَنَجَاةً لِمَنْ صَدَّقَ ، وَثِقَةً لِمَنْ تَوَكَّلَ ، وَرَاحَةً لِمَنْ فَوَّضَ ، وَجُنَّةً لِمَنْ صَبَرَ . فَهُوَ أَبْلَجُ ٱلْمَنَاهِجِ وَضَحُ (واضح) ٱلْوَلَائِجِ ، مُشْرِفُ ٱلْمَنَارِ ، مُشْرِقُ ٱلْجَوَادِّ ، بِيءُ ٱلْمَصَابِيحِ ، كَرِيمُ ٱلْمِضْمَارِ ، رَفِيعُ ٱلْغَايَةِ ، جَامِعُ حَلْبَةِ ، مُتَنَافِسُ ٱلسَّبْقَةِ ، شَرِيفُ ٱلْفُرْسَانِ . ٱلتَّصْدِيقُ مَاجُهُ ، وَٱلصَّالِحَاتُ مَنَارُهُ . وَٱلْمَوْتُ غَايَتُهُ ، وَٱلدُّنْيَا مِضْمَارُهُ . وَٱلْقِيَامَةُ سَتُهُ ، وَٱلْجَنَّةُ سُبْقَتُهُ .

ومنها في ذكر النبي صلى الله عليه وآله وسلم

حَتَّى أَوْرَى قَبَساً لِقَابِسٍ ، وَأَنَارَ عَلَماً لِحَابِسٍ وَ أَمِينُكَ ٱلْمَأْمُونُ ، وَشَهِيدُكَ يَوْمَ ٱلدِّينِ ، وَبَعِيثُكَ نِعْمَةً . سُولُكَ بِٱلْحَقِّ رَحْمَةً . ٱللّٰهُمَّ ٱقْسِمْ لَهُ مَقْسَماً مِنْ عَدْلِكَ . وَٱجْزِهِ عَفَاتِ ٱلْخَيْرِ مِنْ فَضْلِكَ . ٱللّٰهُمَّ أَعْلِ عَلَى بِنَاءِ ٱلْبَانِينَ (البناس) بِنَاءَهُ ، كْرِمْ لَدَيْكَ نُزُلَهُ ، وَشَرِّفْ عِنْدَكَ مَنْزِلَهُ ، وَآتِهِ ٱلْوَسِيلَةَ . وَأَعْطِهِ ٱلسَّنَاءَ نَضِيلَةَ ، وَٱحْشُرْنَا فِي زُمْرَتِهِ غَيْرَ خَزَايَا وَلَا نَادِمِينَ . وَلَا كِبِينَ ، وَلَا نَاكِثِينَ . وَلَا ضَالِّينَ . وَلَا مُضِلِّينَ . وَلَا نُونِينَ .

as-Sayyid ar-Radī says: This sermon had already appeared earlier but we have repeated it here because of the difference between the two versions.

قال الشريف : وقد مضى هذا الكلام فيما تقدم . إلا أنا كررناه هاهنا لما في ولبين من الاختلاف .

A part of the same sermon addressed to his followers

By bounty of Allāh over you, you have acquired a position where even your slave maids are honoured, your neighbours are treated well. Even he over whom you enjoy no distinction or obligation honours you. Even those people fear you who had no apprehension of attack from you or any authority over you. You now see pledges of Allāh being broken but do not feel enraged although you fret and frown on the breaking of traditions of your forefathers. Allāh's matters have been coming back to you; but you have made over your place to wrong-doers and thrown towards them your responsibilities, and have placed Allāh's affairs in their hands. They act in doubts and tread in (fulfilment of) desires. By Allāh, even if they disperse you under every star Allāh would surely collect you on the day that would be worst for them.

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SERMON 107

Delivered during one of the days of Ṣiffin

I have seen your flight and your dispersal from the lines. You where surrounded by rude and low people and Bedouins of Syria (ash-Shām), although you are the chiefs of Arabs and summit of distinction, and possess dignity as that of high nose and big hump of camel. The sigh of my bosom can subside only when I eventually see you surrounding them as they surrounded you, and see you dislodging them from their position as they dislodged you, killing them with arrows and striking them with spears so that their forward rows might fall on the rear ones just like the thirsty camels who have been turned away from their place of drink and removed from their water-points.

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SERMON 10 8

It is one of the sermons about the vicissitudes of time

Praise be to Allāh Who is Manifest before His creation because of themselves. Who is apparent to their hearts because of clear Proof; Who created without meditating, since meditating does not befit except one who has thinking organs while He has no thinking organ in Himself. His knowledge has split forth the inside of unknown secrets and covered the bottom of deep beliefs.

ومنها في معاتب أصحابه

وَقَدْ بَلَغْتُمْ مِنْ كَرَامَةِ اللهِ تَعَالَى لَكُمْ مَنْزِلَةً تُكْرَمُ بِهَا إِمَاؤُكُمْ . وَصَلُ بِهَا جِيرَانُكُمْ ، وَيُعَظِّمُكُمْ مَنْ لَا فَضْلَ لَكُمْ عَلَيْهِ . وَلَا يَدَ كُمْ عِنْدَهُ ، وَيَهَابُكُمْ مَنْ لَا يَخَافُ لَكُمْ سَطْوَةً ، وَلَا لَكُمْ عَلَيْهِ إِمْرَةٌ . دْ تَرَوْنَ عُهُودَ اللهِ مَنْقُوضَةً فَلَا تَغْضَبُونَ! وَأَنْتُمْ لِنَقْضِ ذِمَمِ آبَائِكُمْ نَفُونَ ! وَكَانَتْ أُمُورُ اللهِ عَلَيْكُمْ تَرِدُ ، وَعَنْكُمْ تَصْدُرُ ، وَإِلَيْكُمْ جِعُ ، فَمَكَّنْتُمُ الظَّلَمَةَ مِنْ مَنْزِلَتِكُمْ ، وَأَلْقَيْتُمْ إِلَيْهِمْ أَزِمَّتَكُمْ . سْلَمْتُمْ أُمُورَ اللهِ فِي أَيْدِيهِمْ ، يَعْمَلُونَ بِالشُّبُهَاتِ ، وَيَسِيرُونَ فِي شَهَوَاتِ ، وَايْمُ اللهِ ، لَوْ فَرَّقَكُمْ تَحْتَ كُلِّ كَوْكَبٍ ، لَجَمَعَكُمُ اللهُ رِّ يَوْمٍ لَهُمْ !

١٠٧ - ومن كلام له عليه السلام

في بعض أيام صفين

وَقَدْ رَأَيْتُ جَوْلَتَكُمْ ، وَانْحِيَازَكُمْ عَنْ صُفُوفِكُمْ ، تَحُوزُكُمُ الْجُفَاةُ لطَّغَامُ(الطغاة) ، وَأَعْرَابُ أَهْلِ الشَّامِ ، وَأَنْتُمْ لَهَامِيمُ الْعَرَبِ لَمَاشِيخُ الشَّرَفِ ، وَالْأَنَفُ الْمُقَدَّمُ ، وَالسَّنَامُ الْأَعْظَمُ . وَلَقَدْ نَى وَحَاوِحَ صَدْرِي أَنْ رَأَيْتُكُمْ بِأَخَرَةٍ تَحُوزُونَهُمْ كَمَا ازُونَكُمْ ، وَتَزِيلُونَهُمْ عَنْ مَوَاقِفِهِمْ كَمَا أَزَالُوكُمْ ، حَسًّا(حَقّاً) بِالنِّصَالِ ، جْرًا(شجواً) بِالرِّمَاحِ ، تَرْكَبُ أُولَاهُمْ أُخْرَاهُمْ كَالْإِبِلِ الْهِيمِ طْرُودَةِ ، تُرْمَى عَنْ حِيَاضِهَا ، وَتُذَادُ عَنْ مَوَارِدِهَا !

١٠٨ - ومن كلام له عليه السلام

وهي من خطب المذحم

الله تعالى

الْحَمْدُ لِلَّهِ الْمُتَجَلِّي لِخَلْقِهِ ، وَالظَّاهِرِ لِقُلُوبِهِمْ بِحُجَّتِهِ . خَلَقَ خَلْقَ مِنْ غَيْرِ رَوِيَّةٍ ، إِذْ كَانَتِ الرَّوِيَّاتُ لَا تَلِيقُ إِلَّا بِذَوِي الضَّمَائِرِ يْسَ بِذِي ضَمِيرٍ فِي نَفْسِهِ. خَرَقَ عِلْمُهُ بَاطِنَ غَيْبِ السُّتُرَاتِ ، حَاطَ بِغُمُوضِ عَقَائِدِ السَّرِيرَاتِ .

A part of the same sermon about the Holy Prophet

Allāh chose him from the lineal tree of prophets, from the flame of light, from the forehead of greatness, from the best part of the valley of al-Baṭ'ḥā', from the lamps for darkness, and from the sources of wisdom.

A part of the same sermon

The Prophet was like a roaming physician who has set ready his ointments and heated his instruments. He uses them wherever the need arises for curing blind hearts, deaf ears, and dumb tongues. He followed with his medicines the spots of negligence and places of perplexity.

Blaming Muslims

They (people) did not take light from the lights of his wisdom nor did they produce flame from the flint of sparkling knowledge. So in this matter they are like grazing cattle and hard stones. Nevertheless hidden things have appeared for those who perceive, the face of right has become clear for the wanderer, the approaching moment has raised the veil from its face and signs have appeared for those who search for them.

What is the matter with me! I see you just bodies without spirits and spirits without bodies, devotees without good, traders without profits, wakeful but sleeping, present but unseen, seeing but blind, hearing but deaf and speaking but dumb.

I notice that misguidance has stood on its centre and spread (all round) through its off-shoots. It weighs you with its weights and confuses you with its measures. Its leader is an out-cast from the community. He persists on misguidance. So on that day none from among you would remain except as the sediment in a cooking pot or the dust left after dusting a bundle. It would scrape you as leather is scraped, and trample you as harvest is trampled, and pick out the believer as a bird picks out a big grain from the thin grain.

Where are these ways taking you, glooms misleading you, and falsehoods deceiving you? Whence are you brought and where are you driven? For every period there is a written document and everyone who is absent has to return. So listen to your godly leader and keep your hearts present. If he speaks to you be wakeful. The forerunner must speak truth to his people, should keep his wits together and maintain presence of mind. He has clarified to you the matter as the stitch-hole is cleared, and scraped it as the gum is scraped (from the twigs).

Nevertheless, now the wrong has set itself on its places and ignorance has ridden on its riding beasts. Unruliness has increased while the call for virtue is suppressed. Time has pounced upon like devouring carnivore, and wrong is shouting like a camel after remaining silent. People have become brothers over ill-doings, have forsaken religion, are united in speaking lie but bear mutual hatred in the matter of truth.

بعضها في ذكر النبي صلى الله عليه وآله وسلم :

اخْتَارَهُ مِنْ شَجَرَةِ الْأَنْبِيَاءِ ، وَمِشْكَاةِ الضِّيَاءِ ، وَذُؤَابَةِ الْعَلْيَاءِ ، وَسُرَّةِ الْبَطْحَاءِ ، وَمَصَابِيحِ الظُّلْمَةِ ، وَيَنَابِيعِ الْحِكْمَةِ .

ومنها :طَبِيبٌ دَوَّارٌ بِطِبِّهِ ،قَدْ أَحْكَمَ مَرَاهِمَهُ ،وَأَحْمَى(امضى) مَوَاسِمَهُ ،

يَضَعُ ذٰلِكَ حَيْثُ الْحَاجَةُ إِلَيْهِ ، مِنْ قُلُوبٍ عُمْيٍ ، وَآذَانٍ صُمٍّ ، وَأَلْسِنَةٍ بُكْمٍ ، مُتَتَبِّعٌ بِدَوَائِهِ مَوَاضِعَ الْغَفْلَةِ ، وَمَوَاطِنَ الْحَيْرَةِ ،

فصل منها في ذم العلماء

لَمْ يَسْتَضِيئُوا بِأَضْوَاءِ الْحِكْمَةِ ، وَلَمْ يَقْدَحُوا بِزِنَادِ الْعُلُومِ الثَّاقِبَةِ ، فَهُمْ فِي ذٰلِكَ كَالْأَنْعَامِ السَّائِمَةِ ، وَالصُّخُورِ الْقَاسِيَةِ .

قَدِ انْجَابَتِ السَّرَائِرُ لِأَهْلِ الْبَصَائِرِ ، وَوَضَحَتْ مَحَجَّةُ الْحَقِّ لِخَابِطِهَا(لأهلها) ، وَأَسْفَرَتِ السَّاعَةُ عَنْ وَجْهِهَا ، وَظَهَرَتِ الْعَلَامَةُ لِمُتَوَسِّمِهَا.

مَا لِي أَرَاكُمْ أَشْبَاحاً بِلَا أَرْوَاحٍ ، وَأَرْوَاحاً بِلَا أَشْبَاحٍ ، وَنُسَّاكاً بِلَا صَلَاحٍ ، وَتُجَّاراً بِلَا أَرْبَاحٍ ، وَأَيْقَاظاً نُوَّماً ، وَشُهُوداً غُيَّباً ، وَنَاظِرَةً عَمْيَاءَ ، وَسَامِعَةً صَمَّاءَ ، وَنَاطِقَةً بَكْمَاءَ ! رَايَةُ ضَلَالٍ قَدْ قَامَتْ لَى قُطْبِهَا ، وَتَفَرَّقَتْ بِشُعَبِهَا ، تَكِيلُكُمْ بِصَاعِهَا ، تَخْبِطُكُمْ بِبَاعِهَا . قَائِدُهَا خَارِجٌ مِنَ الْمِلَّةِ ، قَائِمٌ عَلَى الضَّلَّةِ ، لَا يَبْقَى يَوْمَئِذٍ مِنْكُمْ إِلَّا ثُفَالَةٌ كَثُفَالَةِ الْقِدْرِ ، أَوْ نُفَاضَةٌ نُفَاضَةِ الْكِمِّ ، تَعْرُكُكُمْ عَرْكَ الْأَدِيمِ ، وَتَدُوسُكُمْ دَوْسَ الْحَصِيدِ ، وَتَسْتَخْلِصُ الْمُؤْمِنَ مِنْ بَيْنِكُمْ اسْتِخْلَاصَ الطَّيْرِ الْحَبَّةَ الْحَبِيَّةَ) الْبَطِينَةَ مِنْ بَيْنِ هَزِيلِ الْحَبِّ .

أَيْنَ تَذْهَبُ بِكُمُ الْمَذَاهِبُ ،وَتَتِيهُ بِكُمُ الْغَيَاهِبُ وَتَخْدَعُكُمُ الْكَوَاذِبُ؟ وَأَيْنَ تُؤْتَوْنَ ، وَأَنَّى تُؤْفَكُونَ؟ فَلِكُلِّ أَجَلٍ كِتَابٌ ، وَلِكُلِّ غَيْبَةٍ إِيَابٌ ، فَاسْتَمِعُوا مِنْ رَبَّانِيِّكُمْ ، وَأَحْضِرُوهُ قُلُوبَكُمْ ، وَاسْتَيْقِظُوا إِنْ هَتَفَ بِكُمْ . وَلْيَصْدُقْ رَائِدٌ أَهْلَهُ ، وَلْيَجْمَعْ شَمْلَهُ ، وَلْيُحْضِرْ عَقْلَهُ (عقله) فَلَقَدْ فَلَقَ لَكُمُ الْأَمْرَ فَلْقَ الْخَرَزَةِ (الجوزة) ، وَقَرَفَهُ قَرْفَ الصَّمْغَةِ ، فَعِنْدَ ذٰلِكَ أَخَذَ الْبَاطِلُ مَآخِذَهُ ، وَرَكِبَ الْجَهْلُ مَرَاكِبَهُ ، وَعَظُمَتِ الطَّاغِيَةُ ، وَقَلَّتِ الدَّاعِيَةُ (الرّاعية) ، وَصَالَ الدَّهْرُ صِيَالَ السَّبُعِ الْعَقُورِ ، وَنَدَرَ فَنِيقُ الْبَاطِلِ بَعْدَ كُظُومٍ ، وَتَوَاخَى النَّاسُ عَلَى الْفُجُورِ ، وَتَهَاجَرُوا عَلَى الدِّينِ ، وَتَحَابُّوا عَلَى الْكَذِبِ ، وَتَبَاغَضُوا فِي الصِّدْقِ.

When such is the case, the son would be a source of anger (instead of coolness of the eye to parents) and rain the cause of heat, the wicked would abound and the virtuous would diminish. The people of this time would be wolves, its rulers beasts, the middle class men gluttons and the poor (almost) dead. Truth would go down, falsehood would overflow, affection would be claimed with tongues but people would be quarrelsome at heart. Adultery would be the key to lineage while chastity would be rare and Islam would be worn overturned like the skin.

فَإِذَا كَانَ ذٰلِكَ كَانَ الْوَلَدُ غَيْظاً ، وَالْمَطَرُ قَيْظاً ، وَتَفِيضُ اللِّئَامُ
سا ، وَتَغِيضُ الْكِرَامُ غَيْضاً ، وَكَانَ أَهْلُ ذٰلِكَ الزَّمَانِ ذِئَاباً ،
لاَطِينُهُ سِبَاعاً ، وَأَوْسَاطُهُ أَكَّالاً ، وَفُقَرَاؤُهُ أَمْوَاتاً ، وَغَارَ الصِّدْقُ (عَارَ
ض الْكَذِبُ ، وَاسْتُعْمِلَتِ الْمَوَدَّةُ بِاللِّسَانِ ، وَتَشَاجَرَ النَّاسُ بِالْقُلُوبِ ،
ارَ الْفُسُوقُ نَسَباً ، وَالْعَفَافُ عَجَباً ، وَلُبِسَ الْإِسْلاَمُ لُبْسَ الْفَرْوِ
وباً .

* * * * *

SERMON 109

About the Might of Allāh

Everything submits to Him and everything exists by Him. He is the satisfaction of every poor, dignity of the low, energy for the weak and shelter for the oppressed. Whoever speaks, He hears his speaking, and whoever keeps quiet, He knows his secret. On Him is the livelihood of everyone who lives, and to Him returns whoever dies.

(O' Allāh!) The eyes have not seen Thee so as to be aware of Thee, but Thou wert before the describers of Thy creation. Thou didst not create the creation on account of loneliness, nor didst make them work for gain. He whom Thou catchest cannot go farther than Thee, and he whom Thou holdest cannot escape Thee. He who disobeys Thee does not decrease Thy authority, and he who obeys Thee does not add to Thy Might. He who disagrees with Thy judgement cannot turn it, and he who turns away from Thy command cannot do without Thee. Every secret before Thee is open and for Thee every absent is present.

Thou art everlasting, there is no end to Thee. Thou art the highest aim, there is no escape from Thee, Thou art the promised (point of return) from which there is no deliverance except towards Thee. In Thy hand is the forelock of every creature and to Thee is the return of every living being. Glory to Thee! How great is Thy creation that we see, but how small is this greatness by the side of Thy Might. How awe-striking is Thy realm that we notice, but how humble is this against what is hidden from us out of Thy authority. How extensive are Thy bounties in this world, but how small are they against the bounties of the next world.

١٠٩ - ومن خطبة له عليه السلام

في بيان قدرة الله وانفراده بالعظمة وامر البعث

قدرة الله

كُلُّ شَيْءٍ خَاشِعٌ لَهُ ، وَكُلُّ شَيْءٍ قَائِمٌ بِهِ : غِنَى كُلِّ فَقِيرٍ ، وَعِزُّ ذَلِيلٍ ، وَقُوَّةُ كُلِّ ضَعِيفٍ ، وَمَفْزَعُ كُلِّ مَلْهُوفٍ . مَنْ تَكَلَّمَ سَمِعَ نُطْقَهُ ، وَمَنْ سَكَتَ عَلِمَ سِرَّهُ ، وَمَنْ عَاشَ فَعَلَيْهِ رِزْقُهُ ، وَمَنْ مَاتَ فَإِلَيْهِ مُنْقَلَبُهُ . لَمْ تَرَكَ الْعُيُونُ فَتُخْبِرَ عَنْكَ ، بَلْ كُنْتَ قَبْلَ الْبَصَرِ بِغَيْرِ مِنْ خَلْقِكَ . لَمْ تَخْلُقِ الْخَلْقَ لِوَحْشَةٍ ، وَلَا اسْتَعْمَلْتَهُمْ لِمَنْفَعَةٍ ، وَلَا يَسْبِقُكَ مَنْ طَلَبْتَ ، وَلَا يُفْلِتُكَ مَنْ أَخَذْتَ ، وَلَا يَنْقُصُ سُلْطَانَكَ مَنْ عَصَاكَ ، وَلَا يَزِيدُ فِي مُلْكِكَ مَنْ أَطَاعَكَ ، وَلَا يَرُدُّ أَمْرَكَ مَنْ سَخِطَ قَضَاءَكَ ، وَلَا يَسْتَغْنِي عَنْكَ مَنْ تَوَلَّى عَنْ أَمْرِكَ . كُلُّ سِرٍّ عِنْدَكَ عَلَانِيَةٌ ، وَكُلُّ غَيْبٍ عِنْدَكَ شَهَادَةٌ . أَنْتَ الْأَبَدُ فَلَا أَمَدَ لَكَ ، وَأَنْتَ الْمُنْتَهَى فَلَا مَحِيصَ عَنْكَ ، وَأَنْتَ الْمَوْعِدُ فَلَا مَلْجَأَ مِنْكَ إِلَّا إِلَيْكَ . بِيَدِكَ نَاصِيَةُ كُلِّ دَابَّةٍ ، وَإِلَيْكَ مَصِيرُ كُلِّ خَلْقٍ . سُبْحَانَكَ مَا أَعْظَمَ شَأْنَكَ ! سُبْحَانَكَ مَا أَعْظَمَ مَا نَرَى مِنْ خَلْقِكَ ! وَمَا أَصْغَرَ كُلَّ عَظِيمَةٍ فِي جَنْبِ قُدْرَتِكَ! وَمَا أَهْوَلَ مَا نَرَى مِنْ مَلَكُوتِكَ ! وَمَا أَحْقَرَ ذٰلِكَ فِيمَا غَابَ عَنَّا مِنْ سُلْطَانِكَ ! وَمَا أَسْبَغَ نِعَمَكَ فِي الدُّنْيَا ، وَمَا أَصْغَرَهَا فِي نِعَمِ الْآخِرَةِ !

A part of the same sermon about the Angels

Thou (O' Allāh) made angels reside in Thy skies and place them high above from Thy earth. They have the most knowledge about Thee and Thy whole creation, the most fearing from Thee, and the nearest to Thee. They never stayed in loins nor were retained in wombs. They were not created *"from mean water (semen)"* (Qur'ān, 32:8; 77:20). They were not dispersed by vicissitudes of time. They are in their

الملائكة المكرمون

ومنها : مِنْ مَلَائِكَةٍ أَسْكَنْتَهُمْ سَمَاوَاتِكَ ، وَرَفَعْتَهُمْ عَنْ أَرْضِكَ ، هُمْ أَعْلَمُ خَلْقِكَ بِكَ ، وَأَخْوَفُهُمْ لَكَ ، وَأَقْرَبُهُمْ مِنْكَ ، لَمْ يَسْكُنُوا أَصْلَابَ ، وَلَمْ يُضَمِّنُوا الْأَرْحَامَ ، وَلَمْ يُخْلَقُوا «مِنْ مَاءٍ مَهِينٍ» ، وَلَمْ يَتَشَعَّبْهُمْ «رَيْبُ الْمَنُونِ» ؛

places (distinct) from Thee and in their positions near Thee. Their desires are concentrated in Thee. Their worship for Thee is much. Their neglect from Thy command is little. If they witness what remains hidden about Thee they would regard their deeds as very little, they would criticise themselves and would realise that they did not worship Thee according to Thy right for being worshipped and did not obey Thee as Thou hast the right for being obeyed.

إِنَّهُمْ عَلَىٰ مَكَانِهِمْ مِنْكَ، وَمَنْزِلَتِهِم عِنْدَكَ ، وَاسْتِجْمَاعِ أَهْوَائِهِمْ بِكَ ، وَكَثْرَةِ طَاعَتِهِمْ لَكَ ، وَقِلَّةِ غَفْلَتِهِمْ عَنْ أَمْرِكَ ، لَوْ عَايَنُوا مَا خَفِيَ عَلَيْهِمْ مِنْكَ لَحَقَّرُوا أَعْمَالَهُمْ ، وَلَزَرَوْا عَلَىٰ أَنْفُسِهِمْ ، وَلَعَرَفُوا أَنَّهُمْ لَمْ يَعْبُدُوكَ حَقَّ عِبَادَتِكَ ، وَلَمْ يُطِيعُوكَ حَقَّ طَاعَتِكَ .

About the bounties and guidance of Allāh, and those who are ungrateful

Glorified art Thou, the Creator, the Worshipped, on account of Thy good trials of Thy creatures. Thou created a house (the Paradise) and provided in it for feasting, drinks, foods, spouses, servants, places, streams, plantations and fruits. Then Thou sent a messenger to invite towards it, but the people did not respond to the caller, and did not feel persuaded to what Thou persuaded them nor showed eagerness towards what Thou desired them to feel eager. They jumped on the carcass (of this world), earned shame by eating it and became united in loving it.

When one loves a thing it blinds him and sickens his heart. Then he sees but with a diseased eye, hears but with unhearing ears. Desires have cut asunder his wit, and the world has made his heart dead, while his mind is all longing for it. Consequently, he is a slave of it and of everyone who has any share in it. Wherever it turns, he turns towards it and wherever it proceeds, he proceeds towards it. He is not desisted by any desister from Allāh, nor takes admonition from any preacher. He sees those who have been caught in neglect whence there is neither rescision nor reversion.

مسبحانك الخالق

سُبْحَانَكَ خَالِقاً وَمَعْبُوداً ! بِحُسْنِ بَلَائِكَ عِنْدَ خَلْقِكَ خَلَقْتَ دَاراً ، وَجَعَلْتَ فِيهَا مَأْدُبَةً : مَشْرَباً وَمَطْعَماً ، وَأَزْوَاجاً وَخَدَماً ، وَقُصُوراً ، وَأَنْهَاراً ، وَزُرُوعاً ، وَثِمَاراً ، ثُمَّ أَرْسَلْتَ دَاعِياً يَدْعُو إِلَيْهَا ، فَلَا الدَّاعِيَ أَجَابُوا ، وَلَا فِيمَا رَغَّبْتَ رَغِبُوا ، وَلَا إِلَىٰ مَا شَوَّقْتَ إِلَيْهِ اشْتَاقُوا . أَقْبَلُوا عَلَىٰ جِيفَةٍ قَدْ افْتَضَحُوا بِأَكْلِهَا ، وَاصْطَلَحُوا عَلَىٰ حُبِّهَا، وَمَنْ عَشِقَ شَيْئاً أَعْشَىٰ (أعمى) بَصَرَهُ، وَأَمْرَضَ قَلْبَهُ. فَهُوَ يَنْظُرُ بِعَيْنٍ غَيْرِ صَحِيحَةٍ ، وَيَسْمَعُ بِأُذُنٍ غَيْرِ سَمِيعَةٍ ، قَدْ خَرَقَتِ الشَّهَوَاتُ عَقْلَهُ ، وَأَمَاتَتِ الدُّنْيَا قَلْبَهُ ، وَوَلِهَتْ عَلَيْهَا نَفْسُهُ ، فَهُوَ عَبْدٌ لَهَا . وَلِمَنْ فِي يَدَيْهِ شَيْءٌ مِنْهَا ، حَيْثُمَا زَالَتْ زَالَ إِلَيْهَا ، وَحَيْثُمَا أَقْبَلَتْ أَقْبَلَ عَلَيْهَا ؛ لَا يَنْزَجِرُ مِنَ اللهِ بِزَاجِرٍ ، وَلَا يَتَّعِظُ مِنْهُ بِوَاعِظٍ ، وَهُوَ يَرَىٰ الْمَأْخُوذِينَ عَلَى الْغِرَّةِ ، حَيْثُ لَا إِقَالَةَ وَلَا رَجْعَةَ ، كَيْفَ نَزَلَ بِهِمْ مَا كَانُوا يَجْهَلُونَ ، وَجَاءَهُمْ مِنْ فِرَاقِ الدُّنْيَا مَا كَانُوا يَأْمَنُونَ ، وَقَدِمُوا مِنَ الْآخِرَةِ عَلَىٰ مَا كَانُوا يُوعَدُونَ . فَغَيْرُ مَوْصُوفٍ مَا نَزَلَ بِهِمْ : اجْتَمَعَتْ عَلَيْهِمْ سَكْرَةُ الْمَوْتِ وَحَسْرَةُ الْفَوْتِ ، فَفَتَرَتْ لَهَا أَطْرَافُهُمْ ، وَتَغَيَّرَتْ لَهَا أَلْوَانُهُمْ ، ثُمَّ ازْدَادَ الْمَوْتُ فِيهِمْ وُلُوجاً ، فَحِيلَ بَيْنَ أَحَدِهِمْ وَبَيْنَ مَنْطِقِهِ ، وَإِنَّهُ لَبَيْنَ أَهْلِهِ يَنْظُرُ بِبَصَرِهِ ، وَيَسْمَعُ بِأُذُنِهِ ، عَلَىٰ صِحَّةٍ مِنْ عَقْلِهِ ، وَبَقَاءٍ مِنْ لُبِّهِ ، يُفَكِّرُ فِيمَ أَفْنَىٰ عُمُرَهُ ، وَفِيمَ أَذْهَبَ دَهْرَهُ ! وَيَتَذَكَّرُ أَمْوَالاً جَمَعَهَا . أَغْمَضَ فِي مَطَالِبِهَا ، وَأَخَذَهَا مِنْ مَصَرَّحَاتِهَا وَمُشْتَبِهَاتِهَا . قَدْ لَزِمَتْهُ تَبِعَاتُ جَمْعِهَا ، وَأَشْرَفَ عَلَىٰ فِرَاقِهَا ، تَبْقَىٰ لِمَنْ وَرَاءَهُ يَنْعَمُونَ فِيهَا ، وَيَتَمَتَّعُونَ بِهَا ، يَكُونُ الْمَهْنَأُ لِغَيْرِهِ ، وَالْعِبءُ عَلَىٰ ظَهْرِهِ . وَالْمَرْءُ قَدْ غَلِقَتْ (علقت) رُهُونُهُ بِهَا ،

About Death

Whatever they were ignoring has befallen them, separation from this world, from which they took themselves safe, has come to them, and they have reached that in the next world which they had been promised. Whatever has befallen them cannot be described. Pangs of death and grief for losing (this world) have surrounded them. Consequently their limbs become languid and their complexion changes. Then death increases its struggle over them.

In some one it stands in between him and his power of speaking although he lies among his people, looking with eyes, hearing with his ears, with full wits and intelligence. He then thinks over how he wasted his life and in what (activities) he passed his time. He recalls the wealth he collected when he had blinded himself in seeking it, and acquired it from fair and foul sources. Now the consequences of collecting it have overtaken him. He gets ready to leave it. It would remain for those who are behind him. They would enjoy it and benefit by it.

It would be an easy acquisition for others but a burden on his back, and the man cannot get rid of it.

He would thereupon bite his hands with teeth out of shame for what was disclosed to him about his affairs at the time of his death. He would dislike what he coveted during the days of his life and would wish that he who envied him on account of it and felt jealous over him for it should have amassed it instead of he himself.

Death would go on affecting his body till his ears too would behave like his tongue (and lose functioning). So he would lie among his people, neither speaking with his tongue or hearing with his ears. He would be rotating his glance over their faces, watching the movements of their tongues, but not hearing their speaking. Then death would increase its sway over it, and his sight would be taken by death as the ears had been taken and the spirit would depart from his body. He would then become a carcass among his own people. They would feel loneliness from him and get away from near him. He would not join a mourner or respond to a caller. Then they would not join a mourner or respond to a caller. Then they would carry him to a small place in the ground and deliver him in it to (face) his deeds. They abandoned visiting him.

About the Day of Judgement

Till whatever is written as ordained approaches its end, the affairs complete their destined limits, the posteriors join the anteriors and whatever Allāh wills takes place in the shape of resurrection of His creation. Then He would convulse the sky and split it. He would quake the earth and shake it. He would root out the mountains and scatter them. They would crush each other out of awe of His Glory and fear of His Dignity.

He would take out everyone who is in it. He would refresh them after they had been worn out and collect them after they had been separated. Then He would set them apart for questioning about the hidden deeds and secret acts. He would then divide them into two groups, rewarding one and punishing the other. As regards the obedient people He would reward them with His nearness and would keep them for ever in His house from where those who settle therein do not move out. Their position would not undergo change, fear would not overtake them, ailments would not befall them, dangers would not affect them and journey would not force them (from place to place).

As for people of sins, He would settle them in the worst place, would bind their hands with the necks, bind the forelocks with feet and would clothe them in shirts of tar and dresses cut out of flames. They would be in punishment whose heat would be severe, the door would be closed on the inmates—in fire which is full of shouts and cries and rising flames and fearful voices. Its inmate does not move out of it, its prisoner cannot be released by ransom and its shackles cannot be cut. There is no fixed age for this house so that it might perish, nor period for its life that might pass away.

A part of the same sermon about the Holy Prophet

He treated this world disdainfully and regarded it low. He held it contemptible and hated it. He realised that Allāh kept it away from him with intention and spread it out for others by way of contempt. Therefore, he remained away from it by his heart, banished its recollection from his mind and wished that its attraction should remain hidden from his eye so that he should not acquire any clothing from it, or hope for staying in it. He conveyed from Allāh the pleas (against committing sins), counselled his people as a warner (against Divine chastisement), called (people) towards Paradise as conveyor of good tidings.

About the Descendants of the Holy Prophet

We are the tree of prophethood, staying place of (Divine) Message, descending place of angels, mines of knowledge and the sources of wisdom. Our supporter and lover awaits mercy while our enemy and he who hates us awaits wrath.

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SERMON 110

About Islam

The best means by which seekers of nearness to Allāh, the Glorified, the Exalted, seek nearness, is the belief in Him and His Prophet, fighting in His cause, for it is the high pinnacle of Islam, and (to believe) in the *kalimatu'l-'ikhlāṣ* (the expression of Divine purification) for it is just nature and the establishment of prayer for it is (the basis of) community, payment of *zakāt* (Islamic tax) for it is a compulsory obligation, fasting for the month of *Ramaḍān* for it is the shield against chastisement, the performance of *ḥajj* of the House of Allāh (i.e. Ka'bah) and its *'umrah* (other than annual visit) for these two acts banish poverty and wash away sins, regard for kinship for it increases wealth and length of life, to giving alms secretly for it covers shortcomings, giving alms openly for it protects against a bad death and extending benefits (to people) for it saves from positions of disgrace.

About the Holy Qur'ān and Sunnah

Go ahead with the remembrance of Allāh for it is the best remembrance, and long for that which He has promised to the pious, for His promise is the most true promise. Tread the course of the Prophet for it is the most distinguished course. Follow the *sunnah* of the Prophet for it is the most right of all behaviours. Learn the Qur'ān for it is the fairest of discourses and understand it thoroughly for it is the best blossoming of hearts. Seek cure with its light for it is the cure for hearts. Recite it beautifully for it is the most beautiful narration. Certainly, a scholar who acts not according to his knowledge is like the off-headed ignorant who

زهد النبي صلى الله عليه وآله

ومنها في ذكر النبي صلى الله عليه وآله : قَدْ حَقَّرَ الدُّنْيَا وَصَغَّرَهَا ، أَهْوَنَ بِهَا وَهَوَّنَهَا ، وَعَلِمَ أَنَّ اللهَ زَوَاهَا عَنْهُ اخْتِيَاراً ، وَبَسَطَهَا لِغَيْرِهِ احْتِقَاراً ، فَأَعْرَضَ عَنِ الدُّنْيَا بِقَلْبِهِ ، وَأَمَاتَ ذِكْرَهَا عَنْ نَفْسِهِ ، وَأَحَبَّ أَنْ تَغِيبَ زِينَتُهَا عَنْ عَيْنِهِ ، لِكَيْلَا يَتَّخِذَ مِنْهَا رِيَاشاً ، وَلَا يَرْجُوَ فِيهَا مَقَاماً . بَلَّغَ عَنْ رَبِّهِ مُعْذِراً ، وَنَصَحَ لِأُمَّتِهِ مُنْذِراً ، وَدَعَا إِلَى الْجَنَّةِ مُبَشِّراً ، وَخَوَّفَ مِنَ النَّارِ مُحَذِّراً .

اهل البيت عليهم السلام

نَحْنُ شَجَرَةُ النُّبُوَّةِ ، وَمَحَطُّ الرِّسَالَةِ ، وَمُخْتَلَفُ الْمَلَائِكَةِ ، وَمَعَادِنُ الْعِلْمِ ، وَيَنَابِيعُ الْحُكْمِ ، نَاصِرُنَا وَمُحِبُّنَا يَنْتَظِرُ (ينتظم) الرَّحْمَةَ وَعَدُوُّنَا (خاذلنا) وَمُبْغِضُنَا يَنْتَظِرُ السَّطْوَةَ (اللعنة)

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١١٠ - ومن خطبة له عليه السلام

في أركان الدين

الاسلام

إِنَّ أَفْضَلَ مَا تَوَسَّلَ بِهِ الْمُتَوَسِّلُونَ إِلَى اللهِ سُبْحَانَهُ وَتَعَالَى ، الْإِيمَانُ بِهِ وَبِرَسُولِهِ ، وَالْجِهَادُ فِي سَبِيلِهِ ، فَإِنَّهُ ذِرْوَةُ الْإِسْلَامِ ، وَكَلِمَةُ الْإِخْلَاصِ فَإِنَّهَا الْفِطْرَةُ ، وَإِقَامُ الصَّلَاةِ فَإِنَّهَا الْمِلَّةُ ، وَإِيتَاءُ الزَّكَاةِ فَإِنَّهَا فَرِيضَةٌ وَاجِبَةٌ ، وَصَوْمُ شَهْرِ رَمَضَانَ فَإِنَّهُ جُنَّةٌ مِنَ الْعِقَابِ ، وَحَجُّ الْبَيْتِ وَاعْتِمَارُهُ فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَيَرْحَضَانِ الذَّنْبَ ، وَصِلَةُ الرَّحِمِ فَإِنَّهَا مَثْرَاةٌ فِي الْمَالِ ، وَمَنْسَأَةٌ فِي الْأَجَلِ ، وَصَدَقَةُ السِّرِّ فَإِنَّهَا تُكَفِّرُ الْخَطِيئَةَ ، وَصَدَقَةُ الْعَلَانِيَةِ فَإِنَّهَا تَدْفَعُ مِيتَةَ السُّوءِ ، وَصَنَائِعُ الْمَعْرُوفِ فَإِنَّهَا تَقِي مَصَارِعَ الْهَوَانِ .

أَفِيضُوا فِي ذِكْرِ اللهِ فَإِنَّهُ أَحْسَنُ الذِّكْرِ . وَارْغَبُوا فِيمَا وَعَدَ الْمُتَّقِينَ فَإِنَّ وَعْدَهُ أَصْدَقُ الْوَعْدِ . وَاقْتَدُوا بِهَدْيِ نَبِيِّكُمْ فَإِنَّهُ أَفْضَلُ الْهَدْيِ . وَاسْتَنُّوا بِسُنَّتِهِ فَإِنَّهَا أَهْدَى السُّنَنِ .

فضل القرآن

وَتَعَلَّمُوا الْقُرْآنَ فَإِنَّهُ أَحْسَنُ الْحَدِيثِ ، وَتَفَقَّهُوا فِيهِ فَإِنَّهُ رَبِيعُ الْقُلُوبِ . وَاسْتَشْفُوا بِنُورِهِ فَإِنَّهُ شِفَاءُ الصُّدُورِ ، وَأَحْسِنُوا تِلَاوَتَهُ فَإِنَّهُ أَنْفَعُ الْقَصَصِ . وَإِنَّ الْعَالِمَ الْعَامِلَ بِغَيْرِ عِلْمِهِ كَالْجَاهِلِ الْحَائِرِ (الجائر)

does not find relief from his ignorance; but on the learned the plea of Allāh is greater and grief more incumbent, and he is more blameworthy before Allāh.

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SERMON 111

Caution about this world

So now, certainly I frighten you from this world for it is sweet and green, surrounded by lusts, and liked for its immediate enjoyments. It excites wonder with small things, is ornamented with (false) hopes and decorated with deception. Its rejoicings do not last and its afflictions cannot be avoided. It is deceitful, harmful, changing, perishable, exhaustible, liable to destruction, eating away and destructive. When it reaches the extremity of desires of those who incline towards it and feel happy with it, the position is just what Allāh the Glorified, says (in the Qur'ān)

> *... like the water which send We down from heaven, and the herbage of the earth mingleth with it, then it becometh dry stubble which the winds scatter; for Allāh over all things hath power.* (18:45)

No person gets rejoicing from this world but tears come to him after it, and no one gets its comforts in the front but he has to face hardships in the rear. No one receives the light rain of ease in it but the heavy rain of distress pours upon him. It is just worthy of this world that in the morning it supports a man but in the evening it does not recognise him. If one side of it is sweet and pleasant the other side is bitter and distressing.

No one secures enjoyment from its freshness but he has to face hardship from its calamities. No one would pass the evening under the wing of safety but that his morning would be under the feathers of the wing-tip of fear. It is deceitful, and all that is there in it is deception. It is perishable and all that is on it is to perish. There is no good in its provisions except in piety. Whoever takes little from it collects much of what would give him safety, while one who takes much from it takes much of what would ruin him. He would shortly depart from his collection. How many people relied on it but it distressed them; (how many) felt peaceful with it but it tumbled them down; how many were prestigious but it made them low and how many were proud but it made them disgraceful?

Its authority is changing. Its life is dirty. Its sweet water is bitter. Its sweetness is like myrrh. Its food are poisons. Its means are weak. The living in it is exposed to death; the healthy in it is exposed to disease. Its realm is (liable to be) snatched away. The strong in it is (liable to be) defeated and the rich is (liable to be) afflicted with misfortune. The neighbour in it is (liable to be) plundered.

لَا يَسْتَفِيقُ مِنْ جَهْلِهِ ، بَلِ ٱلْحُجَّةُ عَلَيْهِ أَعْظَمُ ، وَٱلْحَسْرَةُ لَهُ ، وَهُوَ عِنْدَ ٱللهِ أَلْوَمُ

١١١ - وَمِنْ خُطْبَةٍ لَهُ عليه السلام

فِي ذَمِّ الدُّنْيَا

بَعْدُ ، فَإِنِّي أُحَذِّرُكُمُ الدُّنْيَا . فَإِنَّهَا حُلْوَةٌ خَضِرَةٌ ، حُفَّتْ بِالشَّهَوَاتِ ، وَتَحَبَّبَتْ بِٱلْعَاجِلَةِ . وَرَاقَتْ بِٱلْقَلِيلِ . وَتَحَلَّتْ بِٱلْآمَالِ . وَتَزَيَّنَتْ بِٱلْغُرُورِ . لَا تَدُومُ حَبْرَتُهَا ، وَلَا تُؤْمَنُ فَجْعَتُهَا . غَرَّارَةٌ ضَرَّارَةٌ ، زَائِلَةٌ ، نَافِدَةٌ ، بَائِدَةٌ ، أَكَّالَةٌ غَوَّالَةٌ . لَا تَعْدُو إِذَا تَنَاهَتْ إِلَى أُمْنِيَّةِ أَهْلِ ٱلرَّغْبَةِ فِيهَا وَٱلرِّضَاءِ (الرضى) بِهَا ـ أَنْ تَكُونَ كَمَا قَالَ ٱللهُ تَعَالَى سُبْحَانَهُ : «كَمَاءٍ أَنْزَلْنَاهُ مِنَ ٱلسَّمَاءِ فَٱخْتَلَطَ بِهِ نَبَاتُ ٱلْأَرْضِ فَأَصْبَحَ هَشِيماً تَذْرُوهُ ٱلرِّيَاحُ ، وَكَانَ ٱللهُ عَلَىٰ كُلِّ شَيْءٍ مُقْتَدِراً» . لَمْ يَكُنِ ٱمْرُؤٌ مِنْهَا فِي حَبْرَةٍ إِلَّا أَعْقَبَتْهُ بَعْدَهَا عَبْرَةً ، وَلَمْ يَلْقَ فِي سَرَّائِهَا بَطْناً ، إِلَّا مَنَحَتْهُ مِنْ ضَرَّائِهَا ظَهْراً ، وَلَمْ تُطِلْهُ فِيهَا دِيمَةُ رَخَاءٍ ، إِلَّا هَتَنَتْ عَلَيْهِ مُزْنَةُ بَلَاءٍ ! وَحَرِيٌّ (حريا) إِذَا أَصْبَحَتْ لَهُ مُنْتَصِرَةً أَنْ تُمْسِيَ لَهُ مُتَنَكِّرَةً ، وَإِنْ جَانِبٌ مِنْهَا ٱعْذَوْذَبَ وَٱحْلَوْلَىٰ ، أَمَرَّ مِنْهَا جَانِبٌ فَأَوْبَىٰ ! لَا يَنَالُ ٱمْرُؤٌ مِنْ غَضَارَتِهَا رَغَباً ، إِلَّا أَرْهَقَتْهُ مِنْ نَوَائِبِهَا تَعَباً ! وَلَا يُمْسِي مِنْهَا فِي جَنَاحِ أَمْنٍ ، إِلَّا أَصْبَحَ عَلَىٰ قَوَادِمِ خَوْفٍ ! غَرَّارَةٌ ، مَا فِيهَا ، فَانِيَةٌ ، فَانٍ مَنْ عَلَيْهَا ، لَا خَيْرَ فِي شَيْءٍ مِنْ أَزْوَادِهَا إِلَّا ٱلتَّقْوَىٰ . مَنْ أَقَلَّ مِنْهَا ٱسْتَكْثَرَ مِمَّا يُؤْمِنُهُ ! وَمَنِ ٱسْتَكْثَرَ مِنْهَا ٱسْتَكْثَرَ مِمَّا يُوبِقُهُ ، وَزَالَ عَمَّا قَلِيلٍ عَنْهُ . كَمْ مِنْ وَاثِقٍ بِهَا قَدْ فَجَعَتْهُ ، وَذِي طُمَأْنِينَةٍ إِلَيْهَا قَدْ صَرَعَتْهُ ، وَذِي أُبَّهَةٍ قَدْ جَعَلَتْهُ حَقِيراً ، وَذِي نَخْوَةٍ قَدْ رَدَتْهُ ذَلِيلًا ! سُلْطَانُهَا دُوَلٌ ، وَعَيْشُهَا رَنِقٌ ، وَعَذْبُهَا أُجَاجٌ ، وَحُلْوُهَا صَبِرٌ ، وَغِذَاؤُهَا سَمَامٌ ، وَأَسْبَابُهَا رِمَامٌ ! حَيُّهَا بِعَرَضِ مَوْتٍ ، وَصَحِيحُهَا لِرَيْبِ سُقْمٍ ! مُلْكُهَا مَسْلُوبٌ ، وَعَزِيزُهَا مَغْلُوبٌ ، وَمَوْفُورُهَا مَنْكُوبٌ ، وَجَارُهَا مَحْرُوبٌ (مجروب) !

Are you not (residing) in the houses of those before you, who were of longer ages, better traces, had bigger desires, were more in numbers and had greater armies? How they devoted themselves to the world and how they showed preference to it! Then they left it without any provision that could convey them through, or the back (of a beast for riding) to carry them.

Did you get the news that the world was ever generous enough to present ransom for them, or gave them any support or afforded them good company? It rather inflicted them with troubles, made them languid with calamities, molested them with catastrophes, threw them down on their noses, trampled them under hoofs and helped the vicissitudes of time against them. You have observed its strangeness towards those who them. You have observed its strangeness towards those who went near it, acquired it and appropriated it, till they depart from it for good. Did it give them any provision other than starvation, or make them stay in other than narrow places, or give them light other than gloom, or give them in the end anything other than repentance? Is this what you much ask for or remain satisfied with, or towards which you feel greedy? How bad is this abode for him he did not suspect it (to be so) and did not entertain fear from it?

You should know, as you do know, that you have to leave it and depart from it. While in it, take lesson from those *"who proclaimed 'who is more powerful than we'"* (Qur'ān, 41:15) but they were carried to their graves, though not as riders. They were then made to stay in the graves, but not as guests. Graves were made for them from the surface of the ground. Their shrouds were made from earth. Old bones were made their neighbour. They are neighbours who do not answer a caller nor ward off trouble, nor pay heed to mourner.

If they get rain they do not feel happy, and if they face famine they do not get disappointed. They are together but each one apart. They are close together but do not see each other. They are near but do not meet. They are enduring and have no hatred. They are ignorant and their malice has died away. There is no fear of trouble from them and no hope of their warding off (troubles). They have exchanged the back (surface) of the earth with its stomach (interior), vastness with narrowness, family with loneliness, and light with darkness. They have come to it (this world) as they had left it with bare feet and naked bodies. They departed from it with their acts towards the continuing life and everlasting house as Allāh has said:

> *... As we caused the first creation, so will We get it return. (It is) a promise binding Us, verily We were doing it.* (Qur'ān, 21:104)

* * * * *

لَسْتُمْ فِي مَسَاكِنِ مَنْ كَانَ قَبْلَكُمْ أَطْوَلَ أَعْمَاراً، وَأَبْقَى آثَاراً، وَأَبْعَدَ
آمَالاً، وَأَعَدَّ عَدِيداً، وَأَكْثَفَ (اكثر) جُنُوداً ! تَعَبَّدُوا لِلدُّنْيَا أَيَّ تَعَبُّدٍ،
آثَرُوهَا أَيَّ إِيثَارٍ، ثُمَّ ظَعَنُوا عَنْهَا بِغَيْرِ زَادٍ مُبَلِّغٍ وَلَا ظَهْرٍ قَاطِعٍ.
فَهَلْ بَلَغَكُمْ أَنَّ الدُّنْيَا سَخَتْ لَهُمْ نَفْساً بِفِدْيَةٍ، أَوْ أَعَانَتْهُمْ بِمَعُونَةٍ،
وْ أَحْسَنَتْ لَهُمْ صُحْبَةً ! بَلْ أَرْهَقَتْهُمْ بِالْقَوَادِحِ، وَأَوْهَقَتْهُمْ (أوهنتهم)
بِالْقَوَارِعِ، وَضَعْضَعَتْهُمْ بِالنَّوَائِبِ، وَعَفَّرَتْهُمْ لِلْمَنَاخِرِ، وَوَطِئَتْهُمْ
بِالْمَنَاسِمِ، وَأَعَانَتْ عَلَيْهِمْ رَيْبَ الْمَنُونِ. فَقَدْ رَأَيْتُمْ تَنَكُّرَهَا (شكرها)
لِمَنْ دَانَ لَهَا، وَآثَرَهَا وَأَخْلَدَ إِلَيْهَا، حِينَ ظَعَنُوا عَنْهَا لِفِرَاقِ
لَأَبَدِ. وَهَلْ زَوَّدَتْهُمْ إِلَّا السَّغَبَ، أَوْ أَحَلَّتْهُمْ إِلَّا الضَّنْكَ،
وَ نَوَّرَتْ لَهُمْ إِلَّا الظُّلْمَةَ، أَوْ أَعْقَبَتْهُمْ إِلَّا النَّدَامَةَ ! أَفَهٰذِهِ تُؤْثِرُونَ،
مْ إِلَيْهَا تَطْمَئِنُّونَ، أَمْ عَلَيْهَا تَحْرِصُونَ ؟ فَبِئْسَتِ الدَّارُ لِمَنْ لَمْ يَتَّهِمْهَا،
لَمْ يَكُنْ فِيهَا عَلَى وَجَلٍ (حذر) مِنْهَا! فَاعْلَمُوا - وَأَنْتُمْ تَعْلَمُونَ - بِأَنَّكُمْ
ارِكُوهَا وَظَاعِنُونَ عَنْهَا، وَائَّعِظُوا فِيهَا بِالَّذِينَ قَالُوا: «مَنْ أَشَدُّ مِنَّا
ةً»: حُمِلُوا إِلَى قُبُورِهِمْ فَلَا يُدْعَوْنَ رُكْبَاناً، وَأُنْزِلُوا الْأَجْدَاثَ
لَا يُدْعَوْنَ ضِيفَاناً، وَجُعِلَ لَهُمْ مِنَ الصَّفِيحِ أَجْنَانٌ، وَمِنَ
تُّرَابِ أَكْفَانٌ (اكنان)، وَمِنَ الرُّفَاتِ جِيرَانٌ، فَهُمْ جِيرَةٌ لَا يُجِيبُونَ
اعِياً، وَلَا يَمْنَعُونَ ضَيْماً، وَلَا يُبَالُونَ مَنْدَبَةً. إِنْ جِيدُوا لَمْ
نَرْحَوْا، وَإِنْ قُحِطُوا لَمْ يَقْنَطُوا. جَمِيعٌ وَهُمْ آحَادٌ، وَجِيرَةٌ وَهُمْ
عَادٌ. مُتَدَانُونَ لَا يَتَزَاوَرُونَ، وَقَرِيبُونَ لَا يَتَقَارَبُونَ. حُلَمَاءُ قَدْ
هَبَتْ أَضْغَانُهُمْ، وَجُهَلَاءُ قَدْ مَاتَتْ أَحْقَادُهُمْ. لَا يُخْشَى فَجْعُهُمْ،
لَا يُرْجَى دَفْعُهُمْ، اسْتَبْدَلُوا بِظَهْرِ الْأَرْضِ (الأرضين) بَطْناً، وَبِالسَّعَةِ ضِيقاً،
بِالْأَهْلِ غُرْبَةً، وَبِالنُّورِ ظُلْمَةً، فَجَاؤُوهَا كَمَا فَارَقُوهَا، حُفَاةً عُرَاةً،
دْ ظَعَنُوا (طعنوا) عَنْهَا بِأَعْمَالِهِمْ إِلَى الْحَيَاةِ الدَّائِمَةِ وَالدَّارِ الْبَاقِيَةِ، كَمَا قَالَ
بْحَانَهُ وَتَعَالَى: «كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ، وَعْداً عَلَيْنَا، إِنَّا كُنَّا فَاعِلِينَ».

SERMON 112

About the Angel of Death and departure of the spirit

Do you feel when the Angel of Death enters a house, or do you see him when he takes out life of anyone? How does he take out the life of an embryo in the womb of his mother? Does he reach it through any part of her body or the spirit responded to his call with the permission of Allāh? Or does he stay with him in the mother's interior? How can he who is unable to describe a creature like this, describe Allāh?

* * * * *

SERMON 113

About this world and its people

I warn you of the world for it is the abode of the unsteady. It is not a house for foraging. It has decorated itself with deception and deceives with its decoration. It is a house which is low before Allāh. So He has mixed its lawful with its unlawful, its good with its evil, its life with its death, and its sweetness with its bitterness. Allāh has not kept it clear for His lovers, nor has He been niggardly with it towards His foes. Its good is sparing. Its evil is ready at hand. Its collection would dwindle away. Its authority would be snatched away. Its habitation would face desolation. What is the good in a house which falls down like fallen construction or in an age which expires as the provision exhausts, or in time which passes like walking?

Include whatever Allāh has made obligatory on you in your demands. Ask from Him fulfilment of what He has asked you to do. Make your ears hear the call of death before you are called by death. Surely the hearts of the abstemious weep in this world even though they may (apparently) laugh, and their grief increases even though they may appear happy. Their hatred for themselves is much even though they may be envied for the subsistence they are allowed. Remembrance of death has disappeared from your hearts while false hopes are present in you. So this world has mastered you more than the next world, and the immediate end (of this world) has removed you away from the remote one (of the next life). You are brethren in the religion of Allāh. Dirty natures and bad conscience have separated you. Conse-quently you do not bear burdens of each other nor advise each other, nor spend on each other, nor love each other.

What is your condition? You feel satisfied with what little you have secured from this world while much of the next world of which you have been deprived does not grieve you. The little of this world which you lose pains you so much so that it becomes apparent in your faces, and in the lack of your endurance over whatever is taken away from you; as though this world is your permanent abode, and as

١١٢ - ومن خطبة عليه السلام

ذكر فيها ملك الموت وقوفية النفس وعجز الخلق عن وصف الله

لْ تُحِسُّ بِهِ إِذَا دَخَلَ مَنْزِلًا ؟ أَمْ هَلْ تَرَاهُ إِذَا تَوَفَّى أَحَداً ؟ بَـلْ
ـَ يَتَوَفَّى الْجَنِينَ فِي بَطْنِ أُمِّهِ! أَيَلِـجُ عَلَيْهِ مِنْ بَعْضِ جَوَارِحِهَا
الرُّوحُ أَجَابَتْهُ بِإِذْنِ رَبِّهَا ؟ أَمْ هُوَ سَاكِنٌ مَعَهُ فِي أَحْشَائِهَا ؟ كَيْفَ
ـُ إِلَهُهُ مَنْ يَعْجَزُ عَنْ صِفَةِ مَخْلُوقٍ مِثْلِهِ !

١١٣ ومن خطبة عليه السلام

في ذم الدنيا

أُحَذِّرُكُمُ الدُّنْيَا فَإِنَّهَا مَنْزِلُ قُلْعَةٍ ، وَلَيْسَتْ بِدَارِ نُجْعَةٍ
نَزَيَّنَتْ بِغُرُورِهَا . وَغَرَّتْ بِزِينَتِهَا . دَارُهَا هَانَتْ عَلَىٰ رَبِّهَا . فَخَلَطَ
لَهَا بِحَرَامِهَا ، وَخَيْرَهَا بِشَرِّهَا ، وَحَيَاتَهَا بِمَوْتِهَا ، وَحُلْوَهَا بِمُرِّهَا
يُصْفِهَا اللهُ تَعَالَىٰ لِأَوْلِيَائِهِ ، وَلَمْ يَضِنَّ بِهَا عَلَىٰ أَعْدَائِهِ . خَيْرُهَـا
دٌّ وَشَرُّهَا عَتِيدٌ . وَجَمْعُهَا يَنْفَدُ ، وَمُلْكُهَا يُسْلَبُ ، وَعَامِرُهَا
بُ . فَمَا خَيْرُ دَارٍ تُنْقَضُ نَقْضَ الْبِنَاءِ ، وَعُمُرٍ يَفْنَىٰ فِيهَا فَنَـاءَ
، وَمُدَّةٍ تَنْقَطِـعُ انْقِطَاعَ السَّيْرِ ! اجْعَلُوا مَا افْتَرَضَ اللهُ عَلَيْكُمْ
طَلَبِكُمْ ، وَاسْأَلُوهُ مِنْ أَدَاءِ حَقِّهِ مَا سَأَلَكُمْ .

أَسْمِعُوا دَعْوَةَ الْمَوْتِ آذَانَكُمْ قَبْلَ أَنْ يُدْعَىٰ بِكُمْ. إِنَّ الزَّاهِدِينَ فِي
يَا تَبْكِي قُلُوبُهُمْ وَإِنْ ضَحِكُوا ، وَيَشْتَدُّ حُزْنُهُمْ وَإِنْ فَرِحُوا ، وَيَكْثُرُ
هُمْ أَنْفُسُهُمْ وَإِنِ اغْتَبَطُوا بِمَا رُزِقُوا . قَدْ غَابَ عَنْ قُلُوبِكُمْ
ـِ الْآجَالِ ، وَحَضَرَتْكُمْ كَوَاذِبُ الْآمَالِ ، فَصَارَتِ الدُّنْيَا أَمْلَكَ بِكُمْ
الْآخِرَةِ ، وَالْعَاجِلَةُ أَذْهَبَ بِكُمْ مِنَ الْآجِلَةِ ، وَإِنَّمَا أَنْتُمْ إِخْوَانُ عَلَىٰ
اللهِ ، مَا فَرَّقَ بَيْنَكُمْ إِلَّا خُبْثُ السَّرَائِرِ ، وَسُوءُ الضَّمَائِرِ. فَلَا تَوَازَرُونَ
رون)وَلَا تَنَاصَحُونَ ، وَلَا تَبَاذَلُونَ وَلَا تَوَادُّونَ . مابَالُكُمْ تَفْرَحُونَ بِالْيَسِيرِ
الدُّنْيَا تُدْرِكُونَهُ ، وَلَا يَحْزُنُكُمُ الْكَثِيرُ مِنَ الْآخِرَةِ تُحْرَمُونَهُ !
لِقُكُمُ الْيَسِيرُ مِنَ الدُّنْيَا يَفُوتُكُمْ ، حَتَّىٰ يَتَبَيَّنَ ذٰلِكَ فِي وُجُوهِكُمْ ،
ةِ صَبْرِكُمْ عَمَّا زُوِيَ مِنْهَا عَنْكُمْ ! كَأَنَّهَا دَارُ مُقَامِكُمْ ،

though its wealth would stay with you for good. Nothing prevents anyone among you to disclose to his comrade the shortcomings he is afraid of, except the fear that the comrade would also disclose to him similar defects. You have decided together on leaving the next world and loving this world. Your religion has become just licking with the tongue. It is like the work of one who has finished his job and secured satisfaction of his master.

* * * * *

SERMON 114

About abstemiousness, fear of Allāh and importance of providing for the next life

Praise be to Him Who makes praise followed by bounty and bounty with gratefulness. We praise Him on His bounties as on His trails. We seek His help against these hearts which are slow to obey what they have been commended but quick towards what they have been desisted from. We seek His forgiveness from that which His knowledge covers and His document preserves knowledge which does not leave anything and document which does not omit anything. We believe in Him like the belief of one who has seen the unknown and has attained the promised rewards—belief, the purity whereof keeps off from belief in partners of Allāh, and whose conviction removes doubt.

We stand witness that there is no god but Allāh, the One, Who has no partner for Him, and that Muhammad is His slave and His Prophet, may Allāh bless him and his descendants. These two testifications heighten the utterance and raise the act. The scale wherein they would be placed would not be light while the scale from which they are removed would not become heavy.

Enjoining people to Piety

O' creatures of Allāh! I advise you to have fear of Allāh which is the provision (for next world) and with it is (your) return. The provision would take you (to your destination) and the return would be successful. The best one, who is able to make people listen has called towards it and the best listener has listened to it. So the caller has proclaimed and the listener has listened and preserved.

O' creations of Allāh! certainly fear of Allāh has saved the lovers of Allāh from unlawful items and has given His dread to their hearts till their nights are passed in wakefulness and their noons in thirst. So they achieve comfort through trouble and copious watering through thirst. They regarded death to be near and therefore hastened towards (good) actions. They rejected their desires and so they kept death in their sight.

Then, this world is a place of destruction, tribulations, changes and lessons. As for destruction, the time has its bow pressed (to readiness) and its dart

كَأَنَّ مَتَاعَهَا بَاقٍ عَلَيْكُمْ . وَمَا يَمْنَعُ أَحَدَكُمْ أَنْ يَسْتَقْبِلَ أَخَاهُ بِمَا
اف مِنْ عَيْبِهِ ، إِلَّا مَخَافَةُ أَنْ يَسْتَقْبِلَهُ بِمِثْلِهِ . قَدْ تَصَافَيْتُمْ عَلَى
مِ ٱلْآجِلِ وَحُبِّ ٱلْعَاجِلِ ، وَصَارَ دِينُ أَحَدِكُمْ لُعْقَةً عَلَى لِسَانِهِ ،
بِيعَ مَنْ قَدْ فَرَغَ مِنْ عَمَلِهِ ، وَأَحْرَزَ رِضَى سَيِّدِهِ .

١١٤ - وَمِنْ خُطْبَةٍ لَهُ عليه السلام

وفيها مواعظ للناس

ٱلْحَمْدُ لِلَّهِ ٱلْوَاصِلِ ٱلْحَمْدَ بِالنِّعَمِ وَالنِّعَمَ بِالشُّكْرِ . نَحْمَدُهُ عَلَى
نِهِ ، كَمَا نَحْمَدُهُ عَلَى بَلَائِهِ . وَنَسْتَعِينُهُ عَلَى هٰذِهِ ٱلنُّفُوسِ ٱلْبِطَاءِ
أُمِرَتْ بِهِ ، السِّرَاعِ إِلَى مَا نُهِيَتْ عَنْهُ . وَنَسْتَغْفِرُهُ مِمَّا أَحَاطَ
عِلْمُهُ ، وَأَحْصَاهُ كِتَابُهُ : عِلْمٌ غَيْرُ قَاصِرٍ ، وَكِتَابٌ غَيْرُ مُغَادِرٍ .
مِنْ بِهِ إِيمَانَ مَنْ عَايَنَ ٱلْغُيُوبَ ، وَوَقَفَ عَلَى ٱلْمَوْعُودِ ، إِيمَاناً نَفَى
اصَّتُهُ ٱلشِّرْكَ ، وَبَقِينُهُ ٱلشَّكَّ . وَنَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا ٱللَّهُ وَحْدَهُ لَا
كَ لَه ، وَأَنَّ مُحَمَّداً صَلَّى ٱللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ عَبْدُهُ وَرَسُولُهُ ،
دَتَيْنِ تُصْعِدَانِ (تسعدان) ٱلْقَوْلَ ، وَتَرْفَعَانِ ٱلْعَمَلَ . لَا يَخِفُّ مِيزَانٌ تُوضَعَانِ
، وَلَا يَثْقُلُ مِيزَانٌ تُرْفَعَانِ عَنْهُ .

أُوصِيكُمْ ، عِبَادَ ٱللَّهِ ، بِتَقْوَى ٱللَّهِ ٱلَّتِي هِيَ ٱلزَّادُ وَبِهَا ٱلْمَعَادُ (المعاد) : زَادُ
غٌ ، وَمَعَادٌ مُنْجِحٌ . دَعَا إِلَيْهَا أَسْمَعُ دَاعٍ ، وَوَعَاهَا [1] خَيْرُ
ٍ . فَأَسْمَعَ دَاعِيهَا ، وَفَازَ وَاعِيهَا .

بِبَادَ ٱللَّهِ ، إِنَّ تَقْوَى ٱللَّهِ حَمَتْ أَوْلِيَاءَ ٱللَّهِ مَحَارِمَهُ ، وَأَلْزَمَتْ
بِهِمْ مَخَافَتَهُ ، حَتَّى أَسْهَرَتْ لَيَالِيَهُمْ ، وَأَظْمَأَتْ هَوَاجِرَهُمْ ،
نَلُوا ٱلرَّاحَةَ بِالنَّصَبِ ، وَٱلرِّيَّ بِالظَّمَإِ ، وَٱسْتَقْرَبُوا ٱلْأَجَلَ
رُوا ٱلْعَمَلَ ، وَكَذَّبُوا ٱلْأَمَلَ فَلَاحَظُوا ٱلْأَجَلَ . ثُمَّ إِنَّ ٱلدُّنْيَا دَارُ فَنَاءٍ
اءٍ ، وَغِيَرٍ وَعِبَرٍ ؛ فَمِنَ ٱلْفَنَاءِ أَنَّ ٱلدَّهْرَ مُوتِرٌ قَوْسَهُ ،

does not go amiss, its wound does not heal; it afflicts the living with death, the healthy with ailment and the safe with distress. It is an eater who is not satisfied and a drinker whose thirst is never quenched. As for tribulation, a man collects what he does not eat and builds wherein he does not live. Then he goes out to Allāh without carrying the wealth or shifting the building.

As for its changes, you see a pitiable man becoming enviable and an enviable man becoming pitiable. This is because the wealth has gone and misfortune has come to him. As for its lessons, a man reaches near (realisation of) his desires when (suddenly) the approach of his death cuts them; then neither the desire is achieved nor the desirer spared. Glory to Allāh, how deceitful are its pleasures, how thirst-rousing its quenching and how sunny its shade. That which approaches (i.e. death) cannot be sent back, he who goes away does not return. Glory to Allāh, how near is the living to the dead because he will meet him soon and how far is the dead from the living because he has gone away from him.

Certainly nothing is viler than evil except its punishment, and nothing is better than good except its reward. In this world everything that is heard is better than what is seen, while of everything of the next world that is seen is better than what is heard. So you should satisfy yourself by hearing rather than seeing and by the news of the unknown. You should know that what is little in this world but much in the next is better than what is much in this world but little in the next. In how many cases little is profitable while much causes loss.

Certainly that which you have been commanded to do is wider than what you have been refrained from, and what has been made lawful for you is more than what has been prohibited. Then give up what is less for what is much, and what is limited for what is vast. Allāh has guaranteed your livelihood and has commanded you to act. Therefore, the pursuit of that which has been guaranteed to you should not get preference over that whose performance has been enjoined upon you.

But by Allāh, most certainly the position is that doubt has overtaken and certainty has been shattered and it seems as if what has been guaranteed to you is obligatory on you and what was made obligatory on you has been taken away from you. So, hasten towards (good) actions and dread the suddenness of death, because the return of age cannot be hoped for, as the return of livelihood can be hoped. Whatever is missed from livelihood today may be hoped for tomorrow with increase, but whatever is lost from the age yesterday, its return cannot be expected today. Hope can be only for that which is to come, while about that which is passed there is only disappointment. So "*fear Allāh as He ought to be feared and do not not die until you are (true) Muslim.*" (Qur'ān, 3:102)

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قطعاً سِهَامُهُ، وَلَا تُوسَى جِرَاحُهُ (جراحه). يَرْمِي الْحَيَّ بِالْمَوْتِ، حِيحَ بِالسَّقَمِ، وَالنَّاجِيَ بِالْعَطَبِ. آكِلٌ لَا يَشْبَعُ، وَشَارِبٌ لَا يَنْقَعُ. لْمَرْءُ أَنْ يَجْمَعَ مَا لَا يَأْكُلُ وَيَبْنِي مَا لَا يَسْكُنُ، ثُمَّ يَخْرُجُ لَهُ تَعَالَى لَا مَالاً حَمَلَ، وَلَا بِنَاءً نَقَلَ! وَمِنْ عِبَرِهَا أَنَّكَ تَرَى يوم مَغْبُوطاً، وَالْمَغْبُوطَ مَرْحُوماً، لَيْسَ ذٰلِكَ إِلَّا نَعِيماً زَلَّ (زال)، أَ نَزَلَ. وَمِنْ عِبَرِهَا أَنَّ الْمَرْءَ يُشْرِفُ عَلَى أَمَلِهِ فَيَقْتَطِعُهُ حُضُورُ . فَلَا أَمَلٌ يُدْرِكُهُ، وَلَا مُؤَمِّلٌ يُتْرِكُهُ. فَسُبْحَانَ اللهِ مَا أَغَرَّ سُرُورَهَا! أَ رِيِّهَا! وَأَضْحَى فَيْئُهَا! لَا جَاءٍ يَرُدُّ، وَلَا مَاضٍ (مؤمل) يَرْتَدُّ. انَ اللهِ، مَا أَقْرَبَ الْحَيَّ مِنَ الْمَيِّتِ لِلَحَاقِهِ بِهِ، وَأَبْعَدَ الْمَيِّتَ مِنَ لِانْقِطَاعِهِ عَنْهُ!

لَيْسَ شَيْءٌ بِشَرٍّ مِنَ الشَّرِّ إِلَّا عِقَابُهُ، وَلَيْسَ شَيْءٌ بِخَيْرٍ مِنَ إِلَّا ثَوَابُهُ. وَكُلُّ شَيْءٍ مِنَ الدُّنْيَا سَمَاعُهُ أَعْظَمُ مِنْ عِيَانِهِ، وَكُلُّ نَ الْآخِرَةِ عِيَانُهُ أَعْظَمُ مِنْ سَمَاعِهِ. فَلْيَكْفِكُمْ مِنَ الْبَيَانِ السَّمَاعُ، لْغَيْبِ الْخَبَرُ. وَاعْلَمُوا أَنَّ مَا نَقَصَ مِنَ الدُّنْيَا وَزَادَ فِي الْآخِرَةِ خَيْرٌ نَصَ مِنَ الْآخِرَةِ وَزَادَ فِي الدُّنْيَا: فَكَمْ مِنْ مَنْقُوصٍ رَابِحٍ خَاسِرٍ! إِنَّ الَّذِي أُمِرْتُمْ بِهِ أَوْسَعُ مِنَ الَّذِي نُهِيتُمْ عَنْهُ. وَمَا أُحِلَّ كْثَرُ مِمَّا حُرِّمَ عَلَيْكُمْ. فَذَرُوا مَا قَلَّ لِمَا كَثُرَ، وَمَا ضَاقَ لِمَا قَدْ تَكَفَّلَ لَكُمْ بِالرِّزْقِ وَأُمِرْتُمْ بِالْعَمَلِ، فَلَا يَكُونَنَّ الْمَضْمُونُ طَلَبُهُ أَوْلَى بِكُمْ مِنَ الْمَفْرُوضِ عَلَيْكُمْ عَمَلُهُ، مَعَ أَنَّهُ وَاللهِ لَقَدِ نَ الشَّكُّ، وَدَخَلَ الْيَقِينُ، حَتَّى كَأَنَّ الَّذِي ضُمِنَ لَكُمْ قَدْ عَلَيْكُمْ، وَكَأَنَّ الَّذِي قَدْ فُرِضَ عَلَيْكُمْ قَدْ وُضِعَ عَنْكُمْ ا الْعَمَلَ، وَخَافُوا بَغْتَةَ الْأَجَلِ، فَإِنَّهُ لَا يُرْجَى مِنْ رَجْعَةِ الْعُمُرِ مَا مِنْ رَجْعَةِ الرِّزْقِ. مَا فَاتَ الْيَوْمَ مِنَ الرِّزْقِ رُجِيَ غَداً زِيَادَتُهُ. تَ أَمْسِ مِنَ الْعُمُرِ لَمْ يُرْجَ الْيَوْمَ رَجْعَتُهُ. الرَّجَاءُ مَعَ الْجَائِي، نُ مَعَ الْمَاضِي. فَ«اتَّقُوا اللهَ حَقَّ تُقَاتِهِ. وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ نَ».

SERMON 115

Seeking rain

O' my Allāh! surely our mountains have dried up and our earth has become dusty. Our cattle are thirsty and are bewildered in their enclosures. They are moaning like the moaning of mothers for their (dead) sons. They are tired of going to their meadows and longing for their watering places. O' my Allāh! have mercy on the groan of the groaning and yearn of the yearning. O' my Allāh! have mercy on their bewilderment and their passages and their groaning in their yards.

O' my Allāh! we have come out to Thee when the years of drought have crowded over us like (a herd of) thin camels, and rain clouds have abandoned us. Thou art the hope for the afflicted and succour for the seeker. We call Thee when the people have lost hopes, cloud has been denied and cattle have died, that Thou do not seize us for our deeds and do not catch us for our sins, and spread Thy mercy over us through raining clouds, rainfed blossoming, amazing vegetation, and heavy downpours with which all that was dead regains life and all that was lost returns.

O' my Allāh! give rain from Thee which should be life giving, satisfying, thorough, wide-scattered, purified, blissful, plentiful and invigorating. Its vegetation should be exuberant its branches full of fruits and its leaves green. With it Thou reinvigorates the weak among Thy creatures and bringest back to life the dead among Thy cities.

O' my Allāh! give rain from Thee with which our high lands get covered with green herbage, streams get flowing, our sides grow green, our fruits thrive, our cattle prosper, our farflung areas get watered and our dry areas get its benefit, with Thy vast blessing and immeasurable grant on Thy distressed universe and Thy untamed beasts. And pour upon us rain which is drenching, continuous and heavy; wherein one cycle of rain clashes with the other and one rain drop pushes another (into a continuous chain), its lightning should not be deceptive, its cheek not rainless, its white clouds not scattered and rain not light, so that the famine-striker thrive with its abundant herbage and the drought stricken come to life with its bliss. Certainly, Thou pourest down rain after the people lose hope and spreadest Thy mercy, since Thou art the Guardian, the praiseworthy.

As-Sayyid ar-Raḍī says: The wonderful expressions of this sermon: Amīr al-mu'minīn's words "*inṣāḥat jibālūnā*" means the mountains cracked on account of drought. It is said "*inṣāḥa'th-thawbu*" when it is torn. It is also said "*inṣāḥa'n-nabtu*" or *ṣābā* or "*ṣawwaḥa*" when vegetation withers and dries up.

His words "*wa hāmat dawābbunā*" means became thirsty, as "*huyām*" means thirst.

His words "*ḥadābiru's-sinīn*". This is plural of "*hidbār*". It means the camel whom treading has made thin. So Amīr al-mu'minīn likened with such or camel the year in which drought had occurred. The

١١٥- خطبة عليه السلام في الاستسقاء

اَللّٰهُمَّ قَدِ انْصَاحَتْ جِبَالُنَا (حبالنا)، وَاغْبَرَّتْ أَرْضُنَا، وَهَامَتْ
ابُنَا ، وَتَحَيَّرَتْ فِي مَرَابِضِهَا ، وَعَجَّتْ عَجِيجَ الثَّكَالَى عَلَى
لَادِهَا، وَمَلَّتِ التَّرَدُّدَ فِي مَرَاتِعِهَا، وَأَلِحَّتِينَ إِلَى مَوَارِدِهَا (والحنين)! اَللّٰهُمَّ
رْحَمْ أَنِينَ الْآنَّةِ ، وَحَنِينَ الْحَانَّةِ ! اَللّٰهُمَّ فَارْحَمْ حَيْرَتَهَا
مَذَاهِبِهَا ، وَأَنِينَهَا فِي مَوَالِجِهَا ! اَللّٰهُمَّ خَرَجْنَا إِلَيْكَ حِينَ
كَرَتْ عَلَيْنَا حَدَابِيرُ السِّنِينَ ، وَأَخْلَفَتْنَا مَخَايِلُ الْجُودِ ، فَكُنْتَ
جَاءَ لِلْمُبْتَئِسِ ، وَالْبَلَاغَ لِلْمُلْتَمِسِ. نَدْعُوكَ حِينَ قَنَطَ الْأَنَامُ ،
سِعَ الْغَمَامُ ، وَهَلَكَ السَّوَامُ ، أَلَّا تُؤَاخِذَنَا بِأَعْمَالِنَا ، وَلَا
خُذَنَا بِذُنُوبِنَا. وَانْشُرْ عَلَيْنَا رَحْمَتَكَ بِالسَّحَابِ الْمُنْبَعِقِ ، وَالرَّبِيعِ
خْضَلِّ ، وَالنَّبَاتِ الْمُونِقِ ، سَحًّا وَابِلًا ، تُحْيِي بِهِ مَا
مَاتَ. وَتَرُدُّ بِهِ مَا قَدْ فَاتَ اَللّٰهُمَّ سُقْيَا مِنْكَ مُحْيِيَةً مُرْوِيَةً (مريّة)، تَامَّةً
ةً ، طَيِّبَةً مُبَارَكَةً ، هَنِيئَةً مَرِيعَةً ، زَاكِياً نَبْتُهَا ، نَامِراً
عُهَا بِنَاضِراً وَرَقُهَا (اوراقها)، تُنْعِشُ بِهَا الضَّعِيفَ مِنْ عِبَادِكَ، وَتُحْيِي بِهَا
يِّتَ مِنْ بِلَادِكَ ! اَللّٰهُمَّ سُقْيَا مِنْكَ تُعْشِبُ بِهَا نِجَادُنَا وَتَجْرِي
وِهَادُنَا ، وَيُخْصِبُ بِهَا جَنَابُنَا ، وَتُقْبِلُ (تزكو) بِهَا ثِمَارُنَا ، وَتَعِيشُ
مَوَاشِينَا ، وَتَنْدَى بِهَا أَقَاصِينَا ، وَتَسْتَعِينُ بِهَا ضَوَاحِينَا ،
بَرَكَاتِكَ الْوَاسِعَةِ ، وَعَطَايَاكَ الْجَزِيلَةِ ، عَلَى بَرِيَّتِكَ الْمُرْمِلَةِ ،
حْشِكَ الْمُهْمَلَةِ . وَأَنْزِلْ عَلَيْنَا سَمَاءً مُخْضِلَةً ، مِدْرَاراً هَاطِلَةً (باطلة)
فِسِعُ الْوَدْقِ مِنْهَا الْوَدْقَ ، وَيَحْفِزُ الْقَطْرُ مِنْهَا الْقَطْرَ ،
رَ خُلَّبِ بَرْقُهَا ، وَلَا جَهَامٍ عَارِضُهَا ، وَلَا قَزَعٍ رَبَابُهَا ،
شْفَانِ ذِهَابُهَا ، حَتَّى يُخْصِبَ لِإِمْرَاعِهَا الْمُجْدِبُونَ ، وَيَحْيَا بِبَرَكَتِهَا
سْتِنُونَ ، فَإِنَّكَ تُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا ، وَتَنْشُرُ رَحْمَتَكَ
نْتَ الْوَلِيُّ الْحَمِيدُ ».

تفسير ما في هذه الخطبة من الغريب

قال السيد الشريف ، رضي الله عنه : قوله عليه السلام : (انْصَاحَتْ جِبَالُنَا) أي
تَشَقَّتْ مِنَ الْمَحْوَلِ ، يُقَالُ : انْصَاحَ الثَّوْبُ إِذَا انْشَقَّ . وَيُقَالُ أَيْضاً : انْصَاحَ
تْ وَصَاحَ وَصَوَّحَ إِذَا جَفَّ وَيَبِسَ ، كُلُّهُ بِمَعْنًى . وَقَوْلُهُ : (وَهَامَتْ
ابُنَا) أي عَطِشَتْ، وَالْهُيَامُ : الْعَطَشُ . وَقَوْلُهُ : (حَدَابِيرُ السِّنِينَ) جمع
بار، وهي الناقة التي أنضاها السَّيْرُ، شبّه بها السنة التي فشا فيها الجَدْبُ ،

Arab poet Dhū ar-Rummah has said:

These thin camels remain in their places, facing hardships and move only when we take them to some dry area.

His words "*wa lā qaza'in rabābuhā*". Here "*al-qaza*" means small pieces of cloud scattered all round.

His words "*wa lā shaffānin dhihābuhā*". It stands for "*wa lā dhāta shaffānin dhihābuhā*". "*ash-shaffān*" means the cold wind and "*adh-dhihāb*" means light rain. He omitted the world "*dhāta*" from here because of the listener's knowledge of it.

* * * * *

SERMON 116

About troubles which would arise and the Day of Judgement.

Allāh deputed him (the Prophet) as a caller towards Truth and a witness over the creatures. The Prophet conveyed the messages of Allāh without being lazy and without any short-coming, and he fought His enemies in the cause of Allāh without being languid and without pleading excuses. He is the foremost of all who practise piety and the power of perception of all those who achieve guidance.

A part of the same sermon, complaining about his men

If you knew what I know of the unknown that is kept wrapped up from you certainly you would have gone out into the open weeping over your deeds and beating yourselves in grief and you would have abandoned your properties without any guard for it or any substitute over it. Everyone would then have cared for his own self without paying attention to anyone else. But you have forgotten what was recalled to you and felt safe from what you had been warned. Consequently, your ideas went astray and your affairs were dispersed.

I do long that Allāh may cause separation between me and you and give me those who have a better right to be with me than you. By Allāh, they are people of blissful ideas, enduring wisdom and true speech. They keep aloof from revolt. They trod forward on the path (of Allāh) and ran on the high road. Consequently, they achieved the everlasting next life and easeful honours.

Beware! by Allāh, a tall lad of swinging gait from Banū Thaqīf would be placed over you. He would eat away your vegetation and melt your fat. So, O' Abā Wadhahah, is that all?

as-Sayyid ar-Raḍī says: "*al-Wadhaḥah*" means "*al-khunfusā* (dung-beetle)." In this sentence Amīr al-mu'minīn has referred to al-Ḥajjāj ibn Yūsuf ath-Thaqafī and he had an incident with "al-Khunfusā'", which need not be related here.

* * * * *

ذو الرمة :

كبيرُ مَا تَنفكُ إلا مُنَاخَةً عَلَى الخَسْفِ أَوْ نَرْمِي بِهَا بَلَداً قَفْرَا

(قَوْلُهُ : (ولا قَزَعٍ رَبَابُهَا) ، القَزَعُ : القِطَعُ الصِّغَارُ المُتَفَرِّقَةُ مِنَ السَّحَابِ . (وَقَوْلُهُ : (وَلا شَفَّانٍ ذِهَابُهَا) فَإِنَّ تَقْدِيرَهُ : وَلا ذَاتَ شَفَّانٍ ذِهَابُهَا . وَالشَّفَّانُ : الرِّيحُ البَارِدَةُ ، وَالذِّهَابُ : الأَمْطَارُ القَلِيلَةُ . فَحَذَفَ (ذَاتَ) لِعِلْمِ السَّامِعِ بِهِ .

١١٦- خطبة عليه السلام

وفيها ينصح أصحابه

أَرْسَلَهُ دَاعِياً إِلَى الْحَقِّ وَشَاهِداً عَلَى الْخَلْقِ ، فَبَلَّغَ رِسَالاتِ رَبِّهِ غَيْرَ
(٢٢) وَلا مُقَصِّرٍ ، وَجَاهَدَ فِي اللهِ أَعْدَاءَهُ غَيْرَ وَاهِنٍ وَلا مُعْذِرٍ
مَ مَنِ اتَّقَى ، وَبَصَرُ (بصيرة) مَنِ اهْتَدَى .

ومنها : وَلَوْ تَعْلَمُونَ مَا أَعْلَمُ مِمَّا طُوِيَ عَنْكُمْ غَيْبُهُ ، إِذاً لَخَرَجْتُمْ
الصُّعُدَاتِ تَبْكُونَ عَلَى أَعْمَالِكُمْ ، وَتَلْتَدِمُونَ عَلَى أَنْفُسِكُمْ .
تَرَكْتُمْ أَمْوَالَكُمْ لا حَارِسَ (خارس) لَهَا وَلا خالِفَ عَلَيْهَا ، وَلَهَمَّتْ
مْرِىءٍ مِنْكُمْ نَفْسُهُ ، لا يَلْتَفِتُ إِلَى غَيْرِهَا ، وَلَكِنَّكُمْ نَسِيتُمْ مَا
رْتُمْ ، وَأَمِنْتُمْ مَا حُذِّرْتُمْ ، فَتَاهَ عَنْكُمْ رَأْيُكُمْ ، وَتَشَتَّتَ عَلَيْكُمْ
كُمْ . وَلَوَدِدْتُ أَنَّ اللهَ فَرَّقَ بَيْنِي وَبَيْنَكُمْ ، وَأَلْحَقَنِي بِمَنْ هُوَ أَحَقُّ
مِنْكُمْ . قَوْمٌ وَاللهِ مَيَامِينُ الرَّأْيِ ، مَرَاجِيحُ الْحِلْمِ ،
اوِيلُ بِالْحَقِّ ، مَنَاريكُ لِلْبَغْيِ . مَضَوْا قُدُماً عَلَى
رِيقَةِ ، وَأَوْجَفُوا عَلَى الْمَحَجَّةِ ، فَظَفِرُوا بِالْمُقْبَى الدَّائِمَةِ ،
كَرَامَةِ الْبَارِدَةِ . أَمَا وَاللهِ ، لَيُسَلَّطَنَّ عَلَيْكُمْ غُلامٌ ثَقِيفٍ الذَّيَّالُ
يَّالُ ، يَأْكُلُ خَضِرَتَكُمْ ، وَيُذِيبُ شَحْمَتَكُمْ ، إِيهٍ أَبَا وَذْحَةَ !

قال الشريف : الوَذْحَةُ : الخُنْفُسَاءُ . وهذا القول يرميهُ به إلى الحجاج ، وله مع
حة حديث ليس هذا موضع ذكره .

SERMON 117

Rebuking Misers

You spend no wealth in the cause of Him Who gave it, nor do you risk your lives for the sake of Him Who created them. You enjoy honour through Allāh among His creatures, but you do not honour Allāh among His creatures. You should derive lessons from your occupying the places of those who were before you and from the departure of your nearest brothers.

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SERMON 118

In praise of his faithful companions

You are supporters of Truth and brethren in faith. You are the shield on the day of tribulation, and (my) trustees among the rest of the people. With your support I strike the runner away and hope for the obedience of him who advances forward. Therefore, extend to me support which is free from deceit and pure from doubt because, by Allāh, I am the most preferable of all for the people.

* * * * *

SERMON 119

Amīr al-mu'minīn collected the people and exhorted them to jihād but they observed a long silence. Then he said: "What is the matter with you. Have you become dumb?" A group of them replied: "O' Amīr al-mu'minīn if you go forth we shall be with you." Whereupon Amīr al-mu'minīn said:

What has happened to you? You may not be guided aright or shown the right path. Should in these circumstances I go forth? In fact, at this time one of the brave and the valorous among you whom I select should go out. It does not suit me to leave the army, the city, the public treasury, the land revenue, the dispensation of justice among Muslims and looking after the demands of the claimants and to follow one contingent after the other moving here and there like featherless arrow moving in the quiver.

I am the axis of the mill. It rotates on me while I remain in my position. As soon as I leave it the centre of its rotation would be disturbed and its lower stone would also be disturbed. By Allāh, this is a very bad advice. By Allāh, if I had not been hoping for martyrdom by my meeting with the enemy - and my meeting with him has been ordained, I would have secured my carrier and went away from you and would not have sought you so long as North and South differed.

There is no benefit in the majority of your numbers because of the lack of unity of your hearts. I have put you on the clear path whereon no one will perish except who perishes by himself. He who

١١٧- ومن كلام له عليه السلام

يوبخ البخلاء بالمال والنفس

فَلَا أَمْوَالَ بَذَلْتُمُوهَا لِلَّذِي رَزَقَهَا ، وَلَا أَنْفُسَ خَاطَرْتُمْ بِهَا لِلَّذِي لَفَهَا . تَكْرُمُونَ بِاللهِ عَلَىٰ عِبَادِهِ ، وَلَا تُكْرِمُونَ اللهَ فِي عِبَادِهِ ! عْتَبِرُوا بِنُزُولِكُمْ مَنَازِلَ مَنْ كَانَ قَبْلَكُمْ ، وَانْقِطَاعِكُمْ عَنْ أَوْصَلِ صل ـ اهل) إِخْوَانِكُمْ !

١١٨- ومن كلام له عليه السلام

في الصالحين من أصحابه

أَنْتُمُ الْأَنْصَارُ عَلَى الْحَقِّ ، وَالْإِخْوَانُ فِي الدِّينِ ، وَالْجُنَنُ يَوْمَ بَأْسِ ، وَالْبِطَانَةُ دُونَ (يوم) النَّاسِ . بِكُمْ أَضْرِبُ الْمُدْبِرَ ، وَأَرْجُو اعَةَ الْمُقْبِلِ . فَأَعِينُونِي بِمُنَاصَحَةٍ خَلِيَّةٍ (جلية)مِنَ الْغِشِّ ، سَلِيمَةٍ مِنَ يْبِ ؛ فَوَاللهِ إِنِّي لَأَوْلَى النَّاسِ بِالنَّاسِ !

١١٩- ومن كلام له عليه السلام

وقد جمع الناس وحضهم على الجهاد فسكتوا ملياً

فقال عليه السلام : مَا بَالُكُمْ أُمْخَرْسُونَ أَنْتُمْ ؟ فقال قوم منهم ، يا أمير منين ، إن سرت سرنا معك .

فقال عليه السلام : مَا بَالُكُمْ ! لَا سُدِّدْتُمْ لِرُشْدٍ ! وَلَا هُدِيتُمْ نَصْدٍ ! أَفِي مِثْلِ هٰذَا يَنْبَغِي لِي أَنْ أَخْرُجَ ؟ وَإِنَّمَا يَخْرُجُ فِي مِثْلِ هٰذَا جُلٌ مِمَّنْ أَرْضَاهُ مِنْ شُجْعَانِكُمْ وَذَوِي بَأْسِكُمْ ، وَلَا يَنْبَغِي لِي أَنْ أَدَعَ جُنْدَ وَالْبِصْرَ وَبَيْتَ الْمَالِ وَجِبَايَةَ الْأَرْضِ ، وَالْقَضَاءَ بَيْنَ الْمُسْلِمِينَ ، لنَّظَرَ فِي حُقُوقِ (حق) الْمُطَالِبِينَ ، ثُمَّ أَخْرُجَ فِي كَتِيبَةٍ أَتْبَعُ أُخْرَىٰ ، تَقَلْقَلُ لْقُلَ الْقِدْحِ فِي الْجَفِيرِ الْفَارِغِ ، وَإِنَّمَا أَنَا قُطْبُ الرَّحَا ، وْرُ عَلَيَّ وَأَنَا بِمَكَانِي ، فَإِذَا فَارَقْتُهُ اسْتَحَارَ مَدَارُهَا ، وَاضْطَرَبَ الُهَا . هٰذَا لَعَمْرُ اللهِ الرَّأْيُ السُّوءُ . وَاللهِ لَوْلَا رَجَائِي الشَّهَادَةَ لَدَ لِقَائِي الْعَدُوَّ ـ وَلَوْ قَدْ حُمَّ لِي لِقَاؤُهُ ـ لَقَرَّبْتُ رِكَابِي شَخَصْتُ عَنْكُمْ فَلَا أَطْلُبُكُمْ مَا اخْتَلَفَ جَنُوبٌ وَشَمَالٌ ، ءَانِينَ عَبَابِينَ ، حَيَادِينَ رَوَاغِينَ . إِنَّهُ لَا غَنَاءَ فِي كَثْرَةِ عَدَدِكُمْ قِلَّةِ اجْتِمَاعِ قُلُوبِكُمْ . لَقَدْ حَمَلْتُكُمْ عَلَى الطَّرِيقِ الْوَاضِحِ الَّتِي لَا لِكُ عَلَيْهَا إِلَّا هَالِكٌ ،

sticks to it would achieve Paradise and he who deviates goes to Hell.

* * * * *

SERMON 120

About the greatness of Ahlu'l-bayt and the importance of the laws of Islam

By Allāh, I have knowledge of the conveyance of messages, fulfilment of promises and of entire expressions. We the people of the house (of the Prophet—*Ahlu'l-bayt*) possess the doors of wisdom and light of governance. Beware that the paths of religion are one and its highways are straight. He who follows them achieves (the aim) and secures (the objective). And he who stood away from it went astray and incurred repentance.

Do act for the day for which provisions are stored, and when the intentions would be tested. If a person's own intelligence which is present with him does not help him, the wits (of others) which are remote from him are more unhelpful and those which are away from him more useless. Dread the fire whose flame is severe, whose hollow is deep, whose dress is iron and whose drink is bloody puss. Beware! The good name of a man retained by Allāh, the Sublime, among the people is better than wealth inherited by those who would not praise him.

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SERMON 121

A man from among the companions of Amīr al-mu'minīn stood up and said, "O' Amīr al-mu'minīn, you first stopped us from Arbitration and thereafter gave order for it. We do not know which of these two was more appropriate." Amīr al-mu'minīn struck one hand over the other and said:

This is the reward of one who breaks pledge. By Allāh, when I gave you my orders (namely) to abide by arbitration I had led you to an undesirable thing (namely war) in which Allāh had ordained good. If you had been steadfast I would have guided you, if you had been bent I would have straightened you and if you had refused I would have rectified you. This was the surest way. But with whom and to whom? I wanted my treatment from you but you proved to be my disease, like the extractor of thorn with the thorn when he knows that the thorn bends towards itself.

My Allāh, the physicians have despaired of this fatal ailment and water-drawers have become tired with the rope of this well. Where are those who were invited to Islam and they accepted it? They read the Qur'ān and decided according to it. They were exhorted to fight and they leapt (towards it) as she-camels leap towards their young. They took their swords out of the sheaths and went out into the world

قَامَ فَإِلَى الْجَنَّةِ ، وَمَنْ زَلَّ فَإِلَى النَّارِ !

١٢٠ - ومن خطبة له عليه السلام

يذكر فضله ويحط الناس

لَقَدْ عُلِّمْتُ تَبْلِيغَ الرِّسَالَاتِ ، وَإِتْمَامَ الْعِدَاتِ ، وَتَمَامَ
تِ . وَعِنْدَنَا - أَهْلَ الْبَيْتِ - أَبْوَابُ الْحِكْمِ وَضِيَاءُ الْأَمْرِ . أَلَا
رَائِعَ الدِّينِ وَاحِدَةٌ ، وَسُبُلَهُ قَاصِدَةٌ . مَنْ أَخَذَ بِهَا لَحِقَ
، وَمَنْ وَقَفَ عَنْهَا ضَلَّ وَنَدِمَ . اعْمَلُوا لِيَوْمٍ تُذْخَرُ لَهُ الذَّخَائِرُ ،
فِيهِ السَّرَائِرُ . وَمَنْ لَا يَنْفَعُهُ حَاضِرُ لُبِّهِ فَغَائِبُهُ عَنْهُ أَعْجَزُ ،
أَعْوَزُ . وَاتَّقُوا نَاراً حَرُّهَا شَدِيدٌ ، وَقَعْرُهَا بَعِيدٌ ، وَحِلْيَتُهَا
، وَشَرَابُهَا صَدِيدٌ . أَلَا وَإِنَّ اللِّسَانَ الصَّالِحَ يَجْعَلُهُ
لَ لِلْمَرْءِ فِي النَّاسِ ، خَيْرٌ لَهُ مِنَ الْمَالِ يُورِثُهُ مَنْ لَا يَحْمَدُهُ .

١٢١ - ومن خطبة له عليه السلام

بعد ليلة الهرير

قام إليه رجل من أصحابه فقال : نهيتنا عن الحكومة ثم أمرتنا بها ، فلم ندر أي
أرشد ؟ فصفق عليه السلام إحدى يديه على الأخرى ثم قال :

جَزَاءُ مَنْ تَرَكَ الْعُقْدَةَ ! أَمَا وَاللهِ لَوْ أَنِّي حِينَ أَمَرْتُكُمْ بِهِ
كُمْ عَلَى الْمَكْرُوهِ الَّذِي يَجْعَلُ اللهُ فِيهِ خَيْراً ، فَإِنِ اسْتَقَمْتُمْ هَدَيْتُكُمْ
قَوَّجَتْمُ قَوَّمْتُكُمْ ، وَإِنْ أَبَيْتُمْ تَدَارَكْتُكُمْ ، لَكَانَتِ الْوُثْقَى ،
بِمَنْ وَإِلَى مَنْ ؟ أُرِيدُ أَنْ أُدَاوِيَ بِكُمْ وَأَنْتُمْ دَائِي ، كَنَاقِشِ
ةِ بِالشَّوْكَةِ ، وَهُوَ يَعْلَمُ أَنَّ ضَلَعَهَا مَعَهَا ! اللَّهُمَّ قَدْ مَلَلْتُ
هَذَا الدَّاءِ الدَّوِيِّ ، وَكَلَلَتِ النَّزْعَةُ بِأَشْطَانِ الرَّكِيِّ ! أَيْنَ
الَّذِينَ دُعُوا إِلَى الْإِسْلَامِ فَقَبِلُوهُ ، وَقَرَؤُوا الْقُرْآنَ فَأَحْكَمُوهُ ،
وا إِلَى الْجِهَادِ فَوَلِهُوا وَلَهَ اللِّقَاحِ إِلَى أَوْلَادِهَا ، وَسَلَبُوا
نَ أَغْمَادَهَا ، وَأَخَذُوا بِأَطْرَافِ الْأَرْضِ

n groups and rows. Some of them perished and some survived. The good news of survival does not please them nor do they get condoled about the dead. Their eyes have turned white with weeping. Their bellies are emaciated because of fasting. Their lips are dry because of (constant) praying. Their colour is pale because of wakefulness. Their faces bear the dust of God-fearing. These are my comrades who have departed. We should be justified if we feel eager for them and bite our hands in their separation.

Certainly, Satan has made his ways easy for you and wants to unfasten the knots of religion one by one and to cause division among you in place of unity. Keep away from his evil ideas and enchantments and accept the good advice of one who offers it to you and preserve it in your minds.

* * * * *

SERMON 122

When the Khārijites persisted in their rejecting the Arbitration, Amīr al-mu'minīn went to their camp and addressed them thus:

Were all of you with us in Ṣiffīn? They replied that some of them were but some of them were not. Amīr al-mu'minīn said:

Then you divide yourselves into two groups. One of those who were in Ṣiffīn and other of those who were not present there, so that I may address each as I see suitable. Then he shouted to the people:

Stop talking and keep quiet to listen to what I say. Turn your hearts to me. Whomever we ask for evidence, he should give it according to his knowledge about it.

Then he had a long conversation with them during which he said:

When they had raised the Qur'ān by way of deceit, craft, artifice and cheat, did you not say "They are our brothers and our comrades in accepting Islam. They want us to cease fighting, and ask for protection through the Book of Allāh, the Glorified. Our opinion is to agree with them and to end their troubles." Then I said to you, "In this affair the outer side is Faith but the inner side is enmity. Its beginning is pity and the end is repentance. Consequently you should stick to your position, and remain steadfast on your path. You should press your teeth (to put all your might) in *jihād* and should not pay heed to the shouts of the shouter. If he is answered he would mislead, but if he is left (unanswered) he would be disgraced."

But when this thing (Arbitration) was done I found that you agree to it. By Allāh, if I had refused it, it would not have been obligatory on me. Nor would Allāh have laid its sin on me. And by Allāh, now that I have accepted it, I alone am the rightful person who should be followed, for certainly the Qur'ān is with me. I never forsake it since I adopted its company. We have been with the Prophet in bat-

زَحْفاً زَحْفاً ، وَصَفّاً صَفّاً. بَعْضٌ هَلَكَ ، وَبَعْضٌ نَجَا . لَا يُبَشَّرُونَ بِالْأَحْيَاءِ ، وَلَا يُعَزَّوْنَ عَنِ الْمَوْتَى (القتلى) . مُرْهُ الْعُيُونِ مِنَ الْبُكَاءِ، خُمْصُ الْبُطُونِ مِنَ الصِّيَامِ ، ذُبُلُ الشِّفَاهِ مِنَ الدُّعَاءِ، صُفْرُ الْأَلْوَانِ مِنَ السَّهَرِ. عَلَى وُجُوهِهِمْ غَبَرَةُ الْخَاشِعِينَ . أُولٰئِكَ إِخْوَانِي الذَّاهِبُونَ . فَحَقَّ لَنَا أَنْ نَظْمَأَ إِلَيْهِمْ ، وَنَعَضَّ الْأَيْدِيَ عَلَى فِرَاقِهِمْ . إِنَّ الشَّيْطَانَ يُسَنِّي لَكُمْ طُرُقَهُ ، وَيُرِيدُ أَنْ يَحُلَّ دِينَكُمْ عُقْدَةً عُقْدَةً ، وَيُعْطِيَكُمْ بِالْجَمَاعَةِ الْفُرْقَةَ ، وَبِالْفُرْقَةِ الْفِتْنَةَ . فَاصْدِفُوا عَنْ نَزَغَاتِهِ وَنَفَثَاتِهِ ، وَاقْبَلُوا النَّصِيحَةَ مِمَّنْ أَهْدَاهَا إِلَيْهِمْ ، وَاعْقِلُوهَا عَلَى أَنْفُسِكُمْ .

١٢٢ - وَمِنْ كَلَامٍ لَهُ عليه السلام

قاله للخوارج ، وقد خرج إلى معسكرهم وهم مقيمون على إنكار الحكومة ، فقال عليه السلام :

أَكُلُّكُمْ شَهِدَ مَعَنَا صِفِّينَ ؟ فَقَالُوا : مِنَّا مَنْ شَهِدَ وَمِنَّا مَنْ لَمْ يَشْهَدْ . قَالَ : فَامْتَازُوا فِرْقَتَيْنِ ، فَلْيَكُنْ مَنْ شَهِدَ صِفِّينَ فِرْقَةً ، وَمَنْ لَمْ يَشْهَدْهَا فِرْقَةً ، حَتَّى أُكَلِّمَ كُلاًّ مِنْكُمْ بِكَلَامِهِ . وَنَادَى النَّاسَ ، فَقَالَ : اسْكُتُوا عَنِ الْكَلَامِ ، وَأَنْصِتُوا لِقَوْلِي ، وَأَقْبِلُوا بِأَفْئِدَتِكُمْ إِلَيَّ ، فَمَنْ سَئَلْنَاهُ شَهَادَةً فَلْيَقُلْ بِعِلْمِهِ فِيهَا . ثُمَّ كَلَّمَهُمْ عَلَيْهِ السَّلَامُ بِكَلَامٍ طَوِيلٍ ، مِنْ جُمْلَتِهِ أَنْ قَالَ عَلَيْهِ السَّلَامُ :

أَلَمْ تَقُولُوا عِنْدَ رَفْعِهِمُ الْمَصَاحِفَ حِيلَةً وَغِيلَةً ، وَمَكْراً وَخَدِيعَةً إِخْوَانُنَا وَأَهْلُ دَعْوَتِنَا ، اسْتَقَالُونَا وَاسْتَرَاحُوا إِلَى كِتَابِ اللهِ سُبْحَانَهُ ، فَالرَّأْيُ الْقَبُولُ مِنْهُمْ وَالتَّنْفِيسُ عَنْهُمْ ؟ فَقُلْتُ لَكُمْ : هٰذَا أَمْرٌ ظَاهِرُهُ إِيمَانٌ ، وَبَاطِنُهُ عُدْوَانٌ ، وَأَوَّلُهُ رَحْمَةٌ ، وَآخِرُهُ نَدَامَةٌ . فَأَقِيمُوا عَلَى شَأْنِكُمْ ، وَالْزَمُوا طَرِيقَتَكُمْ ، وَعَضُّوا عَلَى الْجِهَادِ بِنَوَاجِذِكُمْ ، وَلَا تَلْتَفِتُوا إِلَى نَاعِقٍ نَعَقَ : إِنْ أُجِيبَ أَضَلَّ ، وَإِنْ تُرِكَ ذَلَّ . وَقَدْ كَانَتْ فِي هٰذِهِ الْفَعْلَةِ ، وَقَدْ رَأَيْتُكُمْ أَعْطَيْتُمُوهَا . وَاللهِ لَئِنْ أَبَيْتُهَا مَا وَجَبَتْ عَلَيَّ بِيضَتُهَا ، وَلَا حَمَّلَنِي اللهُ ذَنْبَهَا . وَوَاللهِ إِنْ جِئْتُهَا إِنِّي لَلْمُحِقُّ الَّذِي تَبِعَ ، وَإِنَّ الْكِتَابَ لَمَعِي ، مَا فَارَقْتُهُ مُذْ صَحِبْتُهُ : فَلَقَدْ كُنَّا مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ،

tles wherein those killed were fathers, sons, brothers and relations of one another. Nevertheless, every trouble and hardship just increased us in our belief, in our treading on the right path, in submission to (divine) command and in endurance of the pain of wounds.

We now have to fight our brethren in Islam because of entry into Islam of misguidance, crookedness, doubts and (wrong) interpretation. However, if we find any way by which Allāh may collect us together in our disorder and by which we may come near each other in whatever common remains between us we would accept it and would give up everything else.

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SERMON 123

Amīr al-mu'minīn address to his followers on the battlefield of Ṣiffin

About supporting the weak and the low-spirited during the fighting

Whoever among you feels spiritedness of heart during the action and finds any of his comrades feeling disheartened should ward off (the enemies) from him just as he would do from himself, because of the superiority he enjoys over the other, for if Allāh had willed He would have made the former also like him. Certainly death is a quick seeker. Neither does the steadfast escape it nor can the runner-away defy it. The best death is to be killed. By Allāh in Whose hand (power) lies the life of the son of Abū Ṭālib, certainly a thousand strikings of the sword on me are easier to me than a death in bed which is not in obedience to Allāh.

A part of the same sermon

It is as if I see you uttering voices like the rustling sound of lizards! You do not seek your own claims nor do you defend against oppression. You have been let free on the path. He who rushes (into the battle) achieves salvation, while he who lags behind, hesitating, gets destruction.

* * * * *

SERMON 124

To exhort his followers to fight

Put the armoured man forward and keep the unarmoured one behind. Grit your teeth because this will make the swords skip off the skull, and dodge on the sides of the spears for it changes the direction of their blades. Close the eyes because it strengthens the spirit and gives peace to the heart. Kill the voices because this will keep off spiritlessness.

Do not let your banner bend down, nor leave it alone. Do not give it to anyone except the brave and the defenders of honour among you because they

لْقَتْلَ لَيَدُورُ عَلَى ٱلْآبَاءِ وَٱلْأَبْنَاءِ وَٱلْإِخْوَانِ وَٱلْقَرَابَاتِ (الاقرباء) ،
ادُ عَلَىٰ كُلِّ مُصِيبَةٍ وَشِدَّةٍ إِلَّا إِيمَاناً وَمُضِيًّا عَلَى ٱلْحَقِّ ، وَتَسْلِيماً
، وَصَبْراً عَلَىٰ مَضَضِ ٱلْجِرَاحِ وَلٰكِنَّا إِنَّمَا أَصْبَحْنَا نُقَاتِلُ إِخْوَانَنَا
لَامِ عَلَىٰ مَا دَخَلَ فِيهِ مِنَ ٱلزَّيْغِ وَٱلِاعْوِجَاجِ ، وَٱلشُّبْهَةِ
يلِي. فَإِذَا طَمِعْنَا فِي خَصْلَةٍ يَلُمُّ ٱللهُ بِهَا شَعَثَنَا ، وَنَتَدَانَىٰ بِهَا
مِيَّةٍ فِيمَا بَيْنَنَا ، رَغِبْنَا فِيهَا ، وَأَمْسَكْنَا عَمَّا سِوَاهَا .

١٢٣ - ومن كلام له عليه السلام

قاله لأصحابه في ساحة الحرب بصفين

يُّ ٱمْرِىءٍ مِنْكُمْ أَحَسَّ مِنْ نَفْسِهِ رَبَاطَةَ جَأْشٍ عِنْدَ اللِّقَاءِ ،
مِنْ أَحَدٍ مِنْ إِخْوَانِهِ فَشَلًا فَلْيَذُبَّ (فليذب) عَنْ أَخِيهِ بِفَضْلِ
هِ ٱلَّتِي فُضِّلَ بِهَا عَلَيْهِ كَمَا يَذُبُّ عَنْ نَفْسِهِ ، فَلَوْ شَاءَ ٱللهُ
هُ مِثْلَهُ . إِنَّ ٱلْمَوْتَ طَالِبٌ حَثِيثٌ لَا يَفُوتُهُ ٱلْمُقِيمُ ، وَلَا يُعْجِزُهُ
بُّ . إِنَّ أَكْرَمَ ٱلْمَوْتِ ٱلْقَتْلُ! وَٱلَّذِي نَفْسُ ٱبْنِ أَبِي طَالِبٍ بِيَدِهِ ،
ضَرْبَةٌ بِالسَّيْفِ أَهْوَنُ عَلَيَّ مِنْ مِيتَةٍ عَلَى ٱلْفِرَاشِ فِي غَيْرِ طَاعَةِ ٱللهِ !
هِ : وَكَأَنِّي أَنْظُرُ إِلَيْكُمْ تَكِشُّونَ كَشِيشَ ٱلضِّبَابِ : لَا
ونَ حَقًّا ، وَلَا تَمْنَعُونَ ضَيْماً . قَدْ خُلِّيتُمْ وَٱلطَّرِيقَ ، فَالنَّجَاةُ
نَجِسٍ ، وَٱلْهَلَكَةُ لِلْمُتَلَوِّمِ .

١٢٤ - ومن كلام له عليه السلام

في حث أصحابه على القتال

تَدَّمُوا ٱلدَّارِعَ ، وَأَخِّرُوا ٱلْحَاسِرَ ، وَعَضُّوا عَلَى ٱلْأَضْرَاسِ ـ
أَنْبَى لِلسُّيُوفِ عَنِ ٱلْهَامِ ، وَٱلْتَوُوا فِي أَطْرَافِ ٱلرِّمَاحِ ،
أَمْوَرُ لِلْأَسِنَّةِ ، وَغُضُّوا ٱلْأَبْصَارَ فَإِنَّهُ أَرْبَطُ لِلْجَأْشِ ، وَأَسْكَنُ
وبِ ، وَأَمِيتُوا ٱلْأَصْوَاتَ ، فَإِنَّهُ أَطْرَدُ لِلْفَشَلِ . وَرَايَتَكُمْ فَلَا
وهَا وَلَا تُخِلُّوهَا ، وَلَا تَجْعَلُوهَا إِلَّا بِأَيْدِي شُجْعَانِكُمْ ، وَٱلْمَانِعِينَ
ـ مِنْكُمْ ،

alone endure the befalling of troubles; they surround the banners and encircle them on both sides, their rear and their front.

They do not separate from them lest they give them over (to the enemy). They do not go ahead of them lest they leave them alone. Everyone should deal with his adversary and also help his comrade by his own life, and should not leave the adversary to his comrade lest both his own adversary and his comrade join against him.

By Allāh, even if you run away from the sword of today you would not remain safe from the sword of the next world. You are the foremost among the Arabs and great figures. Certainly in running away there is the wrath of Allāh, unceasing disgrace and lasting shame. And certainly a runner-away does not lengthen his life, nor does any thing come to intervene between him and his day (of death). Who is there to go towards Allāh like the thirsty going to the water? Paradise lies under the edges of spears. Today the reputations (about the velour of warriors) will be tested.

By Allāh! I am more eager to meet them (in combat) than they are for (returning to) their houses. O' my Allāh! If they reject truth disperse their group, divide their words (opinion) and destroy them on account of their sins.

They will not budge from their stand till the continuous striking of spears causes piercings (of wounds) through which wind may pass, and the hitting of swords cuts through the skull, cleaves bones and breaks forearms and legs, till they are attacked by contingent after contingent and assaulted by detachments which are followed by reserves for support, till their cities are continuously assailed by force after force and till the horses trample even the extreme ends of the lands, the tracks of their beast and their meadows.

as-Sayyid ar-Raḍī says: "*ad-da'q*" means trampling, e.g., "*tadaqqu'l-khuyūlu biḥawāfirihā arḍahum*" (the horses trample the ground with their hoofs). "*nawāḥini arḍihim*" means lands opposite each other, it is said, "*manāzilu banī fulānin tatanāharu*"meaning the 'houses of so-and-so are opposite each other.'

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SERMON 125

About the Khārijites and their opinion on Arbitration

We did not name people the arbitrators but we named the Qur'ān the arbitrator. The Qur'ān is a book, covered, between two flaps, and it does not speak. It should therefore necessarily have an interpreter. Men alone can be such interpreters. When these people invited us to name the Qur'ān as the arbitrator between us, we could not be the party turning away from the Book of Allāh, since Allāh has said:

إِنَّ الصَّابِرِينَ عَلَى نُزُولِ الْحَقَائِقِ هُمُ الَّذِينَ يَحُفُّونَ بِرَايَاتِهِمْ ، وَيَكْتَنِفُونَهَا : حَفَافَيْهَا ، وَوَرَاءَهَا وَأَمَامَهَا ، لَا يَتَأَخَّرُونَ عَنْهَا فَيُسْلِمُوهَا ، وَلَا يَتَقَدَّمُونَ عَلَيْهَا فَيُفْرِدُوهَا . أَجْزَأَ امْرُؤٌ قِرْنَهُ ، وَآسَى أَخَاهُ بِنَفْسِهِ ، فَلَمْ يَكِلْ قِرْنَهُ إِلَى أَخِيهِ فَيَجْتَمِعَ عَلَيْهِ قِرْنُهُ وَقِرْنُ أَخِيهِ . وَايْمُ اللهِ لَئِنْ فَرَرْتُمْ مِنْ سَيْفِ الْعَاجِلَةِ (الآخرة) ، لَا تَسْلَمُوا مِنْ سَيْفِ الْآخِرَةِ ، أَنْتُمْ لَهَامِيمُ الْعَرَبِ ، وَالسَّنَامُ الْأَعْظَمُ ! إِنَّ فِي الْفِرَارِ مَوْجِدَةَ اللهِ ، وَالذُّلَّ اللَّازِمَ ، وَالْعَارَ الْبَاقِيَ . وَإِنَّ الْفَارَّ لَغَيْرُ مَزِيدٍ فِي عُمُرِهِ ، وَلَا مَحْجُوزٌ (محجوب) بَيْنَهُ وَبَيْنَ يَوْمِهِ مَنِ الرَّائِحُ إِلَى اللهِ كَالظَّمْآنِ يَرِدُ الْمَاءَ ؟ الْجَنَّةُ تَحْتَ أَطْرَافِ الْعَوَالِي ! الْيَوْمَ تُبْلَى الْأَخْبَارُ (الاخبار) ! وَاللهِ لَأَنَا أَشْوَقُ إِلَى قَائِمِهِمْ مِنْهُمْ إِلَى دِيَارِهِمْ . اللَّهُمَّ فَإِنْ رَدُّوا الْحَقَّ فَافْضُضْ جَمَاعَتَهُمْ ، وَشَتِّتْ كَلِمَتَهُمْ ، وَأَبْسِلْهُمْ بِخَطَايَاهُمْ ! إِنَّهُمْ لَنْ يَزُولُوا عَنْ مَوَاقِفِهِمْ دُونَ طَعْنٍ دِرَاكٍ : يَخْرُجُ مِنْهُمُ النَّسِيمُ ؛ وَضَرْبٍ يَفْلِقُ الْهَامَ ، وَيُطِيحُ الْعِظَامَ ، وَيُنْدِرُ السَّوَاعِدَ وَالْأَقْدَامَ ؛ وَحَتَّى يُرْمَوْا بِالْمَنَاسِرِ تَتْبَعُهَا الْمَنَاسِرُ ، وَيُرْجَمُوا بِالْكَتَائِبِ تَقْفُوهَا الْحَلَائِبُ (الجلائب) ، وَحَتَّى تَجُرَّ بِبِلَادِهِمُ الْخَمِيسُ يَتْلُوهُ الْخَمِيسُ ، وَحَتَّى تَدْعَقَ الْخُيُولُ نَوَاحِرَ أَرْضِهِمْ ، وَبِأَعْنَانِ مَسَارِبِهِمْ وَمَسَارِحِهِمْ .

قال السيد الشريف : أقول : الدعق : الدق ، أي تدق الخيول بحوافرها ضهم ونواحر أرضهم : متقابلاتها . ويقال : منازل بني فلان تتناحر ، أي تتقابل

١٢٥ - ومن كلام له عليه السلام

في التحكيم

وذلك بعد سماعه لأمر المحكمين

إِنَّا لَمْ نُحَكِّمِ الرِّجَالَ ، وَإِنَّمَا حَكَّمْنَا الْقُرْآنَ . هٰذَا الْقُرْآنُ إِنَّمَا هُوَ خَطٌّ مَسْتُورٌ بَيْنَ الدَّفَّتَيْنِ ، لَا يَنْطِقُ بِلِسَانٍ ، وَلَا بُدَّ لَهُ مِنْ تُرْجُمَانٍ . وَإِنَّمَا يَنْطِقُ عَنْهُ الرِّجَالُ . وَلَمَّا دَعَانَا الْقَوْمُ إِلَى أَنْ نُحَكِّمَ بَيْنَنَا الْقُرْآنَ لَمْ نَكُنِ الْفَرِيقَ الْمُتَوَلِّيَ عَنْ كِتَابِ اللهِ سُبْحَانَهُ وَتَعَالَى ، وَقَدْ قَالَ اللهُ سُبْحَانَهُ :

. . . And then if ye quarrel about anything refer it to Allāh and the Prophet . . . (Qur'ān, 4:59)

Reference to Allāh means that we decide according to the Qur'ān while reference to the Prophet means that we follow his *sunnah*. Now therefore, if arbitration were truly done through the Book of Allāh (Qur'ān), we would be the most rightful of all people for the Caliphate; or if it were done by the *sunnah* of the Holy Prophet, we would be the most preferable of them.

Concerning your point why I allowed a time lag between myself and them with regard to the Arbitration, I did so in order that the ignorant may find out (the truth) and one who already knows may hold with it firmly. Possibly Allāh may, as a result of this peace, improve the condition of these people, and they will not be caught by the throats and will not, before indication of the right, fall into rebellion as before. Certainly the best man before Allāh is he who loves most to act according to right, even though it causes him hardship and grief, rather than according to wrong, even though it gives him benefit and increase.

So, where are you being misled and from where have you been brought (to this state)? Be prepared to march to the people who have deviated from the right and do not see it, have been entangled in wrongdoing and are not corrected. They are away from the Book and turned from the (right) path. You are not trustworthy to rely upon, nor are you holders of honour to be adhered to. You are very bad in kindling the fire of fighting. Woe to you! I had to bear a lot of worries from you. Some day I call you (to *jihād*) and some day I speak to you in confidence, you are neither true-free men at the time of call, nor trustworthy brothers at the time of speaking in confidence.

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SERMON 126

When Amīr al-mu'minīn was spoken ill of for showing equality in the distribution (of shares from Bayt al-māl or the Muslim Public Treasury) he said: ‘

Do you command me that I should seek support by oppressing those over whom I have been placed? By Allāh, I won't do so as long as the world goes on, and as long as one star leads another in the sky. Even if it were my property, I would have distributed it equally among them, then why not when the property is that of Allāh. Beware; certainly that giving of wealth without any right for it is wastefulness and lavishness. It raises its doer in this world, but lowers him in the next world. It honours him before people, but disgraces him with Allāh. If a man gives his property to those who have no right for it or do not deserve it, Allāh deprives him of their gratefulness, and their love too would be for others. Then if he falls on bad days and needs their help, they would prove the worst comrades and ignoble friends.

«فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَىٰ اللهِ وَالرَّسُولِ»

إِلَىٰ اللهِ أَنْ نَحْكُمَ بِكِتَابِهِ ، وَرَدُّهُ إِلَىٰ الرَّسُولِ أَنْ نَأْخُذَ بِسُنَّتِهِ ، فَكَمَ بِالصِّدْقِ فِي كِتَابِ اللهِ ، فَنَحْنُ أَحَقُّ النَّاسِ بِهِ ، وَإِنْ حُكِمَ رَسُولِ اللهِ صَلَّىٰ اللهُ عَلَيْهِ وَآلِهِ ، فَنَحْنُ أَحَقُّ النَّاسِ وَأَوْلَاهُمْ بِهَا . نَوْلُكُمْ : لِمَ جَعَلْتَ بَيْنَكَ وَبَيْنَهُمْ أَجَلًا فِي التَّحْكِيمِ ؟ فَإِنَّمَا ذٰلِكَ لِيَتَبَيَّنَ الْجَاهِلُ ، وَيَتَثَبَّتَ الْعَالِمُ ، وَلَعَلَّ اللهُ أَنْ يُصْلِحَ بِهِ الْهُدْنَةَ أَمْرَ هٰذِهِ الْأُمَّةِ ، وَلَا تُؤْخَذَ بِأَكْظَامِهَا ، فَتَعْجَلَ عَنْ الْحَقِّ ، وَتَنْقَادَ لِأَوَّلِ الْغَيِّ . إِنَّ أَفْضَلَ النَّاسِ عِنْدَ اللهِ مَنْ كَانَ الْعَمَلُ أَحَبَّ إِلَيْهِ – وَإِنْ نَقَصَهُ وَكَرَفَهُ – مِنَ الْبَاطِلِ وَإِنْ جَرَّ إِلَيْهِ وَزَادَهُ . فَأَيْنَ يُتَاهُ بِكُمْ ! وَمِنْ أَيْنَ أُتِيتُمْ ! اسْتَعْمَلُوا لِلْمَسِيرِ إِلَىٰ حَيَارَىٰ عَنِ الْحَقِّ لَا يُبْصِرُونَهُ ، وَمُوزَعِينَ بِالْجَوْرِ لَا نَ بِهِ ، جُفَاةٍ عَنِ الْكِتَابِ ، نُكُبٍ عَنِ الطَّرِيقِ . مَا بِوَثِيقَةٍ يُعْلَقُ بِهَا ، وَلَا زَوَافِرِ عِزٍّ يُعْتَصَمُ إِلَيْهَا . لَبِئْسَ نَارِ الْحَرْبِ أَنْتُمْ ! أُفٌّ لَكُمْ ! لَقَدْ لَقِيتُ مِنْكُمْ بَرْحاً ، أَنَادِيكُمْ وَيَوْماً أُنَاجِيكُمْ ، فَلَا أَحْرَارُ صِدْقٍ عِنْدَ النِّدَاءِ (اللقاء) إِخْوَانُ ثِقَةٍ عِنْدَ النَّجَاءِ !

١٢٦ - وَمِنْ كَلَامٍ لَهُ عليه السلام

لما عوتب على التسوية في العطاء

تَأْمُرُونِّي (اتأمرونني) أَنْ أَطْلُبَ النَّصْرَ بِالْجَوْرِ فِيمَنْ وُلِّيتُ عَلَيْهِ! وَاللهِ لَا أَطُورُ بِهِ مَا سَمَرَ سَمِيرٌ ، وَمَا أَمَّ نَجْمٌ فِي السَّمَاءِ نَجْماً ! لَوْ كَانَ الْمَالُ لِي لَسَوَّيْتُ بَيْنَهُمْ ، فَكَيْفَ وَإِنَّمَا الْمَالُ مَالُ اللهِ ! أَلَا وَإِنَّ إِعْطَاءَ الْمَالِ فِي غَيْرِ حَقِّهِ تَبْذِيرٌ وَإِسْرَافٌ ، وَهُوَ يَرْفَعُ صَاحِبَهُ فِي الدُّنْيَا وَيَضَعُهُ فِي الْآخِرَةِ ، وَيُكْرِمُهُ فِي النَّاسِ وَيُهِينُهُ عِنْدَ اللهِ . وَلَمْ يَضَعِ امْرُؤٌ مَالَهُ فِي غَيْرِ حَقِّهِ وَلَا عِنْدَ غَيْرِ أَهْلِهِ إِلَّا حَرَمَهُ اللهُ شُكْرَهُمْ ، وَكَانَ لَهُ وُدُّهُمْ . فَإِنْ زَلَّتْ بِهِ النَّعْلُ يَوْماً فَاحْتَاجَ إِلَىٰ مَعُونَتِهِمْ فَشَرُّ خَلِيلٍ وَأَلْأَمُ خَدِينٍ.

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SERMON 127

About the Khārijites

If you do not stop believing that I have gone wrong and been misled, why do you consider that the common men among the followers of the Prophet Muhammad (p.b.u.h.a.h.p.) have gone astray like me, and accuse them with my wrong, and hold them unbelievers on account of my sins? You are holding your swords on your shoulders and using them right and wrong. You are confusing those who have committed sins with those who have not. You know that the Prophet stoned the protected (married) adulterer, then he also said his burial prayer and allowed his successors to inherit from him. He killed the murderer and allowed his successors to inherit from him. He amputated (the hand of) the thief and whipped the unprotected (unmarried) adulterer, but thereafter allowed their shares from the booty, and they married Muslim women. Thus the Prophet took them to task for their sins and also abided by Allāh's commands about them, but did not disallow them their rights created by Islam, nor did he remove their names from its followers.

Certainly you are the most evil of all persons and are those whom Satan has put on his lines and thrown out into his wayless land. With regard to me, two categories of people will be ruined, namely he who loves me too much and the hatred takes him away from rightfulness. The best man with regard to me is he who is on the middle course. So be with him and be with the great majority (of Muslims) because Allāh's hand (of protection) is on keeping unity. You should beware of division because the one isolated from the group is (a prey) to Satan just as the one isolated from the flock of sheep is (a prey) to the wolf.

Beware; whoever calls to this course, kill him, even though he may be under this headband of mine. Certainly the two arbitrators were appointed to revive what the Qur'ān revives and to destroy what the Qur'ān destroys. Revival means to unite on it (in a matter) and destruction means to divide on a matter. If the Qur'ān drives us to them we should follow them, and if it drives them to us they should follow us. May you have no father! (Woe to you), I did not cause you any misfortune, nor have I deceived you in any matter, nor created any confusion. Your own group had unanimously suggested in favour of these two men and we bound them that they would not exceed the Qur'ān but they deviated from it and abandoned the right although both of them were conversant with it. This wrongdoing was the dictate of their hearts and so they trod upon it, although we had stipulated that in arbitrating with justice and sticking to rightfulness they would avoid the evil of their own views and the mischief of their own verdict (but since this has happened the award is not acceptable to us).

١٢٧ - وَمِنْ كَلَامٍ لَهُ عليه السلام

وفيه يبين بعض أحكام الدين ويكشف للخوارج الشبهة وينقض حكم الحكمين

فَإِنْ أَبَيْتُمْ إِلَّا أَنْ تَزْعُمُوا أَنِّي أَخْطَأْتُ وَضَلَلْتُ ، فَلِمَ تُضَلِّلُونَ عَامَّةَ أُمَّةِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ . بِضَلَالِي ، وَتَأْخُذُونَهُمْ بِخَطَئِي ، وَتُكَفِّرُونَهُمْ بِذُنُوبِي ! سُيُوفُكُمْ عَلَى عَوَاتِقِكُمْ تَضَعُونَهَا مَوَاضِعَ الْبُرْءِ (البراءة) لِلسُّقْمِ ، وَتَخْلِطُونَ مَنْ أَذْنَبَ بِمَنْ لَمْ يُذْنِبْ . وَقَدْ عَلِمْتُمْ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ رَجَمَ الزَّانِيَ الْمُحْصَنَ ، ثُمَّ صَلَّى عَلَيْهِ ، ثُمَّ وَرَّثَهُ أَهْلَهُ ؛ وَقَتَلَ الْقَاتِلَ (القاتل) وَوَرَّثَ مِيرَاثَهُ أَهْلَهُ . وَقَطَعَ السَّارِقَ وَجَلَدَ الزَّانِيَ غَيْرَ الْمُحْصَنِ ، ثُمَّ قَسَمَ عَلَيْهِمَا مِنَ الْفَيْءِ ، وَنَكَحَا الْمُسْلِمَاتِ ، فَأَخَذَهُمْ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِذُنُوبِهِمْ ، وَأَقَامَ حَقَّ اللهِ فِيهِمْ ، وَلَمْ يَمْنَعْهُمْ سُهْمَانَهُمْ مِنَ الْإِسْلَامِ ، وَلَمْ يُخْرِجْ أَسْمَاءَهُمْ مِنْ بَيْنِ أَهْلِهِ . ثُمَّ أَنْتُمْ شِرَارُ النَّاسِ ، وَمَنْ رَمَى بِهِ الشَّيْطَانُ مَرَامِيَهُ ، وَضَرَبَ بِهِ تِيهَهُ ! وَسَيَهْلِكُ فِيَّ صِنْفَانِ : مُحِبٌّ مُفْرِطٌ يَذْهَبُ بِهِ الْحُبُّ إِلَى غَيْرِ الْحَقِّ ، وَمُبْغِضٌ مُفْرِطٌ يَذْهَبُ بِهِ الْبُغْضُ إِلَى غَيْرِ الْحَقِّ ، وَخَيْرُ النَّاسِ فِيَّ حَالًا النَّمَطُ الْأَوْسَطُ فَالْزَمُوهُ ، وَالْزَمُوا السَّوَادَ الْأَعْظَمَ ، فَإِنَّ يَدَ اللهِ مَعَ الْجَمَاعَةِ . وَإِيَّاكُمْ وَالْفُرْقَةَ !

فَإِنَّ الشَّاذَّ مِنَ النَّاسِ لِلشَّيْطَانِ ، كَمَا أَنَّ الشَّاذَّ مِنَ الْغَنَمِ لِلذِّئْبِ . أَلَا مَنْ دَعَا إِلَى هَذَا الشِّعَارِ فَاقْتُلُوهُ ، وَلَوْ كَانَ تَحْتَ عِمَامَتِي هَذِهِ ، فَإِنَّمَا حُكِّمَ الْحَكَمَانِ لِيُحْيِيَا مَا أَحْيَا الْقُرْآنُ ، وَيُمِيتَا مَا أَمَاتَ الْقُرْآنُ ، فَإِحْيَاؤُهُ الِاجْتِمَاعُ عَلَيْهِ ، وَإِمَاتَتُهُ الِافْتِرَاقُ عَنْهُ . فَإِنْ جَرَّنَا الْقُرْآنُ إِلَيْهِمْ اتَّبَعْنَاهُمْ ، وَإِنْ جَرَّهُمْ إِلَيْنَا اتَّبَعُونَا . فَلَمْ آتِ - لَا أَبَا لَكُمْ - بِجُرْأَةٍ ، وَلَا خَتَلْتُكُمْ عَنْ أَمْرِكُمْ ، وَلَا لَبَّسْتُهُ عَلَيْكُمْ ، إِنَّمَا اجْتَمَعَ رَأْيُ مَلَئِكُمْ عَلَى اخْتِيَارِ رَجُلَيْنِ ، أَخَذْنَا عَلَيْهِمَا أَلَّا يَتَعَدَّيَا الْقُرْآنَ ، فَتَاهَا عَنْهُ ، وَتَرَكَا الْحَقَّ وَهُمَا يُبْصِرَانِهِ ، وَكَانَ الْجَوْرُ هَوَاهُمَا فَمَضَيَا عَلَيْهِ . وَقَدْ سَبَقَ اسْتِثْنَاؤُنَا عَلَيْهِمَا - فِي الْحُكُومَةِ بِالْعَدْلِ ، وَالصَّمْدِ لِلْحَقِّ - سُوءَ رَأْيِهِمَا ، وَجَوْرَ حُكْمِهِمَا .

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SERMON 128

About important happenings at Baṣrah

O' Ahnaf! It is as though I see him advancing with an army which has neither dust nor noise, nor rustling of reins, nor neighing of horses. They are trampling the ground with their feet as if they are the feet of ostriches.

as-Sayyid ar-Raḍī says: Amīr al-mu'minīn pointed to the Chief of the Negroes, (Ṣāḥibu'z-Zanj). Then Amīr al-mu'minīn said:

Woe to you (the people of Baṣrah's) inhabited streets and decorated houses which possess wings like the wings of vultures and trunks like the trunks of elephants; they are the people from among whom if one is killed he is not mourned and if one is lost he is not searched for. I turn this world over on its face, value it only according to its (low) value, and look at it with an eye suitable to it.

A part of the same sermon
Referring to the Turks (Mongols)

I can see a people whose faces are like shields covered with rough-scraped skins. They dress themselves in silken and woollen clothes and hold dear excellent horses. Their killing and bloodshed shall take place freely till the wounded shall walk over the dead and the number of runners-away shall be less than those taken prisoner:

One of his companions said to him: O' Amīr al-mu'minīn, you have been given knowledge of hidden things. **Whereupon Amīr al-mu'minīn laughed and said to the man who belonged to the tribe of Banū Kalb:**

O' brother of Kalb! This is not knowledge of hidden things (*'ilmu'l-ghayb*), these matters have been acquired from him (namely the Prophet) who knew them. As regards knowledge of hidden things, that means knowledge of the Day of Judgement, and the things covered by Allāh in the verse.

> *Verily, Allāh is He with Whom is the knowledge of the Hour...* (Qur'ān, 31:34)

Therefore, Allāh alone knows what is there in the wombs, whether male of female, ugly or handsome, generous or miserly, mischievous or pious, and who will be the fuel for Hell and who will be in the company of the Prophets in Paradise. This is the knowledge of the hidden things which is not known to anyone save Allāh. All else is that whose knowledge Allāh passed on to His Prophet and he passed it on to me, and prayed for me that my bosom may retain it and my ribs may hold it.

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١٢٨ - ومن كلام له عليه السلام

فيما يخبر به عن الملاحم بالبصرة

أَحْنَفُ ، كَأَنِّي بِهِ وَقَدْ سَارَ بِالْجَيْشِ الَّذِي لَا يَكُونُ لَهُ غُبَارٌ وَلَا ، وَلَا قَعْقَعَةُ لُجُمٍ ، وَلَا حَمْحَمَةُ خَيْلٍ . يُثِيرُونَ ن بِأَقْدَامِهِمْ كَأَنَّهَا أَقْدَامُ النَّعَامِ .

الشريف : يومىء بذلك إلى صاحب الزنج .

قال عليه السلام : وَيْلٌ لِسِكَكِكُمُ الْعَامِرَةِ ، وَالدُّورِ الْمُزَخْرَفَةِ لَهَا أَجْنِحَةٌ كَأَجْنِحَةِ النُّسُورِ ، وَخَرَاطِيمُ كَخَرَاطِيمِ ةِ ، مِنْ أُولَئِكَ الَّذِينَ لَا يُنْدَبُ قَتِيلُهُمْ ، وَلَا يُفْقَدُ غَائِبُهُمْ . أَنَا الدُّنْيَا لِوَجْهِهَا ، وَقَادِرُهَا بِقَدْرِهَا ، وَنَاظِرُهَا بِعَيْنِهَا .

منه في وصف الاتراك

أَنِّي أَرَاهُمْ (انظر اليهم) قَوْماً ، كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ ، ونَ السَّرَقَ وَالدِّيبَاجَ ، وَيَعْتَقِبُونَ الْخَيْلَ الْعِتَاقَ . وَيَكُونُ هُنَاكَ قِرَارُ قَتْلٍ حَتَّى يَمْشِيَ الْمَجْرُوحُ عَلَى الْمَقْتُولِ ، وَيَكُونَ الْمُفْلِتُ مِنَ الْمَأْسُورِ !

قال له بعض اصحابه : لقد اعطيت يا أمير المؤمنين علم الغيب ! فضحك عليه السلام ، وقال للرجل ، وكان كلبياً :

يَا أَخَا كَلْبٍ ، لَيْسَ هُوَ بِعِلْمِ غَيْبٍ ، وَإِنَّمَا هُوَ تَعَلُّمٌ مِنْ ذِي عِلْمٍ مَا عِلْمُ الْغَيْبِ عِلْمُ السَّاعَةِ ، وَمَا عَدَّدَهُ اللهُ سُبْحَانَهُ بِقَوْلِهِ : «إِنَّ عِنْدَهُ عِلْمُ السَّاعَةِ ، وَيُنَزِّلُ الْغَيْثَ ، وَيَعْلَمُ مَا فِي الْأَرْحَامِ ، وَمَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَداً ، وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ...» الْآيَةَ ، فَيَعْلَمُ اللهُ سُبْحَانَهُ مَا فِي الْأَرْحَامِ مِنْ ذَكَرٍ أَوْ أُنْثَى ، وَقَبِيحٍ أَوْ جَمِيلٍ ، وَشَقِيٍّ أَوْ بَخِيلٍ ، وَسَعِيدٍ ، وَمَنْ يَكُونُ فِي النَّارِ حَطَباً ، أَوْ مِنَ الْجِنَانِ لِلنَّبِيِّينَ مُرَافِقاً . فَهَذَا عِلْمُ الْغَيْبِ الَّذِي لَا يَعْلَمُهُ أَحَدٌ إِلَّا ، وَمَا سِوَى ذَلِكَ فَعِلْمٌ عَلَّمَهُ اللهُ نَبِيَّهُ فَعَلَّمَنِيهِ ، وَدَعَا لِي بِأَنْ يَعِيَهُ دْرِي ، وَتَضْطَمَّ عَلَيْهِ جَوَانِحِي (جوارحي)

SERMON 129

About measures and weights, the transience of this world and the condition of its people

O' creatures of Allāh! You and whatever you desire from this world are like guests with fixed periods of stay, and like debtors called upon to pay. Life is getting short while (the records of) actions are being preserved. Many strivers are wasting (their efforts) and many of those who exert are heading towards harm. You are in a period when steps of virtue are moving backwards, steps of evil are moving forward and Satan is increasing his eagerness to ruin people. This is the time that his equipment is strong, his traps have been spread and his prey has become easy (to catch).

Cast your glance over people wherever you like, you will see either a poor man suffering from poverty, or a rich man ignoring Allāh despite His bounty over him, or a miser increasing his wealth by trampling on Allāh's obligations, or an unruly person closing his ears to all counsel. Where are your good people; where are your virtuous people? Where are your high spirited men and generous men? Where are those of you who avoid deceit in their business and remain pure in their behaviour? Have they not all departed from this ignoble, transitory and troublesome world? Have you not been left among people who are just like rubbish and so low that lips avoid mention of them and do not move even to condemn their low position?

... Verily we are Allāh's and verily unto Him shall we return." (Qur'ān, 2:156)

Mischief has appeared and there is no one to oppose and change it, nor anyone to dissuade from it or desist from it. Do you, with these qualities, hope to secure an abode in the purified neighbourhood of Allāh and to be regarded His staunch lovers? Alas! Allāh cannot be deceived about His paradise and His will cannot be secured save by His obedience. May Allāh curse those who advise good but they themselves avoid it, and those who desist others from evil but they themselves act upon it.

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SERMON 130

Delivered when Abū Dharr was exiled to ar-Rabadhah

O' Abū Dharr! You showed anger in the name of Allāh therefore have hope in Him for whom you became angry. The people were afraid of you in the matter of their (pleasure of this) world while you feared them for your faith. Then leave to them that for which they are afraid of you and get away from them taking away what you fear them about. How needy are they for what you dissuade them from and how heedless are you towards what they

١٢٩ - ومن خطبة له عليه السلام

في ذكر المكاييل والموازين

عِبَادَ اللهِ، إِنَّكُمْ - وَمَا تَأْمُلُونَ مِنْ هٰذِهِ الدُّنْيَا - أَنْوِيَاءُ (أسويا)
جَلُونَ ، وَمَدِينُونَ مُقْتَضَوْنَ : أَجَلٌ مَنْقُوصٌ ، وَعَمَلٌ مَحْفُوظٌ . فَرُبَّ
يبِ مُضَيَّعٌ ، وَرُبَّ كَادِحٍ خَاسِرٌ . وَقَدْ أَصْبَحْتُمْ فِي زَمَنٍ
يَزْدَادُ الْخَيْرُ فِيهِ إِلَّا إِدْبَاراً ، وَلَا الشَّرُّ فِيهِ إِلَّا إِقْبَالاً ، وَلَا الشَّيْطَانُ
هَلَاكِ النَّاسِ إِلَّا طَمَعاً . فَهٰذَا أَوَانٌ قَوِيَتْ عُدَّتُهُ ، وَعَمَّتْ مَكِيدَتُهُ ،
مُكِنَتْ فَرِيسَتُهُ . اضْرِبْ بِطَرْفِكَ حَيْثُ شِئْتَ مِنَ النَّاسِ ، فَهَلْ
بِصِرُ (تنظر) إِلَّا فَقِيراً يُكَابِدُ فَقْراً ، أَوْ غَنِيّاً بَدَّلَ نِعْمَةَ اللهِ كُفْراً ، أَوْ بَخِيلاً
خَذَ الْبُخْلَ بِحَقِّ اللهِ وَفْراً ، أَوْ مُتَمَرِّداً كَأَنَّ بِأُذُنِهِ عَنْ سَمْعِ الْمَوَاعِظِ
رْراً ! أَيْنَ أَخْيَارُكُمْ وَصُلَحَاؤُكُمْ ! وَأَيْنَ أَحْرَارُكُمْ وَسُمَحَاؤُكُمْ ! وَأَيْنَ
مُتَوَرِّعُونَ فِي مَكَاسِبِهِمْ ، وَالْمُتَنَزِّهُونَ فِي مَذَاهِبِهِمْ ! أَلَيْسَ قَدْ ظَعَنُوا
مِيعاً عَنْ هٰذِهِ الدُّنْيَا الدَّنِيَّةِ ، وَالْعَاجِلَةِ الْمُنَغِّصَةِ ، وَهَلْ خُلِقْتُمْ إِلَّا فِي
نَالَةٍ لَا تَلْتَقِي إِلَّا بِذَمِّهِمُ الشَّفَتَانِ ، اسْتِصْغَاراً لِقَدْرِهِمْ ،
نَغَابُناً عَنْ ذِكْرِهِمْ ! فَإِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ! « ظَهَرَ الْفَسَادُ » ، فَلَا
كِرٌ مُغَيِّرٌ ، وَلَا زَاجِرٌ مُزْدَجِرٌ . أَفَبِهٰذَا تُرِيدُونَ أَنْ تُجَاوِرُوا اللهَ فِي دَارِ
بِهِ ، وَتَكُونُوا غَزَّ أَوْلِيَائِهِ عِنْدَهُ ؟ هَيْهَاتَ ! لَا يُخْدَعُ اللهُ عَنْ
نَّتِهِ ، وَلَا تُنَالُ مَرْضَاتُهُ إِلَّا بِطَاعَتِهِ . لَعَنَ اللهُ الْآمِرِينَ بِالْمَعْرُوفِ
تَارِكِينَ لَهُ ، وَالنَّاهِينَ عَنِ الْمُنْكَرِ الْعَامِلِينَ بِهِ !

١٣٠ - ومن خطبة له عليه السلام

لأبي ذر رحمه الله لما أخرج إلى الربذة

يَا أَبَا ذَرٍّ ، إِنَّكَ غَضِبْتَ لِلّٰهِ ، فَارْجُ مَنْ غَضِبْتَ لَهُ . إِنَّ الْقَوْمَ
وكَ عَلَى دُنْيَاهُمْ ، وَخِفْتَهُمْ عَلَى دِينِكَ ، فَاتْرُكْ فِي أَيْدِيهِمْ مَا خَافُوكَ
هِ ، وَاهْرُبْ مِنْهُمْ بِمَا خِفْتَهُمْ عَلَيْهِ ؛ فَمَا أَحْوَجَهُمْ إِلَى مَا مَنَعْتَهُمْ ،
أَغْنَاكَ عَمَّا

are denying you. You will shortly know who is the gainer tomorrow (on the Day of Judgement) and who is more enviable. Even if these skies and earth were closed to some individual and he feared Allāh, then Allāh would open them for him. Only rightfulness should attract you while wrongfulness should detract you. If you had accepted their worldly attractions they would have loved you and if you had shared in it they would have given you asylum.

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SERMON 131

Grounds for accepting the Caliphate and the qualities of a ruler and governor

O' (people of) differing minds and divided hearts, whose bodies are present but wits are absent. I am leading you (amicably) towards truthfulness, but you run away from it like goats and sheep running away from the howling of a lion. How hard it is for me to uncover for you the secrets of justice, or to straighten the curve of truthfulness.

O' my Allāh! Thou knowest that what we did was not to seek power nor to acquire anything from the vanities of the world. We rather wanted to restore the signs of Thy religion and to usher prosperity into Thy cities so that the oppressed among thy creatures might be safe and Thy forsaken commands might be established. O' my Allāh! I am the first who leaned (towards Thee) and who heard and responded (to the call of Islam). No one preceded me in prayer (*salāt*) except the Prophet.

You certainly know that he who is in charge of honour, life, booty, (enforcement of) legal commandments and the leadership of the Muslims should not be a miser as his greed would aim at their wealth, nor be ignorant as he would then mislead them with his ignorance, nor be of rude behaviour who would estrange them with his rudeness, nor should he deal injustly with wealth thus preferring one group over another, nor should he accept a bribe while taking decisions, as he would forfeit (others) rights and hold them up without finality, nor should he ignore *sunnah* as he would ruin the people.

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SERMON 132

Warning about death and counselling

We praise Him for whatever He takes or gives or whatever He inflicts on us or tries us with. He is aware of all that is hidden and He sees all that is concealed. He knows all that breasts contain or eyes hide. We render evidence that there is no god except He and that Muhammad—peace be upon him and his progeny—has been chosen by Him and deputed by Him—evidence tendered both secretly and openly, by heart and by tongue.

كِ! وَسَتَعْلَمُ مَنِ ٱلرَّابِحُ غَداً ، وَٱلأَكْثَرُ حُسَّداً (خسراً). وَلَوْ أَنَّ
نَاوَاتِ وَٱلأَرَضِينَ كَانَتَا عَلَىٰ عَبْدٍ رَتْقاً ، ثُمَّ اتَّقَى ٱللهَ ، لَجَعَلَ
لَهُ مِنْهُمَا مَخْرَجاً ! لَا يُؤْنِسَنَّكَ إِلَّا ٱلْحَقُّ ، وَلَا يُوحِشَنَّكَ إِلَّا ٱلْبَاطِلُ ،
قَبِلْتَ دُنْيَاهُمْ لَأَحَبُّوكَ ، وَلَوْ قَرَضْتَ مِنْهَا لَأَمَّنُوكَ .

١٣١. وَمِنْ خُطْبَةٍ لَهُ عليه السلام

وفيه يبين سبب طلبه الحكم ويصف الإمام الحق

يَّتُهَا النُّفُوسُ ٱلْمُخْتَلِفَةُ ، وَٱلْقُلُوبُ ٱلْمُتَشَتِّتَةُ ، ٱلشَّاهِدَةُ أَبْدَانُهُمْ ،
ائِبَةُ عَنْهُمْ عُقُولُهُمْ ، أَظْأَرُكُمْ عَلَىٰ ٱلْحَقِّ وَأَنْتُمْ تَنْفِرُونَ عَنْهُ
رَ ٱلْمِعْزَىٰ مِنْ وَعْوَعَةِ ٱلأَسَدِ ! هَيْهَاتَ أَنْ أَطْلَعَ بِكُمْ سَرَارَ
ل ، أَوْ أُقِيمَ اعْوِجَاجَ ٱلْحَقِّ . ٱللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ لَمْ يَكُنِ ٱلَّذِي
مِنَّا مُنَافَسَةً فِي سُلْطَانٍ ، وَلَا ٱلْتِمَاسَ شَيْءٍ مِنْ فُضُولِ ٱلْحُطَامِ ،
نْ لِنَرِدَ ٱلْمَعَالِمَ مِنْ دِينِكَ ، وَنُظْهِرَ ٱلإِصْلَاحَ فِي بِلَادِكَ ، فَيَأْمَنَ
لْمَوْمُونَ مِنْ عِبَادِكَ ، وَتُقَامَ ٱلْمُعَطَّلَةُ مِنْ حُدُودِكَ . ٱللَّهُمَّ إِنِّي أَوَّلُ مَنْ
، وَسَمِعَ وَأَجَابَ ، لَمْ يَسْبِقْنِي إِلَّا رَسُولُ ٱللهِ - صَلَّى ٱللهُ عَلَيْهِ
هِ وَسَلَّمَ - بِالصَّلَاةِ .
قَدْ عَلِمْتُمْ أَنَّهُ لَا يَنْبَغِي أَنْ يَكُونَ ٱلْوَالِي عَلَىٰ ٱلْفُرُوجِ وَٱلدِّمَاءِ
غَانِمِ وَٱلأَحْكَامِ وَإِمَامَةِ ٱلْمُسْلِمِينَ ٱلْبَخِيلُ ، فَتَكُونَ فِي أَمْوَالِهِمْ
تُهُ ، وَلَا ٱلْجَاهِلُ فَيُضِلَّهُمْ بِجَهْلِهِ ، وَلَا ٱلْجَافِي فَيَقْطَعَهُمْ
انِهِ ، وَلَا ٱلْحَائِفُ (الجائف) لِلدُّوَلِ فَيَتَّخِذَ قَوْماً دُونَ قَوْمٍ ، وَلَا
تَشِي فِي ٱلْحُكْمِ فَيَذْهَبَ بِٱلْحُقُوقِ ، وَيَقِفَ بِهَا دُونَ ٱلْمَقَاطِعِ ،
ٱلْمُعَطِّلُ لِلسُّنَّةِ فَيُهْلِكَ ٱلأُمَّةَ .

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١٣٢. وَمِنْ خُطْبَةٍ لَهُ عليه السلام

يحث فيها ويزهد في الدنيا

الحمد لله

حْمَدُهُ عَلَىٰ مَا أَخَذَ وَأَعْطَىٰ ، وَعَلَى مَا أَبْلَىٰ وَٱبْتَلَىٰ ٱلْبَاطِنُ
خَفِيَّةِ ، وَٱلْحَاضِرُ لِكُلِّ سَرِيرَةٍ ، ٱلْعَالِمُ بِمَا تُكِنُّ ٱلصُّدُورُ ، وَمَا
نُ ٱلْعُيُونُ . وَنَشْهَدُ أَنْ لَا إِلٰهَ غَيْرُهُ ، وَأَنَّ مُحَمَّداً نَجِيبُهُ (نجيه) وَبَعِيثُهُ
دَةً يُوَافِقُ فِيهَا ٱلسِّرُّ ٱلإِعْلَانَ ، وَٱلْقَلْبُ ٱللِّسَانَ .

A part of the same sermon

By Allāh, certainly it is reality not fun, truth not falsehood. It is none else than death. Its caller is making himself heard and its dragsman is making haste. The majority of the people should not deceive you.

You have see those who lived before you, amassed wealth, feared poverty and felt safe from its (evil) consequences, the longevity of desires and the (apparent) distance from death. How, then, death overtook them, turned them out of their homelands and took them out of their places of safety. They were bone on coffins, people were busy about them one after another, carrying them on their shoulders and supporting them with their hands.

Did you not witness those who engaged in long-reaching desires, built strong buildings, amassed much wealth but their houses turned to graves and their collections turned into ruin? Their property devolved an the successors and their spouses on those who came after them. They cannot (now) add to their good acts nor invoke (Allāh's) mercy in respect of evil acts. Therefore, whoever makes his heart habituated to fear Allāh achieves a forward position and his action is successful. Prepare yourself for it and do all that you can for Paradise. Certainly this world has not been made a place of permanent stay for you. But it has been created as a pathway in order that you may take from it the provisions of your (good) actions for the permanent house (in Paradise). Be ready for departure from here and keep close your riding animals for setting off.

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SERMON 133

On the Glory of Allāh

This world and the next have submitted to Him their reins, and the skies and earths have flung their keys towards Him. The thriving trees bow to Him in the morning and evening, and produce for Him—flaming fire from their branches, and at His command, turn their own feed into ripe fruits.

A part of the same sermon about the Holy Qur'ān

The Book of Allāh is among you. It speaks and its tongue does not falter. It is a house whose pillars do not fall down, and a power whose supporters are never routed.

A part of the same sermon about the Holy Prophet

Allāh deputed the Prophet after a gap from the previous prophets when there was much talk (among the people). With him Allāh exhausted the series of prophets and ended the revelation. He then fought for Him those who were turning away from Him and were equating others with Him.

معاد الناس

ومنها : فَإِنَّهُ وَاللهِ ٱلْجِدُّ لَا اللَّعِبُ ، وَٱلْحَقُّ لَا ٱلْكَذِبُ . وَمَا هُوَ ٱلْمَوْتُ أَسْمَعَ دَاعِيهِ ، وَأَعْجَلَ حَادِيهِ . فَلَا يَغُرَّنَّكَ سَوَادُ ٱلنَّاسِ مِنْ نَفْسِكَ ، وَقَدْ رَأَيْتَ مَنْ كَانَ قَبْلَكَ مِمَّنْ جَمَعَ ٱلْمَالَ وَحَذِرَ ٱلْإِقْلَالَ ، وَأَمِنَ ٱلْعَوَاقِبَ ـ طُولَ أَمَلٍ وَٱسْتِبْعَادَ أَجَلٍ ـ كَيْفَ نَزَلَ بِهِ ٱلْمَوْتُ فَأَزْعَجَهُ عَنْ وَطَنِهِ ، وَأَخَذَهُ مِنْ مَأْمَنِهِ ، مَحْمُولًا عَلَىٰ أَعْوَادِ ٱلْمَنَايَا تَعَاطَىٰ بِهِ ٱلرِّجَالُ ٱلرِّجَالَ ، حَمْلًا عَلَى ٱلْمَنَاكِبِ وَإِمْسَاكًا بِٱلْأَنَامِلِ ! أَمَا رَأَيْتُمُ ٱلَّذِينَ يَأْمُلُونَ بَعِيداً ، وَيَبْنُونَ مَشِيداً ، وَيَجْمَعُونَ كَثِيراً ! كَيْفَ أَصْبَحَتْ بُيُوتُهُمْ قُبُوراً ، وَمَا جَمَعُوا بُوراً ؛ وَصَارَتْ أَمْوَالُهُمْ لِلْوَارِثِينَ ، وَأَزْوَاجُهُمْ لِقَوْمٍ آخَرِينَ ؛ لَا فِي حَسَنَةٍ يَزِيدُونَ ، وَلَا مِنْ سَيِّئَةٍ يَسْتَعْتِبُونَ ! فَمَنْ أَشْعَرَ ٱلتَّقْوَىٰ قَلْبَهُ بَرَّزَ مَهَلَهُ ، وَفَازَ عَمَلُهُ . فَٱسْتَعْمِلُوا هَبَلَهَا ، وَٱعْمَلُوا لِلْجَنَّةِ عَمَلَهَا : فَإِنَّ ٱلدُّنْيَا لَمْ تُخْلَقْ لَكُمْ دَارَ مُقَامٍ ، بَلْ خُلِقَتْ لَكُمْ مَجَازاً لِتَزَوَّدُوا مِنْهَا ٱلْأَعْمَالَ إِلَىٰ دَارِ ٱلْقَرَارِ . فَكُونُوا مِنْهَا عَلَىٰ أَوْفَازٍ . وَقَرِّبُوا ٱلظُّهُورَ لِلِزِّيَالِ (للزوال)

١٣٣ - ومن خطبة له عليه السلام

يعظم الله سبحانه ويذكر القرآن والنبي ويعظ الناس

عظمة الله تعالى

وَٱنْقَادَتْ لَهُ ٱلدُّنْيَا وَٱلْآخِرَةُ بِأَزِمَّتِهَا ، وَقَذَفَتْ إِلَيْهِ ٱلسَّمَاوَاتُ وَٱلْأَرَضُونَ مَقَالِيدَهَا ، وَسَجَدَتْ لَهُ بِٱلْغُدُوِّ وَٱلْآصَالِ ٱلْأَشْجَارُ ٱلنَّاضِرَةُ ، وَلَحَتْ لَهُ مِنْ قُضْبَانِهَا ٱلنِّيرَانُ ٱلْمُضِيئَةُ ، وَآتَتْ أُكُلَهَا بِكَلِمَاتِهِ ثِمَارُ ٱلْيَانِعَةُ

القرآن

منها : وَكِتَابُ ٱللهِ بَيْنَ أَظْهُرِكُمْ نَاطِقٌ لَا يَعْيَا لِسَانُهُ ، وَبَيْتٌ لَا تُهْدَمُ أَرْكَانُهُ ، وَعِزٌّ لَا تُهْزَمُ أَعْوَانُهُ

رسول الله صلى الله عليه وآله

منها : أَرْسَلَهُ عَلَىٰ حِينِ فَتْرَةٍ مِنَ ٱلرُّسُلِ ، وَتَنَازُعٍ مِنَ ٱلْأَلْسُنِ ، فَخَتَمَ بِهِ ٱلرُّسُلَ ، وَخَتَمَ بِهِ ٱلْوَحْيَ ، فَجَاهَدَ فِي ٱللهِ ٱلْمُدْبِرِينَ عَنْهُ ، ٱلْعَادِلِينَ بِهِ .

A part of the same sermon about this world

Certainly this world is the end of the sight of the (mentally) blind who see nothing beyond it. The sight of a looker (who looks with the eye of his mind) pierces through and realises that the (real) house is beyond this world. The looker therefore wants to get out of it while the blind wants to get into it. The looker collects provision from it (for the next world) while the blind collects provision for this very world.

A part of the same sermon—A caution

You should know that a man gets satiated and wearied with everything except life, because he does not find for himself any pleasure in death. It is in the position of life for a dead heart, sight for the blind eye, hearing for the deaf ear, quenching for the thirsty and it contains complete sufficiency and safety.

The Book of Allāh is that though which you see, you speak and you hear. Its one part speaks for the other part, and one part testifies to the other. It does not create differences about Allāh nor does it mislead its own follower from (the path of) Allāh. You are joined together in hatred of each other and in the growing of herbage on your filth (i. e., for covering inner dirt by good appearance outside). You are sincere with one another in your love of desires and bear enmity against each other in earning wealth. The evil spirit (Satan) has perplexed you and deceit has misled you. I seek the help of Allāh for myself and you.

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SERMON 134

Delivered when Caliph 'Umar ibn al-Khaṭṭāb consulted Amīr al-mu'minīn about himself, taking part in the march towards Rome (Byzantine Empire).

Allāh has taken upon Himself for the followers of this religion the strengthening of boundaries and hiding of the secret places. Allāh helped them when they were few and could not protect themselves. Heis living and will not die. If you will yourself proceed towards the enemy and clash with them and fall into some trouble, there will be no place of refuge for the Muslims other than their remote cities, nor any place they would return to. Therefore, you should send there an experienced man and send with him people of good performance who are well-intentioned. If Allāh grants you victory, then this is what you want. If it is otherwise, you would serve as a support for the people and a returning place for the Muslims.

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SERMON 135

There was some exchange of words between 'Uthmān ibn 'Affān and Amīr al-mu'minīn when al-Mughīrah ibn al-Akhnas said to 'Uthmān that he would deal with Amīr al-mu'minīn on his behalf whereupon Amīr al-mu'minīn said to al-Mughīrah:

O' son of the accursed and issueless, and of a tree which has neither root nor branch. Will you deal with me? By Allāh, Allāh will not grant victory to him whom you support, nor will he be able to stand up whom you raise. Get away from us. May Allāh keep you away from your purpose. Then do whatever you like. May Allāh not have mercy on you if you have pity on me.

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SERMON 136

About the sincerity of his own intention and support of the oppressed

Your allegiance to me was not without thinking, nor is my and your position the same. I seek you for Allāh's sake but you seek me for your own benefits. O' people! support me despite your heart's desires. By Allāh, I will take revenge for the oppressed from the oppressor and will put a string in the nose of the oppressor and drag him to the spring of truthfulness even though he may begrudge it.

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SERMON 137

About Ṭalḥah and az-Zubayr

By Allāh, they did not find any disagreeable thing in me, nor did they do justice between me and themselves. Surely, they are now demanding a right which they have abandoned and blood which they have themselves shed. If I partook in it with them then they too have a share in it, but if they committed it without me the demand should be against them. The first step of their justice should be that they pass verdict against themselves. I have my intelligence with me.

I have never mixed matters nor have they appeared mixed to me. Certainly, this is the rebellious group in which there is the near one (az-Zubayr), the scorpion's venom ('Ā'ishah) and doubts which cast a veil (on facts). But the matter is clear, and the wrong has been shaken from its foundation. Its tongue has stopped uttering mischief. By Allāh, I will prepare for them a cistern from which I alone will draw water. They will not be able to drink from it nor would they be able to drink from any other place.

١٣٥ - ومن كلام له عليه السلام

وقد وقعت مشاجرة بينه وبين عثمان فقال المغيرة بن الأخنس لعثمان : أنا أكفيكه ، فقال علي عليه السلام للمغيرة :

يَابْنَ اللَّعِينِ الْأَبْتَرِ ، وَالشَّجَرَةِ الَّتِي لَا أَصْلَ لَهَا وَلَا فَرْعَ ، تَ تَكْفِينِي ؟ فَوَاللهِ مَا أَعَزَّ اللهُ مَنْ أَنْتَ نَاصِرُهُ ، وَلَا قَامَ مَنْ أَنْتَ هِضُهُ . اخْرُجْ عَنَّا أَبْعَدَ اللهُ نَوَاكَ ، ثُمَّ ابْلُغْ جَهْدَكَ ، فَلَا أَبْقَى هُ عَلَيْكَ إِنْ أَبْقَيْتَ !

١٣٦ - ومن كلام له عليه السلام

في أمر البيعة

لَمْ تَكُنْ بَيْعَتُكُمْ إِيَّايَ فَلْتَةً ، وَلَيْسَ أَمْرِي وَأَمْرُكُمْ وَاحِداً . أُرِيدُكُمْ لِلهِ وَأَنْتُمْ تُرِيدُونَنِي لِأَنْفُسِكُمْ

أَيُّهَا النَّاسُ . أَعِينُونِي عَلَى أَنْفُسِكُمْ ، وَايْمُ اللهِ لَأُنْصِفَنَّ الْمَظْلُومَ مِنْ لِمِهِ ، وَلَأَقُودَنَّ الظَّالِمَ بِخِزَامَتِهِ ، حَتَّى أُورِدَهُ مَنْهَلَ الْحَقِّ وَإِنْ نَ كَارِهاً .

١٣٧ - ومن كلام له عليه السلام

في شأن طلحة والزبير وفي البيعة له

طلحة والزبير

وَاللهِ مَا أَنْكَرُوا عَلَيَّ مُنْكَراً ، وَلَا جَعَلُوا بَيْنِي وَبَيْنَهُمْ نِصْفاً نَّهُمْ لَيَطْلُبُونَ حَقّاً هُمْ تَرَكُوهُ ، وَدَماً هُمْ سَفَكُوهُ ، فَإِنْ كُنْتُ شَرِيكَهُمْ ءٍ ، فَإِنَّ لَهُمْ نَصِيبَهُمْ مِنْهُ ، وَإِنْ كَانُوا وَلُوهُ دُونِي فَمَا الطِّلِبَةُ ' قِبَلَهُمْ . وَإِنَّ أَوَّلَ عَدْلِهِمْ لَلْحُكْمُ عَلَى أَنْفُسِهِمْ . إِنَّ مَعِي لَبَصِيرَتِي لَبَسْتُ وَلَا لُبِسَ عَلَيَّ . وَإِنَّهَا لَلْفِئَةُ الْبَاغِيَةُ (الناكثة) فِيهَا الْحَمَأَ وَالْحُمَّةُ ، لشُّبْهَةُ الْمُغْدِفَةُ ، وَإِنَّ الْأَمْرَ لَوَاضِحٌ ، وَقَدْ زَاحَ الْبَاطِلُ عَنْ بابِهِ ، وَانْقَطَعَ لِسَانُهُ عَنْ شَغْبِهِ وَايْمُ اللهِ لَأُفْرِطَنَّ لَهُمْ ضاً أَنَا مَاتِحُهُ ، لَا يَصْدُرُونَ عَنْهُ بِرِيٍّ ، وَلَا يَعُبُّونَ بَعْدَهُ حَمِيٍ .

A part of the same sermon

You advanced towards me shouting "allegiance, allegiance" like she-camels having delivered newly born young ones leaping towards their young. I held back my hand but you pulled it towards you. I drew back my hand but you dragged it. O' my Allāh! these two have ignored my rights and did injustice to me. They both have broken allegiance to me, and roused people against me. Unfasten Thou what they have fastened, and do not make strong what they have woven. Show them the evil in what they aimed at and acted upon. Before fighting I asked them to be steadfast in allegiance and behaved with them with consideration but they belittled the blessing and refused (to adopt the course of) safety.

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SERMON 138

Referring to events in the future

He will direct desires towards (the path of) guidance while people will have turned guidance towards desires, and he will turn their views to the direction of the Qur'ān while the people will have turned the Qur'ān to their views.

A part of the same sermon

(Before this Enjoiner of God, matters will deteriorate) till war will rage among you with full force, showing forth its teeth, with udders full of sweet milk but with a sour tip. Beware, it will be tomorrow and the morrow will come soon with things which you do not know. The man in power, not from this crowd, will take to task all those were formerly appointed for their ill deeds and the earth will pour forth its iternal treasures and fling before him easily her keys. He will show you the just way of behaviour and revive the Qur'ān and *sunnah* which have become lifeless (among people).

A part of the same sermon

As if I see (him), he (the Enjoiner of Evil) is shouting in Syria (ash-Shām) and is extending his banners to the outskirts of Kūfah. He is bent towards it like the biting of the she-camel. He has covered the ground with heads. His mouth is wide open and (the trampling of) his footsteps on the ground have become heavy. His advance is broad and his attacks are severe.

By Allāh, he will disperse you throughout the earth till only a few of you remain, like kohl in the eye. You will continue like this till the Arabs return to their senses. You should therefore stick to established ways, clear signs and the early period which has the lasting virtues of the Prophethood. You should know that Satan makes his ways easy so that you may follow him on his heels.

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امر البيعة

ومنه : فَاقْبَلْتُمْ إِلَيَّ إِقْبَالَ الْعُوذِ الْمَطَافِيلِ عَلَىٰ أَوْلَادِهَا تَقُولُونَ
نَةَ الْبَيْعَةَ ! قَبَضْتُ كَفِّي فَبَسَطْتُمُوهَا ، وَنَازَعْتُكُمْ يَدِي فَجَاذَبْتُمُوهَا.
مَّ إِنَّهُمَا قَطَعَانِي وَظَلَمَانِي ، وَنَكَثَا بَيْعَتِي . وَأَلَّبَا النَّاسَ عَلَيَّ ؛
لُلْ مَا عَقَدَا ، وَلَا تُحْكِمْ لَهُمَا مَا أَبْرَمَا ، وَأَرِهِمَا الْمَسَاءَةَ فِيمَا أَمَّلَا
لَا وَلَقَدِ اسْتَثْبَتُهُمَا قَبْلَ الْقِتَالِ . وَاسْتَأْنَيْتُ بِهِمَا أَمَامَ
اعِ ، فَمَحَطَا النِّعْمَةَ ، وَرَدَّا الْعَافِيَةَ .

١٣٨ - ومن خطبة لهم عليهم السلام

يومىء فيها إلى ذكر الملاحم

عْطِفُ الْهَوَىٰ عَلَى الْهُدَىٰ ، إِذَا عَطَفُوا الْهُدَىٰ عَلَى الْهَوَىٰ ، وَيَعْطِفُ
يَ عَلَى الْقُرْآنِ إِذَا عَطَفُوا الْقُرْآنَ عَلَى الرَّأْيِ .

منها : حَتَّىٰ تَقُومَ الْحَرْبُ بِكُمْ عَلَىٰ سَاقٍ ، بَادِياً نَوَاجِذُهَا
عَةً أَخْلَافُهَا ، حُلْواً رَضَاعُهَا ، عَلْقَماً عَاقِبَتُهَا. أَلَا وَفِي غَدٍ - وَسَيَأْتِي
بِمَا لَا تَعْرِفُونَ - يَأْخُذُ الْوَالِي مِنْ غَيْرِهَا عُمَّالَهَا عَلَىٰ مَسَاوِىءِ أَعْمَالِهَا ،
رِجُ لَهُ الْأَرْضُ أَفَالِيذَ كَبِدِهَا ، وَتُلْقِي إِلَيْهِ سِلْماً مَقَالِيدَهَا ،
يُكُمْ كَيْفَ عَدْلُ السِّيرَةِ ، وَيُحْيِي مَيِّتَ الْكِتَابِ وَالسُّنَّةِ .

منها : كَأَنِّي بِهِ قَدْ نَعَقَ بِالشَّامِ ، وَفَحَصَ بِرَايَاتِهِ فِي ضَوَاحِي
نَانَ ، فَعَطَفَ عَلَيْهَا عَطْفَ الضَّرُوسِ ، وَفَرَشَ الْأَرْضَ
وُوسِ قَدْ فَغَرَتْ فَاغِرَتُهُ ، وَنَقَلَتْ (نفلت) فِي الْأَرْضِ وَطْأَتُهُ ، بَعِيدَ
وْلَةِ ، عَظِيمِ الصَّوْلَةِ . وَاللهِ لَيُشَرِّدَنَّكُمْ فِي أَطْرَافِ الْأَرْضِ حَتَّىٰ
بْقَىٰ مِنْكُمْ إِلَّا قَلِيلٌ ، كَالْكُحْلِ فِي الْعَيْنِ ، فَلَا تَزَالُونَ كَذٰلِكَ ،
ْ تَؤُوبَ إِلَى الْعَرَبِ عَوَازِبُ أَحْلَامِهَا ! فَالْزَمُوا السُّنَنَ الْقَائِمَةَ ،
ثَارَ الْبَيِّنَةَ ، وَالْعَهْدَ الْقَرِيبَ الَّذِي عَلَيْهِ بَاقِي النُّبُوَّةِ . وَاعْلَمُوا أَنَّ
يْطَانَ إِنَّمَا يُسَنِّي لَكُمْ طُرُقَهُ لِتَتَّبِعُوا عَقِبَهُ

SERMON 139

On the occasion of the Consultative Committee (after the death of 'Umar ibn al-Khaṭṭāb)

No one preceded me in inviting people to truthfulness, in giving consideration to kinship and practising generosity. So, hear my word and preserve what I say. Maybe you will see soon after today that over this matter swords will be drawn and pledges will be broken, so much so that some of you will become leaders of the people of misguidance and followers of people of ignorance.

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SERMON 140

About backbiting and speaking ill of others

Those who do not commit sins and have been gifted with safety (from sins) should take pity on sinners and other disobedient people. Gratefulness should be mostly their indulgence and it should prevent them from (finding faults with) others. What about the backbiter who blames his brother and finds fault with him? Does he not remember that Allāh has concealed the sins which he committed while they were bigger than his brother's sins pointed out by him? How can he vilify him about his sins when he has himself committed one like it? Even if he has not committed a similar sin he must have committed bigger ones. By Allāh, even if he did not commit big sins but committed only small sins, his exposing the sins of people is itself a big sin.

O' creature of Allāh, do not be quick in exposing anyone's sin for he may be forgiven for it, and do not feel yourself safe even for a small sin because you may be punished for it. Therefore, every one of you who comes to know the faults of others should not expose them in view of what he knows about his own faults, and he should remain busy in thanks that he has been saved from what others have been indulging in.

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SERMON 141

Against reliance on heresy

O' people! If a person knows his brother to be steadfast in faith and of correct ways he should not lend ear to what people may say about him. Sometimes the bowman shoots arrows but the arrow goes astray; similarly talk can be off the point. Its wrong perishes, while Allāh is the Hearer and the Witness. There is nothing between truth and falsehood except four fingers.

Amīr al-mu'minīn was asked the meaning of this whereupon he closed his fingers together and put them between his ear and eye and said: It is

١٣٩ - ومن كلام له عليه السلام

في وقت الشورى

لَنْ يُسْرِعَ أَحَدٌ قَبْلِي إِلَىٰ دَعْوَةِ حَقٍّ ، وَصِلَةِ رَحِمٍ ، وَعَائِدَةِ كَرَمٍ . فَاسْمَعُوا قَوْلِي ، وَعُوا مَنْطِقِي ، عَسَىٰ أَنْ تَرَوْا هٰذَا الْأَمْرَ مِنْ بَعْدِ هٰذَا الْيَوْمِ تُنْتَضَىٰ فِيهِ السُّيُوفُ ، وَتُخَانُ فِيهِ الْعُهُودُ ، حَتَّىٰ يَكُونَ بَعْضُكُمْ أَئِمَّةً لِأَهْلِ الضَّلَالَةِ ، وَشِيعَةً لِأَهْلِ الْجَهَالَةِ .

١٤٠ - ومن كلام له عليه السلام

في النهي عن عيبة الناس

وَإِنَّمَا يَنْبَغِي لِأَهْلِ الْعِصْمَةِ وَالْمَصْنُوعِ إِلَيْهِمْ فِي السَّلَامَةِ أَنْ يَرْحَمُوا أَهْلَ الذُّنُوبِ وَالْمَعْصِيَةِ ، وَيَكُونَ الشُّكْرُ هُوَ الْغَالِبَ عَلَيْهِمْ ، وَالْحَاجِزَ لَهُمْ عَنْهُمْ ، فَكَيْفَ بِالْعَائِبِ الَّذِي عَابَ أَخَاهُ وَعَيَّرَهُ بِبَلْوَاهُ ! أَمَا ذَكَرَ مَوْضِعَ سَتْرِ اللهِ عَلَيْهِ مِنْ ذُنُوبِهِ مِمَّا هُوَ أَعْظَمُ مِنَ الذَّنْبِ الَّذِي عَابَهُ بِهِ ! وَكَيْفَ يَذُمُّهُ بِذَنْبٍ قَدْ رَكِبَ مِثْلَهُ ! فَإِنْ لَمْ يَكُنْ رَكِبَ ذٰلِكَ الذَّنْبَ بِعَيْنِهِ فَقَدْ عَصَى اللهَ فِيمَا سِوَاهُ ، مِمَّا هُوَ أَعْظَمُ مِنْهُ . وَايْمُ اللهِ لَئِنْ لَمْ يَكُنْ عَصَاهُ فِي الْكَبِيرِ ، وَعَصَاهُ فِي الصَّغِيرِ ، لَجَرَاءَتُهُ عَلَىٰ عَيْبِ النَّاسِ أَكْبَرُ !

يَا عَبْدَ اللهِ ، لَا تَعْجَلْ فِي عَيْبِ أَحَدٍ (عبد) بِذَنْبِهِ ، فَلَعَلَّهُ مَغْفُورٌ لَهُ ، وَلَا تَأْمَنْ عَلَىٰ نَفْسِكَ صَغِيرَ مَعْصِيَةٍ ، فَلَعَلَّكَ مُعَذَّبٌ عَلَيْهِ . فَلْيَكْفُفْ مَنْ لَبِسَ مِنْكُمْ عَيْبَ غَيْرِهِ لِمَا يَعْلَمُ مِنْ عَيْبِ نَفْسِهِ ، وَلْيَكُنِ الشُّكْرُ شَاغِلًا لَهُ عَلَىٰ مُعَافَاتِهِ مِمَّا ابْتُلِيَ بِهِ غَيْرُهُ .

١٤١ - ومن كلام له عليه السلام

في النهي عن سماع الغيبة وفي الفرق بين الحق والباطل

أَيُّهَا النَّاسُ ، مَنْ عَرَفَ مِنْ أَخِيهِ وَثِيقَةَ دِينٍ وَسَدَادَ طَرِيقٍ ، فَلَا يَسْمَعَنَّ فِيهِ أَقَاوِيلَ الرِّجَالِ (الناس) أَمَا إِنَّهُ قَدْ يَرْمِي الرَّامِي ، وَتُخْطِئُ السِّهَامُ . وَيُحِيلُ (يحيك) الْكَلَامُ ، وَبَاطِلُ ذٰلِكَ يَبُورُ ، وَاللهُ سَمِيعٌ شَهِيدٌ . أَمَا إِنَّهُ لَيْسَ بَيْنَ الْحَقِّ وَالْبَاطِلِ إِلَّا أَرْبَعُ أَصَابِعَ .

فسئل ، عليه السلام ، عن معنى قوله هذا ، فجمع أصابعه ووضعها بين أذنه عينه ثم قال :

falsehood when you say, "I have heard so," while it is truth when you say. "I have seen."

الْبَاطِلُ أَنْ تَقُولَ سَمِعْتُ ، وَالْحَقُّ أَنْ تَقُولَ رَأَيْتُ !

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SERMON 142

Against misplaced generosity

He who shows generosity to those who have no claim to it or who are not fit for it would not earn anything except the praise of the ignoble and appreciation of bad persons, although as long as he continues giving, the ignorant will say how generous his hand is, even though in the affairs of Allāh he is a miser.

Therefore, to whosoever Allāh gives wealth he should use it in extending good behaviour to his kinsmen, in entertaining, in releasing prisoners and the afflicted; in giving to the poor and to debtors, and he should endure (the troubles arising out of) the fulfilment of rights (of others) and hardships in expectation of reward. Certainly, the achievement of these qualities is the height of greatness in this world and achievement of the distinctions of the next world, if Allāh so wills.

١٤٢ - ومن خطبة لهعليه السلام

المعروف في غير أهله

لَيْسَ لِوَاضِعِ الْمَعْرُوفِ فِي غَيْرِ حَقِّهِ ، وَعِنْدَ غَيْرِ أَهْلِهِ ، مِنَ الْحَظِّ ا أَنْ مَحْمَدَةُ اللِّئَامِ ، وَثَنَاءُ الْأَشْرَارِ ، وَمَقَالَةُ الْجُهَّالِ ، مَا دَامَ مَا عَلَيْهِمْ : مَا أَجْوَدَ يَدَهُ ! وَهُوَ عَنْ ذَاتِ اللهِ بَخِيلٌ !

مواضع المعروف

فَمَنْ آتَاهُ اللهُ مَالًا فَلْيَصِلْ بِهِ الْقَرَابَةَ ، وَلْيُحْسِنْ مِنْهُ الضِّيَافَةَ ، نْكُ بِهِ الْأَسِيرَ وَالْعَانِيَ ، وَلْيُعْطِ مِنْهُ الْفَقِيرَ وَالْغَارِمَ ، وَلْيَصْبِرْ نَهُ عَلَى الْحُقُوقِ وَالنَّوَائِبِ ، ابْتِغَاءَ الثَّوَابِ ؛ فَإِنَّ فَوْزاً بِهٰذِهِ صَالِ شَرَفُ مَكَارِمِ الدُّنْيَا ، وَدَرْكُ فَضَائِلِ الْآخِرَةِ ؛ إِنْ شَاءَ اللهُ .

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SERMON 143

Praying for rain

Beware; the earth which bears you and the sky which overshadows you are obedient to their Sustainer (Allāh). They have not been bestowing their blessings on you for any feeling of pity on you or inclination towards you, nor for any good which they expect from you, but they were commanded to bestow benefits on you and they are obeying, and were asked to maintain your good and so they are maintaining it.

Certainly, Allāh tries his creatures in respect of their evil deeds by decreasing fruits, holding back blessings and closing the treasures of good, so that he who wishes to repent may repent, he who wishes to turn away (from evil) may turn away, he who wishes to recall (forgotten good) may recall, and he who wishes to abstain (from evil) may abstain. Allāh, the Glorified, has made the seeking of (His) forgiveness a means for the pouring down of livelihood and mercy on the people as Allāh has said:

> *... Seek ye the forgiveness of your Lord! Verily, He is the Most-forgiving, He will send (down) upon you the cloud raining in torrents, and help you with wealth and sons* (children) . . . (Qur'ān, 17:10-12)

May Allāh shower mercy on him who took up repentance, gave up sins and hastened (in performing good acts before) his death.

O' my Allāh! we have come out to Thee from under the curtains and coverings (of houses) when the beasts and children are crying, seeking Thy

١٤٣ - ومن خطبة لهعليه السلام

في الاستسقاء

وفيه تنبيه العباد إلى وجوب استمالة رحمة الله إذا حبس عنهم رحمة المطر

أَلَا وَإِنَّ الْأَرْضَ الَّتِي تُقِلُّكُمْ (تحملكم)، وَالسَّمَاءَ الَّتِي تُظِلُّكُمْ ، مُطِيعَتَانِ بُكُمْ ، وَمَا أَصْبَحَتَا تَجُودَانِ لَكُمْ بِبَرَكَتِهِمَا تَوَجُّعاً لَكُمْ ، وَلَا ةً إِلَيْكُمْ ، وَلَا لِخَيْرٍ تَرْجُوَانِهِ مِنْكُمْ ، وَلٰكِنْ أُمِرَتَا بِمَنَافِعِكُمْ لَاعَتَا ، وَأُقِيمَتَا عَلَى حُدُودِ مَصَالِحِكُمْ فَقَامَتَا .

إِنَّ اللهَ يَبْتَلِي عِبَادَهُ عِنْدَ الْأَعْمَالِ السَّيِّئَةِ بِنَقْصِ الثَّمَرَاتِ ، وَحَبْسِ رَكَاتِ ، وَإِغْلَاقِ خَزَائِنِ الْخَيْرَاتِ ، لِيَتُوبَ تَائِبٌ ، وَيُقْلِعَ مُقْلِعٌ ، تَذَكَّرَ مُتَذَكِّرٌ ، وَيَزْدَجِرَ مُزْدَجِرٌ . وَقَدْ جَعَلَ اللهُ سُبْحَانَهُ الِاسْتِغْفَارَ باً لِدُرُورِ الرِّزْقِ وَرَحْمَةِ الْخَلْقِ . فَقَالَ سُبْحَانَهُ : «اسْتَغْفِرُوا رَبَّكُمْ هُ كَانَ غَفَّاراً . يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَاراً . وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ جْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَاراً» . فَرَحِمَ اللهُ امْرَأً اسْتَقْبَلَ بَتَهُ ، وَاسْتَقَالَ خَطِيئَتَهُ ، وَبَادَرَ مَنِيَّتَهُ !

اللّٰهُمَّ إِنَّا خَرَجْنَا إِلَيْكَ مِنْ تَحْتِ الْأَسْتَارِ وَالْأَكْنَانِ ، وَبَعْدَ عَجِيجِ هَائِمِ وَالْوِلْدَانِ ، رَاغِينَ

Mercy, hoping for the generosity of Thy bounty and fearing Thy chastisement and retribution. O' my Allāh! give us to drink from Thy rain and do not disappoint us, nor kill us by years (of drought) nor punish us for what the foolish among us have committed. O' the Most Merciful of all.

O' my Allāh! we have come out to Thee to complain to Thee what is (already) not hidden from Thee, when the seven troubles have forced us, droughty famines have driven us, distressing wants have made us helpless and troublesome mischiefs have incessantly befallen us. O' my Allāh! we beseech Thee not to send us back disappointed, nor to return us with down-cast eyes, nor to address us (harshly) for our sins, nor deal with us according to our deeds.

O' my Allāh! do pour on us Thy mercy, Thy blessing, Thy sustenance and Thy pity, and make us enjoy a drink which benefits us, quenches our thirst, produces green herbage with which all that was lost gets a growing and all that had withered comes to life again. It should bring about the benefit of freshness and plentifulness of ripe fruits. With it plains may be watered, rivers may begin flowing, plants may pick up foliage and prices may come down. Surely, Thou art powerful over whatever Thou willest.

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SERMON 144

Deputation of Prophets

Allāh deputed prophets and distinguished them with His revelation. He made them as pleaders for Him among His creation, so that there should not remain any excuse for people. He invited people to the right path through a truthful tongue. You should know that Allāh fully knows creation. Not that He was not aware of what they concealed from among their hidden secrets and inner feelings, but in order to try them as to whom from among them performs good acts, so that there is reward in respect of good acts and chastisement in respect of evil acts.

The position of Ahlu'l-bayt (the Household of the Holy Prophet)

Where are those who falsely and unjustly claimed that they are deeply versed in knowledge, as against us, although Allāh raised us in position and kept them down, bestowed upon us knowledge but deprived them, and entered us (in the fortress of knowledge) but kept them out? With us guidance is to be sought and blindness (of misguidance) is to be changed into brightness. Surely Imāms (divine leaders) will be from the Quraysh. They have been planted in this line through Hāshim. It would not suit others nor would others be suitable as heads of affairs.

فِي رَحْمَتِكَ ، وَرَاجِينَ فَضْلَ نِعْمَتِكَ ،
خَائِفِينَ مِنْ عَذَابِكَ وَنِقْمَتِكَ . اَللّٰهُمَّ فَاسْقِنَا غَيْثَكَ وَلَا تَجْعَلْنَا مِنَ
لْقَانِطِينَ ، وَلَا تُهْلِكْنَا بِالسِّنِينَ (٢) ، « وَلَا تُؤَاخِذْنَا بِمَا فَعَلَ السُّفَهَاءُ
نَّا » ؛ يَا أَرْحَمَ الرَّاحِمِينَ . اَللّٰهُمَّ إِنَّا خَرَجْنَا إِلَيْكَ نَشْكُو إِلَيْكَ مَا لَا
خْفَى عَلَيْكَ ، حِينَ أَلْجَأَتْنَا اَلْمَضَايِقُ اَلْوَعْرَةُ ، وَأَجَاءَتْنَا
لْمَقَاحِطُ اَلْمُجْدِبَةُ ، وَأَعْيَتْنَا اَلْمَطَالِبُ اَلْمُتَعَسِّرَةُ ، وَتَلَاحَمَتْ
لَيْنَا اَلْفِتَنُ (المحن) اَلْمُسْتَصْعِبَةُ . اَللّٰهُمَّ إِنَّا نَسْأَلُكَ أَلَّا تَرُدَّنَا خَائِبِينَ ، وَلَا
قْلِبَنَا وَاجِعِينَ . وَلَا تُخَاطِبَنَا بِذُنُوبِنَا ، وَلَا تُقَايِسَنَا (تناقشنا) بِأَعْمَالِنَا .
لَّهُمَّ اُنْشُرْ عَلَيْنَا غَيْثَكَ وَبَرَكَتَكَ ، وَرِزْقَكَ وَرَحْمَتَكَ ، وَاسْقِنَا سُقْيَا
افِعَةً مُرْوِيَةً (مريّة) نَعْشِيَةً ، تُنْبِتُ بِهَا مَا قَدْ فَاتَ ، وَتُحْيِي بِهَا مَا قَدْ مَاتَ ،
افِعَةَ (ناقعة) اَلْحَيَا ، كَثِيرَةَ اَلْمُجْتَنَى ، تُرْوِي بِهَا اَلْقِيعَانَ ، وَتُسِيلُ
طْنَانَ ، وَتَسْتَوْرِقُ اَلْأَشْجَارَ ، وَتُرْخِصُ اَلْأَسْعَارَ ، « إِنَّكَ عَلَى
ا تَشَاءُ قَدِيرٌ » .

١٤٤ - ومن خطبة عليه السلام

ببعث الرسل عليهم السلام

بَعَثَ اَللّٰهُ رُسُلَهُ بِمَا خَصَّهُمْ بِهِ مِنْ وَحْيِهِ ، وَجَعَلَهُمْ حُجَّةً لَهُ عَلَى
لْقِهِ ، لِئَلَّا تَجِبَ اَلْحُجَّةُ لَهُمْ بِتَرْكِ اَلْإِعْذَارِ إِلَيْهِمْ ، فَدَعَاهُمْ بِلِسَانِ
لصِّدْقِ إِلَى سَبِيلِ اَلْحَقِّ . أَلَا إِنَّ اَللّٰهَ تَعَالَى قَدْ كَشَفَ اَلْخَلْقَ كَشْفَةً ؛
لَا أَنَّهُ جَهِلَ مَا أَخْفَوْهُ مِنْ مَصُونِ أَسْرَارِهِمْ وَمَكْنُونِ ضَمَائِرِهِمْ ، « وَلٰكِنْ
يَبْلُوَهُمْ : أَيُّهُمْ أَحْسَنُ عَمَلًا » ، فَيَكُونَ اَلثَّوَابُ جَزَاءً ، وَاَلْعِقَابُ
وَاءً

فضل الائمة عليهم السلام

أَيْنَ اَلَّذِينَ زَعَمُوا أَنَّهُمُ اَلرَّاسِخُونَ فِي اَلْعِلْمِ دُونَنَا ، كَذِباً وَبَغْياً
لَيْنَا ، أَنْ رَفَعَنَا اَللّٰهُ وَوَضَعَهُمْ ، وَأَعْطَانَا وَحَرَمَهُمْ ، وَأَدْخَلَنَا وَأَخْرَجَهُمْ .
نَا يُسْتَعْطَى اَلْهُدَى ، وَيُسْتَجْلَى اَلْعَمَى . إِنَّ اَلْأَئِمَّةَ مِنْ قُرَيْشٍ غُرِسُوا فِي
ذَا اَلْبَطْنِ مِنْ هَاشِمٍ ، لَا تَصْلُحُ عَلَى سِوَاهُمْ ، وَلَا تَصْلُحُ اَلْوُلَاةُ مِنْ
يْرِهِمْ .

A part of the same sermon about those who are against the Ahlu'l-bayt

They have adopted this world and abandoned the next world; left clean water and drunk stinking water. I can almost see their wicked one who committed unlawful acts, associated himself with them, befriended them and accorded with them till his hair grey and his nature acquired their tinge. He proceeded onward emitting foam like a torrential stream not caring whom he drowned, or, like fire in straw, without realising what he burnt.

Where are the minds which seek light from the lamps of guidance, and the eyes which look at minarets of piety? Where are the hearts dedicated to Allāh, and devoted to the obedience of Allāh? They are all crowding towards worldly vanities and quarrelling over unlawful issues. The ensigns of Paradise and Hell have been raised for them but they have turned their faces away from Paradise and proceeded to Hell by dint of their performances. Allāh called them but they showed dislike and ran away. When Satan called them they responded and proceeded (towards him).

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SERMON 145

About this world

O' people, you are, in this world, the target for the arrows of death. With every drinking there is choking and with every eating there is suffocation. You do not get any benefit from it except by foregoing another (benefit) and no one among you advances in age by a day except by the taking away of a day from his life. Nothing more is added to his eating unless it reduces what was there before. No mark appears for him unless a mark disappears. Nothing new comes into being unless the new becomes old. No new crop comes up unless a crop has been reaped. Those roots are gone whose off-shoots we are. How can an off-shoot live after the departure of its root?

A part of the same sermon on innovation (bid'ah)

No innovation is introduced unless one *sunnah* is forsaken. Keep away from innovations and stick to the broad road. Surely the old tested ways are the best and the innovated ones are bad.

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SERMON 146

Spoken when 'Umar ibn al-Khaṭṭāb consulted Amīr al-mu'minīn about taking part in the battle of Persia.

In this matter, victory or defeat is not dependent on the smallness or greatness of forces. It is Allāh's religion which He has raised above all faiths, and His

army which He has mobilised and extended, till it has reached the point where it stands now, and has arrived its present positions. We hold a promise from Allāh, and He will fulfil His promise and support His army.

The position of the head of government is that of the thread for beads, as it connects them and keeps them together. If the thread is broken, they will disperse and be lost, and will never come together again. The Arabs today, even though small in number are big because of Islam and strong because of unity. You should remain like the axis for them, and rotate the mill (of government) with (the help of) the Arabs, and be their root. Avoid battle, because if you leave this place the Arabs will attack you from all sides and directions till the unguarded places left behind by you will become more important than those before you.

If the Persians see you tomorrow they will say, "He is the root (chief) of Arabia. If we do away with him we will be in peace." In this way this will heighten their eagerness against you and their keenness to aim at you. You say that they have set out to fight against the Muslims. Well, Allāh detests their setting out more than you do, and He is more capable of preventing what He detests. As regards your idea about their (large) number, in the past we did not fight on the strength of large numbers but we fought on the basis of Allāh's support and assistance.

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SERMON 147

The purpose of the deputation of the Holy Prophet and the condition of the time when people would go against the Qur'ān

Allāh deputed Muhammad (p.b.u.h.a.h.p.) with Truth so that he may take His people from the worship of idols towards His worship and from obeying Satan towards obeying Him and sent him with the Qur'ān which He explained and made strong, in order that the people may know their sustainer (Allāh) since they were ignorant of Him, may acknowledge Him since they were denying Him, and accept Him since they were refusing (to believe in) Him. Because He the Glorified, revealed Himself to them through His Book without their having seen Him, by means of what He showed them out of His might and made them fear His sway. How He destroyed those whom He wished to destroy through His chastisement and ruined those whom He wished to ruin through His retribution!

On the future

Certainly, a time will come upon you after me when nothing will be more concealed than rightfulness, nothing more apparent than wrongfulness—and nothing more current than untruth against Allāh

جُنْدُهُ الَّذِي أَعَدَّهُ (أعزه) وَأَمَدَّهُ (أيده)، حَتَّى بَلَغَ مَا بَلَغَ،

طَلَعَ حَيْثُ طَلَعَ ، وَنَحْنُ عَلَىٰ مَوْعُودٍ مِنَ اللهِ ، وَاللهُ مُنْجِزٌ وَعْدَهُ . نَاصِرٌ جُنْدَهُ. وَمَكَانُ الْقَيِّمِ بِالْأَمْرِ مَكَانُ النِّظَامِ مِنَ الْخَرَزِ جَمْعُهُ وَيَضُمُّهُ : فَإِنِ انْقَطَعَ النِّظَامُ تَفَرَّقَ الْخَرَزُ وَذَهَبَ ، ثُمَّ لَمْ يَجْتَمِعْ بِحَذَافِيرِهِ أَبَداً. وَالْعَرَبُ الْيَوْمَ ، وَإِنْ كَانُوا قَلِيلًا ، فَهُمْ كَثِيرُونَ بِالْإِسْلَامِ ، عَزِيزُونَ بِالِاجْتِمَاعِ ! فَكُنْ قُطْباً ، وَاسْتَدِرِ الرَّحَا بِالْعَرَبِ ، وَأَصْلِهِمْ دُونَكَ نَارَ الْحَرْبِ ، فَإِنَّكَ إِنْ شَخَصْتَ مِنْ هٰذِهِ الْأَرْضِ انْتَقَضَتْ عَلَيْكَ الْعَرَبُ مِنْ أَطْرَافِهَا وَأَقْطَارِهَا ، حَتَّىٰ يَكُونَ مَا تَدَعُ وَرَاءَكَ مِنَ الْعَوْرَاتِ أَهَمَّ إِلَيْكَ مِمَّا بَيْنَ يَدَيْكَ .

إِنَّ الْأَعَاجِمَ إِنْ يَنْظُرُوا إِلَيْكَ غَداً يَقُولُوا : هٰذَا أَصْلُ (رجل) الْعَرَبِ ، إِذَا اقْتَطَعْتُمُوهُ اسْتَرَحْتُمْ ، فَيَكُونُ ذٰلِكَ أَشَدَّ لِكَلَبِهِمْ عَلَيْكَ ، وَطَمَعِهِمْ فِيكَ . فَأَمَّا مَا ذَكَرْتَ مِنْ مَسِيرِ الْقَوْمِ إِلَىٰ قِتَالِ الْمُسْلِمِينَ . فَإِنَّ اللهَ سُبْحَانَهُ هُوَ أَكْرَهُ لِمَسِيرِهِمْ مِنْكَ ، وَهُوَ أَقْدَرُ عَلَىٰ تَغْيِيرِ مَا يَكْرَهُ . أَمَّا مَا ذَكَرْتَ مِنْ عَدَدِهِمْ ، فَإِنَّا لَمْ نَكُنْ نُقَاتِلُ فِيمَا مَضَىٰ بِالْكَثْرَةِ ، إِنَّمَا كُنَّا نُقَاتِلُ بِالنَّصْرِ وَالْمَعُونَةِ !

١٤٧ - ومن خطبة له عليه السلام

البداية من البعثة

فَبَعَثَ اللهُ مُحَمَّداً ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ ، بِالْحَقِّ لِيُخْرِجَ عِبَادَهُ مِنْ عِبَادَةِ الْأَوْثَانِ إِلَىٰ عِبَادَتِهِ ، وَمِنْ طَاعَةِ الشَّيْطَانِ إِلَىٰ طَاعَتِهِ ، بِقُرْآنٍ قَدْ بَيَّنَهُ وَأَحْكَمَهُ ، لِيَعْلَمَ الْعِبَادُ رَبَّهُمْ إِذْ جَهِلُوهُ ، وَلِيُقِرُّوا بِهِ بَعْدَ إِذْ جَحَدُوهُ ، وَلِيُثْبِتُوهُ بَعْدَ إِذْ أَنْكَرُوهُ . فَتَجَلَّىٰ لَهُمْ سُبْحَانَهُ فِي كِتَابِهِ مِنْ غَيْرِ أَنْ يَكُونُوا رَأَوْهُ بِمَا أَرَاهُمْ مِنْ قُدْرَتِهِ ، وَخَوَّفَهُمْ مِنْ سَطَوَاتِهِ ، كَيْفَ مَحَقَ مَنْ مَحَقَ بِالْمَثُلَاتِ ، وَاحْتَصَدَ مَنِ احْتَصَدَ بِالنَّقِمَاتِ!

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الزمان المقبل

وَإِنَّهُ سَيَأْتِي عَلَيْكُمْ مِنْ بَعْدِي زَمَانٌ لَيْسَ فِيهِ شَيْءٌ أَخْفَىٰ مِنَ الْحَقِّ ، وَلَا أَظْهَرَ مِنَ الْبَاطِلِ ، وَلَا أَكْثَرَ مِنَ الْكَذِبِ عَلَى اللهِ

and His Prophet. For the people of this period nothing will be more valueless than the Qur'ān being recited as it ought to be recited, nor anything more valuable than the Qur'ān being misplaced from its position. And in the towns nothing will be more hated than virtue, nor anything more acceptable than vice.

The holders of the book will throw it away and its memorisers would forget it. In these days the Qur'ān and its people will be exiled and expelled. They will be companions keeping together on one path, but no one will offer them asylum. Consequently at this time the Qur'ān and its people will be among the people but not among them, will be with them but not with them, because misguidance cannot accord with guidance even though they may be together. The people will have united on division and will therefore have cut away from the community, as though they were the leaders of the Qur'ān and not the Qur'ān their leader. Nothing of it will be left with them except its name, and they will know nothing save its writing and its words. Before that, they will inflict hardships on the virtuous, naming the latter's truthful views about Allāh false allegations, and enforcing for virtues the punishment of the vice.

Those before you passed away because of the lengthening of their desires and the forgetting of their death, till that promised event befell them about which excuses are turned down, repentance is denied and punishment and retribution is inflicted.

About Ahlu'l-bayt

O' people, he who seeks counsel from Allāh secures guidance, and he who adopts His word as guide is led towards what is more straight, because Allāh's lover feels secure and His opponent feels afraid. It does not behoove one who knows His greatness to assume greatness, but the greatness of those who know His greatness is that they should know before Him, and the safety for those who know what His power is lies in submitting to Him. Do not be scared away from the truth like the scaring of the healthy from the scabbed person, or the sound person from the sick.

You should know that you will never know guidance unless you know who has abandoned it, you will never abide by the pledges of the Qur'ān unless you know who has broken them, and will never cling to it unless you know who has forsaken it. Seek these things from those who own them because they are the life-spring of knowledge and death of ignorance. They are the people whose commands will disclose to you their (extent of) knowledge, their silence will disclose their (capacity of) speaking and their outer appearance will disclose their inner self. They do not go against religion, and do not differ from one other about it, while it is among them a truthful witness and a silent speaker.

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سُولِهِ ، وَلَيْسَ

دَ أَهْلِ ذٰلِكَ الزَّمَانِ سِلْعَةٌ أَبْوَرَ مِنَ الْكِتَابِ إِذَا تُلِيَ حَقَّ تِلَاوَتِهِ ، وَلَا
قَ مِنْـهُ إِذَا حُرِّفَ عَنْ مَوَاضِعِهِ ، وَلَا فِي الْبِلَادِ شَيْءٌ أَنْكَرَ مِنَ
عْرُوفِ . وَلَا أَعْرَفَ مِنَ الْمُنْكَرِ ! فَقَدْ نَبَذَ الْكِتَابَ حَمَلَتُهُ ، وَتَنَاسَاهُ
ظَتُهُ : فَالْكِتَابُ يَوْمَئِذٍ وَأَهْلُهُ طَرِيدَانِ مَنْفِيَّانِ ، وَصَاحِبَانِ مُصْطَحِبَانِ
طَرِيقٍ وَاحِدٍ لَا يُؤْوِيهِمَا مُؤْوٍ. فَالْكِتَابُ وَأَهْلُهُ فِي ذٰلِكَ الزَّمَانِ فِي
سٍ وَلَيْسَا فِيهِمْ ، وَمَعَهُمْ وَلَيْسَا مَعَهُمْ ! لِأَنَّ الضَّلَالَةَ لَا تُوَافِـقُ
دَىٰ ، وَإِنِ اجْتَمَعَا. فَاجْتَمَعَ الْقَوْمُ عَلَى الْفُرْقَةِ ، وَافْتَرَقُوا عَلَى الْجَمَاعَةِ ،
نْهُمْ أَئِمَّةُ الْكِتَابِ وَلَيْسَ الْكِتَابُ إِمَامَهُمْ ، فَلَمْ يَبْقَ عِنْدَهُمْ مِنْهُ إِلَّا
نْهُ ، وَلَا يَعْرِفُونَ إِلَّا خَطَّهُ وَزَبْرَهُ . وَمِنْ قَبْلُ مَا مَثَّلُوا
صَّالِحِينَ كُلَّ مُثْلَةٍ ، وَسَمَّوْا صِدْقَهُمْ عَلَى اللهِ فِرْيَةً ، وَجَعَلُوا
الْحَسَنَةِ عُقُوبَةَ السَّيِّئَةِ .

وَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِطُولِ آمَالِهِمْ وَتَغْيِيبِ آجَالِهِمْ ، حَتَّى
ءَ بِهِمُ الْمَوْعُودُ الَّذِي تُرَدُّ عَنْهُ الْمَعْذِرَةُ ، وَتُرْفَعُ عَنْهُ التَّوْبَةُ .
حُلَّ مَعَهُ الْقَارِعَةُ وَالنِّقْمَةُ .

عظة الناس

أَيُّهَا النَّاسُ ، إِنَّهُ مَنِ اسْتَنْصَحَ اللهَ وُفِّقَ ، وَمَنِ اتَّخَـذَ قَوْلَهُ دَلِيلًا
يَ « لِلَّتِي هِيَ أَقْوَمُ » ، فَإِنَّ جَارَ اللهِ آمِنٌ ، وَعَدُوَّهُ خَائِفٌ ، وَإِنَّهُ لَا
فِي لِمَنْ عَرَفَ عَظَمَةَ اللهِ أَنْ يَتَعَظَّمَ ، فَإِنَّ رِفْعَةَ الَّذِينَ يَعْلَمُونَ مَـا
مَتُهُ أَنْ يَتَوَاضَعُوا لَهُ ، وَسَلَامَةَ الَّذِينَ يَعْلَمُونَ مَا قُدْرَتُهُ أَنْ يَسْتَسْلِمُوا
. فَلَا تَنْفِرُوا مِنَ الْحَقِّ نِفَارَ الصَّحِيحِ مِنَ الْأَجْرَبِ ، وَالْبَارِي
ذِي السَّقَمِ . وَاعْلَمُوا أَنَّكُمْ لَنْ تَعْرِفُوا الرُّشْدَ حَتَّىٰ تَعْرِفُوا الَّذِي
كَهُ ، وَلَنْ تَأْخُذُوا بِمِيثَاقِ الْكِتَابِ حَتَّىٰ تَعْرِفُوا الَّذِي نَقَضَهُ ، وَلَنْ
كُوا بِهِ حَتَّىٰ تَعْرِفُوا الَّذِي نَبَذَهُ . فَالْتَمِسُوا ذٰلِكَ مِنْ عِنْدِ أَهْلِهِ ،
مْ عَيْشُ الْعِلْمِ ، وَمَوْتُ الْجَهْلِ . هُمُ الَّذِينَ يُخْبِرُكُمْ حُكْمُهُمْ (حلمهم) عَنْ
مِهِمْ ، وَصَمْتُهُمْ عَنْ مَنْطِقِهِمْ ، وَظَاهِرُهُمْ عَنْ بَاطِنِهِمْ ؛ لَا يُخَالِفُونَ
نَ وَلَا يَخْتَلِفُونَ فِيهِ ، فَهُوَ بَيْنَهُمْ شَاهِدٌ صَادِقٌ ، وَصَامِتٌ نَاطِقٌ .

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SERMON 148

About Ṭalḥah and az-Zubayr and the people of Baṣrah

Both of these two (Ṭalḥah and az-Zubayr) wishes the Caliphate for himself, and is drawing towards himself as against the other fellow.

They do not employ any connection for getting access to Allāh nor proceed towards Him through any means. Both of them bear malice against the other. Shortly his veil over it will be uncovered. By Allāh, if they achieve what they aim at, one of them will kill the other, and one will finish the other. The rebellious party has stood up. Where are the seekers of virtue; for the paths have already been determined and they have been given the news. For every misguidance there is a cause and for every break of pledge there is a misrepresentation. By Allāh, I shall not be like him who listens to the voice of mourning, hears the man who brings news of death and also visits the mourner yet does not take lesson.

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SERMON 149

Before his martyrdom (last will)

O' people. every one has to meet what he wishes to avoid by running away. Death is the place to which life is driving. To run away from it means to catch it. How many days did I spent in searching for the secret of this matter, but Allāh did not allow save its concealment. Alas! It is a treasured knowledge. As for my last will, it is that concerning Allāh, do not believe in a partner for Him, and concerning Muham-mad (p.b.u.h.a.h.p.), do not disregard his *sunnah*. Keep these two pillars and burn these two lamps. Till you are not divided, no evil will come to you. Every one of you has to bear his own burden. It has been kept light for the ignorant. Allāh is Merciful. Faith is straight. The leader (Prophet) is the holder of knowledge. Yesterday I was with you: today I have become the object of a lesson for you; and tomorrow I shall leave you. Allāh may forgive me and you.

If the foot remains firm in this slippery place, well and good. But if the foot slips, this is because we are under the shade of branches, the passing of the winds and the canopy of the clouds whose layers are dispersed in the sky, and whose traces disappeared in the earth. I was your neighbour. My body kept you company for some days and shortly you will find just an empty body of mine which would be stationary after (all its) movement and silent after speech so that my calmness, the closing of my eyes, and the stillness of my limbs may provide you counsel, because it is more of a counsel for those who take a lesson (from it) than eloquent speech and a ready word. I am departing from you like one who is eager to meet (someone). Tomorrow you will look at my days, then my inner side will be disclosed to you

١٤٨ - ومن كلام له عليه السلام

في ذكر أهل البصرة

كُلُّ وَاحِدٍ مِنْهُمَا يَرْجُو الْأَمْرَ لَهُ ، وَيَعْطِفُهُ عَلَيْهِ دُونَ صَاحِبِهِ ، لَا يَمُتَّانِ إِلَى اللهِ بِحَبْلٍ ، وَلَا يَمُدَّانِ إِلَيْهِ بِسَبَبٍ . كُلُّ وَاحِدٍ مِنْهُمَا حَابِلُ ضَبٍّ لِصَاحِبِهِ . وَعَمَّا قَلِيلٍ يَكْشِفُ قِنَاعَهُ بِهِ ! وَاللهِ لَئِنْ أَصَابُوا الَّذِي يُرِيدُونَ لَيَنْتَزِعَنَّ هٰذَا نَفْسَ هٰذَا ، وَلَيَأْتِيَنَّ هٰذَا عَلَى هٰذَا . قَدْ قَامَتِ الْفِئَةُ الْبَاغِيَةُ . فَأَيْنَ الْمُحْتَسِبُونَ ! فَقَدْ سُنَّتْ لَهُمُ السُّنَنُ ، وَقُدِّمَ لَهُمُ الْخَبَرُ (الْخَبَرُ) . وَلِكُلِّ ضَلَّةٍ عِلَّةٌ ، وَلِكُلِّ نَاكِثٍ شُبْهَةٌ . وَاللهِ لَا أَكُونُ كَمُسْتَمِعِ اللَّدْمِ ، يَسْمَعُ النَّاعِيَ ، وَيَحْضُرُ لِبَاكِيَ ، ثُمَّ لَا يَخْبُرُ !

١٤٩ - ومن كلام له عليه السلام

قبل شهادته عليه السلام

أَيُّهَا النَّاسُ ، كُلُّ امْرِىءٍ لَاقٍ مَا يَفِرُّ مِنْهُ فِي فِرَارِهِ . الْأَجَلُ مَسَاقُ النَّفْسِ . وَالْهَرَبُ مِنْهُ مُوَافَاتُهُ . كَمْ أَطْرَدْتُ الْأَيَّامَ أَبْحَثُهَا عَنْ مَكْنُونِ هٰذَا الْأَمْرِ ، فَأَبَى اللهُ إِلَّا إِخْفَاءَهُ . هَيْهَاتَ ! عِلْمٌ مَخْزُونٌ ! مَا وَصِيَّتِي : فَاللهَ لَا تُشْرِكُوا بِهِ شَيْئاً ، وَمُحَمَّداً صَلَّى اللهُ عَلَيْهِ وَآلِهِ ، فَلَا تُضَيِّعُوا سُنَّتَهُ . أَقِيمُوا هٰذَيْنِ الْعَمُودَيْنِ ، وَأَوْقِدُوا هٰذَيْنِ الْمِصْبَاحَيْنِ ، وَخَلَاكُمْ ذَمٌّ مَا لَمْ تَشْرُدُوا . حُمِّلَ كُلُّ امْرِىءٍ مِنْكُمْ مَجْهُودَهُ ، وَخُفِّفَ عَنِ الْجَهَلَةِ . رَبٌّ رَحِيمٌ ، وَدِينٌ قَوِيمٌ ، وَإِمَامٌ عَلِيمٌ . أَنَا بِالْأَمْسِ صَاحِبُكُمْ ، وَأَنَا الْيَوْمَ عِبْرَةٌ لَكُمْ ، وَغَداً مُفَارِقُكُمْ ! غَفَرَ اللهُ لِي وَلَكُمْ !

إِنْ تَثْبُتِ الْوَطْأَةُ فِي هٰذِهِ الْمَزَلَّةِ (الْمَنْزِلَةِ) فَذَاكَ ، وَإِنْ تَدْحَضِ فَمَدَمُ فَإِنَّا كُنَّا فِي أَفْيَاءِ أَغْصَانٍ ، وَمَهَابِّ رِيَاحٍ ، وَتَحْتَ ظِلِّ غَمَامٍ ، اضْمَحَلَّ فِي الْجَوِّ مُتَلَفِّقُهَا ، وَعَفَا فِي الْأَرْضِ مَخَطُّهَا . إِنَّمَا كُنْتُ جَارَاً جَاوَرَكُمْ بَدَنِي أَيَّاماً ، وَسَتُعْقَبُونَ مِنِّي جُثَّةً خَلَاءً : سَاكِنَةً بَعْدَ حَرَاكٍ ، وَصَامِتَةً بَعْدَ نُطْقٍ . لِيَعِظْكُمْ هُدُوِّي ، وَخُفُوتُ طَرَائِقِي ، وَسُكُونُ أَطْرَافِي ، فَإِنَّهُ أَوْعَظُ لِلْمُعْتَبِرِينَ مِنَ الْمَنْطِقِ الْبَلِيغِ وَالْقَوْلِ الْمَسْمُوعِ . وَدَاعِيكُمْ لَكُمْ وَدَاعُ امْرِىءٍ مُرْصِدٍ لِلَّاحِقِ ! غَداً تَرَوْنَ أَيَّامِي ، وَيُكْشَفُ لَكُمْ عَنْ سَرَائِرِي ،

and you will understand me after the vacation of my place and its occupation by someone else.

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SERMON 150

About future events and some activities of the hypocrites

They took to the right and the left piercing through to the ways of evil and leaving the paths of guidance. Do not make haste for a matter which is to happen and is awaited, and do not wish for delay in what the morrow is to bring for you. For, how many people make haste for a matter, but when they get it they begin to wish they had not got it. How near is today to the dawning of tomorrow. O' my people, this is the time for the occurrence of every promised event and the approach of things which you do not know. Whoever from among us will be during these days will move through them with a burning lamp and will tread on the footsteps of the virtuous, in order to unfasten knots, to free slates, to divide the united and to unite the divided. He will be in concealment from people. The stalker will not find his footprints even though he pursues with his eye. Then a group of people will be sharpened like the sharpening of swords by the blacksmith. Their sight will be brightened by revelation, the (delicacies of) commentary will be put in their ears and they will be given drinks of wisdom, morning and evening.

Misguidance

Their period became long in order that they might complete (their position of) disgrace and deserve vicissitudes, till the end of the period was reached, and a group of people turned towards mischief and picked up their arms for fighting. The virtuous did not show any obligation to Allāh but calmly endured, and did not feel elated for having engaged themselves in truthfulness. Eventually the period of trial came to an end according to what was ordained. Then they propagated their good views among others and sought nearness to Allāh according to the command of their leader.

When Allāh took the Prophet (to himself) a group of men went back on their tracks. The ways (of misguidance) ruined them and they placed trust in deceitful intriguers, showed consideration to other than kinsmen, abandoned the kin whom they had been ordered to love, and shifted the building from its strong foundation and built it in other than its (proper) place. They are the source of every shortcoming and the door of gropes in the dark. They were moving to and fro in amazement and lay intoxicated in the way of the people of the Pharaohs. They were either bent on this world and taking support on it or away from the faith and removed from it.

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عْرِفُونَنِي بَعْدَ خُلُوِّ مَكَانِي وَقِيَامِ غَيْرِي مَقَامِي (مكاني) .

١٥٠ - ومن خطبة له عليه السلام

يوصي فيها إلى الملاحم ويصف فئة من أهل الضلال

وَأَخَذُوا يَمِيناً وَشِمَالاً ظَعْناً (طعناً) فِي مَسَالِكِ الْغَيِّ ، وَتَرْكاً لِمَذَاهِبِ الرُّشْدِ.
تَسْتَعْجِلُوا مَا هُوَ كَائِنٌ مُرْصَدٌ ، وَلَا تَسْتَبْطِئُوا مَا يَجِيءُ بِهِ الْغَدُ .
مْ مِنْ مُسْتَعْجِلٍ بِمَا إِنْ أَدْرَكَهُ وَدَّ أَنَّهُ لَمْ يُدْرِكْهُ . وَمَا أَقْرَبَ الْيَوْمَ
تَبَاشِيرِ غَدٍ! يَا قَوْمِ ، هٰذَا إِبَّانُ (إِيَّانُ) وُرُودِ كُلِّ مَوْعُودٍ،
نُو مِنْ طَلْعَةِ مَا لَا تَعْرِفُونَ . أَلَا وَإِنَّ مَنْ أَدْرَكَهَا مِنَّا يَسْرِي فِيهَا
رَاجٍ مُنِيرٍ ، وَيَحْذُو فِيهَا عَلَىٰ مِثَالِ الصَّالِحِينَ ، لِيَحُلَّ فِيهَا
نَا ، وَيُعْتِقَ فِيهَا رِقّاً ، وَيَصْدَعَ شَعْباً ، وَيَشْعَبَ صَدْعاً .
سْتُرَةٍ عَنِ النَّاسِ لَا يُبْصِرُ الْقَائِفُ أَثَرَهُ وَلَوْ تَابَعَ نَظَرَهُ . ثُمَّ
نْحَدَنَّ فِيهَا قَوْمٌ شَحْذَ الْقَيْنِ النَّصْلَ . تُجْلَى بِالتَّنْزِيلِ
مَارُهُمْ ، وَيُرْمَى بِالتَّفْسِيرِ فِي مَسَامِعِهِمْ ، وَيُغْبَقُونَ كَأْسَ الْحِكْمَةِ بَعْدَ
بُوحٍ !

في الضلال

مِنْهَا : وَطَالَ الْأَمَدُ بِهِمْ لِيَسْتَكْمِلُوا الْخِزْيَ ، وَيَسْتَوْجِبُوا الْغِيَرَ ،
ى إِذَا أَخْلَوْلَقَ الْأَجَلُ ، وَاسْتَرَاحَ قَوْمٌ إِلَى الْفِتَنِ ، وَأَشَالُوا
لِقَاحِ حَرْبِهِمْ ، لَمْ يَمُنُّوا عَلَى اللهِ بِالصَّبْرِ ، وَلَمْ يَسْتَعْظِمُوا بَذْلَ
سِهِمْ فِي الْحَقِّ ، حَتَّىٰ إِذَا وَافَقَ وَارِدُ الْقَضَاءِ انْقِطَاعَ مُدَّةِ الْبَلَاءِ
مَلُوا بَصَائِرَهُمْ عَلَى أَسْيَافِهِمْ ، وَدَانُوا لِرَبِّهِمْ بِأَمْرٍ وَاعِظِهِمْ ،
تَّىٰ إِذَا قَبَضَ اللهُ رَسُولَهُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ، رَجَعَ قَوْمٌ عَلَى الْأَعْقَابِ ،
غَالَتْهُمُ السُّبُلُ ، وَاتَّكَلُوا عَلَى الْوَلَائِجِ ، وَوَصَلُوا غَيْرَ الرَّحِمِ ،
هَجَرُوا السَّبَبَ الَّذِي أُمِرُوا بِمَوَدَّتِهِ ، وَنَقَلُوا الْبِنَاءَ عَنْ رَصِّ أَسَاسِهِ ،
نَوْهُ فِي غَيْرِ مَوْضِعِهِ . مَعَادِنُ كُلِّ خَطِيئَةٍ ، وَأَبْوَابُ كُلِّ ضَارِبٍ فِي
مْرَةٍ قَدْ مَارُوا فِي الْحَيْرَةِ ، وَذَهَلُوا فِي السَّكْرَةِ ، عَلَى سُنَّةٍ مِنْ
لِ فِرْعَوْنَ : مِنْ مُنْقَطِعٍ إِلَى الدُّنْيَا رَاكِنٍ ، أَوْ مُفَارِقٍ لِلدِّينِ مُبَايِنٍ .

SERMON 151

The condition of the people during disorder, and advice against oppression and unlawful earning

I praise Allāh and seek His help from (what led to the) punishment of Satan and his deceitful acts, and (I seek His) protection from Satan's traps and way-layings. I stand witness that there is no god but Allāh and I stand witness that Muhammad is His slave and His Prophet—peace be upon him and his progeny—and his chosen and his selected one. Muhammad's (p.b.u.h.a.h.p.) distinction cannot be paralleled nor can his loss be made good. Populated places were brightened through him when previously there was dark misguidance, overpowering ignorance and rude habits, and people regarded unlawful as lawful, humiliated the man of wisdom, passed lives when there were no prophets and died as unbelievers.

You, O' people of Arabia, will be victims of calamities which have come near. You should avoid the intoxication of wealth, fear the disasters of chastisement, keep steadfast in the darkness and crookedness of mischief when its hidden nature discloses itself, its secrets become manifest and its axis and the pivot of its rotation gain strength. It begins in imperceptible stages but develops into great hideousness.

Its youth is like the youth of an adolescent and its marks are like the marks of beating by stone.

Oppressors inherit it by (mutual) agreement. The first of them serves as a leader for the latter one and the latter one follows the first one. They vie with each other in (the matter of) this lowly world, and leap over this stinking carcass. Shortly the follower will denounce his connection with the leader, and the leader with the follower. They will disunite on account of mutual and curse one another when they meet. Then after this there will appear another arouser of mischief who will destroy ruined things. The heart will become wavering after being normal, men will be misled after safety, desires will multiply and become diversified and views will become confused.

Whoever proceeds towards this mischief will be ruined and whoever strives for it will be annihilated. They will be biting each other during it as the wild asses bite each other in the herd. The coils of the rope will be disturbed and the face of affairs will be blinded. During it sagacity will be on the ebb, and the oppressors will (get the opportunity to) speak. This mischief will smash the Bedouins with its hammers and crush them with its chest. In its dust the single marchers will be lost, and in its way the horsemen will be destroyed. It will approach with the bitterness of destiny and will give pure blood (instead of milk). It will breach the minarets of faith and shatter the ties of firm belief. The wise will run away from it while the wicked will foster it. It will thunder and flash (like lightning). It will create a severe disaster. In it kinship will be forsaken and Islam will be abandoned. He who declaims it will

١٥١ - من خطبة له عليه السلام

يحذر من الفتن

الشهادتان

وَأَحْمَدُ اللهَ وَأَسْتَعِينُهُ عَلَى مَدَاحِرِ الشَّيْطَانِ وَمَزَاجِرِهِ (مزاحره)، وَالاعْتِصَامِ مِنْ حَبَائِلِهِ وَمَخَاتِلِهِ . وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ ، وَنَجِيبُهُ وَصَفْوَتُهُ . لَا يُوَازَى فَضْلُهُ ، وَلَا يُجْبَرُ فَقْدُهُ . ضَاءَتْ بِهِ الْبِلَادُ بَعْدَ الضَّلَالَةِ الْمُظْلِمَةِ ، وَالْجَهَالَةِ الْغَالِبَةِ ، وَالْجَفْوَةِ الْجَافِيَةِ ، وَالنَّاسُ يَسْتَحِلُّونَ الْحَرِيمَ . وَيَسْتَذِلُّونَ الْحَكِيمَ (الحليم) ؛ يَحْيَوْنَ عَلَى فَتْرَةٍ ، وَيَمُوتُونَ عَلَى كَفْرَةٍ !

التحذير من الفتن

ثُمَّ إِنَّكُمْ مَعْشَرَ الْعَرَبِ أَغْرَاضُ بَلَايَا قَدِ اقْتَرَبَتْ . فَاتَّقُوا سَكَرَاتِ النِّعْمَةِ ، وَاحْذَرُوا بَوَائِقَ النِّقْمَةِ ، وَتَثَبَّتُوا فِي قَتَامِ الْعِشْوَةِ ، وَاعْوِجَاجِ الْفِتْنَةِ عِنْدَ طُلُوعِ جَنِينِهَا ، وَظُهُورِ كَمِينِهَا ، وَانْتِصَابِ قُطْبِهَا ، وَمَدَارِ رَحَاهَا . تَبْدَأُ فِي مَدَارِجَ خَفِيَّةٍ ، وَتَؤُولُ إِلَى فَظَاعَةٍ جَلِيَّةٍ . بَابُهَا شَبِيهٌ بِالْمَاءِ ، وَآثَارُهَا شَبِيهَةٌ بِالنَّارِ ، يَتَوَارَثُهَا ظَلَمَةٌ بِالْعُهُودِ ! أَوَّلُهُمْ قَائِدٌ لِآخِرِهِمْ ، وَآخِرُهُمْ مُقْتَدٍ بِأَوَّلِهِمْ ؛ تَنَافَسُونَ فِي دُنْيَا دَنِيَّةٍ ، وَيَتَكَالَبُونَ (يتكالبون) عَلَى جِيفَةٍ مُرِيحَةٍ ، وَعَنْ لَيِّلٍ يَتَبَرَّأُ التَّابِعُ مِنَ الْمَتْبُوعِ ، وَالْقَائِدُ مِنَ الْمَقُودِ ، فَيَتَزَايَلُونَ بِالْبَغْضَاءِ وَيَتَلَاعَنُونَ عِنْدَ اللِّقَاءِ (البقاء) . ثُمَّ يَأْتِي بَعْدَ ذَلِكَ طَالِعُ الْفِتْنَةِ الرَّجُوفِ ، وَالْقَاصِمَةِ الزُّحُوفِ (الزحوف)، فَتَزِيغُ قُلُوبٌ بَعْدَ اسْتِقَامَةٍ ، وَتَضِلُّ رِجَالٌ بَعْدَ سَلَامَةٍ ، وَتَخْتَلِفُ الْأَهْوَاءُ عِنْدَ هُجُومِهَا ، وَتَلْتَبِسُ الْآرَاءُ عِنْدَ نُجُومِهَا . مَنْ أَشْرَفَ لَهَا قَصَمَتْهُ ، وَمَنْ سَعَى فِيهَا حَطَمَتْهُ ؛ تَكَادِمُونَ فِيهَا تَكَادُمَ الْحُمُرِ فِي الْعَانَةِ ! قَدِ اضْطَرَبَ مَعْقُودُ الْحَبْلِ ، وَعَمِيَ وَجْهُ الْأَمْرِ . تَغِيضُ فِيهَا الْحِكْمَةُ ، وَتَنْطِقُ فِيهَا الظَّلَمَةُ ، وَتَدِقُّ أَهْلَ الْبَدْوِ بِمِسْحَلِهَا ، وَتَرُضُّهُمْ بِكَلْكَلِهَا ! يَضِيعُ فِي غُبَارِهَا الْوُحْدَانُ ، وَيَهْلِكُ فِي طَرِيقِهَا الرُّكْبَانُ ؛ تَرِدُ بِمُرِّ الْقَضَاءِ ، وَتَحْلُبُ عَبِيطَ الدِّمَاءِ ، وَتَثْلِمُ ذَارَ الدِّينِ ، وَتَنْقُضُ عَقْدَ الْيَقِينِ . يَهْرُبُ مِنْهَا الْأَكْيَاسُ ، وَيَدُبُّرُهَا الْأَرْجَاسُ . مِرْعَادٌ مِبْرَاقٌ ، كَاشِفَةٌ عَنْ سَاقٍ ! تَقْطَعُ فِيهَا الْأَرْحَامُ ، وَيُفَارَقُ عَلَيْهَا الْإِسْلَامُ ! بَرِيُّهَا

also be affected by it, and he who flees from it will (be forced to) stay in it.

A part of the same sermon

Among them some will be unavenged martyrs and some will be stricken with fear and seek protection. They will be deceived by pledges and fraudulent belief. You should not become landmarks of mischief and signs of innovations but should adhere to that on which the rope of the community has been wound and on which the pillars of obedience have been founded. Proceed towards Allāh as oppressed and do not proceed to Him as oppressors. Avoid the paths of Satan and the places of revolt. Do not put in your bellies unlawful morsels because you are facing Him Who has made disobedience unlawful for you, and made the path of obedience easy for you.

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SERMON 152

About the greatness and the attributes of Allāh

Praise be to Allāh who is proof of His existence through His creation, of His being external through the newness of His creation, and through their mutual similarities of the fact that nothing is similar to Him. Senses cannot touch Him and curtains cannot veil Him, because of the difference between the Maker and the made, the Limiter and the limited and the Sustainer and the sustained.

He is One but not by the first in counting, is Creator but not through activity or labour, is Hearer but not by means of any physical organ, is Looker but not by a stretching of eyelids, is Witness but not by nearness, is Distinct but not by measurement of distance, is Manifest but not by seeing and is Hidden but not by subtlety (of body). He is distinct from things because He overpowers them and exercises might over them, while things are distinct from Him because of their subjugation to Him and their turning towards Him.

He who describes Him limits Him. He who limits Him numbers Him. He who numbers Him rejects His eternity. He who said "how" sought a description for Him. He who said "where" bounded him. He is the Knower even though there be nothing to be known. He is the Sustainer even though there be nothing to be sustained. He is the Powerful even though there be nothing to be overpowered.

A part of the same sermon about the Divine leaders (Imāms)

The riser has risen, the sparkler has sparkled, the appearer has appeared and the curved has been straightened. Allāh has replaced one people with another and one day with another. We awaited these changes as the famine-stricken await the rain. Certainly the Imāms are the vicegerents of Allāh

over His creatures and they make the creatures know Allāh. No one will enter Paradise except he who knows them and knows Him, and no one will enter Hell except he who denies them and denies Him.

Allāh the Glorified, has distinguished you with Islam and has chosen you for it. This is because it is the name of safety and the collection of honour. Allāh the Glorified, chose its way and disclosed its pleas through open knowledge and secret maxims. Its (Qur'ān) wonders are not exhausted and its delicacies do not end. It contains blossoming bounties and lamps of darkness. (The doors of) virtues cannot be opened save with its keys, nor can gloom be dispelled save with its lamps. Allāh has protected its inaccessible points (from enemies) and allowed grazing (to its followers) in its pastures. It contains cover (from the ailment of misguidance) for the seeker of cure and full support for the seeker of support.

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SERMON 153

About negligent persons and the characteristics of beasts, carnivores and women

He has been allowed time by Allāh. He is falling into error along with negligent persons and goes early in the morning with sinners, without any road to lead or any Imām to guide.

A part of the same sermon

At last when Allāh will make clear to them the reward for their sins, and take them out from the veils of their neglectfulness they will proceed to what they were running away from, and run away from what they were proceeding to. They will not benefit from the wants they will satisfy or the desires they would fulfil.

I warn you and myself from this position. A man should derive benefit from his own self. Certainly, prudent is he who hears and ponders over it, who sees and observes and who benefits from instructive material and then treads on clear paths wherein he avoids falling into hollows and straying into pitfalls, and does not assist those who misguide him by turning away from truthfulness, changing his words, or fearing truth.

O' my listener! be cured from your intoxication, wake up from your slumber, decrease your hasty activity and ponder over what has come to you through the Holy Prophet. the Ummi which is inevitable and inescapable. You should turn away from him who opposes him and leave him and leave whatever he has adopted for himself. Put off your vanity, drop your haughtiness and recall your grave because your way passes over it. You will be dealt with as you deal with others, you will reap what you sow, and what you send today will meet you tomorrow. So provide for your future and send (some good acts) for your day (of reckoning). Fear, fear, O' lis-

عَلَىٰ خَلْقِهِ ، وَعُرَفَاؤُهُ عَلَىٰ

بِبَادِهِ ؛ وَلَا يَدْخُلُ ٱلْجَنَّةَ إِلَّا مَنْ عَرَفَهُمْ وَعَرَفُوهُ ، وَلَا يَدْخُلُ ٱلنَّارَ إِلَّا

نْ أَنْكَرَهُمْ وَأَنْكَرُوهُ. إِنَّ ٱللهَ تَعَالَىٰ خَصَّكُمْ بِٱلْإِسْلَامِ ، وَٱسْتَخْلَصَكُمْ

هُ ، وَذٰلِكَ لِأَنَّهُ ٱسْمُ سَلَامَةٍ ، وَجِمَاعُ كَرَامَةٍ . ٱصْطَفَى ٱللهُ تَعَالَىٰ

نْهَجَهُ ، وَبَيَّنَ حُجَجَهُ ، مِنْ ظَاهِرِ عِلْمٍ ، وَبَاطِنِ حِكَمٍ . لَا تَفْنَىٰ غَرَائِبُهُ ،

لَا تَنْقَضِي عَجَائِبُهُ. فِيهِ مَرَابِيعُ ٱلنُّعَمِ ، وَمَصَابِيحُ ٱلظُّلَمِ ، لَا

فْتَحُ ٱلْخَيْرَاتُ إِلَّا بِمَفَاتِيحِهِ ، وَلَا تُكْشَفُ ٱلظُّلُمَاتُ إِلَّا بِمَصَابِيحِهِ .

دَ أَحْمَىٰ حِمَاهُ ، وَأَرْعَىٰ مَرْعَاهُ . فِيهِ شِفَاءُ ٱلْمُسْتَشْفِي ، وَكِفَايَةُ

لْمُكْتَفِي .

١٥٣ - ومن خطبة له عليه السلام

صفة الضال

وَهُوَ فِي مُهْلَةٍ مِنَ ٱللهِ يَهْوِي مَعَ ٱلْغَافِلِينَ ، وَيَغْدُو مَعَ ٱلْمُذْنِبِينَ ، بِلَا

سِيلٍ قَاصِدٍ ، وَلَا إِمَامٍ قَائِدٍ .

صفات الضالين

مِنها : حَتَّىٰ إِذَا كَشَفَ لَهُمْ عَنْ جَزَاءِ مَعْصِيَتِهِمْ ، وَٱسْتَخْرَجَهُمْ مِنْ

جَلَابِيبِ غَفْلَتِهِمُ ٱسْتَقْبَلُوا مُدْبِراً . وَٱسْتَدْبَرُوا مُقْبِلًا . فَلَمْ يَنْتَفِعُوا

بِمَا أَدْرَكُوا مِنْ طَلِبَتِهِمْ . وَلَا بِمَا قَضَوْا مِنْ وَطَرِهِمْ .

إِنِّي أُحَذِّرُكُمْ ، وَنَفْسِي ، هٰذِهِ ٱلْمَنْزِلَةَ . فَلْيَنْتَفِعِ ٱمْرُؤٌ بِنَفْسِهِ ،

إِنَّمَا ٱلْبَصِيرُ مَنْ سَمِعَ فَتَفَكَّرَ ، وَنَظَرَ فَأَبْصَرَ ، وَٱنْتَفَعَ بِٱلْعِبَرِ ، ثُمَّ

لَكَ جَدَداً وَاضِحاً يَتَجَنَّبُ فِيهِ ٱلصَّرْعَةَ فِي ٱلْمَهَاوِي ، وَٱلضَّلَالَ فِي

لْمَغَاوِي ، وَلَا يُعِينُ عَلَىٰ نَفْسِهِ ٱلْغُوَاةَ بِتَعَسُّفٍ فِي حَقٍّ ، أَوْ تَحْرِيفٍ

لِي نُطْقٍ ، أَوْ تَخَوُّفٍ مِنْ صِدْقٍ .

موعظة الناس

فَأَفِقْ أَيُّهَا ٱلسَّامِعُ مِنْ سَكْرَتِكَ ، وَٱسْتَيْقِظْ مِنْ غَفْلَتِكَ ، وَٱخْتَصِرْ

نْ عَجَلَتِكَ ، وَأَنْعِمِ ٱلْفِكْرَ فِيمَا جَاءَكَ عَلَىٰ لِسَانِ ٱلنَّبِيِّ ٱلْأُمِّيِّ – صَلَّى

للهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ – مِمَّا لَا بُدَّ مِنْهُ وَلَا مَحِيصَ عَنْهُ ؛ وَخَالِفْ مَنْ

خَالَفَ ذٰلِكَ إِلَىٰ غَيْرِهِ ، وَدَعْهُ وَمَا رَضِيَ لِنَفْسِهِ ؛ وَضَعْ فَخْرَكَ ، وَٱحْطُطْ

كِبْرَكَ ، وَٱذْكُرْ قَبْرَكَ ، فَإِنَّ عَلَيْهِ مَمَرَّكَ ؛ وَكَمَا تَدِينُ تُدَانُ ، وَكَمَا

زْرَعُ تَحْصُدُ ، وَمَا قَدَّمْتَ ٱلْيَوْمَ تَقْدَمُ عَلَيْهِ غَداً ، فَٱمْهَدْ لِقَدَمِكَ ،

قَدِّمْ لِيَوْمِكَ. فَٱلْحَذَرَ ٱلْحَذَرَ أَيُّهَا ٱلْمُسْتَمِعُ!

tener! Act, act, O' careless! No one will warn you like him who knows.

One of the firm decisions of Allāh in the Wise Reminder (Qur'ān) upon which He bestows reward or gives punishment, and through which He likes or dislikes is that it will not benefit a man, even though he exerts himself and acts sincerely if he leaves this world to meet Allāh with one of these acts without repenting, namely that he believed in a partner with Allāh during his obligatory worship, or appeased his own anger by killing an individual, or spoke about acts committed by others, or sought fulfilment of his needs from people by introducing an innovation in his religion, or met people with a double face, or moved among them with a double tongue. Understand this because an illustration is a guide for its like.

Beasts are concerned with their bellies. Carnivores are concerned with assaulting others. Women are concerned with the adornments of this ignoble life and the creation of mischief herein. (On the other hand) believers are humble, believers are admonishers and believers are afraid (of Allāh).

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SERMON 154

About the Ahu'l-bayt (of the Holy Prophet) and their opposers

He who has an intelligent mind looks to his goal. He knows his low road as well as his high road. The caller has called. The shepherd has tended (his flocks). So respond to the caller and follow the shepherd.

They (the opposers) have entered the oceans of disturbance and have taken to innovations instead of the *sunnah* (the Prophet's holy deeds, utterances and his unspoken approvals), while the believers have sunk down, and the misguided and the liars are speaking. We are the near ones, companions, treasure holders and doors (to the *sunnah*). Houses are not entered save through their doors. Whoever enters them from other than the door is called a thief.

A part of the same sermon

The delicacies of the Qur'ān are about them (*Ahlu'l-bayt*, the descendants of the Prophet) and they are the treasurers of Allāh. When they speak they speak the truth, but when they keep quiet no one can speak unless they speak. The forerunner should report correctly to his people, should retain his wits and should be one of the children (a man) of the next world, because he has come from there and would return to it.

The beginning of the action of one who sees with heart and acts with eyes is to assess whether the action will go against him or for him. If it is for him he indulges in it, but if it is against him he keeps away from it. For, he who acts without knowledge is like one who treads without a path. Then his deviation

بِدَّ الْجِدَّ أَيُّهَا الْغَافِلُ! «وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ» .

نَّ مِنْ عَزَائِمِ اللهِ فِي الذِّكْرِ الْحَكِيمِ ، الَّتِي عَلَيْهَا يُثِيبُ وَيُعَاقِبُ ، يَرْضَىٰ وَيَسْخَطُ . أَنَّهُ لَا يَنْفَعُ عَبْداً ـ وَإِنْ أَجْهَدَ نَفْسَهُ ، وَأَخْلَصَ ـ أَنْ يَخْرُجَ مِنَ الدُّنْيَا ، لَاقِياً رَبَّهُ بِخَصْلَةٍ مِنْ هٰذِهِ الْخِصَالِ لَمْ مِنْهَا : أَنْ يُشْرِكَ بِاللهِ فِيمَا افْتَرَضَ عَلَيْهِ مِنْ عِبَادَتِهِ ، أَوْ يَشْفِيَ غَيْظَهُ كِ نَفْسِهِ ، أَوْ يَمُرَّ بِأَمْرٍ فَعَلَهُ غَيْرُهُ ، أَوْ يَسْتَنْجِحَ حَاجَةَ النَّاسِ بِإِظْهَارِ بِدْعَةٍ فِي دِينِهِ ، أَوْ يَلْقَى النَّاسَ بِوَجْهَيْنِ ، أَوْ يَمْشِيَ بِلِسَانَيْنِ . اعْقِلْ ذٰلِكَ فَإِنَّ الْمِثْلَ دَلِيلٌ عَلَىٰ شِبْهِهِ .

نَّ الْبَهَائِمَ هَمُّهَا بُطُونُهَا ، وَإِنَّ السِّبَاعَ هَمُّهَا الْعَدْوَانُ عَلَىٰ غَيْرِهَا ، النِّسَاءَ هَمُّهُنَّ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْفَسَادُ فِيهَا ، إِنَّ الْمُؤْمِنِينَ كِينُونَ (١٥) إِنَّ الْمُؤْمِنِينَ مُشْفِقُونَ . إِنَّ الْمُؤْمِنِينَ خَائِفُونَ .

١٥٤ - خطبة في أهل البيت عليهم السلام

يذكر فيها فضائل أهل البيت عليهم السلام

نَاظِرُ قَلْبٍ اللَّبِيبِ بِهِ يُبْصِرُ أَمَدَهُ ، وَيَعْرِفُ غَوْرَهُ دَهُ . دَاعٍ دَعَا ، وَرَاعٍ رَعَىٰ ، فَاسْتَجِيبُوا لِلدَّاعِي (الرّاعي) ، عُوا الرَّاعِيَ .

دْ خَاضُوا بِحَارَ الْفِتَنِ ، وَأَخَذُوا بِالْبِدَعِ دُونَ السُّنَنِ . وَأَرَزَ نُونَ ، وَنَطَقَ الضَّالُّونَ الْمُكَذِّبُونَ. نَحْنُ الشِّعَارُ وَالْأَصْحَابُ ، نَةُ وَالْأَبْوَابُ ، وَلَا تُؤْتَى الْبُيُوتُ إِلَّا مِنْ أَبْوَابِهَا ، فَمَنْ أَتَاهَا مِنْ أَبْوَابِهَا سُمِّيَ سَارِقاً .

: فِيهِمْ كَرَائِمُ الْقُرْآنِ (الايمان)، وَهُمْ كُنُوزُ الرَّحْمٰنِ . إِنْ ا صَدَقُوا ، وَإِنْ صَمَتُوا لَمْ يُسْبَقُوا . فَلْيَصْدُقْ رَائِدٌ أَهْلَهُ ، وَلْيُحْضِرْ . وَلْيَكُنْ مِنْ أَبْنَاءِ الْآخِرَةِ ، فَإِنَّهُ مِنْهَا قَدِمَ ، وَإِلَيْهَا يَنْقَلِبُ . ظِرُ بِالْقَلْبِ ، الْعَامِلُ بِالْبَصَرِ ، يَكُونُ مُبْتَدَأُ عَمَلِهِ أَنْ يَعْلَمَ : أَعَمَلُهُ أَمْ لَهُ ! فَإِنْ كَانَ لَهُ مَضَىٰ فِيهِ ، وَإِنْ كَانَ عَلَيْهِ وَقَفَ عَنْهُ . فَإِنَّ لَ بِغَيْرِ عِلْمٍ كَالسَّائِرِ عَلَىٰ غَيْرِ طَرِيقٍ .

from the path keeps him at a distance from his aim. And he who acts according to knowledge is like he who treads the clear path. Therefore, he who can see should see whether he should proceed or return.

You should also know that the outside (of every thing) has a similar inside. Of whatever the outside is good, its inside too is good, and whatever the outside is bad, its inside too is bad. The truthful Prophet— peace and blessing of Allāh be upon him and his progeny— has said that: "Allāh may love a man but hate his action, and may love the action but hate the man." You should also know that every action is like a vegetation, and a vegetation cannot do without water while waters are different. So where the water is good the plant is good and its fruits are sweet, whereas where the water is bad, the plant will also be bad and its fruits will be bitter.

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SERMON 155

About the wonderful creation of the bat

Praise be to Allāh who is such that it is not possible to describe the reality of knowledge about Him, since His greatness has restrained the intellect, and therefore it cannot find the way to approach the extremity of His realm. He is Allāh, the True, the Manifester of Truth. He is more True and more manifest than eyes can see. Intellect cannot comprehend Him by fixing limits for Him since in that case to Him would be attributed shape. Imagination cannot catch Him by fixing quantities for Him for in that case to Him would be attributed body. He created creatures without any example, and without the advice of a counsel, or the assistance of a helper. His creation was completed by His command, and bowed to His obedience. It responded (to Him) and did not defy (Him). It obeyed and did not resist.

An example of His delicate production, wonderful creation and deep sagacity which He has shown us is found in these bats which keep hidden in the daylight although daylight reveals every thing else, and are mobile in the night although the night shuts up every other living being; and how their eyes get dazzled and cannot make use of the light of the sun so as to be guided in their movements and so as to reach their known places through the direction provided by the sun.

Allāh has prevented them from moving in the brightness of the sun and confined them to their places of hiding instead of going out at the time of its shining. Consequently they keep their eyelids down in the day and treat night as a lamp and go with its help in search of their livelihood. The darkness of night does not obstruct their sight nor does the gloom of darkness prevent them from movement. As soon as the sun removes its veil and the light of morning appears, and the rays of its light enter upon the lizards in their holes, the bats pull down their eyelids on their eyes and live on what they had collected in the dark-

فَلَا يَزِيدُهُ بُعْدُهُ عَنِ الطَّرِيقِ

ٱلْوَاضِحِ إِلَّا بُعْداً مِنْ حَاجَتِهِ . وَٱلْعَامِلُ بِٱلْعِلْمِ كَالسَّائِرِ (السابل-السابك) عَلَى الطَّرِيقِ ٱلْوَاضِحِ . فَلْيَنْظُرْ نَاظِرٌ : أَسَائِرٌ هُوَ أَمْ رَاجِعٌ !

وَٱعْلَمْ أَنَّ لِكُلِّ ظَاهِرٍ بَاطِناً عَلَىٰ مِثَالِهِ ، فَمَا طَابَ ظَاهِرُهُ طَابَ بَاطِنُهُ ، وَمَا خَبُثَ ظَاهِرُهُ خَبُثَ بَاطِنُهُ . وَقَدْ قَالَ الرَّسُولُ الصَّادِقُ ـ صَلَّى ٱللهُ عَلَيْهِ وَآلِهِ ـ : « إِنَّ ٱللهَ يُحِبُّ ٱلْعَبْدَ ، وَيُبْغِضُ عَمَلَهُ ، وَيُحِبُّ ٱلْعَمَلَ وَيُبْغِضُ بَدَنَهُ » .

وَٱعْلَمْ أَنَّ لِكُلِّ عَمَلٍ نَبَاتاً . وَكُلُّ نَبَاتٍ لَا غِنَىٰ بِهِ عَنِ ٱلْمَاءِ ، وَٱلْمِيَاهُ مُخْتَلِفَةٌ ، فَمَا طَابَ سَقْيُهُ ، طَابَ غَرْسُهُ وَحَلَتْ (احلولت) ثَمَرَتُهُ ، وَمَا خَبُثَ سَقْيُهُ ، خَبُثَ غَرْسُهُ وَأَمَرَّتْ ثَمَرَتُهُ .

١٥٥ - [illegible]

يذكر فيها بديع خلقة الخفاش

حمد الله وتمجيده

ٱلْحَمْدُ لله ٱلَّذِي ٱنْحَسَرَتِ ٱلْأَوْصَافُ عَنْ كُنْهِ مَعْرِفَتِهِ ، وَرَدَعَتْ عَظَمَتُهُ ٱلْعُقُولَ ، فَلَمْ تَجِدْ مَسَاغاً إِلَىٰ بُلُوغِ غَايَةِ مَلَكُوتِهِ !

هُوَ ٱللهُ ٱلْحَقُّ ٱلْمُبِينُ ، أَحَقُّ وَأَبْيَنُ مِمَّا تَرَىٰ ٱلْعُيُونُ ، لَمْ تَبْلُغْهُ ٱلْعُقُولُ بِتَحْدِيدٍ فَيَكُونَ مُشَبَّهاً ، وَلَمْ تَقَعْ عَلَيْهِ ٱلْأَوْهَامُ بِتَقْدِيرٍ فَيَكُونَ مُمَثَّلاً . خَلَقَ ٱلْخَلْقَ عَلَىٰ غَيْرِ تَمْثِيلٍ ، وَلَا مَشُورَةِ مُشِيرٍ ، وَلَا مَعُونَةِ مُعِينٍ ، فَتَمَّ خَلْقُهُ بِأَمْرِهِ . وَأَذْعَنَ لِطَاعَتِهِ . فَأَجَابَ وَلَمْ يُدَافِعْ ، وَٱنْقَادَ وَلَمْ يُنَازِعْ .

[illegible]

وَمِنْ لَطَائِفِ صَنْعَتِهِ ، وَعَجَائِبِ خِلْقَتِهِ ، مَا أَرَانَا مِنْ غَوَامِضِ ٱلْحِكْمَةِ فِي هٰذِهِ ٱلْخَفَافِيشِ ٱلَّتِي يَقْبِضُهَا ٱلضِّيَاءُ ٱلْبَاسِطُ لِكُلِّ شَيْءٍ ، وَيَبْسُطُهَا ٱلظَّلَامُ ٱلْقَابِضُ لِكُلِّ حَيٍّ ، وَكَيْفَ عَشِيَتْ أَعْيُنُهَا عَنْ أَنْ تَسْتَمِدَّ مِنَ ٱلشَّمْسِ ٱلْمُضِيئَةِ نُوراً تَهْتَدِي بِهِ فِي مَذَاهِبِهَا ، وَتَتَّصِلُ بِعَلَانِيَةِ بُرْهَانِ ٱلشَّمْسِ إِلَىٰ مَعَارِفِهَا . وَرَدَعَهَا بِتَلَأْلُؤِ ضِيَائِهَا عَنِ ٱلْمُضِيِّ فِي سُبُحَاتِ إِشْرَاقِهَا . وَأَكَنَّهَا فِي مَكَامِنِهَا عَنِ ٱلذَّهَابِ فِي بُلَّجِ ٱنْبِلَاقِهَا ، فَهِيَ مُسْدَلَةُ ٱلْجُفُونِ بِٱلنَّهَارِ عَلَىٰ حَدَاقِهَا ، وَجَاعِلَةُ ٱللَّيْلِ سِرَاجاً تَسْتَدِلُّ بِهِ فِي ٱلْتِمَاسِ أَرْزَاقِهَا ، فَلَا يَرُدُّ أَبْصَارَهَا إِسْدَافُ ظُلْمَتِهِ ، وَلَا تَمْتَنِعُ مِنَ ٱلْمُضِيِّ فِيهِ لِغَسَقِ دُجُنَّتِهِ . فَإِذَا أَلْقَتِ ٱلشَّمْسُ قِنَاعَهَا ، وَبَدَتْ أَوْضَاحُ نَهَارِهَا ، وَدَخَلَ مِنْ إِشْرَاقِ نُورِهَا عَلَى ٱلضِّبَابِ (الضلوع) فِي وِجَارِهَا ، أَطْبَقَتِ ٱلْأَجْفَانَ عَلَىٰ مَآقِيهَا ، وَتَبَلَّغَتْ بِمَا ٱكْتَسَبَتْهُ مِنَ ٱلْمَعَاشِرِ فِي ظُلَمِ

ness of the night. Glorified is He who has made the night as day for them to seek livelihood and made the day for rest and stay.

He has given them wings of flesh with which, at the time of need, they rise upwards for flying. They look like the ends of ears without feathers or bones. Of course, you can see the veins quite distinctly. They have two wings which are neither too thin so that get turned in flying, nor too thick so that they prove heavy. When they fly their young ones hold on to them and seek refuge with them, getting down when they get down and rising up when they rise. The young one does not leave them till its limbs become strong, its wings can support it for rising up, and it begins to recognise its places of living and its interest. Glorified is He who creates everything without any previous sample by someone else.

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SERMON 156

About the malice borne by 'Ā'ishah; and warning the people of Baṣrah about what was to occur

Whoever can at this time keep himself clinging to Allāh should do so. If you follow me I shall certainly carry you, if Allāh so wills, on the path of Paradise, even though it may be full of severe hardship and of bitter taste.

As regards a certain woman, she is in the grip of womanly views, and malice is boiling in her bosom like the furnace of the blacksmith. If she were called upon to deal with others as she is dealing with me she would not have done it. (As for me), even hereafter she will be allowed her original respect, while the reckoning (of her misdeeds) is an obligation of Allāh.

A part of the same sermon

This path is the lightest course and the brightest lamp. Guidance towards virtuous actions is sought through faith while guidance towards faith is achieved through virtuous actions. Knowledge is made to prosper through faith, and death is feared because of knowledge. This world come to an end with death, while the next world is secured (by virtuous actions) in this world. For people there is no escape from resurrection. They are heading for this last end in its appointed course.

A part of the same sermon

They have got up from the resting places in their graves and have set off for the final objectives. Every house has its own people. They are not changed nor shifted from there. Commanding for good and refraining from evil are two characteristics of Allāh, the Glorified. They can neither bring death near nor lessen sustenance.

بيها . فَسُبْحَانَ مَنْ

لَ اللَّيْلَ لَهَا نَهَاراً وَمَعَاشاً ، وَالنَّهَارَ سَكَناً وَقَرَاراً ! وَجَعَلَ لَهَا أَجْنِحَةً لَحْمِهَا تَعْرُجُ بِهَا عِنْدَ الْحَاجَةِ إِلَىٰ الطَّيَرَانِ ، كَأَنَّهَا شَظَايَا الْآذَانِ ، ذَوَاتِ رِيشٍ وَلَا قَصَبٍ ، إِلَّا أَنَّكَ تَرَىٰ مَوَاضِعَ الْعُرُوقِ بَيِّنَةً مَا . لَهَا جَنَاحَانِ لَمَّا يَرِقَّا فَيَنْشَقَّا ، وَلَمْ يَغْلُظَا فَيَثْقُلَا . تَطِيرُ هَا لَاصِقٌ بِهَا لَاجِئٌ إِلَيْهَا ، يَقَعُ إِذَا وَقَعَتْ ، وَيَرْتَفِعُ إِذَا ارْتَفَعَتْ ، فَارِقُهَا حَتَّىٰ تَشْتَدَّ أَرْكَانُهُ ، وَيَحْمِلَهُ لِلنُّهُوضِ جَنَاحُهُ ، وَيَعْرِفَ بَبَ عَيْشِهِ ، وَمَصَالِحَ نَفْسِهِ . فَسُبْحَانَ الْبَارِىءِ لِكُلِّ شَيْءٍ ، عَلَىٰ مِثَالٍ خَلَا مِنْ غَيْرِهِ !

١٥٦ - ومن كلام له عليه السلام

مخاطب به أهل البصرة على جهة القصاص للاحم

مَنِ اسْتَطَاعَ مِنْكُمْ عِنْدَ ذٰلِكَ أَنْ يَعْتَقِلَ نَفْسَهُ عَلَىٰ اللهِ ، عَزَّ وَجَلَّ ، عَلَ . فَإِنْ أَطَعْتُمُونِي فَإِنِّي حَامِلُكُمْ إِنْ شَاءَ اللهُ عَلَىٰ سَبِيلِ الْجَنَّةِ ، كَانَ ذَا مَشَقَةٍ شَدِيدَةٍ وَمَذَاقَةٍ مَرِيرَةٍ .

أَمَّا فُلَانَةُ فَأَدْرَكَهَا رَأْيُ (رائحة) النِّسَاءِ ، وَضِغْنٌ غَلَا فِي صَدْرِهَا كَمِرْجَلِ نِ ، وَلَوْ دُعِيَتْ لِتَنَالَ مِنْ غَيْرِي مَا أَتَتْ إِلَيَّ ، لَمْ تَفْعَلْ . وَلَهَا جُرْمَتُهَا الْأُولَىٰ . وَالْحِسَابُ عَلَىٰ اللهِ تَعَالَىٰ .

وصف الإيمان

، : سَبِيلٌ أَبْلَجُ الْمِنْهَاجِ ، أَنْوَرُ السِّرَاجِ . فَبِالْإِيمَانِ يُسْتَدَلُّ عَلَى بَحَاتِ ، وَبِالصَّالِحَاتِ يُسْتَدَلُّ عَلَى الْإِيمَانِ ، وَبِالْإِيمَانِ يُعْمَرُ ، وَبِالْعِلْمِ يُرْهَبُ الْمَوْتُ ، وَبِالْمَوْتِ تُخْتَمُ الدُّنْيَا ، وَبِالدُّنْيَا الْآخِرَةُ ، وَبِالْقِيَامَةِ تُزْلَفُ الْجَنَّةُ ، « وَتُبَرَّزُ الْجَحِيمُ لِلْغَاوِينَ » . الْخَلْقَ لَا مَقْصَرَ لَهُمْ عَنِ الْقِيَامَةِ ، مُرْقِلِينَ فِي مِضْمَارِهَا لِغَايَةِ الْقُصْوَىٰ .

حال أهل القبور في القيامة

، : قَدْ شَخَصُوا مِنْ مُسْتَقَرِّ الْأَجْدَاثِ ، وَصَارُوا إِلَىٰ رِ الْغَايَاتِ . لِكُلِّ دَارٍ أَهْلُهَا لَا يَسْتَبْدِلُونَ بِهَا وَلَا يُنْقَلُونَ

إِنَّ الْأَمْرَ بِالْمَعْرُوفِ ، وَالنَّهْيَ عَنِ الْمُنْكَرِ ، لَخُلُقَانِ مِنْ خُلُقِ اللهِ انَهُ ، وَإِنَّهُمَا لَا يُقَرِّبَانِ مِنْ أَجَلٍ ، وَلَا يَنْقُصَانِ مِنْ رِزْقٍ .

You should adhere to the Book of Allāh because it is the strong rope, a clear light, a benefiting cure, a quenching for thirst, protection for the adherent and deliverance for the attached. It does not curve so as to need straightening and does not deflect so as to be corrected. Frequency of its repetition and its falling on ears does not make it old. Whoever speaks according to it, speaks truth and whoever acts by it is forward (in action).

A man stood up and said: O' Amīr al-mu'minīn tell us about this disturbance and whether you enquired about it from the Holy Prophet. **Thereupon Amīr al-mu'minīn-said:**

When Allāh, the Glorified sent down the verse:

> *Alif lām mīm (A. L. M.) What! Do people imagine that they will be let off on (their) saying: "We believe!" and they will not be tried?* (Qur'ān, 29:1-2)

I came to know that the disturbance would not befall us so long as the Prophet—peace and blessing of Allāh be upon him and his progeny—is among us. So I said, "O' Prophet of Allāh, what is this disturbance of which Allāh, the Sublime, has informed you?" and he replied, "O' 'Alī, my people will create trouble after me." I said, "O' Prophet of Allāh on the day of *Uhud,* when people had fallen martyrs and I was not among them, and this had been very annoying to me, did you not say to me, 'cheer up, as martyrdom is for you hereafter?' " The Prophet replied, "Yes it is so, but what about your enduring at present?" I said, "O' Prophet of Allāh, this is not an occasion for endurance, but rather an occasion for cheering up and gratefulness." Then he said:

"O' 'Alī, people will fall into mischief through their wealth, will show obligation to Allāh on account of their faith, will expect His mercy, will feel safe from His anger and regard His unlawful matters as lawful by raising false doubts and by their misguiding desires. They will then hold lawful (the use of) wine by calling it barley water, a bribe by calling it a gift, and taking of usurious interest by calling it sale. " I said, "O' Prophet of Allāh, how should I deal with them at the time, whether to hold them to have gone back in heresy or just in revolt?" He said, "In revolt."

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SERMON 157

Urging people towards Piety (taqwā)

Praise be to Allāh made praise the Key for His remembrance, a means for increase of His bounty and a guide for His Attributes and Dignity.

O' creatures of Allāh! Time will deal with the survivors just as it dealt with those gone by. The time that has passed will not return and whatever there is in it will not stay for ever. Its later deeds are the same as the former ones. Its troubles try to excel one another. Its banners follow each other. It is as though

عَلَيْكُمْ

كِتَابَ اللهِ ، « فَإِنَّهُ الْحَبْلُ الْمَتِينُ ، وَالنُّورُ الْمُبِينُ » ، وَالشِّفَاءُ النَّافِعُ ، لرِّيُّ النَّاقِعُ ، وَالْعِصْمَةُ لِلْمُتَمَسِّكِ ، وَالنَّجَاةُ لِلْمُتَعَلِّقِ . لَا يَعْوَجُّ قَامَ ، وَلَا يَزِيغُ فَيُسْتَعْتَبَ ، « وَلَا تُخْلِقُهُ كَثْرَةُ الرَّدِّ » ، وَوُلُوجُ سَّمْعِ . « مَنْ قَالَ بِهِ صَدَقَ ، وَمَنْ عَمِلَ بِهِ سَبَقَ » .

وقام إليه رجل فقال : يا أمير المؤمنين ، أخبرنا عن الفتنة ، وهل سألت رسول الله – صلى الله عليه وآله – عنها ؟ فقال عليه السلام :

إِنَّهُ لَمَّا أَنْزَلَ اللهُ سُبْحَانَهُ ، قَوْلَهُ : « الٓمٓ . أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا نْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ » عَلِمْتُ أَنَّ الْفِتْنَةَ لَا تَنْزِلُ بِنَا وَرَسُولُ لله – صَلَّى اللهُ عَلَيْهِ وَآلِهِ – بَيْنَ أَظْهُرِنَا . فَقُلْتُ : يَا رَسُولَ اللهِ . ا هٰذِهِ الْفِتْنَةُ الَّتِي أَخْبَرَكَ اللهُ تَعَالَى بِهَا ؟ فَقَالَ : « يَا عَلِيُّ ، إِنَّ أُمَّتِي يُفْتَنُونَ مِنْ بَعْدِي » ، فَقُلْتُ : يَا رَسُولَ اللهِ ، أَوَلَيْسَ قَدْ قُلْتَ لِي وْمَ أُحُدٍ حَيْثُ اسْتُشْهِدَ مَنِ اسْتُشْهِدَ مِنَ الْمُسْلِمِينَ ، وَحِيزَتْ عَنِّي شَّهَادَةُ ، فَشَقَّ ذٰلِكَ عَلَيَّ ، فَقُلْتَ لِي : « أَبْشِرْ ، فَإِنَّ الشَّهَادَةَ مِنْ وَرَائِكَ ؟ قَالَ لِي : « إِنَّ ذٰلِكَ لَكَذٰلِكَ ، فَكَيْفَ صَبْرُكَ إِذَنْ ؟ » فَقُلْتُ : يَا سُولَ اللهِ ، لَيْسَ هٰذَا مِنْ مَوَاطِنِ الصَّبْرِ ، وَلٰكِنْ مِنْ مَوَاطِنِ الْبُشْرَى (اليسرى) الشُّكْرِ . وَقَالَ : « يَا عَلِيُّ ، إِنَّ الْقَوْمَ سَيُفْتَنُونَ بِأَمْوَالِهِمْ ، وَيَمُنُّونَ دِينِهِمْ عَلَى رَبِّهِمْ ، وَيَتَمَنَّوْنَ رَحْمَتَهُ ، وَيَأْمَنُونَ سَطْوَتَهُ ، وَيَسْتَحِلُّونَ رَامَهُ بِالشُّبُهَاتِ الْكَاذِبَةِ ، وَالْأَهْوَاءِ السَّاهِيَةِ ، فَيَسْتَحِلُّونَ الْخَمْرَ بِالنَّبِيذِ ، السُّحْتَ بِالْهَدِيَّةِ ، وَالرِّبَا بِالْبَيْعِ » قُلْتُ : يَا رَسُولَ اللهِ ، فَبِأَيِّ لْمَنَازِلِ أُنْزِلُهُمْ عِنْدَ ذٰلِكَ ؟ أَبِمَنْزِلَةِ رِدَّةٍ ، أَمْ بِمَنْزِلَةِ فِتْنَةٍ ؟ فَقَالَ : بِمَنْزِلَةِ فِتْنَةٍ »

١٥٧ - من خطبة عليه السلام

بحث الناس على التقوى

الْحَمْدُ لِلّٰهِ الَّذِي جَعَلَ الْحَمْدَ مِفْتَاحاً لِذِكْرِهِ ، وَسَبَباً لِلْمَزِيدِ مِنْ ضْلِهِ ، وَدَلِيلاً عَلَى آلَائِهِ وَعَظَمَتِهِ .

عِبَادَ اللهِ ، إِنَّ الدَّهْرَ يَجْرِي بِالْبَاقِينَ كَجَرْيِهِ بِالْمَاضِينَ ، لَا يَعُودُ مَا دْ وَلَّى مِنْهُ ، وَلَا يَبْقَى سَرْمَدًا مَا فِيهِ . آخِرٌ فَعَالِهِ كَأَوَّلِهِ . مُتَشَابِهَةٌ متسابقة) أُمُورُهُ ، مُتَظَاهِرَةٌ أَعْلَامُهُ .

you are attached to the last day which is driving you as rapidly as are driven the she-camels which are dry for seven months. He who busies himself with things other than improvement of his ownself becomes perplexed in darkness and entangled in ruination. His evil spirits immerse him deep in vices and make his bad actions appear handsome. Paradise is the end of those who are forward (in good acts) and Hell is the end of those who commit excesses.

Know, O' creatures of Allāh! that piety is a strong house of protection while impiety is a weak house which does not protect its people, and does not give security to him who takes refuge therein. Know that the sting of sins is cut by piety and the final aim is achieved by conviction of belief.

O' creatures of Allāh! (fear) Allāh, (fear) Allāh, in the matter of your ownselves, which are the most beloved and dear to you, because Allāh has clarified to you the way of truthfulness and lighted its paths. So (you may choose) either ever-present misfortune or eternal happiness. You should therefore provide in these mortal days for the eternal days. You have been informed of the provision, ordered to march and told to make haste in setting off. You are like staying riders who do not know when they would be ordered to march on. Beware, what will he, who has been created for the next world, do with this world? What will a person do with wealth which he would shortly be deprived of while only its ill effects and reckoning would be left behind for him?

O' creatures of Allāh! the good which Allāh has promised should not be abandoned and the evil from which He has refrained should not be coveted. O' creatures of Allāh! fear the day when actions will be reckoned; there will be much quaking and even children will get old.

Know, O' creatures of Allāh! that your own self is a guard over you; limbs are watchmen and truthful vigil-keepers who preserve (the record of) your actions and the numbers of your breaths. The gloom of the dark night cannot conceal you from them, nor can closed doors hide you from them. Surely tomorrow is close to today.

Today will depart with all that it has and tomorrow will come in its wake. It is as though every one of you has reached that place on earth where he would be alone, namely the location of his grave. So, what to say of the lonely house, the solitary place of staying and the solitary exile. It is as though the cry (of the Horn) has reached you, the Hour has overtaken you and you have come out (of your graves) for the passing of judgement. (The curtains of) falsehood have been removed from you and your excuses have become weak. The truth about you has been proved. All your matters have proceeded to their consequences. Therefore, you should (now) take counsel from examples, learn lessons from vicissitudes and take advantage of the warners.

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أَنَّكُمْ بِالسَّاعَةِ تَحْدُوكُمْ

الزَّاجِرِ بِشَوْلِهِ : فَمَنْ شَغَلَ نَفْسَهُ بِغَيْرِ نَفْسِهِ تَحَيَّرَ لظُّلُمَاتِ ، وَارْتَبَكَ فِي الْهَلَكَاتِ ، وَمَدَّتْ بِهِ شَيَاطِينُهُ فِي طُغْيَانِهِ ، تْ لَهُ سَيِّىءُ أَعْمَالِهِ. فَالْجَنَّةُ غَايَةُ السَّابِقِينَ ، وَالنَّارُ غَايَةُ الْمُفَرِّطِينَ.

عْلَمُوا ، عِبَادَ اللهِ ، أَنَّ التَّقْوَىٰ دَارُ حِصْنٍ عَزِيزٍ ، وَالْفُجُورَ دَارُ حِصْنٍ لِ (دليل) ، لَا يَمْنَعُ أَهْلَهُ ، وَلَا يُحْرِزُ مَنْ لَجَأَ إِلَيْهِ . أَلَا تُقْوَىٰ تُقْطَعُ حُمَةُ الْخَطَايَا ، وَبِالْيَقِينِ تُدْرَكُ الْغَايَةُ الْقُصْوَىٰ .

بِبَادَ اللهِ ، اللهَ اللهَ فِي أَعَزِّ الْأَنْفُسِ عَلَيْكُمْ ، وَأَحَبِّهَا إِلَيْكُمْ : فَإِنَّ قَدْ أَوْضَحَ لَكُمْ سَبِيلَ الْحَقِّ وَأَنَارَ طُرُقَهُ . فَشِقْوَةٌ لَازِمَةٌ ، أَوْ ةٌ دَائِمَةٌ ! فَتَزَوَّدُوا فِي أَيَّامِ الْفَنَاءِ لِأَيَّامِ الْبَقَاءِ . قَدْ دُلِلْتُمْ الزَّادِ ، وَأُمِرْتُمْ بِالظَّعْنِ ، وَحُثِثْتُمْ عَلَى الْمَسِيرِ ، فَإِنَّمَا أَنْتُمْ كَرَكْبٍ فِ ، لَا يَدْرُونَ مَتَىٰ يُؤْمَرُونَ بِالسَّيْرِ (السير) . أَلَا فَمَا يَصْنَعُ بِالدُّنْيَا مَنْ لِلْآخِرَةِ ! وَمَا يَصْنَعُ بِالْمَالِ مَنْ عَمَّا قَلِيلٍ يُسْلُبُهُ ، وَتَبْقَىٰ عَلَيْهِ نُهُ وَحِسَابُهُ !

عِبَادَ اللهِ ، إِنَّهُ لَيْسَ لِمَا وَعَدَ اللهُ مِنَ الْخَيْرِ مَتْرَكٌ ، وَلَا فِيمَا نَهَىٰ مِنَ الشَّرِّ مَرْغَبٌ .

بِبَادَ اللهِ ، احْذَرُوا يَوْماً تُفْحَصُ فِيهِ الْأَعْمَالُ ، وَيَكْثُرُ فِيهِ الزِّلْزَالُ ، بِبُ فِيهِ الْأَطْفَالُ .

عْلَمُوا ، عِبَادَ اللهِ ، أَنَّ عَلَيْكُمْ رَصَداً مِنْ أَنْفُسِكُمْ ، وَعُيُوناً مِنْ رِجِكُمْ ، وَحُفَّاظَ صِدْقٍ يَحْفَظُونَ أَعْمَالَكُمْ ، وَعَدَدَ أَنْفَاسِكُمْ ، لَا رُكُمْ مِنْهُمْ ظُلْمَةُ لَيْلٍ دَاجٍ ، وَلَا يَكُنُّكُمْ مِنْهُمْ بَابٌ ذُو رِتَاجٍ ، غَداً مِنَ الْيَوْمِ قَرِيبٌ .

ذْهَبُ الْيَوْمُ بِمَا فِيهِ ، وَيَجِيءُ الْغَدُ لَاحِقاً بِهِ ، فَكَأَنَّ كُلَّ امْرِىءٍ مِ قَدْ بَلَغَ مِنَ الْأَرْضِ مَنْزِلَ وَحْدَتِهِ ، وَمَخَطَّ (محط) حُفْرَتِهِ. فَيَا لَهُ بَيْتِ وَحْدَةٍ ، وَمَنْزِلِ وَحْشَةٍ ، وَمُفْرَدِ (مقر) غُرْبَةٍ ! وَكَأَنَّ الصَّيْحَةَ أَتَتْكُمْ ، وَالسَّاعَةَ قَدْ غَشِيَتْكُمْ ، وَبَرَزْتُمْ لِفَصْلِ الْقَضَاءِ ، قَدْ تْ عَنْكُمُ الْأَبَاطِيلُ ، وَاضْمَحَلَّتْ عَنْكُمُ الْعِلَلُ ، وَاسْتَحَقَّتْ الْحَقَائِقُ ، وَصَدَرَتْ بِكُمُ الْأُمُورُ مَصَادِرَهَا ، فَاتَّعِظُوا بِالْعِبَرِ ، بِرُوا بِالْغِيَرِ (الغيرة) ، وَانْتَفِعُوا بِالنُّذُرِ .

SERMON 158

About the Holy Prophet and the Holy Qur'ān

Allāh deputed the Prophet at a time when there had been no prophets for some time. People had been in slumber for a long time and the twist of the rope had loosened. The Prophet came with (a Book containing) testification to what (books) were already there and also with a light to be followed. It is the Qur'ān. If you ask it to speak it won't do so; but I will tell you about it. Know that it contains knowledge of what is to come about, stories of the past, cure for your ills and regulation for whatever faces you.

A part of the same sermon. About the autocracy of the Umayyads

At that time there will remain no house or tent but oppressors would inflict it with grief and inject sickness into it. On that day no one in the sky will listen to their excuse and no one on the earth will come to their help. You selected for the governance (caliphate) one who is not fit for it, and you raised him to a position which was not meant for him. Shortly Allāh will take revenge from every one who has oppressed, food for food and drink for drink, namely (they will be given) colocynth for eating, myrrh and aloes for drinking, and fear for an inner and the sword for an outer covering.

They are nothing but carrier-beasts laden with sins and camels laden with evil deeds. I swear and again swear that the Umayyads will have to spit out the caliphate as phlegm is spat and thereafter they will never taste it nor relish its flavour so long as day and night rotate.

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SERMON 159

Good behaviour with people and ignoring their faults

I lived as a good neighbour to you and tried my best to look after you, and I freed you from the snare of humbleness and the fetters of oppression through my gratefulness for the little good (from your side) and closed my eyes to your many misdeeds which my eyes had observed and my body had witnessed.

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SERMON 160

Praise of Allāh

Allāh's verdict is judicious and full of wisdom. His pleasure implies protection and mercy. He decides with knowledge and forgives with forbearance.

O' my Allāh! praise be to Thee for what Thou takest and givest and for that from which Thou curest

١٥٨ - خطبة له عليه السلام

ينبه فيها على فضل الرسول الأعظم، وفضل القرآن، ثم حال دولة بني أمية

النبي والقرآن

أَرْسَلَهُ عَلَىٰ حِينِ فَتْرَةٍ مِنَ الرُّسُلِ ، وَطُولِ هَجْعَةٍ مِنَ الْأُمَمِ ، وَانْتِقَاضٍ مِنَ الْمُبْرَمِ ، فَجَاءَهُمْ بِتَصْدِيقِ الَّذِي بَيْنَ يَدَيْهِ ، وَالنُّورِ الْمُقْتَدَىٰ بِهِ . ذٰلِكَ الْقُرْآنُ فَاسْتَنْطِقُوهُ ، وَلَنْ يَنْطِقَ ، وَلٰكِنْ أُخْبِرُكُمْ عَنْهُ : أَلَا إِنَّ فِيهِ عِلْمَ مَا يَأْتِي ، وَالْحَدِيثَ عَنِ الْمَاضِي ، وَدَوَاءَ دَائِكُمْ ، وَنَظْمَ مَا بَيْنَكُمْ .

دولة بني أمية

وَمِنْهَا : فَمِنْدَ ذٰلِكَ لَا يَبْقَىٰ بَيْتُ مَدَرٍ وَلَا وَبَرٍ إِلَّا وَأَدْخَلَ عَلَيْهِ ظُلَامَةً تَرْحَةً ، وَأَوْلَجُوا فِيهِ نِقْمَةً . فَيَوْمَئِذٍ لَا يَبْقَىٰ لَهُمْ فِي السَّمَاءِ عَاذِرٌ ، وَلَا فِي الْأَرْضِ نَاصِرٌ . أَصْفَيْتُمْ بِالْأَمْرِ غَيْرَ أَهْلِهِ ، وَأَوْرَدْتُمُوهُ غَيْرَ مَوْرِدِهِ ، وَسَيَنْتَقِمُ اللهُ مِمَّنْ ظَلَمَ ، مَأْكَلًا بِمَأْكَلٍ ، وَمَشْرَباً بِمَشْرَبٍ ، مِنْ مَطَاعِمِ الْعَلْقَمِ ، وَمَشَارِبِ الصَّبِرِ الْمَقِرِ ، وَلِبَاسِ شِعَارِ الْخَوْفِ ، وَدِثَارِ السَّيْفِ . وَإِنَّمَا هُمْ طَايَا الْخَطِيئَاتِ وَزَوَامِلُ الْآثَامِ . فَأُقْسِمُ ، ثُمَّ أُقْسِمُ ، لَتَنْخَمَنَّهَا أُمَيَّةُ مِنْ بَعْدِي كَمَا تُلْفَظُ النُّخَامَةُ ، ثُمَّ لَا تَذُوقُهَا وَلَا تَطْعَمُ بِطَعْمِهَا أَبَداً مَا كَرَّ الْجَدِيدَانِ !

١٥٩ - خطبة له عليه السلام

يبين فيها حسن معاملته لرعيته

وَلَقَدْ أَحْسَنْتُ جِوَارَكُمْ ، وَأَحَطْتُ بِجُهْدِي مِنْ وَرَائِكُمْ . وَأَعْتَقْتُكُمْ مِنْ رِبَقِ الذُّلِّ ، وَحَلَقِ الضَّيْمِ ، شُكْراً مِنِّي لِلْبِرِّ الْقَلِيلِ ، إِطْرَاقاً عَمَّا أَدْرَكَهُ الْبَصَرُ ، وَشَهِدَهُ الْبَدَنُ ، مِنَ الْمُنْكَرِ الْكَثِيرِ

١٦٠ - خطبة له عليه السلام

مطلبة الله

أَمْرُهُ قَضَاءٌ وَحِكْمَةٌ ، وَرِضَاهُ أَمَانٌ وَرَحْمَةٌ ، يَقْضِي بِعِلْمٍ ، وَيَعْفُو (عن) بِحِلْمٍ .

حمد الله سبحانه وتعالى

اللّٰهُمَّ لَكَ الْحَمْدُ عَلَىٰ مَا تَأْخُذُ وَتُعْطِي ، وَعَلَىٰ مَا تُعَافِي

or with which Thou afflictest; praise which is the most acceptable to Thee, the most liked by Thee and the most dignified before Thee; praise which fills all Thy creation and reaches where Thou desirest; praise which is not veiled from Thee and does not end, and whose continuity does not cease.

Greatness of Allāh

We do not know the reality of Thy greatness except that we know that thou art Ever-living and Self-subsisting by Whom all things subsist. Drowsiness or sleep do not overtake Thee, vision does not reach Thee and sight does not grasp Thee. Thou seest the eyes and countest the ages. Thou holdest (people as slaves) by foreheads and feet. We see Thy creation and wonder over it because of Thy might, and describe it as (a result of) Thy great authority; whereas what is hidden from us, of which our sight has fallen short, which our intelligence has not attained, and between which and ourselves curtains of the unknown have been cast, is far greater.

He who frees his heart (from all other engagements) and exerts his thinking in order to know how Thou established Thy throne, how Thou created Thy creatures, how Thou suspended the air in Thy skies and how Thou spread Thy earth on the waves of water, his eyes would return tired, his intelligence defeated, his ears eager and his thinking awander.

A part of the same sermon about hope and fear in Allāh

He claims according to his own thinking that he hopes from Allāh. By Allāh, the Great, he speaks a lie. The position is that his hope (in Allāh) does not appear through his action although the hope of every one who hopes is known through his action. Every hope is so, except the hope in Allāh, the Sublime, if it is impure; and every fear is established except the fear for Allāh if it is unreal.

He hopes big things from Allāh and small things from men but he gives to man (such consideration as) he does not give to Allāh. What is the matter with Allāh, glorified be His praise? He is accorded less (consideration) than what is given to His creatures. Do you ever fear to be false in your hope in Allāh? Or do you not regard Him the centre of your hope? Similarly, if a man fears man he gives him (such consideration) out of his fear which he does not give to Allāh. Thus, he has made his fear for men ready currency while his fear for the Creator is mere deferment or promise. This is the case of every one in whose eye this world appears big (and important) and in whose heart its position is great. He prefers it over Allāh, so he inclines towards it, and becomes its devotee.

The example of the Holy Prophet

Certainly, in the Prophet of Allāh—peace and blessing of Allāh be upon him and his progeny—was sufficient example for you and a proof concerning the vices of the world, its defects, the multitude of its dis-

نَخْلِي ، حَمْداً

نْ أَرْضَى الْحَمْدِ لَكَ ، وَأَحَبَّ الْحَمْدِ إِلَيْكَ ، وَأَفْضَلَ الْحَمْدِ عِنْدَكَ.

حَمْداً يَمْلَأُ مَا خَلَقْتَ ، وَيَبْلُغُ مَا أَرَدْتَ . حَمْداً لَا يُحْجَبُ عَنْكَ . يُقْصَرُ دُونَكَ .

حَمْداً لَا يَنْقَطِعُ عَدَدُهُ ، وَلَا يَفْنَى مَدَدُهُ . فَلَسْنَا نَعْلَمُ كُنْهَ عَظَمَتِكَ ، أَنَّا نَعْلَمُ أَنَّكَ «حَيٌّ قَيُّومٌ ، لَا تَأْخُذُكَ سِنَةٌ وَلَا نَوْمٌ» . لَمْ يَنْتَهِ ثَ نَظَرٌ ، وَلَمْ يُدْرِكْكَ بَصَرٌ أَدْرَكْتَ الْأَبْصَارَ . وَأَحْصَيْتَ الْأَعْمَالَ (الاعمار) نَدْتَ «بِالنَّوَاصِي وَالْأَقْدَامِ» . وَمَا الَّذِي نَرَى مِنْ خَلْقِكَ . وَنَعْجَبُ لَهُ قُدْرَتِكَ وَنَصِفُهُ مِنْ عَظِيمِ سُلْطَانِكَ (شأنك) . وَمَا تَغَيَّبَ عَنَّا مِنْهُ سُرَتْ أَبْصَارُنَا عَنْهُ ، وَانْتَهَتْ عُقُولُنَا دُونَهُ ، وَحَالَتْ سُتُورُ الْغُيُوبِ نَا وَبَيْنَهُ أَعْظَمُ . فَمَنْ فَرَّغَ قَلْبَهُ ، وَأَعْمَلَ فِكْرَهُ ، لِيَعْلَمَ كَيْفَ أَقَمْتَ نَكَ ، وَكَيْفَ ذَرَأْتَ خَلْقَكَ . وَكَيْفَ عَلَّقْتَ فِي الْهَوَاءِ وَاتِكَ ، وَكَيْفَ مَدَدْتَ عَلَى مَوْرِ الْمَاءِ أَرْضَكَ . رَجَعَ طَرْفُهُ براً ، وَعَقْلُهُ مَبْهُوراً ، وَسَمْعُهُ وَالِهاً ، وَفِكْرُهُ راً .

كيف يعرض الرجاء

منها : يَدَّعِي بِزَعْمِهِ أَنَّهُ يَرْجُو اللهَ ، كَذَبَ وَالْعَظِيمِ ! مَا بَالُهُ لَا بَيِّنٌ رَجَاؤُهُ فِي عَمَلِهِ ؟ فَكُلُّ مَنْ رَجَا عُرِفَ رَجَاؤُهُ فِي عَمَلِهِ . وَكُلُّ ءٍ - إِلَّا رَجَاءَ اللهِ تَعَالَى - فَإِنَّهُ مَدْخُولٌ وَكُلُّ خَوْفٍ مُحَقَّقٌ ، خَوْفَ اللهِ فَإِنَّهُ مَعْلُولٌ . يَرْجُو اللهَ فِي الْكَبِيرِ ، وَيَرْجُو دَ فِي الصَّغِيرِ ، فَيُعْطِي الْعَبْدَ مَا لَا يُعْطِي الرَّبَّ ! فَمَا بَالُ اللهِ جَلَّ هُ يُقْصَرُ بِهِ عَمَّا يَصْنَعُ بِهِ لِعِبَادِهِ ؟ أَتَخَافُ أَنْ تَكُونَ فِي رَجَائِكَ لَهُ باً ؟ أَوْ تَكُونَ لَا تَرَاهُ لِلرَّجَاءِ مَوْضِعاً ؟ وَكَذَلِكَ إِنْ هُوَ خَافَ عَبْداً عَبِيدِهِ . أَعْطَاهُ مِنْ خَوْفِهِ مَا لَا يُعْطِي رَبَّهُ ، فَجَعَلَ خَوْفَهُ مِنَ الْعِبَادِ أَ ، وَخَوْفَهُ مِنْ خَالِقِهِ ضِمَاراً وَوَعْداً . وَكَذَلِكَ مَنْ عَظُمَتِ يَا فِي عَيْنِهِ ، وَكَبُرَ مَوْقِعُهَا مِنْ قَلْبِهِ ، آثَرَهَا عَلَى اللهِ تَعَالَى ، طَعَ إِلَيْهَا ، وَصَارَ عَبْداً لَهَا .

رسول الله صلى الله عليه وآله

لَقَدْ كَانَ فِي رَسُولِ اللهِ - صَلَّى اللهُ عَلَيْهِ وَآلِهِ - كَافٍ لَكَ فِي وَةٍ ، وَدَلِيلٌ لَكَ عَلَى ذَمِّ الدُّنْيَا وَعَيْبِهَا ، وَكَثْرَةِ مَخَازِيهَا

graces and its evils, because its sides had been constrained for him, while its flanks had been spread for others; he was deprived of its milk and turned away from its adornments.

The example of Mūsā (Moses)

If you want, I will, as a second example, relate to you concerning Mūsā, the Interlocutor of Allāh (p.b.u.h.) when he said: *O' Allāh! I need whatever good Thou mayest grant met* (Qur'ān, 28:24) By Allāh, he asked Him only for bread to eat because he was used to eating the herbs of the earth, and the greenness of the herbs could be seen from the delicate skin of his belly due to his thinness and paucity of his flesh.

The example of Dāwūd (David)

If you desire I can give you a third example of Dāwūd (p.b.u.h.). He is the holder of the Psalms and the reciter among the people of Paradise. He used to prepare baskets of date palm leaves with his own hands and would say to his companions: "Which of you will help me by purchasing it?" He used to eat barley bread (bought) out of its prices.

The example of ʿĪsā (Jesus)

If you desire I will tell you about ʿĪsā (p.b.u.h.) son of Maryam (Mary). He used a stone for his pillow, put on coarse clothes and ate rough food. His condiment was hunger. His lamp at night was the moon. His shade during the winter was just the expanse of earth eastward and westward. His fruits and flowers were only what grows from the earth for the cattle. He had no wife to allure him, nor any son to give grief, nor wealth to deviate (his attention), nor greed to disgrace him. His two feet were his conveyance and his two hands his servant.

Following the example of the Holy Prophet

You should follow your Prophet, the pure, the chaste, may Allāh bless him and his descendants. In him is the example for the follower, and the consolation for the seeker of consolation. The most beloved person before Allāh is he who follows His Prophet and who treads in his footsteps. He took the least (share) from this world and did not take a full glance at it. Of all the people of the world he was the least satiated and the most empty of stomach. The world was offered to him but he refused to accept it. When he knew that Allāh, the Glorified, hated a thing, he too hated it; that Allāh held a thing low, he too held it low; that Allāh held a thing small, he too held it small. If we love what Allāh and His Prophet hate and hold great what Allāh and His Prophet hold small that would be enough isolation from Allāh and transgression of His commands.

The Prophet used to eat on the ground, and sat like a slave. He repaired his shoe with his hand, and

وَمَسَاوِيهَا ، إِذْ قُبِضَتْ عَنْهُ أَطْرَافُهَا ، وَوُطِّئَتْ لِغَيْرِهِ أَكْنَافُهَا ، وَفُطِمَ عَنْ رَضَاعِهَا ، وَزُوِيَ عَنْ زَخَارِفِهَا .

موسى عليه السلام

وَإِنْ شِئْتَ ثَنَّيْتُ بِمُوسَىٰ كَلِيمِ اللهِ - صَلَّىٰ اللهُ عَلَيْهِ وَسَلَّمَ - حَيْثُ يَقُولُ : «رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ». وَاللهِ ، مَا سَأَلَهُ إِلَّا خُبْزاً يَأْكُلُهُ ، لِأَنَّهُ كَانَ يَأْكُلُ بَقْلَةَ الْأَرْضِ ، وَلَقَدْ كَانَتْ خُضْرَةُ الْبَقْلِ تُرَىٰ مِنْ شَفِيفِ صِفَاقِ بَطْنِهِ ، لِهُزَالِهِ وَتَشَذُّبِ لَحْمِهِ

داوود عليه السلام

وَإِنْ شِئْتَ ثَلَّثْتُ بِدَاوُدَ - صَلَّىٰ اللهُ عَلَيْهِ وَسَلَّمَ - صَاحِبِ الْمَزَامِيرِ ، وَقَارِىءِ أَهْلِ الْجَنَّةِ ، فَلَقَدْ كَانَ يَعْمَلُ سَفَائِفَ الْخُوصِ بِيَدِهِ ، وَيَقُولُ لِجُلَسَائِهِ : أَيُّكُمْ يَكْفِينِي بَيْعَهَا ! وَيَأْكُلُ قُرْصَ الشَّعِيرِ مِنْ ثَمَنِهَا

عيسى عليه السلام

وَإِنْ شِئْتَ قُلْتُ فِي عِيسَىٰ بْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ ، فَلَقَدْ كَانَ يَتَوَسَّدُ الْحَجَرَ ، وَيَلْبَسُ الْخَشِنَ ، وَيَأْكُلُ الْجَشِبَ ، وَكَانَ إِدَامُهُ الْجُوعَ ، وَسِرَاجُهُ بِاللَّيْلِ الْقَمَرَ ، وَظِلَالُهُ فِي الشِّتَاءِ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا ، وَفَاكِهَتُهُ وَرَيْحَانُهُ مَا تُنْبِتُ الْأَرْضُ لِلْبَهَائِمِ ؛ وَلَمْ تَكُنْ لَهُ زَوْجَةٌ تَفْتِنُهُ ، وَلَا وَلَدٌ يَحْزُنُهُ (يحزنه)، وَلَا مَالٌ يَلْفِتُهُ ، وَلَا طَمَعٌ يُذِلُّهُ ، دَابَّتُهُ رِجْلَاهُ ، وَخَادِمُهُ يَدَاهُ !

الرسول الاعظم صلى الله عليه وآله

فَتَأَسَّ بِنَبِيِّكَ الْأَطْيَبِ الْأَطْهَرِ - صَلَّىٰ اللهُ عَلَيْهِ وَآلِهِ - فَإِنَّ فِيهِ أُسْوَةً لِمَنْ تَأَسَّىٰ ، وَعَزَاءً لِمَنْ تَعَزَّىٰ . وَأَحَبُّ الْعِبَادِ إِلَىٰ اللهِ الْمُتَأَسِّي بِنَبِيِّهِ ، وَالْمُقْتَصُّ لِأَثَرِهِ . قَضَمَ الدُّنْيَا قَضْماً ، وَلَمْ يُعِرْهَا طَرْفاً . أَهْضَمُ[18] أَهْلِ الدُّنْيَا كَشْحاً ، وَأَخْمَصُهُمْ مِنَ الدُّنْيَا بَطْناً ، عُرِضَتْ عَلَيْهِ الدُّنْيَا فَأَبَىٰ أَنْ يَقْبَلَهَا ، وَعَلِمَ أَنَّ اللهَ سُبْحَانَهُ أَبْغَضَ شَيْئاً فَأَبْغَضَهُ ، وَحَقَّرَ شَيْئاً فَحَقَّرَهُ ، وَصَغَّرَ شَيْئاً فَصَغَّرَهُ . وَلَوْ لَمْ يَكُنْ فِينَا إِلَّا حُبُّنَا مَا أَبْغَضَ اللهُ وَرَسُولُهُ ، وَتَعْظِيمُنَا مَا صَغَّرَ اللهُ وَرَسُولُهُ ، لَكَفَى بِهِ شِقَاقاً لِلهِ ، وَمُحَادَّةً عَنْ أَمْرِ اللهِ . وَلَقَدْ كَانَ - صَلَّىٰ اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - يَأْكُلُ عَلَى الْأَرْضِ ، وَيَجْلِسُ جِلْسَةَ الْعَبْدِ ، وَيَخْصِفُ بِيَدِهِ نَعْلَهُ ،

patched his clothes with his hand. He would ride an unsaddled ass and would seat someone behind him. If there was a curtain on his door with pictures on it he would say to one of his wives, "O' so-and-so, take it away out of my sight because if I look at it I recall the world and its allurements." Thus, he removed his heart from this world and destroyed its remembrance from his mind. He loved that its allurements should remain hidden from his eye so that he should not secure good dress from it, should not regard it a place of stay and should not hope to live in it. Consequently he removed it from his mind, let it go away from his heart and kept it hidden from his eyes. In the same way he who hates a thing should hate to look at it or to hear about it.

Certainly there was in the Prophet of Allāh all that would apprise you of the evils of this world and its defects, namely that he remained hungry along with his chief companions, and despite his great nearness the allurements of the world remained remote from him. Now, one should see with one's intelligence whether Allāh honoured Muhammad—the peace and blessings of Allāh be upon him and his descendants—as a result of this or disgraced him. If he says that Allāh disgraced him, he certainly lies and perpetrates a great untruth. If he says Allāh honoured him, he should know that Allāh dishonoured the others when He extended the (benefits of the) world for him but held them away from him who was the nearest to Him of all men.

Therefore, one should follow His Prophet, tread in his footsteps and enter through his entrance. Otherwise he will not be safe from ruin. Certainly, Allāh made Muhammad—the peace and blessing of Allāh be upon him and his descendants—a sign for the Day of Judgement, a conveyor of tidings for Paradise and a warner of retribution. He left this world hungry but entered upon the next world safe. He did not lay one stone upon another (to make a house) till he departed and responded to the call of Allāh. How great is Allāh's blessing in that He blessed us with the Prophet as a predecessor whom we follow and a leader behind whom we tread.

The example of himself

By Allāh, I have been putting patches in my shirts so much that now I feel shy of the patcher. Someone asked me whether I would not put it off, but I said, "Get away from me." Only in the morning do people (realised the advantage of and) speak highly of the night journey.

* * * * *

SERMON 161

Deputation of the Holy Prophet

Allāh deputed the Prophet with a sparkling light, a clear argument, an open path and a guiding book. His tribe is the best tribe and his lineal tree the best lineal tree whose branches are in good proportion and

رُقَعُ بِيَدِهِ ثَوْبَهُ ، وَيَرْكَبُ ٱلْحِمَارَ ٱلْعَارِيَ ،
رْدِفُ خَلْفَهُ ، وَيَكُونُ ٱلسِّتْرُ عَلَى بَابِ بَيْتِهِ فَتَكُونُ فِيهِ ٱلتَّصَاوِيرُ
قُولُ : « يَا فُلَانَةُ - لِإِحْدَى أَزْوَاجِهِ - غَيِّبِيهِ عَنِّي ، فَإِنِّي إِذَا نَظَرْتُ إِلَيْهِ
كَرْتُ ٱلدُّنْيَا وَزَخَارِفَهَا ». فَأَعْرَضَ عَنِ ٱلدُّنْيَا بِقَلْبِهِ ، وَأَمَاتَ ذِكْرَهَا
نْ نَفْسِهِ ، وَأَحَبَّ أَنْ تَغِيبَ زِينَتُهَا عَنْ عَيْنِهِ ، لِكَيْلَا يَتَّخِذَ مِنْهَا
اشاً ، وَلَا يَعْتَقِدَهَا قَرَاراً ، وَلَا يَرْجُوَ فِيهَا مُقَاماً ، فَأَخْرَجَهَا
نَ ٱلنَّفْسِ ، وَأَشْخَصَهَا عَنِ ٱلْقَلْبِ ، وَغَيَّبَهَا عَنِ ٱلْبَصَرِ . وَكَذَلِكَ
نْ أَبْغَضَ شَيْئاً أَبْغَضَ أَنْ يَنْظُرَ إِلَيْهِ ، وَأَنْ يُذْكَرَ عِنْدَهُ .

وَلَقَدْ كَانَ فِي رَسُولِ ٱللهِ - صَلَّى ٱللهُ عَلَيْهِ وَآلِهِ - مَا يَدُلُّكَ عَلَى
اوِيءِ ٱلدُّنْيَا وَعُيُوبِهَا : إِذْ جَاعَ فِيهَا مَعَ خَاصَّتِهِ ، وَزُوِيَتْ
هُ زَخَارِفُهَا مَعَ عَظِيمِ زُلْفَتِهِ ، فَلْيَنْظُرْ نَاظِرٌ بِعَقْلِهِ : أَكْرَمَ
مُحَمَّداً بِذٰلِكَ أَمْ أَهَانَهُ ! فَإِنْ قَالَ : أَهَانَهُ ، فَقَدْ كَذَبَ - وَٱللهِ
لِيمِ - بِٱلْإِفْكِ ٱلْعَظِيمِ ، وَإِنْ قَالَ : أَكْرَمَهُ ، فَلْيَعْلَمْ أَنَّ ٱللهَ قَدْ أَهَانَ
هُ حَيْثُ بَسَطَ ٱلدُّنْيَا لَهُ ، وَزَوَاهَا عَنْ أَقْرَبِ ٱلنَّاسِ مِنْهُ . فَتَأَسَّى
سٌ بِنَبِيِّهِ ، وَٱقْتَصَّ أَثَرَهُ ، وَوَلَجَ مَوْلِجَهُ ، وَإِلَّا فَلَا يَأْمَنِ ٱلْهَلَكَةَ ،
ٱللهَ جَعَلَ مُحَمَّداً - صَلَّى ٱللهُ عَلَيْهِ وَآلِهِ - عَلَماً لِلسَّاعَةِ ،
شِّراً بِٱلْجَنَّةِ ، وَمُنْذِراً بِٱلْعُقُوبَةِ . خَرَجَ مِنَ ٱلدُّنْيَا خَمِيصاً ،
دَ ٱلْآخِرَةَ سَلِيماً . لَمْ يَضَعْ حَجَراً عَلَى حَجَرٍ ، حَتَّى مَضَى لِسَبِيلِهِ ،
نَابَ دَاعِي رَبِّهِ . فَمَا أَعْظَمَ مِنَّةَ ٱللهِ عِنْدَنَا حِينَ أَنْعَمَ عَلَيْنَا بِهِ سَلَفاً
مُهُ ، وَقَائِداً نَطَأُ عَقِبَهُ ! وَٱللهِ لَقَدْ رَقَّعْتُ مِدْرَعَتِي هٰذِهِ
نْ ٱسْتَحْيَيْتُ مِنْ رَاقِعِهَا . وَلَقَدْ قَالَ لِي قَائِلٌ : أَلَا تَنْبِذُهَا عَنْكَ ؟
تُ : ٱغْرُبْ (اعزب) عَنِّي ، فَعِنْدَ ٱلصَّبَاحِ يَحْمَدُ ٱلْقَوْمُ ٱلسُّرَى !

١٦١ - ومن خطبة له عليه السلام

في صفة النبي وأهل بيته وأتباع دينه، وفيها يحظر بالتقوى الرسول وأهله وأتباع دينه

ٱبْتَعَثَهُ بِالنُّورِ ٱلْمُضِيءِ ، وَٱلْبُرْهَانِ ٱلْجَلِيِّ ، وَٱلْمِنْهَاجِ ٱلْبَادِي ،
كِتَابِ ٱلْهَادِي . أَسْرَتُهُ خَيْرُ أُسْرَةٍ ، وَشَجَرَتُهُ خَيْرُ شَجَرَةٍ ؛ أَغْصَانُهَا
نَدِلَةٌ ،

ruits hanging (in plenty). His birth-place was Mecca, and the place of his immigration Ṭaybah (Medina), rom where his name rose high and his voice spread ar and wide.

Allāh sent him with a sufficing plea, a convinc-ng discourse and a rectifying announcement. Through him Allāh disclosed the ways that had been orsaken, and destroyed the innovations that had been ntroduced. Through him He explained the detailed commands. Now, whoever adopts a religion other han Islam, his misery is definite, his stick (of sup-port) will be cracked, his fate will be serious, his end will be long grief and distressing punishment.

وَبِمَارُهَا مُتَهَلِّلَةٌ . مَوْلِدُهُ بِمَكَّةَ ، وَمِهْجَرُتُهُ بِطَيْبَةَ (١) .
عَلَا بِهَا ذِكْرُهُ وَامْتَدَّ مِنْهَا صَوْتُهُ . أَرْسَلَهُ بِحُجَّةٍ كَافِيَةٍ ، وَمَوْعِظَةٍ شَافِيَةٍ ، وَدَعْوَةٍ مُتَلَافِيَةٍ . أَظْهَرَ بِهِ الشَّرَائِعَ الْمَجْهُولَةَ ، وَقَمَعَ بِهِ الْبِدَعَ الْمَدْخُولَةَ ، وَبَيَّنَ بِهِ الأَحْكَامَ الْمَفْصُولَةَ . فَمَنْ يَبْتَغِ غَيْرَ الإِسْلامِ دِيناً تَتَحَقَّقْ شِقْوَتُهُ ، وَتَنْفَصِمْ عُرْوَتُهُ ، وَتَعْظُمْ كَبْوَتُهُ ، وَيَكُنْ مَآبُهُ إِلَى الْحُزْنِ الطَّوِيلِ وَالْعَذَابِ الْوَبِيلِ (الشديد).

Drawing lessons from this world

I trust in Allāh, the trust of bending towards Him, and I seek His guidance for the way that leads to His Paradise and takes to the place of His pleasure. I advise you, O' creatures of Allāh, to exercise fear of Allāh and to obey Him because it is salvation tomor-row and deliverance for ever. He warned (you of chastisement) and did so thoroughly. He persuaded (you towards virtues) and did so fully. He described this world, its cutting away from you, its decay and its shifting. Therefore keep aloof from its attractions, because very little of it will accompany you. This house is the closest to the displeasure of Allāh and the remotest from the pleasure of Allāh.

So close your eyes, O' creatures of Allāh, from its worries and engagements, because you are sure about its separation and its changing conditions. Fear it like a sincere fearer and one who struggles hard, and take a lesson from what you have seen about the falling places of those before you, namely that their joints were made to vanish, their eyes and ears were destroyed, their honour and prestige disappeared and their pleasure and wealth came to an end. The near-ness of their children changed into remoteness. The company of their spouses changed into separation with them. They do not boast over each other, nor do they beget children nor meet each other nor live as neighbours. Therefore, fear O' creature of Allāh, like the fear of one who has control over himself, who can check his passions and perceive with his wisdom. Surely, the matter is quite clear, the banner is stand-ing, the course is level and the way is straight.

وَأَتَوَكَّلُ عَلَى اللهِ تَوَكُّلَ الإِنَابَةِ إِلَيْهِ . وَأَسْتَرْشِدُهُ السَّبِيلَ الْمُؤَدِّيَةَ إِلَى جَنَّتِهِ ، الْقَاصِدَةَ إِلَى مَحَلِّ رَغْبَتِهِ .

النصح بالظهور

أُوصِيكُمْ ، عِبَادَ اللهِ ، بِتَقْوَى اللهِ وَطَاعَتِهِ ، فَإِنَّهَا النَّجَاةُ غَداً ، وَالْمَنْجَاةُ أَبَداً . رَهَّبَ فَأَبْلَغَ ، وَرَغَّبَ فَأَسْبَغَ ، وَوَصَفَ لَكُمُ الدُّنْيَا وَانْقِطَاعَهَا ، وَزَوَالَهَا وَانْتِقَالَهَا . فَأَعْرِضُوا عَمَّا يُعْجِبُكُمْ فِيهَا لِقِلَّةِ مَا يَصْحَبُكُمْ مِنْهَا . أَقْرَبُ دَارٍ مِنْ سَخَطِ اللهِ ، وَأَبْعَدُهَا مِنْ رِضْوَانِ اللهِ ! فَغُضُّوا (ارفضوا) عَنْكُمْ - عِبَادَ اللهِ - غُمُومَهَا وَأَشْغَالَهَا ، لِمَا قَدْ أَيْقَنْتُمْ بِهِ مِنْ فِرَاقِهَا وَتَصَرُّفِ حَالاتِهَا . فَاحْذَرُوهَا حَذَرَ الشَّفِيقِ النَّاصِحِ ، وَالْمُجِدِّ الْكَادِحِ . وَاعْتَبِرُوا بِمَا قَدْ رَأَيْتُمْ مِنْ مَصَارِعِ الْقُرُونِ قَبْلَكُمْ : قَدْ تَزَايَلَتْ أَوْصَالُهُمْ ، وَزَالَتْ أَبْصَارُهُمْ وَأَسْمَاعُهُمْ ، وَذَهَبَ شَرَفُهُمْ وَعِزُّهُمْ ، وَانْقَطَعَ سُرُورُهُمْ وَنَعِيمُهُمْ ، فَبُدِّلُوا بِقُرْبِ الأَوْلادِ فَقْدَهَا ، وَبِصُحْبَةِ الأَزْوَاجِ مُفَارَقَتَهَا لا يَتَفَاخَرُونَ . وَلا يَتَنَاسَلُونَ ، وَلا يَتَزَاوَرُونَ ، وَلا يَتَحَاوَرُونَ (يتجاورون) . فَاحْذَرُوا ، عِبَادَ اللهِ ، حَذَرَ الْغَالِبِ لِنَفْسِهِ ، الْمَانِعِ لِشَهْوَتِهِ النَّاظِرِ بِعَقْلِهِ ، فَإِنَّ الأَمْرَ وَاضِحٌ . وَالْعَلَمَ قَائِمٌ ، وَالطَّرِيقَ جَدَدٌ وَالسَّبِيلَ قَصْدٌ

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SERMON 162

One of Amīr al-mu'minīn's companions (from Banū Asad) asked him: "How was it that your tribe (Quraysh) deprived you of this position (Caliphate) although you deserved it most." Then in reply he said:

O' brother of Banū Asad! Your girth is loose and you have put it on the wrong way. Nevertheless you enjoy in-law kinship and also the right to ask, and since you have asked, listen. As regards the oppres-sion against us in this matter although we were the

١٦٢ - ومن خطبة له عليه السلام

لبعض أصحابه وقد سأله : كيف دفعكم قومكم عن هذا المقام وأنتم أحق به ؟ فقال :

يَا أَخَا بَنِي أَسَدٍ . إِنَّكَ لَقَلِقُ الْوَضِينِ ، تُرْسِلُ فِي غَيْرِ سَدَدٍ . وَلَكَ بَعْدُ ذِمَامَةُ الصِّهْرِ وَحَقُّ الْمَسْأَلَةِ . وَقَدِ اسْتَعْلَمْتَ فَاعْلَمْ : أَمَّا الاسْتِبْدَادُ عَلَيْنَا بِهَذَا الْمَقَامِ وَنَحْنُ

highest as regards descent and the strongest in relationship with the Messenger of Allāh. It was a selfish act over which the hearts of people became greedy, although some people did not care for it. The Arbiter is Allāh and to Him is the return on the Day of Judgement.

"Now leave this story of devastation about which there is hue and cry all round.

Come and look at the son of Abū Sufyān (Mu'āwiyah). Time has made me laugh after weeping. No wonder, by Allāh; what is this affair which surpasses all wonder and which has increased wrongfulness? These people have tried to put out the flame of Allāh's light from His lamp and to close His fountain from its source. They mixed epidemic-producing water between me and themselves. If the trying hardships were removed from among us, I would take them on the course of truthfulness otherwise:

... So let not thy self go (in vain) in grief for them; verily Allāh knoweth all that they do. (Qur'ān, 35:8)

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SERMON 163

Attributes of Allāh

Praise be to Allāh, Creator of people; He has spread the earth. He makes streams to flow and vegetation to grow on high lands. His primality has no beginning, nor has His eternity any end. He is the First and from ever. He is the everlasting without limit. Foreheads bow before Him and lips declare His oneness. He determined the limits of things at the time of His creating them, keeping Himself away from any likeness.

Imagination cannot surmise Him within the limits of movements, limbs or senses. It cannot be said about Him: "whence" and no time limit can be attributed to Him by saying "till". He is apparent, but it cannot be said "from what". He is hidden, but it cannot be said "in what". He is not a body which can die, nor is He veiled so as to be enclosed therein. He is not near to things by way of touch, nor is He remote from them by way of separation.

The gazing of people's eyes is not hidden from Him, nor the repetition of words, nor the glimpse of hillocks, nor the tread of a footstep in the dark night or in the deep gloom, where the shining moon casts its light and the effulgent sun comes in its wake, through its setting and appearing again and again with the rotation of time and periods, by the approach of the advancing night or the passing away of the running day.

He precedes every extremity and limit, and every counting and numbering. He is far above what those whose regard is limited attribute to Him, such as the qualities of measure, having extremities, living in houses and dwelling in abodes, because limits are

وْنَ نَسَباً .

ـُونَ بِرَسُولِ اللهِ ـ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ـ نَوْطاً ، فَـإِنَّهَا
: أَثَرَةٌ شَحَّتْ عَلَيْهَا نُفُوسُ قَوْمٍ ، وَسَخَتْ عَنْهَا نُفُـوسُ
نَ ، وَٱلْحَكَمُ اللهُ . وَٱلْمَعْوَدُ إِلَيْهِ ٱلْقِيَامَةُ .

دَعْ عَنْكَ نَهْباً صِيحَ فِي حَجَرَاتِهِ
وَلَكِنْ حَدِيثاً مَا حَدِيثُ الرَّوَاحِلِ

لُمَّ ٱلْخَطْبَ فِي ٱبْنِ أَبِي سُفْيَانَ . فَلَقَدْ أَضْحَكَنِي الدَّهْرُ
بُكَائِهِ ، وَلَا غَرْوَ وَاللهِ . فَيَا لَهُ خَطْباً يَسْتَفْرِغُ ٱلْعَجَبَ . وَيُكْثِرُ
! حَاوَلَ ٱلْقَوْمُ إِطْفَاءَ نُورِ اللهِ مِنْ مِصْبَاحِهِ ، وَسَدَّ فَوَّارِهِ
نُبُوعِهِ ، وَجَدَحُوا بَيْنِي وَبَيْنَهُمْ شِرْباً وَبِيئاً ، فَإِنْ تَرْتَفِعْ
عَنْهُمْ مِحَنُ ٱلْبَلْوَىٰ ، أَحْمِلْهُمْ مِنَ ٱلْحَقِّ عَلَىٰ مَحْضِهِ ، وَإِنْ
ٱلْأُخْرَىٰ ، «فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَاتٍ ، إِنَّ اللهَ عَلِيمٌ بِمَا
ونَ » .

١٦٣ - ومن خطبة له عليه السلام

في الخالق جل وعلا

حَمْدُ للهِ خَالِقِ ٱلْعِبَادِ ، وَسَاطِحِ ٱلْمِهَادِ ، وَمُسِيلِ ٱلْوِهَادِ
بِسِ ٱلنِّجَادِ . لَيْسَ لِأَوَّلِيَّتِهِ ٱبْتِدَاءٌ ، وَلَا لِأَزَلِيَّتِهِ ٱنْقِضَاءٌ .
لْأَوَّلُ وَلَمْ يَزَلْ ، وَٱلْبَاقِي بِلَا أَجَلٍ . خَرَّتْ لَهُ ٱلْجِبَاهُ ، وَوَحَّدَتْـهُ
هُ . حَدَّ ٱلْأَشْيَاءَ عِنْدَ خَلْقِهِ لَهَا إِبَانَةً لَهُ مِنْ شَبَهِهَا . لَا تُقَدِّرُهُ
نَامُ بِٱلْحُدُودِ وَٱلْحَرَكَاتِ ، وَلَا بِٱلْجَوَارِحِ وَٱلْأَدَوَاتِ . لَا يُقَالُ لَهُ :
ى ؟ » وَلَا يُضْرَبُ لَهُ أَمَدٌ «بِحَتَّى» . ٱلظَّاهِرُ لَا يُقَالُ : «مِمَّ ؟ »
طِنُ لَا يُقَالُ : «فِيمَ ؟ » لَا شَبَحٌ فَيُتَقَصَّىٰ ، وَلَا مَحْجُوبٌ فَيُحْوَىٰ .
قْرَبُ مِنَ ٱلْأَشْيَاءِ بِٱلْتِصَاقٍ ، وَلَمْ يَبْعُدْ عَنْهَا بِٱفْتِرَاقٍ ، وَلَا يَخْفَىٰ
مِنْ عِبَادِهِ شُخُوصُ لَحْظَةٍ ، وَلَا كُرُورُ لَفْظَةٍ ، وَلَا ٱزْدِلَافُ
، وَلَا ٱنْبِسَاطُ خُطْوَةٍ ، فِي لَيْلٍ دَاجٍ ، وَلَا غَسَقٍ
، يَتَفَيَّأُ عَلَيْهِ ٱلْقَمَرُ ٱلْمُنِيرُ ، وَتَعْقُبُهُ ٱلشَّمْسُ ذَاتُ
فِي ٱلْأُفُولِ وَٱلْكُرُورِ ، وَتَقَلُّبِ ٱلْأَزْمِنَةِ وَٱلدُّهُورِ ، مِنْ إِقْبَالِ
مُقْبِلٍ ، وَإِدْبَارِ نَهَارٍ مُدْبِرٍ . قَبْلَ كُلِّ غَايَةٍ وَمُدَّةٍ ، وَكُلُّ إِحْصَاءٍ
، تَعَالَىٰ عَمَّا يَنْحَلُهُ ٱلْمُحَدِّدُونَ مِنْ صِفَاتِ ٱلْأَقْدَارِ ،
بَاتِ ٱلْأَقْطَارِ ، وَتَأَثُّلِي ٱلْمَسَاكِنِ ، وَتَمَكُّنِ ٱلْأَمَاكِنِ .

meant for creation and are attributable only to other than Allāh.

فَالحَدُّ لِخَلْقِهِ مَضْرُوبٌ ، وَإِلَىٰ غَيْرِهِ مَنْسُوبٌ .

Allāh, the Originator from nought

He did not create things from eternal matter nor after ever-existing examples, but He created whatever He created and then He fixed limits thereto, and He shaped whatever He shaped and gave the best shape thereto. Nothing can disobey Him, but the obedience of something is of no benefit to Him. His knowledge about those who died in the past is the same as His knowledge about the remaining survivors, and His knowledge about whatever there is in the high skies is like His knowledge of whatever there is in the low earth.

ابتداع المخلوقين

لَمْ يَخْلُقِ ٱلْأَشْيَاءَ مِنْ أُصُولٍ أَزَلِيَّةٍ ، وَلَا مِنْ أَوَائِلَ أَبَدِيَّةٍ ، بَلْ خَلَقَ مَا خَلَقَ فَأَقَامَ حَدَّهُ ، وَصَوَّرَ مَا صَوَّرَ فَأَحْسَنَ صُورَتَهُ . لَيْسَ لِشَيْءٍ مِنْهُ ٱمْتِنَاعٌ ، وَلَا لَهُ بِطَاعَةِ شَيْءٍ ٱنْتِفَاعٌ . عِلْمُهُ بِٱلْأَمْوَاتِ ٱلْمَاضِينَ كَعِلْمِهِ بِٱلْأَحْيَاءِ ٱلْبَاقِينَ ، وَعِلْمُهُ بِمَا فِي السَّمَاوَاتِ ٱلْعُلَىٰ كَعِلْمِهِ بِمَا فِي ٱلْأَرَضِينَ ٱلسُّفْلَىٰ .

A part of the same sermon. About man's creation, and pointing towards the requirements of life.

O' creature who has been equitably created and who has been nurtured and looked after in the darkness of wombs with multiple curtains. You were originated *from the essence of clay* (Qur'ān, 23:12) and placed *in a still place for a known length* (Qur'ān, 77:21-22) and an ordained time. You used to move in the womb of your mother as an embryo, neither responding to a call nor hearing any voice.

Then you where taken out from your place of stay to a place you had not seen, and you were not acquainted with the means of awaiting its benefits, or with who guided you to eke out your sustenance from the udder of your mother, and, when your were in need, appraised you of the location of what you required or aimed at. Alas! Certainly he who is unable to understand the qualities of a being with shape and limbs is the more unable to understand the qualities of the Creator and the more remote from appreciating Him through the limitations of creatures.

* * * * *

منها : أَيُّهَا ٱلْمَخْلُوقُ ٱلسَّوِيُّ ، وَٱلْمُنْشَأُ ٱلْمَرْعِيُّ ، فِي ظُلُمَاتِ ٱلْأَرْحَامِ ، وَمُضَاعَفَاتِ ٱلْأَسْتَارِ . بُدِئْتَ «مِنْ سُلَالَةٍ مِنْ طِينٍ» ، وَوُضِعْتَ «فِي قَرَارٍ مَكِينٍ ، إِلَىٰ قَدَرٍ مَعْلُومٍ» ، وَأَجَلٍ مَقْسُومٍ . تَمُورُ فِي بَطْنِ أُمِّكَ جَنِيناً لَا تُجِيبُ دُعَاءً ، وَلَا تَسْمَعُ نِدَاءً ، ثُمَّ أُخْرِجْتَ مِنْ مَقَرِّكَ إِلَىٰ دَارٍ لَمْ تَشْهَدْهَا ، وَلَمْ تَعْرِفْ سُبُلَ مَنَافِعِهَا . فَمَنْ هَدَاكَ لِٱجْتِرَارِ ٱلْغِذَاءِ مِنْ ثَدْيِ أُمِّكَ ، وَعَرَّفَكَ عِنْدَ ٱلْحَاجَةِ مَوَاضِعَ طَلَبِكَ وَإِرَادَتِكَ ! هَيْهَاتَ ، إِنَّ مَنْ يَعْجِزُ عَنْ صِفَاتِ ذِي ٱلْهَيْئَةِ وَٱلْأَدَوَاتِ فَهُوَ عَنْ صِفَاتِ خَالِقِهِ أَعْجَزُ ، وَمِنْ تَنَاوُلِهِ بِحُدُودِ ٱلْمَخْلُوقِينَ أَبْعَدُ !

SERMON 164

When people went to Amīr al-mu'minīn in a deputation and complained to him through what they had to say against 'Uthmān, and requested him to speak to him on their behalf and to admonish him for their sake, he went to see him and said:

The people are behind me and they have made me an ambassador between you and themselves; but by Allāh, I do not know what to say to you. I know nothing (in this matter) which you do not know, nor can I lead you to any matter of which you are not aware. You certainly know what we know, we have not come to know anything before you which we could tell you; nor did we learn anything in secret which we should convey to you. You have seen as we have seen and you have heard as we have heard. You sat in the company of the Prophet of Allāh as we did.

١٦٤ - ومن خطبة له عليه السلام

لما اجتمع الناس إليه وشكوا ما نقموه على عثمان

وسألوه مخاطبته لهم واستعتابه لهم ، فدخل عليه فقال :

إِنَّ ٱلنَّاسَ وَرَائِي وَقَدِ ٱسْتَسْفَرُونِي بَيْنَكَ وَبَيْنَهُمْ ، وَوَٱللهِ مَا دْرِي مَا أَقُولُ لَكَ ! مَا أَعْرِفُ شَيْئاً تَجْهَلُهُ ، وَلَا أَدُلُّكَ عَلَىٰ أَمْرٍ لَا عْرِفُهُ . إِنَّكَ لَتَعْلَمُ مَا نَعْلَمُ ، مَا سَبَقْنَاكَ إِلَىٰ شَيْءٍ فَنُخْبِرَكَ عَنْهُ ، وَلَا خَلَوْنَا بِشَيْءٍ فَنُبَلِّغَكَهُ . وَقَدْ رَأَيْتَ كَمَا رَأَيْنَا ، وَسَمِعْتَ كَمَا سَمِعْنَا صَحِبْتَ رَسُولَ ٱللهِ - صَلَّىٰ ٱللهُ عَلَيْهِ وَآلِهِ - كَمَا صَحِبْنَا .

(Abū Bakr) Ibn Abū Quḥāfah and ('Umar) ibn al-Khaṭṭāb were no more responsible for acting righteously than you, since you are nearer than both of them to the Prophet of Allāh through kinship, and you also hold relationship to him by marriage which they do not hold.

Then (fear) Allāh, in your own self; for, by Allāh, you are not being shown anything as if you are blind or being apprised of anything as if you are ignorant. The ways are clear while the banners of faith are fixed. You should know that among the creatures of Allāh, the most distinguished person before Allāh is the just Imām who has been guided (by Allāh) and guides others. So, he stands by the recognised ways of the Prophet's behaviour and destroys unrecognised innovations. The (Prophet's) ways are clear and they have signs, while innovations are also clear and they too have signs. Certainly, the worst man before Allāh is the oppressive Imām who has gone astray and through whom others go astray. He destroys the accepted *sunnah* and revives abandoned innovations. I heard the Messenger of Allāh saying: "On the Day of Judgement the oppressive Imām will be brought without anyone to support him or anyone to advance excuses on his behalf, and then he will be thrown into Hell where he will rotate as the hand-mill rotates, then (eventually) he will be confined to its hollow. "

I swear to you by Allāh that you should not be that Imām of the people who will be killed because it has been said that, "An Imām of this people will be killed after which killing and fighting will be made open for them till the Day of Judgement, and he will confuse their matters and spread troubles over them. As a result, they will not discern truth from wrong. They will oscillate like waves and would be utterly misled." You should not behave as the carrying beast for Marwān so that he may drag you wherever he likes, despite (your) seniority of age and length of life.

Then Uthman said to Amīr al-mu'minīn:

Speak to the people to give me time until I redress their grievances. **Amīr al-mu'minīn then said:** So far as Medina is concerned here is no question of time. As for remoter areas you can have the time needed for your order to reach there.

* * * * *

SERMON 165

Describing the wonderful creation of the peacock. About the wonderful creation of birds

Allāh has provided wonderful creations including the living, the lifeless, the stationary, and the moving. He has established such clear proofs for His delicate creative power and great might that minds bend down to Him in acknowledgement thereof and in submission to Him, and arguments about His oneness strike our ears. He has created

آبْنُ أَبِي

فَةَ وَلَا ٱبْنُ ٱلْخَطَّابِ بِأَوْلَىٰ بِعَمَلٍ ٱلْحَقِّ مِنْكَ ، وَأَنْتَ أَقْرَبُ إِلَىٰ رَسُولِ ٱللهِ -صَلَّى ٱللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ- وَشِيجَةَ رَحِمٍ مِنْهُمَا ؛ نِلْتَ مِنْ صِهْرِهِ مَا لَمْ يَنَالَا . فَٱللهَ ٱللهَ فِي نَفْسِكَ ! فَإِنَّكَ - وَٱللهِ بِصَرُ مِنْ عَمًى ، وَلَا تُعَلَّمُ مِنْ جَهْلٍ ، وَإِنَّ ٱلطُّرُقَ لَوَاضِحَةٌ ، (لواحدة) وَإِنَّ مَ ٱلدِّينِ (الهدى) لَقَائِمَةٌ فَٱعْلَمْ أَنَّ أَفْضَلَ عِبَادِ ٱللهِ عِنْدَ ٱللهِ إِمَامٌ عَادِلٌ ، ، وَهَدَىٰ ، فَأَقَامَ سُنَّةً مَعْلُومَةً وَأَمَاتَ بِدْعَةً مَجْهُولَةً (منزوكه) . وَإِنَّ ٱلسُّنَنَ ر) لَنَيِّرَةٌ ، لَهَا أَعْلَامٌ ، وَإِنَّ ٱلْبِدَعَ لَظَاهِرَةٌ ، لَهَا أَعْلَامٌ . وَإِنَّ شَرَّ ٱلنَّاسِ ٱللهِ إِمَامٌ جَائِرٌ ضَلَّ وَضُلَّ بِهِ ، فَأَمَاتَ سُنَّةً مَأْخُوذَةً (معلومة) ، وَأَحْيَا بِدْعَةً كَةً . وَإِنِّي سَمِعْتُ رَسُولَ ٱللهِ - صَلَّى ٱللهُ عَلَيْهِ وَآلِهِ - يَقُولُ : قَىٰ يَوْمَ ٱلْقِيَامَةِ بِٱلْإِمَامِ ٱلْجَائِرِ وَلَيْسَ مَعَهُ نَصِيرٌ وَلَا عَاذِرٌ ، فَيُلْقَىٰ ارِ جَهَنَّمَ ، فَيَدُورُ فِيهَا كَمَا تَدُورُ ٱلرَّحَىٰ ، ثُمَّ يَرْتَبِطُ (يرتبك) فِي قَعْرِهَا . أَنْشُدُكَ ٱللهَ أَلَّا تَكُونَ إِمَامَ هٰذِهِ ٱلْأُمَّةِ ٱلْمَقْتُولَ ، فَإِنَّهُ كَانَ يُقَالُ : لُ فِي هٰذِهِ ٱلْأُمَّةِ إِمَامٌ يُفْتَحُ عَلَيْهَا ٱلْقَتْلَ وَٱلْقِتَالَ إِلَىٰ يَوْمِ ٱلْقِيَامَةِ ، بِسُ أُمُورَهَا عَلَيْهَا ، وَيَبُثُّ ٱلْفِتَنَ فِيهَا ، فَلَا يُبْصِرُونَ ٱلْحَقَّ مِنَ طِلِ ، يَمُوجُونَ فِيهَا مَوْجاً ، وَيَمْرُجُونَ فِيهَا مَرْجاً . فَلَا تَكُونَنَّ وَانَ سَيِّقَةً يَسُوقُكَ حَيْثُ شَاءَ بَعْدَ جَلَالِ ٱلسِّنِّ وَنَقَضِّي ٱلْعُمُرِ .

(فقال له عثمان كلّم الناس فى أن يوجّلونى حتّى اخرج اليهم من مظالمهم)

قَالَ عَلَيْهِ ٱلسَّلَامُ : مَا كَانَ بِٱلْمَدِينَةِ فَلَا أَجَلَ فِيهِ . وَمَا غَابَ فَأَجَلُهُ لُ أَمْرِكَ إِلَيْهِ .

١٦٥ - خطبة له عليه السلام

يذكر فيها عجيب خلقة الطاووس

خلقة الطاووس

أَنْشَأَهُمْ خَلْقاً عَجِيباً مِنْ حَيَوَانٍ وَمَوَاتٍ ، وَسَاكِنٍ وَذِي حَرَكَاتٍ ؛ مِمَّ مِنْ شَوَاهِدِ ٱلْبَيِّنَاتِ عَلَىٰ لَطِيفِ صَنْعَتِهِ ، وَعَظِيمِ قُدْرَتِهِ ، مَا ادَتْ لَهُ ٱلْعُقُولُ مُعْتَرِفَةً بِهِ ، وَمُسَلِّمَةً لَهُ ، وَنَعَقَتْ فِي أَسْمَاعِنَا ٱدِلَّةُ عَلَىٰ وَحْدَانِيَّتِهِ ، وَمَا ذَرَأَ

birds of various shapes which live in the burrows of the earth, in the openings of high passes and on the peaks of mountains.

They have different kinds of wings, and various characteristics. They are controlled by the rein of (Allāh's) authority. They flutter with their wings in the expanse of the vast firmament and the open atmosphere. He brought them into existence from non-existence in strange external shapes, and composed them with joints and bones covered with flesh. He prevented some of them from flying easily in the sky because of their heavy bodies and allowed them to use their wings only close to the ground. He has set them in different colours by His delicate might and exquisite creative power.

Among them are those which are tinted with one hue and there is no other hue except the one in which they have been dyed. There are others which are tinted with one colour, and they have a neck ring of a different colour than that with which they are tinted.

About the Peacock

The most amazing among them in its creation is the peacock, which Allāh has created in the most symmetrical dimensions, and arranged its hues in the best arrangement with wings whose ends are interleaved together and whose tail is long. When it moves to its female it spreads out its folded tail and raises it up so as to cast a shade over its head, as if it were the sail of a boat being pulled by the sailor. It feels proud of its colours and swaggers with its movements. It copulates like the cocks. It leaps (on the female) for fecundating like lustful energetic men at the time of fighting.

I am telling you all this from observation, unlike he who narrates on the basis of weak authority, as for example, the belief of some people that it fecundates the female by a tear which flows from its eyes and when it stops on the edges of the eyelids the female swallows it and lays its eggs thereby and not through fecundating by a male other than by means of this flowing tear. Even if they say this, it would be no more amazing than (what they say about) the mutual feeding of the crows (for fecundation). You would imagine its feathers to be sticks made of silver and the wonderful circles and sun-shaped feathers growing thereon to be of pure gold and pieces of green emerald. If you likened them to anything growing on land, you would say that it is a bouquet of flowers collected during every spring. If you likened them to cloths, they would be like printed apparels or amazing variegated cloths of Yemen. If you likened them to ornaments then they would be like gems of different colour with studded silvers.

The peacock walks with vanity and pride, and throws open its tail and wings and laughs, admiring the handsomeness of its dress and the hues of its necklace of gems. But when it casts its glance at its legs it cries loudly with a voice which indicates

بنْ مُخْتَلِفِ صُوَرِ ٱلْأَطْيَارِ ٱلَّتِي
سْكَنَهَا أَخَادِيدَ ٱلْأَرْضِ ، وَخُرُوقَ فِجَاجِهَا وَرَوَاسِيَ أَعْلَامِهَا ،
نْ ذَاتِ أَجْنِحَةٍ مُخْتَلِفَةٍ ، وَهَيْئَاتٍ مُتَبَايِنَةٍ ، مُصَرِّفَةٍ فِي زِمَامِ ٱلتَّسْخِيرِ ،
مُرَفْرِفَةٍ بِأَجْنِحَتِهَا فِي مَخَارِقِ ٱلْجَوِّ ٱلْمُنْفَسِحِ ، وَٱلْفَضَاءِ
لْمُنْفَرِجِ . كَوَّنَهَا بَعْدَ إِذْ لَمْ تَكُنْ فِي عَجَائِبِ صُوَرٍ ظَاهِرَةٍ ، وَرَكَّبَهَا
ي حِقَاقِ مَفَاصِلَ مُحْتَجِبَةٍ ، وَمَنَعَ بَعْضَهَا بِعَبَالَةِ خَلْقِهِ
نْ يَسْمُوَ فِي ٱلْهَوَاءِ (ٱلسماد) خُفُوفاً ، وَجَعَلَهُ يَدِفُّ دَفِيفاً
نَسَقَهَا عَلَىٰ أَخْيِلَافِهَا فِي ٱلْأَصَابِيغِ بِلَطِيفِ قُدْرَتِهِ ، وَدَقِيقِ
سْنِعِهِ . فَمِنْهَا مَعْمُوسٌ فِي قَالَبِ لَوْنٍ لَا يَشُوبُهُ غَيْرُ لَوْنِ مَا غُمِسَ
يهِ ؛ وَمِنْهَا مَعْمُوسٌ فِي لَوْنِ صِبْغٍ قَدْ طُوِّقَ (فرق) بِخِلَافِ مَا صُبِغَ بِهِ

الطاووس

وَمِنْ أَعْجَبِهَا خَلْقاً الطَّاوُسُ ٱلَّذِي أَقَامَهُ فِي أَحْكَمِ تَعْدِيلٍ ، وَنَضَّدَ
لْوَانَهُ فِي أَحْسَنِ تَنْضِيدٍ ، بِجَنَاحٍ أَشْرَجَ قَصَبَهُ ، وَذَنَبٍ
طَالَ مَسْحَبَهُ . إِذَا دَرَجَ إِلَىٰ ٱلْأُنْثَىٰ نَشَرَهُ مِنْ طَيِّهِ ، وَسَمَا بِهِ
طِلاً عَلَىٰ رَأْسِهِ كَأَنَّهُ قِلْعُ دَارِيٍّ عَنَجَهُ نُوتِيُّهُ .
خْتَالُ بِأَلْوَانِهِ ، وَيَمِيسُ بِزَيَفَانِهِ يُفْضِي كَإِفْضَاءِ
لدِّيَكَةِ ، وَيَوُرُّ بِمَلَاقِحِهِ أَرَّ ٱلْفُحُولِ ٱلْمُغْتَلِمَةِ لِلضِّرَابِ .
جِيلُكَ مِنْ ذٰلِكَ عَلَىٰ مُعَايَنَةٍ ، لَا كَمَنْ يُحِيلُ عَلَىٰ ضَعِيفِ إِسْنَادِهِ.
لَوْ كَانَ كَرَعْمِ مَنْ يَزْعُمُ أَنَّهُ يُلْقِحُ بِدَمْعَةٍ تَسْفَحُهَا (تنشحط) مَدَامِعُهُ ،
تَقِفُ فِي ضَفَتَيْ جُفُونِهِ ، وَأَنَّ أُنْثَاهُ تَطْعَمُ ذٰلِكَ ، ثُمَّ تَبِيضُ
مِنْ لِقَاحِ فَحْلٍ سِوَى ٱلدَّمْعِ ٱلْمُنْبَجِسِ ، لَمَا كَانَ ذٰلِكَ
عْجَبَ مِنْ مُطَاعَمَةِ ٱلْغِرْبَانِ ! تَخَالُ قَصَبَهُ مَذَارِيَ مِنْ
بِهِ ، وَمَا أُنْبِتَ عَلَيْهَا مِنْ عَجِيبِ دَارَاتِهِ وَشُمُوسِهِ خَالِصَ ٱلْعِقْيَانِ
لَذَ ٱلزَّبَرْجَدِ . فَإِنْ شَبَّهْتَهُ بِمَا أَنْبَتَتِ ٱلْأَرْضُ قُلْتَ : جَنًى
يَ مِنْ زَهْرَةِ كُلِّ رَبِيعٍ . وَإِنْ ضَاهَيْتَهُ بِٱلْمَلَابِسِ فَهُوَ كَمَوْشِيِّ
طُلِّيَ أَوْ كَمُوَنِّقِ عَصْبِ ٱلْيَمَنِ . وَإِنْ شَاكَلْتَهُ بِٱلْحُلِيِّ فَهُوَ
نُصُوصٍ ذَاتِ أَلْوَانٍ ، قَدْ نُطِّقَتْ بِٱللُّجَيْنِ ٱلْمُكَلَّلِ . يَمْشِي مَشْيَ
رِحِ ٱلْمُخْتَالِ ، وَيَتَصَفَّحُ ذَنَبَهُ وَجَنَاحَيْهِ ، فَيُفَهِّقُهُ ضَاحِكاً
تَمَالِ سِرْبَالِهِ ، وَأَصَابِيغِ وِشَاحِهِ ؛ فَإِذَا رَمَىٰ بِبَصَرِهِ إِلَىٰ
انِيهِ زَقَا مُعْوِلاً بِصَوْتٍ يَكَادُ يُبِينُ

its call for help and displays its true grief, because its legs are thin like the legs of Indo-Persian cross-bred cocks. At the end of its shin there is a thin thorn and on the crown of its head there is a bunch of green variegated feathers. Its neck begins in the shape of a goblet and its stretch unto its belly is like the hair-dye of Yemen in colour or like silk cloth put on a polished mirror which looks as if it has been covered with a black veil, except that on account of its excessive lustre and extreme brightness it appears that a lush green colour has been mixed with it. Along the openings of its ears there is a line of shining bright daisy colour like the thin end of a pen. Whiteness shines on the black background. There is hardly a hue from which it has not taken a bit and improved it further by regular polish, lustre, silken brightness and brilliance. It is therefore like scattered blossoms which have not been seasoned by the rains of spring or the sun of the summer.

It also sheds its plumage and puts off its dress. They all fall away and grow again. They fall away from the feather stems like the falling of leaves from twigs, and then they begin to join together and grow till they return to the state that existed before their falling away. The new hues do not change from the previous ones, nor does any colour occur in other than its own place. If you carefully look at one hair from the hairs of its feather stems it would look like red rose, then emerald green and then golden yellow.

How can sharpness of intellect describe such a creation, or faculty of mind, or the utterances of describers manage to tell of it? Even its smallest parts have made it impossible for the imagination to pick them out or for tongues to describe them. Glorified is Allāh who has disabled intellects from describing the creation which He placed openly before the eyes and which they see bounded, shaped, arranged and coloured. He also disabled tongues from briefly describing its qualities and also from expanding in its praise.

The magnificence of the Creator in great and small creations

Glorified is Allāh who has assigned feet to small ants and gnats and also to those above them, the serpents and the elephants. He has made it obligatory upon Himself that no skeleton in which He infuses the spirit would move, but that death is its promised place and destruction its final end.

A part of the same sermon Describing Paradise

If you cast your mind's eye at what is described to you about Paradise, your heart would begin to hate the delicacies of this world that have been displayed here, namely its desires and its pleasures, and the beauties of its scenes, and you would be lost in the rustling of the trees whose roots lie hidden in the mounds of musk on the banks of the rivers in

اسْتِغَاثَتِه ، وَيَشْهَدُ

بِقِ تَوَجُّهِهِ ، لِأَنَّ قَوَائِمَهُ حُمْشٌ كَقَوَائِمِ الدِّيَكَةِ الْخِلَاسِيَّةِ .

نَجَمَتْ مِنْ ظُنْبُوبِ سَاقِهِ صِيصِيَةٌ خَفِيَّةٌ ، وَلَهُ فِي

عِ الْعُرْفِ قُنْزُعَةٌ خَضْرَاءُ مُوَشَّاةٌ . وَمَخْرَجُ عُنُقِهِ كَالْإِبْرِيقِ ،

زُهَا إِلَى حَيْثُ (جنب) بَطْنُهُ كَصِبْغِ الْوَسِمَةِ (الوشمة) الْيَمَانِيَّةِ ، أَوْ

بِرَقْلَبَةٍ مِرْآةٍ ذَاتِ صِقَالٍ ، وَكَأَنَّهُ مُتَلَفِّعٌ بِمِعْجَرٍ أَسْحَمَ ؛

نَّهُ يُخَيَّلُ لِكَثْرَةِ مَائِهِ ، وَشِدَّةِ بَرِيقِهِ ، أَنَّ الْخُضْرَةَ النَّاضِرَةَ مُمْتَزِجَةٌ

وَمَعَ فَتَقِ سَمْعِهِ خَطٌّ كَمُسْتَدَقِّ الْقَلَمِ فِي لَوْنِ الْأُقْحُوَانِ ،

نْ يَقَقٌ ، فَهُوَ بِبَيَاضِهِ فِي سَوَادِ مَا هُنَالِكَ يَأْتَلِقُ . وَقَلَّ

إِلَّا وَقَدْ أَخَذَ مِنْهُ بِقِسْطٍ ، وَعَلَاهُ بِكَثْرَةِ صِقَالِهِ وَبَرِيقِهِ ،

يصِ دِيبَاجِهِ وَرَوْنَقِهِ ، فَهُوَ كَالْأَزَاهِيرِ الْمَبْثُوثَةِ ، لَمْ

ا أَمْطَارُ رَبِيعٍ ، وَلَا شُمُوسُ قَيْظٍ . وَقَدْ يَنْحَسِرُ

رِيشِهِ ، وَيَعْرَى مِنْ لِبَاسِهِ ، فَيَسْقُطُ تَتْرَى ، وَيَنْبُتُ تِبَاعاً ،

تْ مِنْ قَصَبِهِ أَنْجِحَاتُ أَوْرَاقِ الْأَغْصَانِ ، ثُمَّ يَتَلَاحَقُ نَامِياً

يَعُودُ كَهَيْئَتِهِ قَبْلَ سُقُوطِهِ ، لَا يُخَالِفُ سَالِفَ (ساتر) أَلْوَانِهِ ، وَلَا يَقَعُ

فِي غَيْرِ مَكَانِهِ ! وَإِذَا تَصَفَّحْتَ شَعْرَةً مِنْ شَعَرَاتِ قَصَبِهِ أَرَتْكَ حُمْرَةً

ةً ، وَتَارَةً خُضْرَةً زَبَرْجَدِيَّةً ، وَأَحْيَاناً صُفْرَةً عَسْجَدِيَّةً

نَ تَصِلُ إِلَى صِفَةِ هَذَا عَمَائِقُ الْفِطَنِ ، أَوْ تَبْلُغُهُ قَرَائِحُ

لِ أَوْ تَسْتَنْظِمُ وَصْفَهُ أَقْوَالُ الْوَاصِفِينَ !

أَقَلُّ أَجْزَائِهِ قَدْ أَعْجَزَ الْأَوْهَامَ أَنْ تُدْرِكَهُ ، وَالْأَلْسِنَةَ أَنْ تَصِفَهُ !

حَانَ الَّذِي بَهَرَ الْعُقُولَ عَنْ وَصْفِ خَلْقِ جَلَّادَهُ لِلْعُيُونِ ،

كَتَهُ مَحْدُوداً مُكَوَّناً ، وَمُؤَلَّفاً مُلَوَّناً ، وَأَعْجَزَ الْأَلْسُنَ عَنْ تَلْخِيصِ

نِهِ وَقَعَدَ بِهَا عَنْ تَأْدِيَةِ نَعْتِهِ !

ومن كلام له عليه السلام

وَسُبْحَانَ مَنْ أَدْمَجَ قَوَائِمَ الذَّرَّةِ وَالْهَمَجَةِ إِلَى مَا

هُمَا مِنْ خَلْقِ الْحِيتَانِ وَالْفِيَلَةِ ! وَوَأَى عَلَى نَفْسِهِ أَلَّا يَضْطَرِبَ

عٌ مِمَّا أَوْلَجَ فِيهِ الرُّوحَ ، إِلَّا وَجَعَلَ الْحِمَامَ مَوْعِدَهُ ، وَالْفَنَاءَ

تَهُ .

ومن كلام له عليه السلام في صفة الجنة

فَلَوْ رَمَيْتَ بِبَصَرِ (ببصرك) قَلْبِكَ نَحْوَ مَا يُوصَفُ لَكَ مِنْهَا لَعَزَفَتْ نَفْسُكَ

بَدَائِعِ مَا أُخْرِجَ إِلَى الدُّنْيَا مِنْ شَهَوَاتِهَا وَلَذَّاتِهَا ، وَزَخَارِفِ

اظِرِهَا ، وَلَذَهِلَتْ بِالْفِكْرِ فِي اصْطِفَاقِ أَشْجَارٍ غُيِّبَتْ عُرُوقُهَا

كُثْبَانِ الْمِسْكِ عَلَى سَوَاحِلِ أَنْهَارِهَا ،

Paradise and in the attraction of the bunches of fresh pearls in the twigs and branches of those trees, and in the appearance of different fruits from under the cover of their leaves. These fruits can be picked without difficulty as they come down at the desire of their pickers. Pure honey and fermented wine will be handed round to those who settle down in the courtyards of its palaces.

They are a people whom honour has always followed till they were made to settle in the house of eternal abode, and they obtained rest from the movement of journeying. O' listener! If you busy yourself in advancing towards these wonderful scenes which will rush towards you, then your heart will certainly die due to eagerness for them, and you will be prepared to seek the company of those in the graves straight away from my audience here and hasten towards them. May Allāh, by His mercy, include us and you too among those who strive with their hearts for the abodes of the virtuous.

Note explaining some of the wonderful and obscure portions of this sermon

as-Sayyid ar-Raḍī says: In Amīr al-mu'minīn's words "*ya'urru bimalāqiḥihi*", "*al-arr*" implies "copulation", e.g. When it is said "*arra'r-rajulu al-mar'ata ya'urruhā*", it means "He copulated with the woman."

In his words "*ka'annahu qal'u dāriyyin 'anajahu nūtiyyuhu*", "*al-qal'*" means the sail of a boat. "*darī*" means belonging to Dārīn which is a small town on the coast from where scents are bought. And "'*anajahu*" means turned it. It is said "'*anajtun'n-nāqata*" —like *naṣartu—a'najuhā 'anjan*". When you turn the she-camel. And "*an-nūtī*" means sailor. His words "*ḍaffatay jufūnihi*" means edges of the eyelids, since "*aḍ-ḍaffatān*" means the two edges. His words "*wa filadhu'z-zabarjadi*": "*al-filadh*" is the plural of "*al-fildhah*" which means piece. His words "*ka bā'isi'l-lu'lu'i'r-raṭibi*". "*al-kibāsah*" means bunch of dates. "*al-asālīj*" means twigs. Its singular is "*uslūj*".

* * * * *

SERMON 166

Advice for observing courtesy and kindness and keeping in and out of the same

The young among you should follow the elders while the elders should be kind to the young. Do not be like those rude people of the pre-Islamic (*al-jāhiliyyah*) period who did not exert themselves in religion nor use their intellects in the matter of Allāh. They are like the breaking of eggs in the nest of a dangerous bird, because their breaking looks bad, but keeping them intact would mean the production of dangerous young ones.

وَفِي تَعْلِيقِ (تعليق) كَبَائِسِ اللُّؤْلُؤِ

لرَّطْبِ فِي عَسَالِيجِهَا وَأَفْنَانِهَا ، وَطُلُوعِ تِلْكَ الثِّمَارِ مُخْتَلِفَةً فِي
غُلُفِ أَكْمَامِهَا ، تُجْتَنَىٰ مِنْ غَيْرِ تَكَلُّفٍ فَتَأْتِي عَلَىٰ مُنْيَةِ
جْتَنِيهَا ، وَيُطَافُ عَلَىٰ نُزَّالِهَا فِي أَفْنِيَةِ قُصُورِهَا بِٱلْأَعْسَالِ ٱلْمُصَفَّقَةِ ،
ٱلْخُمُورِ ٱلْمُرَوَّقَةِ . قَوْمٌ لَمْ تَزَلِ ٱلْكَرَامَةُ تَتَمَادَىٰ بِهِمْ حَتَّىٰ حَلُّوا دَارَ
لْقَرَارِ ، وَأَمِنُوا نُقْلَةَ ٱلْأَسْفَارِ . فَلَوْ شَغَلْتَ قَلْبَكَ أَيُّهَا ٱلْمُسْتَمِعُ بِٱلْوُصُولِ
لَىٰ مَا يَهْجُمُ عَلَيْكَ مِنْ تِلْكَ ٱلْمَنَاظِرِ ٱلْمُونِقَةِ ، لَزَهِقَتْ نَفْسُكَ
وْقاً إِلَيْهَا ، وَلَتَحَمَّلْتَ مِنْ مَجْلِسِي هٰذَا إِلَىٰ مُجَاوَرَةِ أَهْلِ ٱلْقُبُورِ ٱسْتِعْجَالاً
هَا . جَعَلَنَا ٱللهُ وَإِيَّاكُمْ مِمَّنْ يَسْعَىٰ (سَعَى) بِقَلْبِهِ إِلَىٰ مَنَازِلِ ٱلْأَبْرَارِ بِرَحْمَتِهِ .

تفسير بعض ما في هذه الخطبة من الغريب

قال السيد الشريف رضي الله عنه : قَوْلُهُ عَلَيْهِ السَّلَامُ : « يَؤُرُّ بِمَلَاقِحِهِ »،

رُّ : كِنَايَةٌ عَنِ النِّكَاحِ ، يُقَالُ : أَرَّ الرَّجُلُ ٱلْمَرْأَةَ يَؤُرُّهَا ، إِذَا نَكَحَهَا .
وْلُهُ عَلَيْهِ السَّلَامُ : « كَأَنَّهُ قَلَعُ دَارِيِّ عَنَجَهُ نَوْتِيُّهُ » ٱلْقَلَعُ : شِرَاعُ
سَفِينَةٍ ، وَدَارِيٌّ : مَنْسُوبٌ إِلَىٰ دَارِينَ ، وَهِيَ بَلْدَةٌ عَلَى ٱلْبَحْرِ يُجْلَبُ مِنْهَا
لطِّيبُ . وَعَنَجَهُ : أَيْ عَطَفَهُ . يُقَالُ : عَنَجْتُ ٱلنَّاقَةَ - كَنَصَرْتُ - أَعْنُجُهَا
نْجاً إِذَا عَطَفْتَهَا . وَٱلنَّوْتِيُّ : ٱلْمَلَّاحُ . وَقَوْلُهُ عَلَيْهِ السَّلَامُ : « ضَفَتَيْ جُفُونِهِ
دْ جَانِبَيْ جُفُونِهِ . وَٱلضَّفَتَانِ : ٱلْجَانِبَانِ . وَقَوْلُهُ عَلَيْهِ السَّلَامُ : « وَفِلَذَ
بَرْجَدٍ » ٱلْفِلَذُ : جَمْعُ فِلْذَةٍ ، وَهِيَ ٱلْقِطْعَةُ . وَقَوْلُهُ عَلَيْهِ السَّلَامُ :
كَبَائِسِ ٱللُّؤْلُؤِ ٱلرَّطْبِ » ٱلْكَبَاسَةُ : ٱلْعِذْقُ . وَٱلْعَسَالِيجُ : ٱلْعُصُونُ ،
حِدُهَا عُسْلُوجٌ .

١٦٦ - ومن خطبة عليه السلام

الحث على الحالة

لِيَتَأَسَّ صَغِيرُكُمْ بِكَبِيرِكُمْ ، وَلْيَرْأَفْ كَبِيرُكُمْ بِصَغِيرِكُمْ ؛
لَا تَكُونُوا كَجُفَاةِ ٱلْجَاهِلِيَّةِ : لَا فِي ٱلدِّينِ يَتَفَقَّهُونَ ، وَلَا عَنِ ٱللهِ
قِلُونَ ؛ كَقَيْضِ بَيْضٍ فِي أَدَاحٍ يَكُونُ كَسْرُهَا وِزْراً ،
خْرِجُ حِضَانُهَا شَرًّا .

A part of the same sermon. About the autocracy and oppression of the Umayyads and their fate

They will divide after their unity and scatter away from their centre. Some of them will stick to the branches, and bending down as the branches bend, until Allāh, the Sublime, will collect them together for the day that will be worst for the Umayyads just as the scattered bits of clouds collect together in the autumn. Allāh will create affection among them. Then He will make them into a strong mass like the mass of clouds. Then he will open doors for them to flow out from their starting place like the flood of the two gardens (of Saba') from which neither high rocks remained safe nor small hillocks, and its flow could be repulsed neither by strong mountains nor by high lands. Allāh will scatter them in the low lands of valleys and then He will make them flow like streams throughout the earth, and through them He will arrange the taking of rights of one people by another people and make one people to stay in the houses of another people. By Allāh, all their position and esteem will dissolve as fat dissolves on the fire.

The cause of tyranny

O' people! If you had not evaded support of the truth and had not felt weakness from crushing wrong then he who was not your match would not have aimed at you and he who overpowered you would not have overpowered you. But you roamed about the deserts (of disobedience) like Banū Isrā'īl (Children of Israel). I swear by my life that after me your tribulations will increase several times, because you will have abandoned the truth behind your backs, severed your connection with your near ones and established relations with remote ones. Know that if you had followed him who was calling you (to guidance) he would have made you tread the ways of the Prophet, then you would have been spared the difficulties of misguidance, and you would have thrown away the crushing burden from your necks.

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SERMON 168

At the beginning of his Caliphate.

Fulfilment of rights and obligations, and advice to fear Allāh in all matters.

Allāh, the Glorified, has sent down a guiding Book wherein He has explained virtue and vice. You should adopt the course of virtue whereby you will have guidance, and keep aloof from the direction of vice so that you remain on the right way. (Mind) the obligations, (mind) the obligations. Fulfil them for Allāh and they will take you to Paradise. Surely, Allāh has made unlawful the things which are not unknown and made lawful the things which are without defect. He has declared paying regard to Muslims

بنو امية

منها : اَفْتَرَقُوا بَعْدَ اَلْفَيْهِمْ ، وَتَشَتَّتُوا عَنْ أَصْلِهِمْ . فَمِنْهُمْ آخِذٌ
مْنِ أَيْنَمَا مَالَ مَالَ مَعَهُ . عَلَىٰ اَنَّ اَللهَ تَعَالَىٰ سَيَجْمَعُهُمْ لِشَرِّ يَوْمٍ لِبَنِي
ةَ ، كَمَا تَجْتَمِعُ قَزَعُ اَلْخَرِيفِ ! يُؤَلِّفُ اَللهُ بَيْنَهُمْ ، ثُمَّ
مَعُهُمْ رُكَاماً كَرُكَامِ السَّحَابِ ، ثُمَّ يَفْتَحُ لَهُمْ أَبْوَاباً. يَسِيلُونَ
مُسْتَفَارِهِمْ كَسَيْلِ اَلْجَنَّتَيْنِ ، حَيْثُ لَمْ تَسْلَمْ عَلَيْهِ قَارَةٌ ، وَلَمْ تَنْبُتْ
ت) عَلَيْهِ أَكَمَةٌ ، وَلَمْ يَرُدَّ سَنَنَهُ رَصٌّ طَوْدٍ ، وَلَا حِدَابُ أَرْضٍ .
لَدَعُهُمُ اَللهُ فِي بُطُونِ أَوْدِيَتِهِ ، ثُمَّ يَسْلُكُهُمْ يَنَابِيعَ فِي اَلْأَرْضِ ،
خُذُ بِهِمْ مِنْ قَوْمٍ حُقُوقَ قَوْمٍ ، وَيُمَكِّنُ لِقَوْمٍ فِي دِيَارِ قَوْمٍ وَأَيْمُ
، لَيَذُوبَنَّ مَا فِي أَيْدِيهِمْ بَعْدَ اَلْعُلُوِّ وَالتَّمْكِينِ ، كَمَا تَذُوبُ اَلْأَلْيَةُ
اَلنَّارِ .

الناس امر الزمان

يُّهَا النَّاسُ ، لَوْ لَمْ تَتَخَاذَلُوا عَنْ نَصْرِ اَلْحَقِّ ، وَلَمْ تَهِنُوا عَنْ تَوْهِينِ
لِلِ ، لَمْ يَطْمَعْ فِيكُمْ مَنْ لَيْسَ مِثْلَكُمْ ، وَلَمْ يَقْوَ مَنْ قَوِيَ عَلَيْكُمْ .
كُمْ تِهْتُمْ مَتَاهَ بَنِي إِسْرَائِيلَ . وَلَعَمْرِي ، لَيُضَعَفَنَّ لَكُمُ اَلتِّيهُ مِنْ
ي أَضْعَافاً بِمَا خَلَفْتُمُ اَلْحَقَّ وَرَاءَ ظُهُورِكُمْ ، وَقَطَعْتُمُ اَلْأَدْنَىٰ ،
لْتُمُ اَلْأَبْعَدَ . وَاعْلَمُوا أَنَّكُمْ إِنِ اتَّبَعْتُمُ اَلدَّاعِيَ لَكُمْ ، سَلَكَ بِكُمْ
جَ اَلرَّسُولِ ، وَكُفِيتُمْ مَؤُونَةَ الِاعْتِسَافِ ، وَنَبَذْتُمُ اَلثِّقْلَ اَلْفَادِحَ
اَلْأَعْنَاقِ .

١٦٧ - خطبة له عليه السلام
في أوائل خلافته

نَّ اَللهَ سُبْحَانَهُ أَنْزَلَ كِتَاباً هَادِياً بَيَّنَ فِيهِ اَلْخَيْرَ وَالشَّرَّ ، فَخُذُوا
اَلْخَيْرِ تَهْتَدُوا ، وَاصْدِفُوا عَنْ سَمْتِ اَلشَّرِّ تَقْصِدُوا .
فَرَائِضَ اَلْفَرَائِضَ ! أَدُّوهَا إِلَىٰ اَللهِ تُؤَدِّكُمْ إِلَىٰ اَلْجَنَّةِ . إِنَّ اَللهَ حَرَّمَ
مَ غَيْرَ مَجْهُولٍ ، وَأَحَلَّ حَلَالاً غَيْرَ مَدْخُولٍ (١١) ، وَفَضَّلَ حُرْمَةَ

as the highest of all regards. He has placed the rights of Muslims in the same grade (of importance) as devotion (to Himself and His oneness). Therefore, a Muslim is one from whose tongue and hand every (other) Muslim is safe save in the matter of truth. It is not, therefore, lawful to molest a Muslim except when it is obligatory.

Hasten towards the most common matter which is peculiar to every one; and that is death. Certainly, people (who have already gone) are ahead of you while the hour (Day of Judgement) is driving you from behind. Remain light, in order that you may overtake them. Your backs are being awaited for the sake of the fronts. Fear Allāh in the matter of His creatures and His cities because you will be questioned even about lands and beasts. Obey Allāh and do not disobey Him. When you see virtue adopt it, and when you see vice avoid it.

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SERMON 168

After swearing of allegiance to Amīr al-mu'minīn

O' my brothers! I am not ignorant of what you know, but how do I have the power for it while those who assaulted him are in the height of their power? They have superiority over us, not we over them. They are now in the position that even your slaves have risen with them and Bedouin Arabs too have joined them. They are now among you and are harming you as they like. Do you see any way to be able to do what you aim at?

This demand is certainly that of the pre-Islamic (*al-jāhiliyyah*) period and these people have support behind them. When the matter is taken up, people will have different views about it. One group will think as you do, but another will not think as you think, and there will be still another group who will be neither this way nor that way. Be patient till people quiet down and hearts settle in their places so that rights can be achieved for people easily. Rest assured from me, and see what is given to you by me. Do not do anything which shatters your power, weakens your strength and engenders feebleness and disgrace. I shall control this affair as far as possible, but if I find it necessary the last treatment will, of course, be branding with a hot iron (through fighting).

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SERMON 169

When the people of Jamal set off for Baṣrah Amīr al-mu'minīn said:

There is no doubt that Allāh sent down the Prophet as a guide with an eloquent Book and a standing command. No one will be ruined by it except one who ruins himself. Certainly, only doubtful innovations cause ruin except those from which

Allāh may protect. In Allāh's authority lies the safety of your affairs. Therefore, render Him such obedience as is neither blameworthy nor insincere. By Allāh, you must do so, otherwise Allāh will take away from you the power of Islam, and will never thereafter return it to you till it reverts to others.

Certainly, these people are in agreement in disliking my authority. I will carry on till I perceive disunity among you; because if, in spite of the unsoundness of their view, they succeed, the whole organisation of the Muslims will be shattered. They are hankering after this world out of jealousy against him on whom Allāh has bestowed it. So they intend reverting the matters on their backs (pre-Islamic period), while on us it is obligatory, for your sake, to abide by the Book of Allāh (Qur'ān), the Sublime, and the conduct of the Prophet of Allāh, to stand by His rights and the revival of his *sunnah*.

* * * * *

SERMON 170

When Amīr al-mu'minīn approached Baṣrah an Arab met him and spoke to him, as he had been sent to him by a group of people of Baṣrah to enquire from him on their behalf his position vis-à-vis the people of Jamal. Amīr al-mu'minīn explained to him his position with respect to them, from which he was convinced that Amīr al-mu'minīn was in the right. Then Amīr al-mu'minīn asked him to swear allegiance, but he replied "I am just a message carrier of a people and shall not do anything until I get back to them." Upon this Amīr al-mu'minīn said to him:

"If those at your back send you as a forerunner to search out a rain-fed area for them, and you return to them and apprise them of greenery and water but they disagree with you and go towards dry and barren land, what would you do then?" **He said:**" I would leave them and go towards greenery and water." **Amīr al-mu'minīn then said:** "So then extend your hand."

This man related that: By Allāh, by such a clear argument I could not refrain from swearing allegiance to Amīr al-mu'minīn.

This man was known as Kulayb al-Jarmī.

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SERMON 171

When Amīr al-mu'minīn decided to fight the enemy face to face at Ṣiffīn he said:

O' my Allāh! Sustainer of the high sky and the suspended firmament which Thou hast made a shelter for the night and the day, an orbit for the sun and the moon and a path for the rotating stars, and for populating it Thou hast created a group of Thy angels

مْرِ قَائِمٍ ، لَا يَهْلِكُ عَنْهُ

هَالِك . وَإِنَّ ٱلْمُبْتَدَعَاتِ ٱلْمُشَبَّهَاتِ مِنَ ٱلْمُهْلِكَاتُ إِلَّا

تَفِظَ(عصم)ٱللهُ مِنْهَا.وَإِنَّ فِي سُلْطَانِ ٱللهِ عِصْمَةً لِأَمْرِكُمْ ، فَأَعْطُوهُ طَاعَتَكُمْ

رَمُلَوَّمَةٍ (متلوّمين) وَلَا مُسْتَكْرَهٍ بِهَا وَٱللهِ لَتَفْعَلُنَّ أَوْ لَيَنْقُلَنَّ ٱللهُ عَنْكُمْ

طَانَ ٱلْإِسْلَامِ ، ثُمَّ لَا يَنْقُلُهُ إِلَيْكُمْ أَبَداً حَتَّى يَأْرِزَ ٱلْأَمْرُ إِلَى

وِكُمْ .

التنفير من خصومه

إِنَّ هَؤُلَاءِ قَدْ تَمَالَؤُوا عَلَى سَخْطَةِ إِمَارَتِي . وَسَأَصْبِرُ مَا لَمْ

نْ عَلَى جَمَاعَتِكُمْ : فَإِنَّهُمْ إِنْ تَمَّمُوا عَلَى فَيْئَةِ هٰذَا الرَّأْيِ ٱنْقَطَعَ

مُ ٱلْمُسْلِمِينَ ، وَإِنَّمَا طَلَبُوا هٰذِهِ ٱلدُّنْيَا حَسَداً لِمَنْ أَفَاءَهَا ٱللهُ

هِ ، فَأَرَادُوا رَدَّ ٱلْأُمُورِ عَلَى أَدْبَارِهَا . وَلَكُمْ عَلَيْنَا ٱلْعَمَلُ بِكِتَابِ ٱللهِ

لَ وَسِيرَةِ رَسُولِ ٱللهِ – صَلَّى ٱللهُ عَلَيْهِ وَآلِهِ – وَٱلْقِيَامُ بِحَقِّهِ

غْشُ لِسُنَّتِهِ .

١٧٠ - ومن كلام له عليه السلام

في وجوب اتباع الحق عند قيام الحجة

كلّم به بعض العرب وقد أرسله قوم من أهل البصرة لما قرب عليه السلام منها ليطلع
ته حقيقة حاله مع أصحاب الجمل لتزول الشبهة من نفوسهم ، فبين له عليه السلام من
معهم ما علم به أنه على الحق ، ثم قال له : بايع ، فقال : إني رسول قوم ، ولا أحدث
حتى أرجع إليهم . فقال عليه السلام :

أَرَأَيْتَ لَوْ أَنَّ ٱلَّذِينَ وَرَاءَكَ بَعَثُوكَ رَائِداً تَبْتَغِي لَهُمْ مَسَاقِطَ ٱلْغَيْثِ ،
بَعَثَتَ إِلَيْهِمْ وَأَخْبَرْتَهُمْ بِغَمِرِ ٱلْكَلَإِ وَٱلْمَاءِ ، فَخَالَفُوا إِلَى ٱلْمَعَاطِشِ
مَجَادِبِ ، مَا كُنْتَ صَانِعاً ؟ قال : كنت تاركهم ومخالفهم إلى الكلإ
ماء . فَقَالَ – عَلَيْهِ ٱلسَّلَامُ – : فَٱمْدُدْ إِذاً يَدَكَ . فقال الرجل :
لله ما استطعت ان امتنع عند قيام الحجة علي ، فبايعته عليه السلام .
والرجل يُعْرَفُ بِكُلَيْبٍ الجَرْمِيّ .

١٧١ - ومن كلام له عليه السلام

لما عزم على لقاء القوم بصفين

الدعاء

هُمَّ رَبَّ ٱلسَّقْفِ ٱلْمَرْفُوعِ ، وَٱلْجَوِّ ٱلْمَكْفُوفِ ، ٱلَّذِي جَعَلْتَهُ

who do not get weary of worshipping Thee. O' Sustainer of this earth which Thou hast made an abode for people and a place for the movement of insects and beasts and countless other creatures seen and unseen. O' Sustainer of strong mountains which Thou hast made as pegs for the earth and (a means of) support for people. If Thou givest us victory over our enemy, save us from excesses and keep us on the straight path of truth. But if Thou givest them victory over us, then grant us martyrdom and save us from mischief.

Where are those who protect honour, and those self-respecting persons who defend respectable persons in the time of hardship? Shame is behind you while Paradise is in front of you.

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SERMON 172

Praise of Allāh

Praise be to Allāh from whose view one sky does not conceal another sky nor one earth another earth.

A part of the same sermon About the Consultative Committee after the death of 'Umar ibn al-Khaṭṭāb

Someone said to me, "O' son of Abī Ṭālib, you are eager for the caliphate." Then I told him:

"Rather, you are, by Allāh, more greedy, although more remote, while I am more suited as well as nearer. I have demanded it as my right, while you are intervening between me and it, and you are turning my face from it." When I knocked at his ears with arguments among the crowd of those present he was startled as if he was stunned, not knowing what reply to give me about it.

O' my Allāh! I seek Thy succour against the Quraysh and those who are assisting them, because they are denying me (the rights of) kinship, have lowered my high position, and are united in opposing me in the matter (of the caliphate) which is my right, and then they said, "Know that the rightful thing is that you have it and also that you may leave it."

A part of the same sermon Describing the people of Jamal

They (Ṭalḥah, az-Zubayr and their supporters) came out dragging the wife of the Messenger of Allāh—the peace and blessing of Allāh be upon him and his descendants—just as a maid-slave is dragged for sale. They took her to Baṣrah where those two (Ṭalḥah and az-Zubayr) put their own women in their houses but exposed the wife of the Messenger of Allāh to themselves and to others in the army in which there was not a single individual who had not offered me his obedience and sworn to me allegiance quite obediently, without any compulsion.

Here in Baṣrah they approached my governor

مَغِيضاً لِلَّيْلِ وَالنَّهَارِ ، وَمَجْرًى لِلشَّمْسِ وَالْقَمَرِ ، وَمُخْتَلَفاً لِلنُّجُومِ السَّيَّارَةِ ، وَجَعَلْتَ سُكَّانَهُ سِبْطاً مِنْ مَلَائِكَتِكَ ، لَا يَسْأَمُونَ مِنْ عِبَادَتِكَ ، وَرَبَّ هٰذِهِ الْأَرْضِ الَّتِي جَعَلْتَهَا قَرَاراً لِلْأَنَامِ ، وَمَدْرَجاً لِلْهَوَامِّ وَالْأَنْعَامِ ، وَمَا لَا يُحْصَىٰ مِمَّا يُرَىٰ وَمَا لَا يُرَىٰ ، وَرَبَّ الْجِبَالِ الرَّوَاسِي الَّتِي جَعَلْتَهَا لِلْأَرْضِ أَوْتَاداً ، وَلِلْخَلْقِ اعْتِمَاداً ، إِنْ أَظْهَرْتَنَا عَلَىٰ عَدُوِّنَا ، فَجَنِّبْنَا الْبَغْيَ وَسَدِّدْنَا لِلْحَقِّ ، وَإِنْ أَظْهَرْتَهُمْ عَلَيْنَا فَارْزُقْنَا الشَّهَادَةَ ، وَاعْصِمْنَا مِنَ الْفِتْنَةِ .

الدعوة للعدل

أَيْنَ الْمَانِعُ لِلذِّمَارِ ، وَالْغَائِرُ عِنْدَ نُزُولِ الْحَقَائِقِ مِنْ أَهْلِ الْحِفَاظِ ! الْعَارُ وَرَاءَكُمْ وَالْجَنَّةُ أَمَامَكُمْ !

١٧٢ - خطبة الحمد لله والثناء

حمد الله

اَلْحَمْدُ لِلّٰهِ الَّذِي لَا تُوَارِي عَنْهُ سَمَاءُ سَمَاءً ، وَلَا أَرْضٌ أَرْضاً .

يوم الشورى

منها : وَقَدْ قَالَ قَائِلٌ : إِنَّكَ عَلَىٰ هٰذَا الْأَمْرِ يَا بْنَ أَبِي طَالِبٍ لَحَرِيصٌ ؛ فَقُلْتُ : بَلْ أَنْتُمْ وَاللّٰهِ لَأَحْرَصُ وَأَبْعَدُ ، وَأَنَا أَخَصُّ وَأَقْرَبُ ، وَإِنَّمَا طَلَبْتُ حَقًّا لِي وَأَنْتُمْ تَحُولُونَ بَيْنِي وَبَيْنَهُ ، وَتَضْرِبُونَ وَجْهِي دُونَهُ . فَلَمَّا قَرَّعْتُهُ بِالْحُجَّةِ فِي الْمَلَإِ الْحَاضِرِينَ هَبَّ كَأَنَّهُ بُهِتَ (هَبَّ) لَا يَدْرِي مَا يُجِيبُنِي بِهِ !

الاستنصار على قريش

اَللّٰهُمَّ إِنِّي أَسْتَعْدِيكَ (استعينك) عَلَىٰ قُرَيْشٍ وَمَنْ أَعَانَهُمْ ! فَإِنَّهُمْ قَطَعُوا رَحِمِي ،وَصَغَّرُوا عَظِيمَ مَنْزِلَتِي ، وَأَجْمَعُوا عَلَىٰ مُنَازَعَتِي أَمْراً هُوَ لِي . ثُمَّ قَالُوا : أَلَا إِنَّ فِي الْحَقِّ أَنْ تَأْخُذَهُ ، وَفِي الْحَقِّ أَنْ تَتْرُكَهُ .

منها في ذكر اصحاب الجمل

فَخَرَجُوا يَجُرُّونَ حُرْمَةَ رَسُولِ اللّٰهِ — صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ — كَمَا تُجَرُّ الْأَمَةُ عِنْدَ شِرَائِهَا ، مُتَوَجِّهِينَ بِهَا إِلَى الْبَصْرَةِ ، فَحَبَسَا نِسَاءَهُمَا فِي بُيُوتِهِمَا ، وَأَبْرَزَا حَبِيسَ رَسُولِ اللّٰهِ — صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ — لَهُمَا وَلِغَيْرِهِمَا ، فِي جَيْشٍ مَا مِنْهُمْ رَجُلٌ

and treasurers of the public treasury and its other inhabitants. They killed some of them in captivity and others by treachery. By Allāh, even if they had wilfully killed only one individual from among the Muslims without any fault, it would have been lawful for me to kill the whole of this army because they were present in it but did not disagree with it nor prevented it by tongue or hand, not to say that they killed from among the Muslims a number equal to that with which they had marched on them.

وَقَدْ أَعْطَانِي الطَّاعَةَ ،
مَحَ لِي بِٱلْبَيْعَةِ ، طَائِعاً غَيْرَ مُكْرَهٍ ، فَقَدِمُوا عَلَىٰ عَامِلِي بِهَا وَخُزَّانِ
يْ مَالِ ٱلْمُسْلِمِينَ وَغَيْرِهِمْ مِنْ أَهْلِهَا ، فَقَتَلُوا طَائِفَةً صَبْراً ،
يْفَةً غَدْراً . فَوَٱللهِ لَوْ لَمْ يُصِيبُوا مِنَ ٱلْمُسْلِمِينَ إِلَّا رَجُلًا وَاحِداً
مِينَ (متعمدين) لِقَتْلِهِ ، بِلَا جُرْمٍ جَرَّهُ ، لَحَلَّ لِي قَتْلُ ذٰلِكَ ٱلْجَيْشِ
ءِ ، إِذْ حَضَرُوهُ فَلَمْ يُنْكِرُوا ، وَلَمْ يَدْفَعُوا عَنْهُ بِلِسَانٍ وَلَا بِيَدٍ . دَعْ مَا
مْ قَدْ قَتَلُوا مِنَ ٱلْمُسْلِمِينَ مِثْلَ ٱلْعِدَّةِ ٱلَّتِي دَخَلُوا بِهَا عَلَيْهِمْ !

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SERMON 173

On eligibility for the Caliphate

The Prophet is the trustee of Allāh's revelation, the Last of His Prophets, the giver of tidings of His mercy and the warner for His chastisement.

O' people. the most rightful of all persons for this matter (namely the caliphate) is he who is most competent among them to maintain it. and he who knows best-Allāh's commands about it. If any mischief is created by a mischief-monger, he will be called upon to repent. If he refuses, he will be fought. By my life, if the question of Imāmah was not to be decided unless all the people were present, then there would be no such case. But those who agreed about it imposed the decision on those who were absent, so much so that he who was present could not dissent and the one who was absent could not choose (any one else). Know that I shall fight two persons—one who claims what is not his and the other who ignores what is obligatory upon him.

١٧٣ - خطبة لما قيل له في رسول الله ، صلى الله عليه وسلم ، ومن هو جدير بأن يكون الخلافة وفي هوان الدنيا

رسول الله صلى الله عليه وآله

أَمِينُ وَحْيِهِ ، وَخَاتَمُ رُسُلِهِ ، وَبَشِيرُ رَحْمَتِهِ ، وَنَذِيرُ نِقْمَتِهِ .

الجهير بالملامة

أَيُّهَا ٱلنَّاسُ ، إِنَّ أَحَقَّ ٱلنَّاسِ بِهٰذَا ٱلْأَمْرِ أَقْوَاهُمْ عَلَيْهِ ، وَأَعْلَمُهُمْ
علمهم) بِأَمْرِ ٱللهِ فِيهِ. فَإِنْ شَغَبَ شَاغِبٌ ٱسْتُعْتِبَ ، فَإِنْ أَبَىٰ قُوتِلَ.
مْرِي ، لَئِنْ كَانَتِ ٱلْإِمَامَةُ لَا تَنْعَقِدُ حَتَّىٰ يَحْضُرَهَا عَامَّةُ ٱلنَّاسِ ، فَمَا
ذٰلِكَ سَبِيلٌ ، وَلٰكِنْ أَهْلُهَا يَحْكُمُونَ عَلَىٰ مَنْ غَابَ عَنْهَا ، ثُمَّ لَيْسَ
ٰاهِدِ أَنْ يَرْجِعَ ، وَلَا لِلْغَائِبِ أَنْ يَخْتَارَ. أَلَا وَإِنِّي أُقَاتِلُ رَجُلَيْنِ :
لَا ٱدَّعَىٰ مَا لَيْسَ لَهُ ، وَآخَرَ مَنَعَ ٱلَّذِي عَلَيْهِ .

The need for sagacity in fighting against Muslims

O' creatures of Allāh! I advise you to have fear of Allāh because it is the best advice to be mutually given by persons, and the best of all things before Allāh. The door of war has been opened between you and the other Muslims. And this banner will be borne only by him who is a man of sights of endurance and of knowledge of the position of rightfulness. Therefore, you should go ahead with what you are ordered and desist from what you are refrained. Do not make haste in any matter till you have clarified it. For in the case of every matter which you dislike we have a right to change it.

أُوصِيكُمْ عِبَادَ ٱللهِ بِتَقْوَىٰ ٱللهِ فَإِنَّهَا خَيْرُ مَا تَوَاصَىٰ ٱلْعِبَادُ بِهِ ، وَخَيْرُ
نِبِ ٱلْأُمُورِ عِنْدَ ٱللهِ . وَقَدْ فُتِحَ بَابُ ٱلْحَرْبِ بَيْنَكُمْ وَبَيْنَ أَهْلِ
لَةِ ، وَلَا يَحْمِلُ (يحمل) هٰذَا ٱلْعَلَمَ إِلَّا أَهْلُ ٱلْبَصَرِ وَٱلصَّبْرِ وَٱلْعِلْمِ
اضِعِ ٱلْحَقِّ ، فَٱمْضُوا لِمَا تُؤْمَرُونَ بِهِ ، وَقِفُوا عِنْدَ مَا تُنْهَوْنَ عَنْهُ ،
تَعْجَلُوا فِي أَمْرٍ حَتَّىٰ تَتَبَيَّنُوا ، فَإِنَّ لَنَا مَعَ كُلِّ أَمْرٍ تُنْكِرُونَهُ غِيَراً

The behaviour of this world with its adherents

Know that this world which you have started to covet and in which you are interested, and which sometimes enrages you and sometimes pleases you is not your (permanent) abode, nor the place of your stay for which you might have been created, nor one to which you have been invited. Know that

هوان الدنيا

لَا وَإِنَّ هٰذِهِ ٱلدُّنْيَا ٱلَّتِي أَصْبَحْتُمْ تَتَمَنَّوْنَهَا وَتَرْغَبُونَ فِيهَا ،

it will not last for you nor will you live along with it. If anything out of this world deceives you (into attraction), its evils warn you too. You should give up (the objects of) its deceits in favour of (the objects of) its warning and (the objects of) its attractions in favour of (the objects of) its terrors. And while here in it, advanc towards that house to which you have been called, and turn away your hearts from the world. None of you should cry like a maid-slave over anything which she has been deprived of. Seek the perfection of Allāh's bounty over you by endurance in obedience to Allāh and in guarding what He has asked you to guard, namely His Book.

Know that the loss of anything of this world will not harm you, if you have guarded the principles of your religion. Know also that after the loss of your religion nothing of this world for which you have cared will benefit you. May Allāh carry our hearts and your hearts towards the right and may He grant us and you endurance.

وَأَصْبَحَتْ تُغْضِبُكُمْ وَتُرْضِيكُمْ ، لَيْسَتْ بِدَارِكُمْ ، وَلَا مَنْزِلِكُمُ الَّذِي خُلِقْتُمْ لَهُ وَلَا الَّذِي دُعِيتُمْ إِلَيْهِ . أَلَا وَإِنَّهَا لَيْسَتْ بِبَاقِيَةٍ لَكُمْ وَلَا تَبْقَوْنَ عَلَيْهَا ؛ وَهِيَ وَإِنْ غَرَّتْكُمْ مِنْهَا فَقَدْ حَذَّرَتْكُمْ شَرَّهَا . فَدَعُوا غُرُورَهَا لِتَحْذِيرِهَا ، وَأَطْمَاعَهَا لِتَخْوِيفِهَا ؛ وَسَابِقُوا فِيهَا إِلَى الدَّارِ الَّتِي دُعِيتُمْ إِلَيْهَا ، وَانْصَرِفُوا بِقُلُوبِكُمْ عَنْهَا ، وَلَا يَحِنَّ (يحسن) أَحَدُكُمْ حَنِينَ (حنين) الْأَمَةِ عَلَى مَازُوِيَ عَنْهُ مِنْهَا ، وَاسْتَتِمُّوا نِعْمَةَ اللهِ عَلَيْكُمْ بِالصَّبْرِ عَلَى طَاعَةِ اللهِ وَالْمُحَافَظَةِ عَلَى مَا اسْتَحْفَظَكُمْ مِنْ كِتَابِهِ . أَلَا وَإِنَّهُ لَا يَضُرُّكُمْ تَضْيِيعُ شَيْءٍ مِنْ دُنْيَاكُمْ بَعْدَ حِفْظِكُمْ قَائِمَةَ دِينِكُمْ . أَلَا وَإِنَّهُ لَا يَنْفَعُكُمْ بَعْدَ تَضْيِيعِ دِينِكُمْ شَيْءٌ حَافَظْتُمْ عَلَيْهِ مِنْ أَمْرِ دُنْيَاكُمْ . أَخَذَ اللهُ بِقُلُوبِنَا وَقُلُوبِكُمْ إِلَى الْحَقِّ ، وَأَلْهَمَنَا وَإِيَّاكُمُ الصَّبْرَ !

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SERMON 174

About Ṭalhah ibn 'Ubaydillāh. Delivered when he received the news that Ṭalhah and az-Zubayr had already left for Baṣrah to fight against him.

As for me, I would never be frightened of fighting or be made to fear striking because I am satisfied with Allāh's promise of support to me. By Allāh, Ṭalhah has hastened with drawn sword to avenge 'Uthmān's blood for fear lest the demand for 'Uthmān's blood be made against himself, because the people's idea in this matter is about him, and, in fact, he was the most anxious among them for his killing. Therefore, he has tried to create misunderstanding by collecting forces in order to confuse the matter and to create doubt.

By Allāh, he did not act in either of three ways about 'Uthmān. If the son of 'Affān ('Uthmān) was in the wrong, as Ṭalhah believed, it is necessary for him to support those who killed him or to keep away from his supporters. If 'Uthmān was the victim of oppression. then Ṭalhah should have been among those who were keeping (the assaulters) way from him or were advancing pleas on his behalf. If he was in doubt about these two alternatives, then it was incumbent upon him to leave him ('Uthmān) and retire aside and leave the men with him (to deal with him as they wished). But he adopted none of these three ways, and came out with a thing in which there is no good, and his excuses are not acceptable.

١٧٤ - ومن كلام له عليه السلام

في معنى طلحة بن عبيد الله

وقد قاله حين بلغه خروج طلحة والزبير إلى البصرة لقتاله

قَدْ كُنْتُ وَمَا أُهَدَّدُ بِالْحَرْبِ ، وَلَا أُرْهَبُ بِالضَّرْبِ ؛ وَأَنَا عَلَى مَا قَدْ وَعَدَنِي رَبِّي مِنَ النَّصْرِ . وَاللهِ مَا اسْتَعْجَلَ مُتَجَرِّداً لِلطَّلَبِ بِدَمِ عُثْمَانَ إِلَّا خَوْفاً مِنْ أَنْ يُطَالَبَ بِدَمِهِ ، لِأَنَّهُ مَظِنَّتُهُ ، وَلَمْ يَكُنْ فِي الْقَوْمِ أَحْرَصُ عَلَيْهِ مِنْهُ . فَأَرَادَ أَنْ يُغَالِطَ بِمَا أَجْلَبَ فِيهِ لِيَلْتَبِسَ (يلبس) الْأَمْرُ وَيَقَعَ الشَّكُّ . وَوَاللهِ مَا صَنَعَ فِي أَمْرِ عُثْمَانَ وَاحِدَةً مِنْ ثَلَاثٍ : لَئِنْ كَانَ ابْنُ عَفَّانَ ظَالِماً ـ كَمَا كَانَ يَزْعُمُ ـ لَقَدْ كَانَ يَنْبَغِي لَهُ أَنْ يُوَازِرَ قَاتِلِيهِ ، وَأَنْ يُنَابِذَ نَاصِرِيهِ . وَلَئِنْ كَانَ مَظْلُوماً لَقَدْ كَانَ يَنْبَغِي لَهُ أَنْ يَكُونَ مِنَ الْمُنْهَنِهِينَ عَنْهُ ، وَالْمُعَذِّرِينَ فِيهِ . وَلَئِنْ كَانَ فِي شَكٍّ مِنَ الْخَصْلَتَيْنِ ، لَقَدْ كَانَ يَنْبَغِي لَهُ أَنْ يَعْتَزِلَهُ وَيَرْكُدَ (يركب) جَانِباً ، وَيَدَعَ النَّاسَ مَعَهُ ، فَمَا فَعَلَ وَاحِدَةً مِنَ الثَّلَاثِ ، وَجَاءَ بِأَمْرٍ لَمْ يُعْرَفْ بَابُهُ ، وَلَمْ تَسْلَمْ مَعَاذِيرُهُ .

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SERMON 175

Warning to neglectful people, and about the vastness of his own knowledge

O' people who are (negligent of Allāh but) not neglected (by Allāh), and those who miss (doing good acts) but are to be caught. How is it that I see you becoming removed from Allāh and becoming interested in others? You are like the camel whom the grazier drives to a disease-stricken pasture and a disastrous watering place. They are like beasts who are fed in order to be slaughtered, but they do not know what is intended for them. When they are treated well they think that day to be their whole life, and eating their full to be their aim.

By Allāh, if I wish, I can tell every one of you from where he has come, where he has to go and all his affairs, but I fear lest you abandon the Messenger of Allāh - peace and blessing of Allāh be upon him and his progeny - in my favour. I shall certainly convey these things to the selected ones who will remain safe from that fear. By Allāh, Who deputed the Prophet with Right and distinguished him over creation. I do not speak save the truth. He (the Prophet) informed me of all this and also about the death of every one who dies, the salvation of every one who is granted salvation, and the consequences of this matter (the caliphate). He left nothing (that could) pass into my head without putting it in my ear and telling me about it.'

O' people! By Allāh, I do not impel you to any obedience unless I practise it before you and do not restrain you from any disobedience unless I desist from it before you.

* * * * *

SERMON 176

Preaching

(O' creatures!) Seek benefit from the sayings of Allāh, be admonished of Allāh and accept the advice of Allāh because Allāh has left no excuse for you by providing clear guidance, has put before you the plea and clarified for you what acts He likes and what acts He hates, so that you may follow the one and avoid the other. The Prophet of Allāh used to say, "Paradise is surrounded by unpleasant things while Hell is surrounded by desires."

You should know that every obedience to Allāh is unpleasant in appearance while every disobedience to Allāh has the appearance of enjoyment. May Allāh have mercy on the person who kept aloof from his desire and uprooted the appetite of his heart, because his heart has far-reaching aims and it goes on pursuing disobedience through desires.

You should know, O' creatures of Allāh, that a believer should be distrustful of his heart every morning and evening. He should always blame it (for shortcomings) and ask it to add to (its good acts). You

١٧٥ - خطبة له عليه السلام

في الموعظة وبيان قرباه من رسول الله صلى الله عليه وآله

أَيُّهَا النَّاسُ غَيْرُ الْمَغْفُولِ عَنْهُمْ، وَالتَّارِكُونَ الْمَأْخُوذَ مِنْهُمْ. مَا لِي أَرَاكُمْ عَنِ اللهِ ذَاهِبِينَ، وَإِلَى غَيْرِهِ رَاغِبِينَ! كَأَنَّكُمْ نَعَمٌ أَرَاحَ بِهَا سَائِمٌ إِلَى مَرْعًى وَبِيٍّ، وَمَشْرَبٍ دَوِيٍّ (روىّ)، وَإِنَّمَا هِيَ مَعْلُوفَةٌ لِلْمُدَى لَا تَعْرِفُ مَاذَا يُرَادُ بِهَا! إِذَا أُحْسِنَ إِلَيْهَا تَحْسَبُ يَوْمَهَا دَهْرَهَا، وَشِبَعَهَا أَمْرَهَا. وَاللهِ لَوْ شِئْتُ أَنْ أُخْبِرَ كُلَّ رَجُلٍ بِمَخْرَجِهِ وَمَوْلِجِهِ وَجَمِيعِ شَأْنِهِ لَفَعَلْتُ، وَلَكِنْ أَخَافُ أَنْ تَكْفُرُوا فِي بِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ.

أَلَا وَإِنِّي مُفْضِيهِ إِلَى الْخَاصَّةِ مِمَّنْ يُؤْمَنُ ذٰلِكَ مِنْهُ. وَالَّذِي بَعَثَهُ بِالْحَقِّ، وَاصْطَفَاهُ عَلَى الْخَلْقِ، مَا أَنْطِقُ إِلَّا صَادِقاً، وَقَدْ عَهِدَ إِلَيَّ بِذٰلِكَ كُلِّهِ، وَبِمَهْلِكِ مَنْ يَهْلِكُ، وَمَنْجَى مَنْ يَنْجُو، وَمَآلِ هٰذَا الْأَمْرِ. وَمَا أَبْقَى شَيْئاً يَمُرُّ عَلَى رَأْسِي إِلَّا أَفْرَغَهُ فِي أُذُنَيَّ وَأَفْضَى بِهِ إِلَيَّ.

أَيُّهَا النَّاسُ، إِنِّي، وَاللهِ، مَا أَحُثُّكُمْ عَلَى طَاعَةٍ إِلَّا وَأَسْبِقُكُمْ إِلَيْهَا، وَلَا أَنْهَاكُمْ عَنْ مَعْصِيَةٍ إِلَّا وَأَتَنَاهَى قَبْلَكُمْ عَنْهَا.

١٧٦ - خطبة له عليه السلام

وفيها يعظ ويبين فضل القرآن وينهى عن البدعة

عظة الناس

انْتَفِعُوا بِبَيَانِ اللهِ، وَاتَّعِظُوا بِمَوَاعِظِ اللهِ، وَاقْبَلُوا نَصِيحَةَ اللهِ، فَقَدْ أَعْذَرَ إِلَيْكُمْ بِالْجَلِيَّةِ، وَاتَّخَذَ عَلَيْكُمُ الْحُجَّةَ، وَبَيَّنَ لَكُمْ مَحَابَّهُ مِنَ الْأَعْمَالِ، وَمَكَارِهَهُ مِنْهَا، لِتَتَّبِعُوا (لتتبعوا) هٰذِهِ، وَتَجْتَنِبُوا هٰذِهِ، فَإِنَّ رَسُولَ اللهِ - صَلَّى اللهُ عَلَيْهِ وَآلِهِ - كَانَ يَقُولُ: «إِنَّ الْجَنَّةَ حُفَّتْ بِالْمَكَارِهِ، وَإِنَّ النَّارَ حُفَّتْ (حجبت) بِالشَّهَوَاتِ».

وَاعْلَمُوا أَنَّهُ مَا مِنْ طَاعَةِ اللهِ شَيْءٌ إِلَّا يَأْتِي فِي كُرْهٍ، وَمَا مِنْ مَعْصِيَةِ شَيْءٌ إِلَّا يَأْتِي فِي شَهْوَةٍ. فَرَحِمَ اللهُ امْرَأً نَزَعَ عَنْ شَهْوَتِهِ، وَقَمَعَ هَوَى نَفْسِهِ، فَإِنَّ هٰذِهِ النَّفْسَ أَبْعَدُ شَيْءٍ مَنْزِعاً، وَإِنَّهَا لَا تَزَالُ تَنْزِعُ إِلَى مَعْصِيَةٍ فِي هَوًى.

وَاعْلَمُوا - عِبَادَ اللهِ - أَنَّ الْمُؤْمِنَ لَا يُصْبِحُ وَلَا يُمْسِي إِلَّا وَنَفْسُهُ ظَنُونٌ عِنْدَهُ، فَلَا يَزَالُ زَارِياً عَلَيْهَا وَمُسْتَزِيداً لَهَا.

should behave like those who have gone before you and the precedents in front of you. They left this world like a traveller and covered it as distance is covered.

فَكُونُوا كَالسَّابِقِينَ قَبْلَكُمْ ، وَالْمَاضِينَ أَمَامَكُمْ . قَوَّضُوا مِنَ الدُّنْيَا تَقْوِيضَ الرَّاحِلِ ، وَطَوَوْهَا طَيَّ الْمَنَازِلِ .

The greatness of the Holy Qur'ān and its benefits to human beings

فضل القرآن

And know that this Qur'ān is an adviser who never deceives, a leader who never misleads and a narrator who never speaks a lie. No one will sit beside this Qur'ān but that when he rises he will achieve one addition or one diminution—addition in his guidance or elimination in his (spiritual) blindness. You should also know that no one will need any thing after (guidance from) the Qur'ān and no one will be free from want before (guidance from) the Qur'ān. Therefore, seek cure from it for your ailments and seek its assistance in your distresses. It contains a cure for the biggest diseases, namely unbelief, hypocrisy, revolt and misguidance. Pray to Allāh through it and turn to Allāh with its love. Do not ask the people through it. There is nothing like it through which the people should turn to Allāh, the Sublime.

وَاعْلَمُوا أَنَّ هٰذَا الْقُرْآنَ هُوَ النَّاصِحُ الَّذِي لَا يَغُشُّ ، وَالْهَادِي الَّذِي لَا يُضِلُّ ، وَالْمُحَدِّثُ الَّذِي لَا يَكْذِبُ . وَمَا جَالَسَ هٰذَا الْقُرْآنَ أَحَدٌ إِلَّا قَامَ عَنْهُ بِزِيَادَةٍ أَوْ نُقْصَانٍ : زِيَادَةٍ فِي هُدًى ، أَوْ نُقْصَانٍ مِنْ عَمًى . وَاعْلَمُوا أَنَّهُ لَيْسَ عَلَى أَحَدٍ بَعْدَ الْقُرْآنِ مِنْ فَاقَةٍ ، وَلَا لِأَحَدٍ قَبْلَ الْقُرْآنِ مِنْ غِنًى ، فَاسْتَشْفُوهُ مِنْ أَدْوَائِكُمْ ، وَاسْتَعِينُوا بِهِ عَلَى لَأْوَائِكُمْ ، فَإِنَّ فِيهِ شِفَاءً مِنْ أَكْبَرِ الدَّاءِ : وَهُوَ الْكُفْرُ وَالنِّفَاقُ ، وَالْغَيُّ وَالضَّلَالُ ، فَاسْأَلُوا اللهَ بِهِ ، وَتَوَجَّهُوا إِلَيْهِ بِحُبِّهِ ، وَلَا تَسْأَلُوا بِهِ خَلْقَهُ ، إِنَّهُ مَا وُجِّهَ الْعِبَادُ إِلَى اللهِ تَعَالَى بِمِثْلِهِ . وَاعْلَمُوا أَنَّهُ شَافِعٌ مُشَفَّعٌ ، وَقَائِلٌ (ماحل) مُصَدَّقٌ ، وَأَنَّهُ مَنْ شَفَعَ لَهُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ شُفِّعَ فِيهِ ، وَمَنْ مَحَلَ بِهِ الْقُرْآنُ يَوْمَ الْقِيَامَةِ صُدِّقَ عَلَيْهِ ، فَإِنَّهُ يُنَادِي مُنَادٍ يَوْمَ الْقِيَامَةِ : « أَلَا إِنَّ كُلَّ حَارِثٍ مُبْتَلًى فِي حَرْثِهِ وَعَاقِبَةِ عَمَلِهِ ، غَيْرَ حَرَثَةِ الْقُرْآنِ » . فَكُونُوا مِنْ حَرَثَتِهِ وَأَتْبَاعِهِ ، وَاسْتَدِلُّوهُ عَلَى رَبِّكُمْ ، وَاسْتَنْصِحُوهُ عَلَى أَنْفُسِكُمْ ، وَاتَّهِمُوا عَلَيْهِ آرَاءَكُمْ ، وَاسْتَغِشُّوا فِيهِ أَهْوَاءَكُمْ .

Know that it is an interceder and its intercession will be accepted. It is a speaker who is testified. For whoever the Qur'ān intercedes on the Day of Judgement, its intercession for him would be accepted. He about whom the Qur'ān speaks ill on the Day of Judgement shall testify to it. On the Day of Judgement an announcer will announce, "Beware, every sower of a crop is in distress except the sowers of the Qur'ān." Therefore, you should be among the sowers of the Qur'ān and its followers. Make it your guide towards Allāh. Seek its advice for yourselves, do not trust your views against it, and regard your desires in the matter of the Qur'ān as deceitful.

The need to work for the wright path to God

الحث على العمل

Action! action! Then (look at) the end; the end, and (remain) steadfast; steadfast. Thereafter (exercise) endurance, endurance, and piety, piety. You have an objective. Proceed towards your objective. You have a sign. Take guidance from your sign. Islam has an objective. Proceed towards its objective. Proceed towards Allāh's by fulfilling His rights which He has enjoined upon you. He has clearly stated His demands for you. I am a witness for you and shall plead excuses on your behalf on the Day of Judgement.

الْعَمَلَ الْعَمَلَ ، ثُمَّ النِّهَايَةَ النِّهَايَةَ ، وَالِاسْتِقَامَةَ الِاسْتِقَامَةَ ، ثُمَّ الصَّبْرَ الصَّبْرَ ، وَالْوَرَعَ الْوَرَعَ ! « إِنَّ لَكُمْ نِهَايَةً فَانْتَهُوا إِلَى نِهَايَتِكُمْ » ، إِنَّ لَكُمْ عَلَمًا فَاهْتَدُوا بِعَلَمِكُمْ ، وَإِنَّ لِلْإِسْلَامِ غَايَةً فَانْتَهُوا إِلَى غَايَتِهِ . وَاخْرُجُوا إِلَى اللهِ بِمَا افْتَرَضَ عَلَيْكُمْ مِنْ حَقِّهِ ، وَبَيِّنَ لَكُمْ مِنْ وَظَائِفِهِ . أَنَا شَاهِدٌ لَكُمْ ، وَحَجِيجٌ يَوْمَ الْقِيَامَةِ عَنْكُمْ

Wisdom to humanity

نصائح للناس

Beware! what had been ordained has occurred and that which had been destined has come into play. I am speaking to you with the promise and pleas of Allāh.

Allāh the Sublime, has said:

Verily, those who say: Our Lord is Allāh! and persevere aright, the angels descend upon them (saying): "Fear ye not, nor be grieved, and receive the glad tidings of the

أَلَا وَإِنَّ الْقَدَرَ السَّابِقَ قَدْ وَقَعَ ، وَالْقَضَاءَ الْمَاضِيَ قَدْ تَوَرَّدَ ، وَإِنِّي مُتَكَلِّمٌ بِعِدَةِ اللهِ وَحُجَّتِهِ ، قَالَ اللهُ تَعَالَى : « إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَنْ لَا تَخَافُوا ، وَلَا تَحْزَنُوا ، وَأَبْشِرُوا

Garden which ye were promised." (Qur'ān, 41:30)

You have said, "Our Lord is Allāh." Then keep steadfast to His Book, to the way of His command and to the virtuous course of His worship. Thereafter do not go out of it, do not introduce innovations in it, and do not turn away from it, because those who go away from this course will be cut off from (the mercy of) Allāh on the Day of Judgement.

Beware of destroying your manners and changing them. Maintain one tongue. A man should control his tongue because the tongue is obstinate with its master. By Allāh, I do not find that fear of Allāh benefits a man who practises it unless he controls his tongue. Certainly the tongue of a believer is at the back of his heart while the heart of a hypocrite is at the back of his tongue; because, when a believer intends to say anything. he thinks it over in his mind. If it is good he discloses it. but if it is bad he lets it remain concealed. While a hypocrite speaks whatever comes to his tongue, without knowing what is in his favour and what goes against him.

The Prophet of Allāh—peace and blessing of Allāh be upon him and his descendants—said: "The belief of a person cannot be firm unless his heart is firm, and his heart cannot be firm unless his tongue is firm." So whoever of you can manage to meet Allāh, the Sublime, in such a position that his hands are unsmeared with the blood of Muslims and their property and his tongue is safe from exposing them, he should do so.

Following the sunnah and refraining from innovation

Know, O' creatures of Allāh, that a believer should regard lawful this year what he regarded lawful in the previous year, and should consider unlawful this year what he considered unlawful in the previous year. Certainly people's innovation cannot make lawful for you what has been declared unlawful; rather, lawful is that which Allāh has made lawful and unlawful is that which Allāh has made unlawful. You have already tested the matters and tried them; you have been preached to by those before you. Illustrations have been drawn for you and you have been called to clear fact. Only a deaf man can remain deaf to all this. and only a blind man can remain blind to all this.

He whom Allāh does not allow benefit from trials and experience cannot benefit from preaching. He will be faced with losses from in front, so that he will approve what is bad and disapprove what is good. People are of two categories - the follower of the *sharī'ah* (religious laws), and the follower of the innovations to whom Allāh has not given any testimony by way of *sunnah* or the light of any plea.

جَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ » ، وَقَدْ قُلْتُمْ : «رَبُّنَا اللهُ» ،
تَقِيمُوا عَلَى كِتَابِهِ ، وَعَلَى مِنْهَاجِ أَمْرِهِ ، وَعَلَى الطَّرِيقَةِ الصَّالِحَةِ
عِبَادَتِهِ(طاعته)، ثُمَّ لَا تَمْرُقُوا مِنْهَا، وَلَا تَبْتَدِعُوا فِيهَا،وَلَا تُخَالِفُوا عَنْهَا.
أَهْلَ الْمُرُوقِ مُنْقَطَعٌ بِهِمْ عِنْدَ اللهِ يَوْمَ الْقِيَامَةِ . ثُمَّ إِيَّاكُمْ
رِيعَ الْأَخْلَاقِ وَتَصْرِيفَهَا ، وَاجْعَلُوا اللِّسَانَ وَاحِداً ، وَلْيَخْزُنِ
هُلُ لِسَانَهُ ، فَإِنَّ هٰذَا اللِّسَانَ جَمُوحٌ بِصَاحِبِهِ . وَاللهِ مَا
ْ عَبْداً يَتَّقِي تَقْوَى تَنْفَعُهُ حَتَّى يَخْزُنَ لِسَانَهُ . وَإِنَّ لِسَانَ الْمُؤْمِنِ
وَرَاءَ قَلْبِهِ ، وَإِنَّ قَلْبَ الْمُنَافِقِ مِنْ وَرَاءِ لِسَانِهِ : لِأَنَّ الْمُؤْمِنَ إِذَا
: أَنْ يَتَكَلَّمَ بِكَلَامٍ تَدَبَّرَهُ فِي نَفْسِهِ ، فَإِنْ كَانَ خَيْراً أَبْدَاهُ ، وَإِنْ
َ شَرّاً وَارَاهُ. وَإِنَّ الْمُنَافِقَ يَتَكَلَّمُ بِمَا أَتَى عَلَى لِسَانِهِ لَا يَدْرِي مَاذَا
، وَمَاذَا عَلَيْهِ . وَلَقَدْ قَالَ رَسُولُ اللهِ – صَلَّى اللهُ عَلَيْهِ وَآلِهِ – :
يَسْتَقِيمُ إِيمَانُ عَبْدٍ حَتَّى يَسْتَقِيمَ قَلْبُهُ . وَلَا يَسْتَقِيمُ قَلْبُهُ حَتَّى
تَقِيمَ لِسَانُهُ ». فَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَلْقَى اللهَ تَعَالَى وَهُوَ نَقِيُّ الرَّاحَةِ
دِمَاءِ الْمُسْلِمِينَ وَأَمْوَالِهِمْ ، سَلِيمُ اللِّسَانِ مِنْ أَعْرَاضِهِمْ ، فَلْيَفْعَلْ .

تحريم البدع

وَاعْلَمُوا عِبَادَ اللهِ أَنَّ الْمُؤْمِنَ يَسْتَحِلُّ الْعَامَ مَا اسْتَحَلَّ عَاماً أَوَّلَ ،
حَرَّمَ الْعَامَ مَا حَرَّمَ عَاماً أَوَّلَ ، وَأَنَّ مَا أَحْدَثَ النَّاسُ لَا يُحِلُّ لَكُمْ
ا مِمَّا حَرَّمَ عَلَيْكُمْ ، وَلٰكِنَّ الْحَلَالَ مَا أَحَلَّ اللهُ ، وَالْحَرَامَ مَا حَرَّمَ اللهُ
جَرَّبْتُمُ الْأُمُورَ وَضَرَّسْتُمُوهَا ، وَوُعِظْتُمْ بِمَنْ كَانَ قَبْلَكُمْ ، وَضُرِبَتْ
ثَالُ لَكُمْ ، وَدُعِيتُمْ إِلَى الْأَمْرِ الْوَاضِحِ ، فَلَا يَصَمُّ عَنْ ذٰلِكَ إِلَّا
مٌ ، وَلَا يَعْمَى عَنْ ذٰلِكَ إِلَّا أَعْمَى. وَمَنْ لَمْ يَنْفَعْهُ اللهُ بِالْبَلَاءِ وَالتَّجَارِبِ
يَنْتَفِعْ بِشَيْءٍ مِنَ الْعِظَةِ ، وَأَتَاهُ التَّقْصِيرُ مِنْ أَمَامِهِ ، حَتَّى يَعْرِفَ
أَنْكَرَ ، وَيُنْكِرَ مَا عَرَفَ . وَإِنَّمَا النَّاسُ رَجُلَانِ : مُتَّبِعُ شِرْعَةٍ (شريعة) ،
تَدِعُ بِدْعَةٍ ، لَيْسَ مَعَهُ مِنَ اللهِ سُبْحَانَهُ بُرْهَانُ سُنَّةٍ ، وَلَا ضِيَاءُ
ةٍ .

Guidance from the Holy Qur'ān

Allāh the Glorified, has not counselled anyone on the lines of this Qur'ān, for it is the strong rope of Allāh and His trustworthy means. It contains the blossoming of the heart and springs of knowledge. For the heart there is no other gloss than the Qur'ān although those who remembered it have passed away while those who forgot or pretended to have forgotten it have remained. If you see any good give your support to it, but if you see evil evade it, because the Messenger of Allāh used to say: "O' son of Adam, do good and evade evil; by doing so you will be treading correctly."

Categories of oppression

Know that injustice is of three kinds—one, the injustice that will not be forgiven, another, that will not be left unquestioned, and another that will be forgiven without being questioned. The injustice that will not be forgiven is duality of Allāh. Allāh has said: *Verily Allāh forgiveth not that (anything) be associated with Him* ... (Qur'ān, 4:48, 116). The injustice that will be forgiven is the injustice a man does to himself by committing small sins; and the injustice that will not be left unquestioned is the injustice of men against other men. The retribution in such a case is severe. It is not wounding with knives, nor striking with whips, but it is so severe that all these things are small against it. You should therefore avoid change in the matter of Allāh's religion for your unity in respect of a right which you dislike is better than your scattering away in respect of a wrong that you like. Certainly, Allāh the Glorified has not given any person, whether among the dead or among those who survive, any good from separation.

The neccesity to obey

O' people, blessed is the man whose own shortcomings keep him away from (looking into) the shortcomings of others, and also blessed is the man who is confined to his house, eats his meal, buries himself in obeying his Allāh, and weeps over his sins, so that he is engaged in himself and people are in safety from him.

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SERMON 177

About the two arbiters (after the battle of Ṣiffin)

Your party had decided to select two persons, and so we took their pledge that they would act according to the Qur'ān and would not commit excess, that their tongues should be with it and that their hearts should follow it. But they deviated from it, abandoned what was right although they had it before their eyes. Wrong-doing was their desire, and going astray was their behaviour. Although we had settled with them to decide with justice, to act according to the light and without the

القرآن

إِنَّ اللهَ سُبْحَانَهُ لَمْ يَعِظْ أَحَداً بِمِثْلِ هٰذَا الْقُرْآنِ ، فَإِنَّهُ « حَبْلُ اللهِ
تِينُ » ، وَسَبَبُهُ الْأَمِينُ ، وَفِيهِ رَبِيعُ الْقَلْبِ ، وَيَنَابِيعُ الْعِلْمِ ، وَمَا
قَلْبِ جِلَاءٌ غَيْرُهُ ، مَعَ أَنَّهُ قَدْ ذَهَبَ الْمُتَذَكِّرُونَ ، وَبَقِيَ النَّاسُونَ أَوِ
تَنَاسُونَ . فَإِذَا رَأَيْتُمْ خَيْراً فَأَعِينُوا عَلَيْهِ ، وَإِذَا رَأَيْتُمْ شَرّاً فَاذْهَبُوا
هُ ، فَإِنَّ رَسُولَ اللهِ ـ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ـ كَانَ يَقُولُ : « يَابْنَ آدَمَ ،
مَلِ الْخَيْرَ وَدَعِ الشَّرَّ ، فَإِذَا أَنْتَ جَوَادٌ قَاصِدٌ » .

انواع الظلم

أَلَا وَإِنَّ الظُّلْمَ ثَلَاثَةٌ : فَظُلْمٌ لَا يُغْفَرُ ، وَظُلْمٌ لَا يُتْرَكُ ، وَظُلْمٌ
غْفُورٌ لَا يُطْلَبُ . فَأَمَّا الظُّلْمُ الَّذِي لَا يُغْفَرُ فَالشِّرْكُ بِاللهِ ، قَالَ اللهُ
تَعَالَى : « إِنَّ اللهَ لَا يَغْفِرُ (يترك) أَنْ يُشْرَكَ بِهِ » . وَأَمَّا الظُّلْمُ الَّذِي يُغْفَرُ فَظُلْمُ
عَبْدِ نَفْسَهُ عِنْدَ بَعْضِ الْهَنَاتِ . وَأَمَّا الظُّلْمُ الَّذِي لَا يُتْرَكُ فَظُلْمُ
عِبَادِ بَعْضِهِمْ بَعْضاً ، الْقِصَاصُ هُنَاكَ شَدِيدٌ ، لَيْسَ هُوَ جَرْحاً بِالْمُدَى
لَا ضَرْباً بِالسِّيَاطِ ، وَلٰكِنَّهُ مَا يُسْتَصْغَرُ ذٰلِكَ مَعَهُ . فَإِيَّاكُمْ وَالتَّلَوُّنَ
فِي دِينِ اللهِ ، فَإِنَّ جَمَاعَةً فِيمَا تَكْرَهُونَ مِنَ الْحَقِّ ، خَيْرٌ مِنْ فُرْقَةٍ
فِيمَا تُحِبُّونَ مِنَ الْبَاطِلِ . وَإِنَّ اللهَ سُبْحَانَهُ لَمْ يُعْطِ أَحَداً بِفُرْقَةٍ خَيْراً
مَنْ مَضَى ، وَلَا مِمَّنْ بَقِيَ .

لزوم الطاعة

يَا أَيُّهَا النَّاسُ « طُوبَىٰ لِمَنْ شَغَلَهُ عَيْبُهُ عَنْ عُيُوبِ النَّاسِ » ، وَطُوبَىٰ لِمَنْ
مَ بَيْتَهُ ، وَأَكَلَ قُوتَهُ ، وَاشْتَغَلَ بِطَاعَةِ رَبِّهِ ، « وَبَكَىٰ عَلَىٰ خَطِيئَتِهِ »
انَ مِنْ نَفْسِهِ فِي شُغْلٍ ، وَالنَّاسُ مِنْهُ فِي رَاحَةٍ !

١٧٧ - وَمِنْ خُطْبَةٍ لَهُ (عليه السلام)

في معنى الحكمين

فَأَجْمَعَ رَأْيَ مَلَئِكُمْ عَلَىٰ أَنِ اخْتَارُوا رَجُلَيْنِ ، فَأَخَذْنَا عَلَيْهِمَا أَنْ
تَعْمَلَا عِنْدَ الْقُرْآنِ ، وَلَا يُجَاوِزَاهُ ، وَتَكُونَ أَلْسِنَتُهُمَا مَعَهُ
لُوبُهُمَا تَبَعَهُ ، فَتَاهَا عَنْهُ ، وَتَرَكَا الْحَقَّ وَهُمَا يُبْصِرَانِهِ ، وَكَانَ الْجَوْرُ
اهُمَا ، وَالِاعْوِجَاجُ رَأْيَهُمَا (دأبهما) . وَقَدْ سَبَقَ اسْتِثْنَاؤُنَا عَلَيْهِمَا فِي
كْمِ بِالْعَدْلِ وَالْعَمَلِ بِالْحَقِّ

interference of their evil views and wrong judgement. Now that they have abandoned the course of right and have come out with just the opposite of what was settled, we have strong ground (to reject their verdict).

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SERMON 178

Praise of Allāh, transience of this world, and causes of the decline of Allāh's blessings. (Delivered at the beginning of his caliphate after the killing of 'Uthmān). About God and His prophet(A.S.)

One condition does not prevent Him from (getting into) another condition, time does not change Him, place does not locate him and the tongue does not describe Him. The number of drops of water, of stars in the sky, or of currents of winds in the air are not unknown to Him, nor the movements of ants on rocks, or the resting place of grubs in the dark night. He knows the places where leaves fall, and the secret movements of the pupils of the eyes.

I stand witness that there is no god but Allāh, Who has no parallel, Who is not doubted, Whose religion is not denied and Whose creativeness is not questioned. My witnessing is like that of a man whose intention is free, whose conscience is clear, whose belief is pure and whose loads (of good actions) are heavy. I also stand witness that Muhammad—the peace and blessings of Allāh be upon him and his progeny—is His slave and His Messenger, chosen from His creations, selected for detailing His realities, picked for His selected honours and chosen for His esteemed messages. Through him the signs of guidance have been lighted and the gloom of blindness (misguidance) has been dispelled.

O' people, surely this world deceives him who longs for it and who is attracted towards it. It does not behave niggardly with him who aspires for it and overpowers him who overpowers it. By Allāh, no people are deprived of the lively pleasures of life after enjoying them, excepts as a result of sins committed by them, because certainly Allāh is not unjust to His creatures. Even then, when calamities descend upon people and pleasures depart from them, they turn towards Allāh with true intention and the feeling in their hearts that He will return to them everything that has fled from them and cure all their ills.

I fear about you lest you fall into ignorance (that prevailed before the appearance of the Prophet). In the past there were certain matters in which you were deflected, and in my view you were not worthy of admiration, but if your previous position could be returned to you then you would become virtuous. I can only strive; but if I were to speak I would (only) say may Allāh forgive your past actions.

ء رَأْيِهِمَا وَجَوْرَ حُكْمِهِمَا (رأيهما)
ثْقَةً فِي أَيْدِينَا لأَنْفُسِنَا ، حِينَ خَالَفَا سَبِيلَ الْحَقِّ ، وَأَتَيَا بِمَا لَا
فُ مِنْ مَعْكُوسِ الْحُكْمِ (الحق)

١٧٨ - [illegible]

في الشهادة والتقوى

لَا يَشْغَلُهُ شَأْنٌ ، وَلَا يُغَيِّرُهُ زَمَانٌ ، وَلَا يَحْوِيهِ مَكَانٌ ، وَلَا يَصِفُهُ
نَانٌ ، وَلَا يَعْزُبُ عَنْهُ عَدَدُ قَطْرِ الْمَاءِ وَلَا نُجُومِ السَّمَاءِ ، وَلَا
رَاتِ الرِّيحِ فِي الْهَوَاءِ ، وَلَا دَبِيبِ النَّمْلِ عَلَى الصَّفَا ، وَلَا
يلُ الذَّرِّ فِي اللَّيْلَةِ الظَّلْمَاءِ. يَعْلَمُ مَسَاقِطَ الْأَوْرَاقِ ، وَخَفِيَّ طَرْفِ
لْحَدَاقِ . وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ غَيْرَ مَعْذُولٍ بِهِ ، وَلَا
كُوكٍ فِيهِ ، وَلَا مَكْفُورٍ دِينُهُ ، وَلَا مَجْحُودٍ تَكْوِينُهُ ، شَهَادَةَ مَنْ
دَقَتْ نِيَّتُهُ ، وَصَفَتْ دِخْلَتُهُ وَخَلَصَ يَقِينُهُ ، وَثَقُلَتْ مَوَازِينُهُ.
شْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ الْمُجْتَبَىٰ مِنْ خَلَائِقِهِ ، وَالْمُعْتَامُ
نْرَحِ حَقَائِقِهِ ، وَالْمُخْتَصُّ بِعَقَائِلِ كَرَامَاتِهِ ، وَالْمُصْطَفَى
كَرَائِمِ (لمكارم) رِسَالَاتِهِ ، وَالْمُوَضَّحَةُ بِهِ أَشْرَاطُ الْهُدَىٰ ،
لْمَجْلُوُّ بِهِ غَرَائِبُ الْعَمَىٰ .

يُّهَا النَّاسُ ، إِنَّ الدُّنْيَا تَغُرُّ الْمُؤَمِّلَ لَهَا وَالْمُخْلِدَ إِلَيْهَا ، وَلَا تَنْفَسُ
نْ نَافَسَ فِيهَا ، وَتَغْلِبُ مَنْ غَلَبَ عَلَيْهَا. وَأَيْمُ اللهِ ، مَا كَانَ قَوْمٌ قَطُّ
غَضَّ نِعْمَةً مِنْ عَيْشٍ فَزَالَ عَنْهُمْ إِلَّا بِذُنُوبٍ اجْتَرَحُوهَا ،
نَّ اللهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ ، وَلَوْ أَنَّ النَّاسَ حِينَ تَنْزِلُ بِهِمُ النِّقَمُ ،
زُولُ عَنْهُمُ النِّعَمُ ، فَزِعُوا إِلَىٰ رَبِّهِمْ بِصِدْقٍ مِنْ نِيَّاتِهِمْ ، وَوَلَهٍ مِنْ قُلُوبِهِمْ ،
دَّ عَلَيْهِمْ كُلَّ شَارِدٍ ، وَأَصْلَحَ لَهُمْ كُلَّ فَاسِدٍ . وَإِنِّي لَأَخْشَىٰ عَلَيْكُمْ
نْ تَكُونُوا فِي فَتْرَةٍ . وَقَدْ كَانَتْ أُمُورٌ مَضَتْ مِنْكُمْ فِيهَا مَيْلَةٌ ،
نْتُمْ فِيهَا عِنْدِي غَيْرَ مَحْمُودِينَ ، وَلَئِنْ رُدَّ عَلَيْكُمْ أَمْرُكُمْ إِنَّكُمْ
لَعَدَاءُ . وَمَا عَلَيَّ إِلَّا الْجُهْدُ ، وَلَوْ أَشَاءُ أَنْ أَقُولَ لَقُلْتُ : عَفَا اللهُ عَمَّا
نَفَ !

SERMON 179

Dhi'lib al-Yamānī asked Amīr al-mu'minīn whether he had seen Allāh, when he replied, "Do I worship one whom I have not seen?" Then he enquired, "How have you seen Him?" Then Amīr al-mu'minīn replied:

Eyes do not see Him face to face, but hearts perceive Him through, the realities of belief. He is near to things but not (physically) contiguous. He is far from them but not (physically) separate. He is a speaker, but not with reflection. He intends, but not with preparation. He moulds, but not with (the assistance of) limbs. He is subtle but cannot be attributed with being concealed. He is great but cannot be attributed with haughtiness. He sees but cannot be attributed with the sense (of sight). He is Merciful but cannot be attributed with weakness of heart. Faces feel low before His greatness and hearts tremble out of fear of Him.

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SERMON 180

Condemning his disobedient men

I praise Allāh for whatever matter He ordained and whatever action He destines, and for my trial with you, O' group of people who do not obey when I order and do not respond when I call you. If you are at ease you engage in (conceited) conversation, but if you are faced with battle you show weakness. If people agree on one Imām you taunt each other. If you are faced with an arduous matter you turn away from it. May others have no father (woe to your enemy!) what are you waiting for, in the matter of your assistance and for fighting for your rights? For you there is either death or disgrace. By Allāh, if my day (of death) comes, and it is sure to come, it will cause separation between me and you, although I am sick of your company and feel lonely with you.

May Allāh deal with you! Is there no religion which may unite you, nor sense of shamefulness that may sharpen you? Is it not strange that Mu'āwiyah calls out to some rude low people and they follow him without any support or grant, but when I call you, although you are the successors of Islam and the (worthy) survivors of the people, with support and distributed grants you scatter away from me and oppose me? Truly, there is nothing between me and you which I like and you also like it, or with which I am angry and you may also unite against it. What I love most is death. I have taught you the Qur'ān, clarified to you arguments, apprised you of what you were ignorant and made you swallow what you were spitting out. Even a blind man would have been able to see, and he who was sleeping would have been awakened. How ignorant of Allāh is their leader Mu'āwiyah and their instructor Ibn an-Nābighah.

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SERMON 181

Amīr al-mu'minīn sent one of his men to bring him news about a group of the army of Kūfah who had decided to join the Khārijites but were afraid of him. When the man came back Amīr al-mu'minīn said to him: "Are they satisfied and staying or feeling weak and going astray?" The man replied, "They have gone away, O' Amīr al-mu'minīn."

Then Amīr al-mu'minīn said:

May Allāh's mercy remain away from them as in the case of Thamūd. Know that when the spears are hurled towards them and the swords are struck at their heads they will repent of their doings. Surely today Satan has scattered them and tomorrow he will disclaim any connection with them, and will leave them. Their departing from guidance, returning to misguidance and blindness, turning away from truth and falling into wrong is enough (for their chastisement).

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SERMON 182

It has been related by Nawf al-Bikālī that Amīr al-mu'minīn 'Ali (p.b.u.h.) delivered this sermon at Kūfah standing on a stone which Ja'dah ibn Hubayrah al-Makhzūmī had placed for him. Amīr al-mu'minīn had a woollen apparel on his body, the belt of his sword was made of leaves, and the sandals on his feet too were of palm leaves. His forehead had a hardened spot like that of a camel (on its knee, due to many and long prostrations). About Allāh's attributes, His creatures and His being above physical limitations

Praise be to Allāh to Whom is the return of all creation and the end of all matters. We render Him praise for the greatness of His generosity, the charity of His proofs, the increase of His bounty and His favours, praise which may fulfil His right, repay His thanks, take (us) near His reward and be productive of increase in His kindness. We seek His help like one who is hopeful of His bounty, desirous of His benefit, and confident of His warding off (calamities), who acknowledges His gifts and is obedient to Him in word and deed. We believe in Him like him who reposes hope in Him with conviction, inclines to Him as a believer, humbles himself before Him obediently, believes in His oneness exclusively, regards Him great, acknowledging His dignity, and seeks refuge with Him with inclination and exertion.

Allāh the Glorified has not been born so that someone could be (His) partner in glory. Nor has He begotten anyone so as to be inherited from after dying. Time and period have not preceded Him.

١٨١ - ومن كلام له عليه السلام

روي أنه أرسل رجلاً من أصحابه ، يعلم له علم أحوال قوم من جند الكوفة ، قد هموا بالخوارج ، وكانوا على خوف منه عليه السلام ، فلما عاد إليه الرجل قال له : بِئْسَ فَقَطَنْتُوا ، أم جبنوا فَظَعَنْتُوا ؟ » فقال الرجل : بل ظَعَنُوا يا أمير المؤمنين . فقال عليه السلام :

بُعْداً لَهُمْ كَمَا بَعِدَتْ ثَمُودُ! أَمَا لَوْ أُشْرِعَتِ الْأَسِنَّةُ إِلَيْهِمْ ، وَصُبَّتِ السُّيُوفُ عَلَىٰ هَامَاتِهِمْ ، لَقَدْ نَدِمُوا عَلَىٰ مَا كَانَ مِنْهُمْ . إِنَّ الشَّيْطَانَ الْيَوْمَ قَدِ اسْتَفَلَّهُمْ ، وَهُوَ غَداً مُتَبَرِّئٌ مِنْهُمْ ، وَمُتَخَلٍّ (مخل) عَنْهُمْ. فَحَسْبُهُمْ بِخُرُوجِهِمْ مِنَ الْهُدَىٰ ، وَارْتِكَاسِهِمْ فِي الضَّلَالِ وَتَرَدِّيهِمْ فِي الْعَمَىٰ ، وَصَدِّهِمْ عَنِ الْحَقِّ ، وَجِمَاحِهِمْ فِي التِّيهِ

١٨٢ - ومن كلام له عليه السلام

روي عن نوف البكالي قال: خطبنا بهذه الخطبة امير المؤمنين عليّ عليه السلام بالكوفة وقائم على حجارة، نصبها له جعدة بن هبيرة المخزومي، وعليه مِدْرَعَةٌ من صُوف مائلٌ سيفه ليفٌ ، وفي رجليه نعلان من ليف، وفي جبينه ثفنة من اثر السجود

حمد الله و استعانته

اَلْحَمْدُ لِلّٰهِ الَّذِي إِلَيْهِ مَصَائِرُ الْخَلْقِ ، وَعَوَاقِبُ الْأَمْرِ . نَحْمَدُهُ عَلَىٰ عَظِيمِ إِحْسَانِهِ ، وَنَيِّرِ بُرْهَانِهِ ، وَنَوَامِي فَضْلِهِ وَامْتِنَانِهِ ، حَمْداً تَكُونُ لِحَقِّهِ قَضَاءً ، وَلِشُكْرِهِ أَدَاءً ، وَإِلَىٰ ثَوَابِهِ مُقَرِّباً ، وَلِحُسْنِ مَزِيدِهِ مُوجِباً . وَنَسْتَعِينُهُ بِهِ اسْتِعَانَةَ رَاجٍ لِفَضْلِهِ ، مُؤَمِّلٍ لِنَفْعِهِ ، وَاثِقٍ بِدَفْعِهِ ، مُعْتَرِفٍ لَهُ بِالطَّوْلِ ، مُذْعِنٍ لَهُ بِالْعَمَلِ وَالْقَوْلِ . وَنُؤْمِنُ بِهِ إِيمَانَ مَنْ رَجَاهُ مُوقِناً ، وَأَنَابَ إِلَيْهِ مُؤْمِناً ، وَخَنَعَ (خضع) لَهُ مُذْعِناً ، وَأَخْلَصَ لَهُ مُوَحِّداً ، وَعَظَّمَهُ مُمَجِّداً ، وَلَاذَ بِهِ رَاغِباً مُجْتَهِداً .

الله الواحد سبحانه وتعالى

لَمْ يُولَدْ سُبْحَانَهُ فَيَكُونَ فِي الْعِزِّ مُشَارَكاً ، وَلَمْ يَلِدْ فَيَكُونَ مَوْرُوثاً هَالِكاً. وَلَمْ يَتَقَدَّمْهُ وَقْتٌ وَلَا زَمَانٌ ،

Increase and decrease do not occur to Him. But He has manifested Himself to our understanding through our having observed His strong control and firm decree. Among the proofs of His creation is the creation of the skies which are fastened without pillars and stand without support. He called them and they responded obediently and humbly without being lazy or loathsome. If they had not acknowledged His Godhead and obeyed Him He would not have made them the place for His throne, the abode of His angels and the destination for the rising up of the pure utterances and the righteous deeds of the creatures.

He has made the stars in the skies by way of signs by which travellers wandering the various routes of the earth may be guided. The gloom of the dark curtains of the night does not prevent the flame of their light, nor do the veils of blackish nights have the power to turn back the light of the moon when it spreads in the skies. Glory be to Allāh from Whom neither the blackness of dark dusk or of gloomy night (falling) in the low parts of the earth or on high dim mountains is hidden, nor the thundering of clouds on the horizons of the skies, nor the sparking of lightning in the clouds, nor the falling of leaves blown away from their falling places by the winds of hurricanes or by downpour from the sky. He knows where the drops fall and where they stay, where the grubs leave their trails or where they drag themselves, what livelihood would suffice the mosquitoes and what a female bears in its womb.

Praise be to Allāh Who exists from before the coming into existence of the seat, the throne, the sky, the earth, the jinn or human being. He cannot be perceived by imagination nor measured by understanding. He who begs from Him does not divert Him (from others), nor does giving away cause Him diminution. He does not see by means of an eye, nor can He be confined to a place. He cannot be said to have companions. He does not create with (the help of) limbs. He cannot be perceived by senses. He cannot be thought of after the people.

It is He who spoke to Mūsā clearly and showed him His great signs without the use of bodily parts, the organ of speech or the uvula. O' you who exert yourself in describing Allāh, if you are serious then (first try to) describe Gabriel, Michael or the host of angels who are close (to Allāh) in the receptacles of sublimity; but their heads are bent downwards and their wits are perplexed as to how to assign limits (of definition) to the Highest Creator. This is because those things can only be perceived through qualities which have shape and parts and which succumb to death after reaching the end of their times. There is no god but He. He has lighted every darkness with His effulgence and has darkened every light with the darkness (of death).

An account of past peoples and about learning from them

I advise you, creatures of Allāh, to practise fear of Allāh Who gave you good clothing and bestowed

وَلَمْ يَتَعَاوَرْهُ زِيَادَةٌ وَلَا نُقْصَانٌ ،
بَلْ ظَهَرَ لِلْعُقُولِ بِمَا أَرَانَا مِنْ عَلَامَاتِ التَّدْبِيرِ الْمُتْقَنِ ، وَالْقَضَاءِ الْمُبْرَمِ .
فَمِنْ شَوَاهِدِ خَلْقِهِ خَلْقُ السَّمَاوَاتِ مُوَطَّدَاتٍ بِلَا عَمَدٍ ، قَائِمَاتٍ بِلَا سَنَدٍ . دَعَاهُنَّ فَأَجَبْنَ طَائِعَاتٍ مُذْعِنَاتٍ ، غَيْرَ مُتَلَكِّئَاتٍ وَلَا مُبْطِئَاتٍ ، وَلَوْلَا إِقْرَارُهُنَّ لَهُ بِالرُّبُوبِيَّةِ وَإِذْعَانُهُنَّ بِالطَّوَاعِيَةِ ، لَمَا جَعَلَهُنَّ مَوْضِعاً لِعَرْشِهِ ، وَلَا مَسْكَناً لِمَلَائِكَتِهِ ، وَلَا مَصْعَداً لِلْكَلِمِ الطَّيِّبِ وَالْعَمَلِ الصَّالِحِ مِنْ خَلْقِهِ . جَعَلَ نُجُومَهَا أَعْلَاماً يَسْتَدِلُّ بِهَا الْحَيْرَانُ فِي مُخْتَلِفِ فِجَاجِ الْأَقْطَارِ . لَمْ يَمْنَعْ ضَوْءَ نُورِهَا ادْلِهْمَامُ سُجُفِ اللَّيْلِ الْمُظْلِمِ ، وَلَا اسْتَطَاعَتْ جَلَابِيبُ سَوَادِ الْحَنَادِسِ . أَنْ تَرُدَّ مَا شَاعَ فِي السَّمَاوَاتِ مِنْ تَلَأْلُؤِ نُورِ الْقَمَرِ .
فَسُبْحَانَ مَنْ لَا يَخْفَى عَلَيْهِ سَوَادُ غَسَقٍ دَاجٍ ، وَلَا لَيْلٍ سَاجٍ ،
فِي بِقَاعِ الْأَرَضِينَ الْمُتَطَأْطِئَاتِ ، وَلَا فِي يَفَاعِ السُّفْعِ الْمُتَجَاوِرَاتِ ؛ وَمَا يَتَجَلْجَلُ بِهِ الرَّعْدُ فِي أُفُقِ السَّمَاءِ ، وَمَا تَلَاشَتْ عَنْهُ بُرُوقُ الْغَمَامِ ، وَمَا تَسْقُطُ مِنْ وَرَقَةٍ تُزِيلُهَا عَنْ مَسْقِطِهَا عَوَاصِفُ الْأَنْوَاءِ وَأَنْهِطَالُ السَّمَاءِ ! وَيَعْلَمُ مَسْقَطَ الْقَطْرَةِ وَمَقَرَّهَا ، وَمَسْحَبَ الذَّرَّةِ وَمَجَرَّهَا ، وَمَا يَكْفِي الْبَعُوضَةَ مِنْ قُوتِهَا ، وَمَا تَحْمِلُ الْأُنْثَى فِي بَطْنِهَا .

حمد الله تعالى

وَالْحَمْدُ لِلَّهِ الْكَائِنِ قَبْلَ أَنْ يَكُونَ كُرْسِيٌّ أَوْ عَرْشٌ ، أَوْ سَمَاءٌ أَوْ أَرْضٌ ، أَوْ جَانٌّ أَوْ إِنْسٌ . لَا يُدْرَكُ بِوَهْمٍ ، وَلَا يُقَدَّرُ بِفَهْمٍ ، وَلَا يَشْغَلُهُ سَائِلٌ ، وَلَا يَنْقُصُهُ نَائِلٌ ، وَلَا يَنْظُرُ بِعَيْنٍ ، وَلَا يُحَدُّ بِأَيْنٍ [١٨] ، وَلَا يُوصَفُ بِالْأَزْوَاجِ [١٩] ، وَلَا يُخْلَقُ بِعِلَاجٍ [٢٠] ، وَلَا تُدْرِكُهُ بِالْحَوَاسِّ ، وَلَا يُقَاسُ بِالنَّاسِ . الَّذِي كَلَّمَ مُوسَىٰ تَكْلِيماً ، وَأَرَاهُ مِنْ آيَاتِهِ عَظِيماً ، بِلَا جَوَارِحَ وَلَا أَدَوَاتٍ ، وَلَا نُطْقٍ وَلَا لَهَوَاتٍ [٢١] .
بَلْ إِنْ كُنْتَ صَادِقاً أَيُّهَا الْمُتَكَلِّفُ [٢٢] لِوَصْفِ رَبِّكَ ، فَصِفْ جِبْرِيلَ وَمِيكَائِيلَ وَجُنُودَ الْمَلَائِكَةِ الْمُقَرَّبِينَ ، فِي حُجُرَاتِ [٢٣] الْقُدْسِ جَثِيثِينَ [٢٤] ، مُتَوَلِّهَةً [٢٥] عُقُولُهُمْ أَنْ يَحُدُّوا أَحْسَنَ الْخَالِقِينَ . فَإِنَّمَا يُدْرَكُ الصِّفَاتُ ذَوُو الْهَيْئَاتِ وَالْأَدَوَاتِ ، وَمَنْ يَنْقَضِي إِذَا بَلَغَ أَمَدَ حَدِّهِ بِالْفَنَاءِ .
لَا إِلَهَ إِلَّا هُوَ ، أَضَاءَ بِنُورِهِ كُلَّ ظَلَامٍ ، وَأَظْلَمَ بِظُلْمَتِهِ كُلَّ نُورٍ .

الوصية بالتقوى

أُوصِيكُمْ عِبَادَ اللَّهِ بِتَقْوَىٰ اللَّهِ الَّذِي أَلْبَسَكُمُ الرِّيَاشَ [٢٦] ،

an abundance of sustenance on you. If there was anyone who could secure a ladder to everlasting life or a way to avoid death it was Sulaymān ibn Dāwūd (p.b.u.h.) who was given control over the domain of the jinn and men along with prophethood and great position (before Allāh), but when he finished what was his due in food (of this world) and exhausted his (fixed) time the bow of destruction shot him with arrow of death. His houses became vacant and his habitations became empty. Another group of people inherited them. Certainly, the by-gone centuries have a lesson for you.

Where are the Amalekites and the sons of Amalekites? Where are the Pharaohs? Where are the people of the cities of ar-Rass who killed the prophets, destroyed the traditions of the divine messengers and revived the traditions of the despots? Where are those who advanced with armies, defeated thousands, mobilised forces and populated cities?

A part of the same sermon about the Imām al-Mahdī

He will be wearing the armour of wisdom, which he will have secured with all its conditions, such as full attention towards it, its (complete) knowledge and exclusive devotion to it. For him it is like a thing which he had lost and which he was then seeking, or a need which he was trying to fulfil. If Islam is in trouble he will feel forlorn like a traveller and like a (tired) camel beating the end of its tail and with its neck flattened on the ground. He is the last of Allāh's proofs and one of the vicegerents of His prophets.

Then Amīr al-mu'minīn continued:

On the method of his ruling, and grief over the martyrdom of his companions

O' people! I have divulged to you advice which the prophets used to preach before their peoples, and I have conveyed to you what the vicegerents (of the prophets) conveyed to those coming after them. I tried to train you with my whip but you could not be straightened. I drove you with admonition but you did not acquire proper behaviour. May Allāh deal with you! Do you want an Imām other than me to take you on the (right) path, and show you the correct way?

Beware, the things in this world which were forward have become things of the past, and those of which were behind are going ahead. The virtuous people of Allāh have made up their minds to leave and they have purchased, with a little perishable (pleasure) of this world, a lot of such (reward) in the next world that will remain. What loss did our brothers whose blood was shed in Ṣiffīn suffer by not being alive today? Only that they are not suffering choking on swallowings and not drinking turbid water. By Allāh, surely they have met Allāh and He has bestowed upon them their rewards and He has lodged them in safe houses after their (having suffered) fear.

نَخَ
كُمُ ٱلْمَعَاشَ ، فَلَوْ أَنَّ أَحَداً يَجِدُ إِلَىٰ ٱلْبَقَاءِ سُلَّماً ، أَوْ لِدَفْعِ ٱلْمَوْتِ
لَ ، لَكَانَ ذٰلِكَ سُلَيْمَانُ بْنُ دَاوُودَ عَلَيْهِ ٱلسَّلَامُ ، ٱلَّذِي سُخِّرَ لَهُ
ٱلْجِنِّ وَٱلْإِنْسِ ، مَعَ ٱلنُّبُوَّةِ وَعَظِيمِ ٱلزُّلْفَةِ. فَلَمَّا ٱسْتَوْفَىٰ طُعْمَتَهُ (٢٧) ،
كْمَلَ مُدَّتَهُ ، رَمَتْهُ فِي ٱلْفَنَاءِ بِنِبَالِ ٱلْمَوْتِ ، وَأَصْبَحَتِ ٱلدِّيَارُ مِنْهُ
ةً ، وَٱلْمَسَاكِنُ مُعَطَّلَةً ، وَوَرِثَهَا قَوْمٌ آخَرُونَ : وَإِنَّ لَكُمْ فِي ٱلْقُرُونِ
فَةً لَعِبْرَةً !

نَ ٱلْعَمَالِقَةُ وَأَبْنَاءُ ٱلْعَمَالِقَةِ ! أَيْنَ ٱلْفَرَاعِنَةُ وَأَبْنَاءُ ٱلْفَرَاعِنَةِ ! أَيْنَ
نَابُ مَدَائِنِ ٱلرَّسِّ ٱلَّذِينَ قَتَلُوا ٱلنَّبِيِّينَ ، وَأَطْفَؤُوا سُنَنَ (سبل)
لِينَ ، وَأَحْيَوْا سُنَنَ ٱلْجَبَّارِينَ ! أَيْنَ ٱلَّذِينَ سَارُوا بِٱلْجُيُوشِ ، وَهَزَمُوا
وفِ ، وَعَسْكَرُوا ٱلْعَسَاكِرَ ، وَمَدَّنُوا ٱلْمَدَائِنَ !

عا : قَدْ لَبِسَ لِلْحِكْمَةِ جُنَّتَهَا (٢٨) . ، وَأَخَذَهَا بِجَمِيعِ أَدَبِهَا ، مِنَ
لِ عَلَيْهَا ، وَٱلْمَعْرِفَةِ بِهَا ، وَٱلتَّفَرُّغِ لَهَا ؛ فَهِيَ عِنْدَ نَفْسِهِ ضَالَّتُهُ
يَطْلُبُهَا ، وَحَاجَتُهُ ٱلَّتِي يَسْأَلُ عَنْهَا . فَهُوَ مُغْتَرِبٌ إِذَا ٱغْتَرَبَ
لَامُ ، وَضَرَبَ بِعَسِيبِ ذَنَبِهِ ، وَأَلْصَقَ ٱلْأَرْضَ بِجِرَانِهِ (٣٠) .
مِنْ بَقَايَا حُجَّتِهِ ، خَلِيفَةٌ مِنْ خَلَائِفِ أَنْبِيَائِهِ .

قال عليه السلام :

يُّهَا ٱلنَّاسُ ، إِنِّي قَدْ بَثَثْتُ لَكُمُ ٱلْمَوَاعِظَ ٱلَّتِي وَعَظَ ٱلْأَنْبِيَاءُ بِهَا
مْ ، وَأَدَّيْتُ إِلَيْكُمْ مَا أَدَّتِ ٱلْأَوْصِيَاءُ إِلَىٰ مَنْ بَعْدَهُمْ ، وَأَدَّبْتُكُمْ بِسَوْطِي
تَسْتَقِيمُوا ، وَحَدَوْتُكُمْ بِٱلزَّوَاجِرِ فَلَمْ تَسْتَوْسِقُوا . لِلّٰهِ أَنْتُمْ !
قُعُونَ إِمَاماً غَيْرِي يَطَأُ بِكُمُ ٱلطَّرِيقَ ، وَيُرْشِدُكُمُ ٱلسَّبِيلَ ؟

أَلَا إِنَّهُ قَدْ أَدْبَرَ مِنَ ٱلدُّنْيَا مَا كَانَ مُقْبِلًا ، وَأَقْبَلَ مِنْهَا مَا كَانَ مُدْبِراً ،
مَعَ ٱلتَّرْحَالِ عِبَادُ ٱللّٰهِ ٱلْأَخْيَارُ ، وَبَاعُوا قَلِيلًا مِنَ ٱلدُّنْيَا لَا يَبْقَىٰ ،
بِيرِ مِنَ ٱلْآخِرَةِ لَا يَفْنَىٰ . مَا ضَرَّ إِخْوَانَنَا ٱلَّذِينَ سُفِكَتْ دِمَاؤُهُمْ
هُمْ بِصِفِّينَ – أَلَّا يَكُونُوا ٱلْيَوْمَ أَحْيَاءً ؟ يُسِيغُونَ ٱلْغُصَصَ وَيَشْرَبُونَ
قَ (١) ! قَدْ – وَٱللّٰهِ – لَقُوا ٱللّٰهَ فَوَفَّاهُمْ أُجُورَهُمْ ، وَأَحَلَّهُمْ دَارَ
نِ بَعْدَ خَوْفِهِمْ .

Where are my brethren who took the (right) path and trod in rightness. Where is 'Ammār? Where is Ibn at-Tayyihān? Where is Dhu'sh-Shahādatayn? And where are others like them from among their comrades who had pledged themselves to death and whose (severed) heads were taken to the wicked enemy?

Then Amīr al-mu'minīn wiped his hand over his auspicious, honoured beard and wept for a long time, then he continued:

Oh! my brothers, who recited the Qur'ān and strengthened it, thought over their obligation and fulfilled it, revived the *sunnah* and destroyed innovation. When they were called to *jihād* they responded and trusted in their leader then followed him?

Then Amīr al-mu'minīn shouted at the top of his voice:

al-jihād, al-jihād (fighting, fighting), O' creatures of Allāh! By Allāh, I am mobilising the army today. He who desires to proceed towards Allāh should come forward.

Nawf says: Then Amīr al-mu'minīn put Ḥusayn (p.b.u.h.) over (a force of) ten thousand, Qays ibn Sa'd (mercy of Allāh be upon him) over ten thousand, Abū Ayyūb al-Ansāri over ten thousand, and others over different numbers, intending to return to Ṣiffīn, but Friday did not appear again and the accursed Ibn Muljam (may Allāh curse him) killed him. Consequently, the armies came back and were left like sheep who had lost their shepherd while wolves were snatching them away from all sides.

* * * * *

SERMON 183

Praise of Allāh for His bounties

Praise be to Allāh Who is recognised without being seen and Who creates without trouble. He created the creation with His Might, and receives the devotion of rulers by virtue of His dignity. He exercises superiority over great men through His generosity. It is He who made His creation to populate the world and sent towards the jinn and human beings His messengers to unveil it for them, to warn them of its harm, to present to them its examples, to show them its defects and to place before them a whole collection of matters containing lessons about the changings of health and sickness in this world, its lawful things and unlawful things and all that Allāh has ordained for the obedient and the disobedient, namely, Paradise and Hell and honour and disgrace. I extend my praise to His Being as He desires His creation to praise Him. He has fixed for everything a measure, for every measure a time limit, and for every time limit a document.

يْنَ إِخْوَانِي الَّذِينَ رَكِبُوا الطَّرِيقَ ، وَمَضَوْا عَلَى الْحَقِّ ؟ أَيْنَ عَمَّارٌ ؟
أَيْنَ ابْنُ التَّيِّهَانِ ؟ وَأَيْنَ ذُو الشَّهَادَتَيْنِ ؟ وَأَيْنَ نُظَرَاؤُهُمْ مِنْ
إِخْوَانِهِمُ الَّذِينَ تَعَاقَدُوا عَلَى الْمَنِيَّةِ ، وَأُبْرِدَ بِرُؤُوسِهِمْ إِلَى الْفَجَرَةِ!

قال ، ثم ضرب بيده على لحيته الشريفة الكريمة ، فأطال البكاء ، ثم قال عليه السلام ،

أَوَّهِ عَلَى إِخْوَانِي الَّذِينَ تَلَوُا الْقُرْآنَ فَأَحْكَمُوهُ ، وَتَدَبَّرُوا الْفَرْضَ
فَأَقَامُوهُ ، أَحْيَوُا السُّنَّةَ وَأَمَاتُوا الْبِدْعَةَ . دُعُوا لِلْجِهَادِ فَأَجَابُوا ، وَوَثِقُوا
بِالْقَائِدِ فَاتَّبَعُوهُ .

ثم نادى بأعلى صوته :

الْجِهَادَ الْجِهَادَ عِبَادَ اللهِ ! أَلَا وَإِنِّي مُعَسْكِرٌ فِي يَوْمِي هذَا ، فَمَنْ أَرَادَ
رَوَاحَ إِلَى اللهِ فَلْيَخْرُجْ !

قال نوف : وعقد للحسين – عليه السلام – في عشرة آلاف ، ولقيس بن سعد – رحمه
في عشرة آلاف ، ولأبي أيوب الأنصاري في عشرة آلاف ، ولغيرهم على أعداد
، وهو يريد الرجعة إلى صفين ، فما دارت الجمعة حتى ضربه الملعون ابن ملجم لعنه
ه ، فتراجعت العساكر ، فكنا كأغنام شتت راعيها ، تخطفتها الذئاب من كل مكان !

١٨٣ - خطبة له عليه السلام

في قدرة الله وفي فضل القرآن وفي الوصية بالتقوى

الْحَمْدُ لله الْمَعْرُوفِ مِنْ غَيْرِ رُؤْيَةٍ ، وَالْخَالِقِ مِنْ غَيْرِ مَنْصَبَةٍ . خَلَقَ
الْخَلَائِقَ بِقُدْرَتِهِ ، وَاسْتَعْبَدَ الْأَرْبَابَ بِعِزَّتِهِ ، وَسَادَ الْعُظَمَاءَ بِجُودِهِ ،
هُوَ الَّذِي أَسْكَنَ الدُّنْيَا خَلْقَهُ ، وَبَعَثَ إِلَى الْجِنِّ وَالْإِنْسِ رُسُلَهُ ،
لِيَكْشِفُوا لَهُمْ عَنْ غِطَائِهَا ، وَلِيُحَذِّرُوهُمْ مِنْ ضَرَّائِهَا ، وَلِيَضْرِبُوا لَهُمْ
أَمْثَالَهَا ، وَلِيُبَصِّرُوهُمْ عُيُوبَهَا ، وَلِيَهْجُمُوا عَلَيْهِمْ بِمُعْتَبَرٍ
مِنْ تَصَرُّفِ مَصَاحِّهَا وَأَسْقَامِهَا ، وَحَلَالِهَا وَحَرَامِهَا ، وَمَا أَعَدَّ
لَهُ لِلْمُطِيعِينَ مِنْهُمْ وَالْعُصَاةِ مِنْ جَنَّةٍ وَنَارٍ ، وَكَرَامَةٍ وَهَوَانٍ . أَحْمَدُهُ
إِلَى نَفْسِهِ كَمَا اسْتَحْمَدَ إِلَى خَلْقِهِ ، وَجَعَلَ لِكُلِّ شَيْءٍ قَدْراً ، وَلِكُلِّ
قَدْرٍ أَجَلًا ، وَلِكُلِّ أَجَلٍ كِتَاباً .

A part of the same sermon About the greatness and importance of the Holy Qur'ān

The Qur'ān orders as well as refrains, remains silent and also speaks. It is the proof of Allāh before His creation. He has taken from them a pledge (to act) upon it. He has perfected its effulgence, and completed through it His religion. He let the Prophet leave this world when he had conveyed to the people all His commands of guidance through the Qur'ān. You should therefore regard Allāh great, as He has held Himself great, because He has not concealed anything of His religion from you, nor has He left out anything which He likes or which He dislikes, but He made for it a clear emblem (of guidance) and a definite sign which either refrains from it or calls towards it. His pleasure is the same for all time to come.

You should know that He will not be pleased with you for anything for which He was displeased with those before you, and He will not be displeased with you for anything for which He was pleased with those before you. You are treading on a clear path, and are speaking the same as the people before you had spoken. Allāh is enough for your needs in this world. He has persuaded you to remain thankful, and has made it obligatory on you to mention Him with your tongues.

Warning against punishment on the Day of lodgement. Piety and wisdom

He has advised you to exercise fear and has made it the highest point of His pleasure and all that He requires from His creatures. You should therefore fear Allāh, who is such that you are as though just in front of Him, and your forelocks are in His grip, and your change of position is in His control. If you conceal a matter, He will know of it. If you disclose a matter, He will record it. For this He has appointed honoured guards (angels) who do not omit any rightful matter nor include anything incorrect. You should know that whoever fears Alah, He would make for him a way to get out of troubles and (grant him) a light (to help him) out of darkness. He will ever keep him in whatever (condition) he wishes, and will make him stay in a position of honour near Himself, in the house which He has made for Himself. The shade of this house is His house is His throne, its light is His effulgence, its visitors are His angels and its companions are His prophets.

Therefore, hasten towards the place of return and go ahead of (your) deaths (by collecting provision for the next world). Shortly, the expectations of the people will be cut short and death will overtake them while the door of repentance will be closed for them. You are still in a place to which those who were before you have been wishing to return. In this world, which is not your house, you are just a traveller in motion. You have been given the call to leave from here, and you have been ordered to collect provision while you are here. You should know that this thin

فضل القرآن

نها : فَالْقُرْآنُ آمِرٌ زَاجِرٌ ، وَصَامِتٌ نَاطِقٌ . حُجَّةُ اللهِ عَلَىٰ خَلْقِهِ .
عَلَيْهِ مِيثَاقَهُمْ ، وَارْتَهَنَ عَلَيْهِمْ أَنْفُسَهُمْ أَتَمَّ نُورَهُ ، وَأَكْمَلَ (اكرم)
ينَهُ ، وَقَبَضَ نَبِيَّهُ – صَلَّى اللهُ عَلَيْهِ وَآلِهِ – وَقَدْ فَرَغَ إِلَىٰ الْخَلْقِ
حْكَامِ الْهُدَىٰ بِهِ . فَعَظِّمُوا مِنْهُ سُبْحَانَهُ مَا عَظَّمَ مِنْ نَفْسِهِ ، فَإِنَّـهُ
خْفِ عَنْكُمْ شَيْئاً مِنْ دِينِهِ ، وَلَمْ يَتْرُكْ شَيْئاً رَضِيَهُ أَوْ كَرِهَهُ إِلَّا
َ لَهُ عَلَماً بَادِياً ، وَآيَةً مُحْكَمَةً ، تَزْجُرُ عَنْهُ ، أَوْ تَدْعُو إِلَيْهِ ،
اهُ فِيمَا بَقِيَ وَاحِدٌ ، وَسَخَطُهُ فِيمَا بَقِيَ وَاحِدٌ . وَاعْلَمُوا أَنَّهُ لَنْ
ا عَنْكُمْ بِشَيْءٍ سَخِطَهُ عَلَىٰ مَنْ كَانَ قَبْلَكُمْ ، وَلَنْ يَسْخَطَ عَلَيْكُمْ
رَضِيَهُ مِمَّنْ كَانَ قَبْلَكُمْ ، وَإِنَّمَا تَسِيرُونَ فِي أَثَرٍ بَيِّنٍ ، وَتَنْكَلِّمُونَ
قَوْلِ قَدْ قَالَهُ الرِّجَالُ مِنْ قَبْلِكُمْ . قَدْ كَفَاكُمْ مَؤُونَةَ دُنْيَاكُمْ ،
كُمْ عَلَى الشُّكْرِ ، وَافْتَرَضَ مِنْ أَلْسِنَتِكُمُ الذِّكْرَ .

الوصية بالتقوى

صَاكُمْ بِالتَّقْوَىٰ ، وَجَعَلَهَا مُنْتَهَىٰ رِضَاهُ ، وَحَاجَتَهُ مِنْ خَلْقِهِ . فَاتَّقُوا
الَّذِي أَنْتُمْ بِعَيْنِهِ ، وَنَوَاصِيكُمْ بِيَدِهِ ، وَتَقَلُّبُكُمْ فِي قَبْضَتِهِ .
سَرَرْتُمْ عَلِمَهُ ، وَإِنْ أَعْلَنْتُمْ كَتَبَهُ ، قَدْ وَكَّلَ بِذَلِكَ حَفَظَةً كِرَاماً ،
سْقِطُونَ حَقّاً ، وَلَا يُثْبِتُونَ بَاطِلاً . وَاعْلَمُوا « أَنَّهُ مَنْ يَتَّقِ اللهَ يَجْعَلْ
خْرَجاً » مِنَ الْفِتَنِ ، وَنُوراً مِنَ الظُّلَمِ ، وَيُخَلِّدْهُ فِيمَا اشْتَهَتْ نَفْسُهُ ،
لَهُ مَنْزِلَ الْكَرَامَةِ عِنْدَهُ ، فِي دَارٍ اصْطَنَعَهَا لِنَفْسِهِ ، ظِلُّهَا عَرْشُهُ ،
رُهَا بَهْجَتُهُ ، وَزُوَّارُهَا مَلَائِكَتُهُ ، وَرُفَقَاؤُهَا رُسُلُهُ ، فَبَادِرُوا الْمَعَادَ
قُوا الْآجَالَ ، فَإِنَّ النَّاسَ يُوشِكُ أَنْ يَنْقَطِعَ بِهِمُ الْأَمَلُ ، وَيَرْهَقَهُمُ
لُ ، وَيُسَدَّ عَنْهُمْ بَابُ التَّوْبَةِ . فَقَدْ أَصْبَحْتُمْ فِي مِثْلِ مَا سَأَلَ
الرَّجْعَةَ مَنْ كَانَ قَبْلَكُمْ ، وَأَنْتُمْ بَنُو سَبِيلٍ ، عَلَىٰ سَفَرٍ مِنْ دَارٍ
تْ بِدَارِكُمْ ، وَقَدْ أُوذِنْتُمْ مِنْهَا بِالِارْتِحَالِ ، وَأُمِرْتُمْ فِيهَا بِالزَّادِ
مُوا أَنَّهُ لَيْسَ لِهٰذَا

skin cannot tolerate the Fire (of Hell). So, have pity on yourselves because you have already tried it in the tribulations of the world.

Have you ever seen the crying of a person who has been pricked with a thorn or who bleeds due to stumbling or whom hot sand has burnt? How would he feel when he is between two frying pans of Hell with stones all round with Satan as his companion? Do you know that when Mālik (the guard-in-charge of Hell) is angry with the fire, its parts begin to clash with each other (in rage), and, when he scolds it, it leaps between the doors of Hell crying on account of his scolding?

O' you old and big person whom old age has made hoary, how will you feel when rings of fire will touch the bones of your neck, and handcuffs hold so hard that they eat away the flesh of the forearms? (Fear) Allāh! Allāh! O' crowd of men, while you are in good health before sickness (grips you) and you are in ease before straitness (overtakes you). You should try for the release of your necks before their mortgage it foreclosed, your eyes, thin down bellies, use your feet, spend your money, take your bodies and spend them over yourselves, and do not be niggardly about them, because Allāh the Glorified, has said:

... if you help (in the way) of Allāh, He will (also) help you, and will set firm your feet. (Qur'ān, 47:7)

and He, the Sublime, has said:

Who is he who would loan unto Allāh a goodly loan so that He may double it for him, and for him shall be a noble recompense? (Qur'ān, 57:11)

He does not seek your support because of any weakness, nor does He demand a loan from you because of shortage. He seeks your help, although He possesses all the armies or the skies and the earth and He is strong and wise. He seeks a loan from you, although He owns the treasures of the skies and the earth and He is rich and praiseworthy. (Rather) He intends to try you as to which of you performs good acts. You should therefore be quick in performance of (good) acts so that your way be with His neighbours in His abode; He made His Prophet's companions of these neighbours and made the angels to visit them. He has honoured their ears so that the sound of Hell fire may never reach them, and He has afforded protection to their bodies from weariness and fatigue.

... that is the grace of Allāh, He bestoweth it upon whomsoever He willeth; and Allāh is the Lord of Mighty Grace. (Qur'ān, 57:21)

I say you are hearing. I seek Allāh's help for myself and yourselves. He is enough for me and He is the best dispenser.

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ٱلْجِلْدِ الرَّقِيقِ صَبْرٌ عَلَى النَّارِ ، فَارْحَمُوا نُفُوسَكُمْ ، فَإِنَّكُمْ قَدْ جَرَّبْتُمُوهَا فِي مَصَائِبِ الدُّنْيَا .

أَفَرَأَيْتُمْ جَزَعَ أَحَدِكُمْ مِنَ الشَّوْكَةِ تُصِيبُهُ ، وَالْعَثْرَةِ تُدْمِيهِ ، وَالرَّمْضَاءِ تُحْرِقُهُ ؟ فَكَيْفَ إِذَا كَانَ بَيْنَ طَابَقَيْنِ مِنْ نَارٍ ، ضَجِيعَ حَجَرٍ ، وَقَرِينَ شَيْطَانٍ ! أَعَلِمْتُمْ أَنَّ مَالِكًا إِذَا غَضِبَ عَلَى النَّارِ حَطَمَ بَعْضُهَا بَعْضًا لِغَضَبِهِ ، وَإِذَا زَجَرَهَا تَوَثَّبَتْ بَيْنَ أَبْوَابِهَا جَزَعًا مِنْ زَجْرَتِهِ !

أَيُّهَا الْيَفَنُ الْكَبِيرُ ، الَّذِي قَدْ لَهَزَهُ الْقَتِيرُ ، كَيْفَ أَنْتَ إِذَا الْتَحَمَتْ أَطْوَاقُ النَّارِ بِعِظَامِ الْأَعْنَاقِ ، وَنَشِبَتِ الْجَوَامِعُ حَتَّى أَكَلَتْ لُحُومَ السَّوَاعِدِ. فَاللهَ اللهَ مَعْشَرَ الْعِبَادِ ! وَأَنْتُمْ سَالِمُونَ فِي الصِّحَّةِ قَبْلَ السُّقْمِ ، وَفِي الْفُسْحَةِ قَبْلَ الضِّيقِ . فَسْعَوْا فِي فَكَاكِ رِقَابِكُمْ مِنْ قَبْلِ أَنْ تُغْلَقَ رَهَائِنُهَا أَسْهِرُوا عُيُونَكُمْ ، وَأَضْمِرُوا بُطُونَكُمْ ، وَاسْتَعْمِلُوا أَقْدَامَكُمْ ، وَأَنْفِقُوا أَمْوَالَكُمْ ، وَخُذُوا مِنْ أَجْسَادِكُمْ فَجُودُوا بِهَا عَلَى أَنْفُسِكُمْ ، وَلَا تَبْخَلُوا بِهَا عَنْهَا ، فَقَدْ قَالَ اللهُ سُبْحَانَهُ : « إِنْ تَنْصُرُوا اللهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ » وَقَالَ تَعَالَى :

« مَنْ ذَا الَّذِي يُقْرِضُ اللهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ ، وَلَهُ أَجْرٌ كَرِيمٌ ». فَلَمْ يَسْتَنْصِرْكُمْ مِنْ ذُلٍّ ، وَلَمْ يَسْتَقْرِضْكُمْ مِنْ قُلٍّ ، اسْتَنْصَرَكُمْ « وَلَهُ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ». وَاسْتَقْرَضَكُمْ « وَلَهُ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ ، وَهُوَ الْغَنِيُّ الْحَمِيدُ ». وَإِنَّمَا أَرَادَ أَنْ « يَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ». فَبَادِرُوا بِأَعْمَالِكُمْ تَكُونُوا مَعَ جِيرَانِ اللهِ فِي دَارِهِ. رَافَقَ بِهِمْ رُسُلَهُ ، وَأَزَارَهُمْ مَلَائِكَتَهُ ، وَأَكْرَمَ أَسْمَاعَهُمْ أَنْ تَسْمَعَ حَسِيسَ نَارٍ أَبَدًا ، وَصَانَ أَجْسَادَهُمْ أَنْ تَلْقَى لُغُوبًا وَنَصَبًا : « ذَلِكَ فَضْلُ اللهِ يُؤْتِيهِ مَنْ يَشَاءُ ، وَاللهُ ذُو الْفَضْلِ الْعَظِيمِ ».

أَقُولُ مَا تَسْمَعُونَ ، وَاللهُ الْمُسْتَعَانُ عَلَى نَفْسِي وَأَنْفُسِكُمْ ، وَهُوَ حَسْبُنَا وَنِعْمَ الْوَكِيلُ !

SERMON 184

One of the Khārijites, al-Burj ibn Mus'hir at-Tā'ī raised the slogan, "Command behoves only Allāh" in such a way that Amīr al-mu'minīn heard it. On hearing it he said:

Keep quiet, may Allāh make you ugly, O' you with broken tooth. Certainly, by Allāh, when truth became manifest even then your personality was weak and your voice was lose. But when wrong began to shout loudly you again sprouted up like the horns of a kid.

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SERMON 185

Praise of Allāh and His wonderful creatures

Praise be to Allāh. He is such that senses cannot perceive Him, place cannot contain Him, eyes cannot see Him and veils cannot cover Him. He proves His eternity by the coming into existence of His creation, and (also) by originating His creation (He proves) His existence, and by their (mutual) similarity He proves that there is nothing similar to Him. He is true in His promise. He is too high to be unjust to His creatures. He stands by equity among His creation and practises justice over them in His commands. He provides evidence through the creation of things of His being from ever, through their marks of incapability of His power, and through their powerlessness against death of His eternity.

He is One, but not by counting. He is everlasting without any limit. He is existent without any support. Minds admit of Him without (any activity of the) senses. Things which can be seen stand witness to Him without confronting Him. Imagination cannot encompass Him. He manifests Himself to the imagination with his help for the imagination, and refuses to be imagined by the imagination. He has made imagination the arbiter (in this matter). He is not big in the sense that volume is vast and so His body is also big. Nor is He great in the sense that His limits should extend to the utmost and so His frame be extensive. But He is big in position and great in authority.

About the Holy Prophet

I stand witness that Muhammad is His slave, His chosen Prophet and His responsible trustee—may Allāh bless him and his descendants. Allāh sent him with undeniable proofs, a clear success and open paths. So he conveyed the message declaring the truth with it. He led the people on the (correct) highway, established signs of guidance and minarets of light, and made Islam's ropes strong and its knots firm.

١٨٤ - ومن خطبة له عليه السلام

قاله البرج بن مسهر الطائي ، وقد قال له بحيث يسمعه : ولا حكم إلا لله ، وكان من الخوارج

أَسْكُتْ قَبَحَكَ اللهُ يَا أَثْرَمُ ، فَوَاللهِ لَقَدْ ظَهَرَ الْحَقُّ فَكُنْتَ ضَئِيلاً شَخْصُكَ ، خَفِيًّا صَوْتُكَ ، حَتَّىٰ إِذَا نَعَرَ الْبَاطِلُ نَعَتَ نُجُومَ قَرْنِ الْمَاعِزِ .

١٨٥ - ومن خطبة له عليه السلام

يحمد الله فيها ويثني على رسوله ويصف خلقاً من الحيوان

حمد الله تعالى

الْحَمْدُ لِلهِ الَّذِي لَا تُدْرِكُهُ الشَّوَاهِدُ ، وَلَا تَحْوِيهِ الْمَشَاهِدُ ، وَلَا تَرَاهُ النَّوَاظِرُ ، وَلَا تَحْجُبُهُ السَّوَاتِرُ ، الدَّالِّ عَلَىٰ قِدَمِهِ بِحُدُوثِ خَلْقِهِ ، وَبِحُدُوثِ خَلْقِهِ عَلَىٰ وُجُودِهِ وَبِاشْتِبَاهِهِمْ (أشباههم) عَلَىٰ أَنْ لَا شَبَهَ لَهُ الَّذِي لَمْ يَزَلْ فِي مِيعَادِهِ ، وَارْتَفَعَ عَنْ ظُلْمِ عِبَادِهِ ، وَقَامَ بِالْقِسْطِ فِي خَلْقِهِ ، وَعَدَلَ عَلَيْهِمْ فِي حُكْمِهِ . مُسْتَشْهَدٌ بِحُدُوثِ الْأَشْيَاءِ عَلَىٰ أَزَلِيَّتِهِ ، وَبِمَا وَسَمَهَا بِهِ مِنَ الْعَجْزِ عَلَىٰ قُدْرَتِهِ ، وَبِمَا اضْطَرَّهَا إِلَيْهِ مِنَ الْفَنَاءِ عَلَىٰ دَوَامِهِ . وَاحِدٌ لَا بِعَدَدٍ ، وَدَائِمٌ لَا بِأَمَدٍ ، وَقَائِمٌ لَا بِعَمَدٍ . تَشْهَدُ لَهُ الْمَرَائِي لَا بِمُحَاضَرَةٍ . وَتَحُدُّهُ الْأَدَوَاتُ لَا بِمُشَاعَرَةٍ ، لَا تُحِيطُ بِهِ الْأَوْهَامُ ، بَلْ تَجَلَّ لَهَا بِهَا ، وَبِهَا امْتَنَعَ مِنْهَا ، وَإِلَيْهَا حَاكَمَهَا . لَيْسَ بِذِي كِبَرٍ امْتَدَّتْ بِهِ النِّهَايَاتُ فَكَبَّرَتْهُ تَجْسِيماً ، وَلَا بِعِظَمٍ تَنَاهَتْ بِهِ الْغَايَاتُ فَعَظَّمَتْهُ تَجْسِيداً ، بَلْ كَبُرَ شَأْناً ، وَعَظُمَ سُلْطَاناً .

الوصول للامظم صلى الله عليه وآله

أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ الصَّفِيُّ (المصطفى) وَأَمِينُهُ الرَّضِيُّ ، صَلَّىٰ اللهُ عَلَيْهِ وَآلِهِ - أَرْسَلَهُ بِوُجُوبِ الْحُجَجِ ، وَظُهُورِ الْفَلَجِ ، وَإِيضَاحِ الْمَنْهَجِ ، فَبَلَّغَ الرِّسَالَةَ صَادِعاً بِهَا ، وَحَمَلَ عَلَى الْمَحَجَّةِ دَالًّا عَلَيْهَا ، وَأَقَامَ أَعْلَامَ الِاهْتِدَاءِ وَمَنَارَ الضِّيَاءِ ، وَجَعَلَ أَمْرَاسَ الْإِسْلَامِ مَتِينَةً ، وَعُرَا الْإِيمَانِ وَثِيقَةً .

A part of the same sermon About the creation of animal species

Had they pondered over the greatness of His power and the vastness of His bounty they would have returned to the right path and feared the punishment of the Fire; but hearts are sick and eyes are impure. Do they not see the small things He has created, how He strengthened their system and opened for them hearing and sight and made for them bones and skins? Look at the ant with its small body and delicate form. It can hardly be seen in the corner of the eye, nor by the perception of the imagination—how it moves on the earth and leaps at its livelihood. It carries the grain to its hole and deposits it in its place of stay. It collects during the summer for its winter, and during strength for the period of its weakness. Its livelihood is guaranteed, and it is fed according to fitness. Allāh, the Kind, does not forget it and (Allāh the Giver) does not deprive it, even though it may be in dry stone or fixed rocks.

If you have thought about its digestive tracts in its high and low parts, the carapace of its belly, and its eyes and its ears in its head you would be amazed at its creation and you would feel difficulty in describing it. Exalted is He who made it stand on its legs and erected it on its pillars (of limbs). No other originator took part with Him in its origination and no one having power assisted Him in its creation. If you tread on the paths of your imagination and reach its extremity it will not lead you anywhere except that the Originator of the ant is the same as He who is the Originator of the date-palm, because everything has (the same) delicacy and detail, and every living being has little difference.

The Creation of the Universe

In His creation, the big, the delicate, the heavy, the light, the strong, the weak are all equal. So is the sky, the air, the winds and the water. Therefore, you look at the sun, moon, vegetation, plants, water, stone, the difference of this night and day, the springing of the streams, the large number of the mountains, the height of their peaks, the diversity of languages and the variety of tongues. Then woe be to him who disbelieves in the Ordainer and denies the Ruler. They believe that they are like grass for which there is no cultivator nor any maker for their diverse shapes. They have not relied on any argument for what they assert, nor on any research for what they have heard. Can there be any construction without a constructor, or any offence without an offender?

The wonderful creation of the locust

If you wish you can tell about the locust (as well). Allāh gave it two red eyes, lighted for them two moons—like pupils, made for it small ears, opened for it a suitable mouth and gave it keen sense, gave it two teeth to cut with and two sickle-like feet to grip with. The farmers are afraid of it in the matter of crops since they cannot drive it away even

منها في صفة خلق انسان من الحيوان

وَلَوْ فَكَّرُوا فِي عَظِيمِ ٱلْقُدْرَةِ ، وَجَسِيمِ النِّعْمَةِ ، لَرَجَعُوا إِلَى الطَّرِيقِ ، وَخَافُوا عَذَابَ ٱلْحَرِيقِ ، وَلَكِنِ ٱلْقُلُوبُ عَلِيلَةٌ ، وَٱلْبَصَائِرُ مَدْخُولَةٌ ! أَلَا يَنْظُرُونَ إِلَى صَغِيرِ مَا خَلَقَ ، كَيْفَ أَحْكَمَ خَلْقَهُ ، وَأَتْقَنَ تَرْكِيبَهُ ، وَفَلَقَ لَهُ ٱلسَّمْعَ وَٱلْبَصَرَ ، وَسَوَّى لَهُ ٱلْعَظْمَ وَٱلْبَشَرَ ! أَنْظُرُوا إِلَى ٱلنَّمْلَةِ فِي صِغَرِ جُثَّتِهَا ، وَلَطَافَةِ هَيْئَتِهَا ، لَا تَكَادُ تُنَالُ بِلَحْظِ ٱلْبَصَرِ (النظر) ، وَلَا بِمُسْتَدْرَكِ ٱلْفِكَرِ ، كَيْفَ دَبَّتْ عَلَى أَرْضِهَا ، وَصُبَّتْ (صتت) عَلَى رِزْقِهَا ، تَنْقُلُ ٱلْحَبَّةَ إِلَى جُحْرِهَا ، وَتُعِدُّهَا فِي مُسْتَقَرِّهَا . تَجْمَعُ فِي حَرِّهَا لِبَرْدِهَا ، وَفِي وِرْدِهَا لِصَدَرِهَا ، مَكْفُولٌ بِرِزْقِهَا ، مَرْزُوقَةٌ بِوَفْقِهَا ؛ لَا يُغْفِلُهَا ٱلْمَنَّانُ ، وَلَا يَحْرِمُهَا ٱلدَّيَّانُ ، وَلَوْ فِي ٱلصَّفَا ٱلْيَابِسِ ، وَٱلْحَجَرِ ٱلْجَامِسِ ! وَلَوْ فَكَّرْتَ فِي مَجَارِي أَكْلِهَا ، فِي عُلْوِهَا وَسُفْلِهَا ، وَمَا فِي ٱلْجَوْفِ مِنْ شَرَاسِيفِ بَطْنِهَا ، وَمَا فِي ٱلرَّأْسِ مِنْ عَيْنِهَا وَأُذُنِهَا ، لَقَضَيْتَ مِنْ خَلْقِهَا عَجَباً ، وَلَقِيتَ مِنْ وَصْفِهَا تَعَباً ! فَتَعَالَى ٱلَّذِي أَقَامَهَا عَلَى قَوَائِمِهَا ، وَبَنَاهَا عَلَى دَعَائِمِهَا ! لَمْ يَشْرَكْهُ فِي فِطْرَتِهَا فَاطِرٌ ، وَلَمْ يُعِنْهُ عَلَى خَلْقِهَا قَادِرٌ . وَلَوْ ضَرَبْتَ فِي مَذَاهِبِ فِكْرِكَ لِتَبْلُغَ غَايَاتِهِ ، مَا دَلَّتْكَ ٱلدَّلَالَةُ إِلَّا عَلَى أَنَّ فَاطِرَ ٱلنَّمْلَةِ هُوَ فَاطِرُ ٱلنَّخْلَةِ (النحلة) ، لِدَقِيقِ تَفْصِيلِ كُلِّ شَيْءٍ ، وَغَامِضِ ٱخْتِلَافِ كُلِّ حَيٍّ (شيْ) . وَمَا ٱلْجَلِيلُ اللَّطِيفُ ، وَالثَّقِيلُ وَٱلْخَفِيفُ ، وَٱلْقَوِيُّ وَالضَّعِيفُ ، فِي خَلْقِهِ إِلَّا سَوَاءٌ .

خلقة السماء والكون

وَكَذٰلِكَ ٱلسَّمَاءُ وَٱلْهَوَاءُ ، وَٱلرِّيَاحُ وَٱلْمَاءُ . فَانْظُرْ إِلَى ٱلشَّمْسِ وَٱلْقَمَرِ ، وَٱلنَّبَاتِ وَٱلشَّجَرِ ، وَٱلْمَاءِ وَٱلْحَجَرِ ، وَٱخْتِلَافِ هٰذَا ٱللَّيْلِ وَٱلنَّهَارِ ، وَتَفَجُّرِ ٱلْأَنْهَارِ ، وَكَثْرَةِ هٰذِهِ ٱلْجِبَالِ ، وَطُولِ هٰذِهِ ٱلْقِلَالِ ، وَتَفَرُّقِ ٱللُّغَاتِ ، وَٱلْأَلْسُنِ ٱلْمُخْتَلِفَاتِ . فَالْوَيْلُ لِمَنْ أَنْكَرَ ٱلْمُقَدِّرَ ، وَجَحَدَ ٱلْمُدَبِّرَ ! زَعَمُوا أَنَّهُمْ كَالنَّبَاتِ مَا لَهُمْ زَارِعٌ ، وَلَا لِاخْتِلَافِ صُوَرِهِمْ صَانِعٌ ، وَلَمْ يَلْجَؤُوا إِلَى حُجَّةٍ فِيمَا ادَّعَوْا ، وَلَا تَحْقِيقٍ لِمَا أَوْعَوْا ، وَهَلْ يَكُونُ بِنَاءٌ مِنْ غَيْرِ بَانٍ ، أَوْ جِنَايَةٌ مِنْ غَيْرِ جَانٍ !

خلقة الجرادة

وَإِنْ شِئْتَ قُلْتَ فِي ٱلْجَرَادَةِ ، إِذْ خَلَقَ لَهَا عَيْنَيْنِ حَمْرَاوَيْنِ ، وَأَسْرَجَ لَهَا حَدَقَتَيْنِ قَمْرَاوَيْنِ ، وَجَعَلَ لَهَا ٱلسَّمْعَ ٱلْخَفِيَّ ، وَفَتَحَ لَهَا ٱلْفَمَ سَوِيَّ ، وَجَعَلَ لَهَا ٱلْحِسَّ ٱلْقَوِيَّ ، وَنَابَيْنِ بِهِمَا تَقْرِضُ ، وَمِنْجَلَيْنِ مَا تَقْبِضُ . يَرْهَبُهَا ٱلزُّرَّاعُ فِي زَرْعِهِمْ ، وَلَا يَسْتَطِيعُونَ ذَبَّهَا (ردها)

though they may join together. The locust attacks the fields and satisfies its desires (of hunger) from them although its body is not equal to a thin finger.

About the Glory of Allāh

Glorified is Allāh before Whom every one in the skies or the earth bows in prostration willingly or unwillingly, submits to Him by placing his cheeks and face (in the dust), drops before Him (in obedience) peacefully and humbly, and hands over to Him full control in fear and apprehension.

The birds are bound by His commands. He knows the number of their feathers and their breaths. He has made their feet to stand on water and on land. He has ordained their livelihoods. He knows their species: this is the crow, this is the eagle, this is the pigeon and this is the ostrich. He called out every bird with its name (while creating it) and provided it with its livelihood. He created heavy clouds and produced from them heavy rain and spread it on various lands. He drenched the earth after its dryness and grew vegetation from it after its barrenness.

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SERMON 186

About the Oneness of Allāh. This sermon contains principles of knowledge which no other sermon contains

He who assigns to Him (different) conditions does not believe in His oneness, nor does he who likens Him grasp His reality. He-who illustrates Him does not signify Him. He who points at Him and imagines Him does not mean Him. Everything that is known through itself has been created, and everything that exists by virtue of other things is the effect (of a cause). He works but not with the help of instruments. He fixes measures but not with the activity of thinking. He is rich but not by acquisition.

Time does not keep company with Him, and implements do not help Him. His Being precedes time. His Existence precedes nonexistence and His eternity precedes beginning. By His creating the senses it is known that He has no senses. By the contraries in various matters it is known that He has no contrary, and by the similarity between things it is known that there is nothing similar to Him. He has made light the contrary of darkness, brightness that of gloom, dryness that of moisture and heat that of cold. He produces affection among inimical things.

He fuses together diverse things, brings near remote things and separates things which are joined together. He is not confined by limits, nor counted by numbers. Material parts can surround things of their own kind, and organs can point out things similar to themselves. The word "*mundhu*" (i.e. since) disproves their eternity, the word "*qad*" (that denotes nearness of time of occurrence), disproves their being from ever and the word "*lawlā*" (if it were not) keeps them remote from perfection.

أَجْلَبُوا بِجَمْعِهِمْ ، حَتَّىٰ تَرِدَ ٱلْحَرْثَ فِي نَزَوَاتِهَا ، وَتَقْضِيَ شَهَوَاتِهَا . وَخَلْقُهَا كُلُّهُ لَا يَكُونُ إِصْبَعاً مُسْتَدِقَّةً .

بَارَكَ ٱللهُ ٱلَّذِي « يَسْجُدُ لَهُ مَنْ فِي ٱلسَّمَاوَاتِ وَٱلْأَرْضِ طَوْعاً وَكَرْهاً » ، رُ لَهُ خَدّاً وَوَجْهاً ، وَيُلْقِي إِلَيْهِ بِالطَّاعَةِ سِلْماً وَضَعْفاً ، وَيُعْطِي لَهُ دَ رَهْبَةً وَخَوْفاً ! فَالطَّيْرُ مُسَخَّرَةٌ لِأَمْرِهِ ، أَحْصَىٰ عَدَدَ الرِّيشِ مِنْهَا سَ ، وَأَرْسَى قَوَائِمَهَا عَلَى ٱلنَّدَىٰ وَٱلْيَبَسِ ، وَقَدَّرَ أَقْوَاتَهَا ، سَىٰ أَجْنَاسَهَا . فَهٰذَا غُرَابٌ وَهٰذَا عُقَابٌ . وَهٰذَا حَمَامٌ وَهٰذَا نَعَامٌ كُلٌّ طَائِرٍ بِٱسْمِهِ ، وَكَفَلَ لَهُ بِرِزْقِهِ . وَأَنْشَأَ « ٱلسَّحَابَ ٱلثِّقَالَ لَ دِيَمَهَا ، وَعَدَّدَ قِسَمَهَا . فَبَلَّ ٱلْأَرْضَ بَعْدَ جُفُوفِهَا ، جَ نَبْتَهَا بَعْدَ جُدُوبِهَا

١٨٦ - ومن خطبة له عليه السلام

في التوحيد ، وتجمع هذه المختطة من أصول العلم ما لا تجمعه خطبة

وَحَّدَهُ مَنْ كَيَّفَهُ ، وَلَا حَقِيقَتَهُ أَصَابَ مَنْ مَثَّلَهُ ، وَلَا إِيَّاهُ عَنَىٰ بَّهَهُ ، وَلَا صَمَدَهُ مَنْ أَشَارَ إِلَيْهِ وَتَوَهَّمَهُ . كُلُّ مَعْرُوفٍ بِنَفْسِهِ غٌ . وَكُلُّ قَائِمٍ فِي سِوَاهُ مَعْلُولٌ . فَاعِلٌ لَا بِٱضْطِرَابِ آلَةٍ ، لَا بِجَوْلِ فِكْرَةٍ . غَنِيٌّ لَا بِٱسْتِفَادَةٍ . لَا تَصْحَبُهُ ٱلْأَوْقَاتُ ، وَلَا ٱلْأَدَوَاتُ ، سَبَقَ ٱلْأَوْقَاتَ كَوْنُهُ ، وَٱلْعَدَمَ وُجُودُهُ ، وَٱلِابْتِدَاءَ بِتَشْعِيرِهِ ٱلْمَشَاعِرَ عُرِفَ أَنْ لَا مَشْعَرَ لَهُ ، وَبِمُضَادَّتِهِ بَيْنَ رِ عُرِفَ أَنْ لَا ضِدَّ لَهُ ، وَبِمُقَارَنَتِهِ بَيْنَ ٱلْأَشْيَاءِ عُرِفَ أَنْ لَا قَرِينَ ضَادَّ ٱلنُّورَ بِالظُّلْمَةِ ، وَٱلْوُضُوحَ بِٱلْبُهْمَةِ ، وَٱلْجُمُودَ بِٱلْبَلَلِ ، ورَ(الجرور)بِالصَّرْدِ مؤلِّف بَيْنَ مُتَعَادِيَاتِهَا مُقَارِنٌ(مقارب)بَيْنَ مُتَبَايِنَاتِهَا بَيْنَ مُتَبَاعِدَاتِهَا ، مُفَرِّقٌ بَيْنَ مُتَدَانِيَاتِهَا . لَا يُشْمَلُ بِحَدٍّ ، حَسَبٌ بَعَدٌ ، وَإِنَّمَا تَحُدُّ ٱلْأَدَوَاتُ أَنْفُسَهَا ، وَتُشِيرُ ٱلْآلَاتُ إِلَىٰ هَا . مَنَعَتْهَا « مُنْذُ » ٱلْقِدْمَةَ ، وَحَمَتْهَا « قَدْ » ٱلْأَزَلِيَّةَ ، وَجَنَّبَتْهَا « لَوْلَا » لَةَ

بِهَا تَجَلَّىٰ صَانِعُهَا لِلْعُقُولِ ، وَبِهَا امْتَنَعَ عَنْ نَظَرِ الْعُيُونِ ،

وَلَا يَجْرِي عَلَيْهِ السُّكُونُ وَالْحَرَكَةُ ، وَكَيْفَ يَجْرِي عَلَيْهِ مَا هُوَ أَجْرَاهُ ، وَيَعُودُ فِيهِ مَا هُوَ أَبْدَاهُ ، وَيَحْدُثُ فِيهِ مَا هُوَ أَحْدَثَهُ ! إِذاً لَتَفَاوَتَتْ ذَاتُهُ ، وَلَتَجَزَّأَ كُنْهُهُ ، وَلَامْتَنَعَ مِنَ الْأَزَلِ مَعْنَاهُ ، وَلَكَانَ لَهُ وَرَاءٌ إِذْ وُجِدَ لَهُ أَمَامٌ ، وَلَالْتَمَسَ التَّمَامَ إِذْ لَزِمَهُ النُّقْصَانُ . وَإِذاً لَقَامَتْ آيَةُ الْمَصْنُوعِ فِيهِ ، وَلَتَحَوَّلَ دَلِيلًا بَعْدَ أَنْ كَانَ مَدْلُولًا عَلَيْهِ ، وَخَرَجَ بِسُلْطَانِ الِامْتِنَاعِ مِنْ أَنْ يُؤَثِّرَ فِيهِ مَا يُؤَثِّرُ فِي غَيْرِهِ . الَّذِي لَا يَحُولُ وَلَا يَزُولُ ، وَلَا يَجُوزُ عَلَيْهِ الْأُفُولُ . لَمْ يَلِدْ فَيَكُونَ (قيصر) مَوْلُوداً ، وَلَمْ يُولَدْ فَيَصِيرَ مَحْدُوداً . جَلَّ عَنِ اتِّخَاذِ الْأَبْنَاءِ ، وَطَهُرَ عَنْ مُلَامَسَةِ النِّسَاءِ لَا تَنَالُهُ الْأَوْهَامُ فَتُقَدِّرَهُ ، وَلَا تَتَوَهَّمُهُ الْفِطَنُ فَتُصَوِّرَهُ ، وَلَا تُدْرِكُهُ الْحَوَاسُّ فَتَحُسَّهُ ، وَلَا تَلْمِسُهُ الْأَيْدِي فَتَمَسَّهُ وَلَا يَتَغَيَّرُ بِحَالٍ ، وَلَا يَتَبَدَّلُ فِي الْأَحْوَالِ . وَلَا تُبْلِيهِ اللَّيَالِي وَالْأَيَّامُ : وَلَا يُغَيِّرُهُ الضِّيَاءُ وَالظَّلَامُ.

وَلَا يُوصَفُ بِشَيْءٍ مِنَ الْأَجْزَاءِ ، وَلَا بِالْجَوَارِحِ وَالْأَعْضَاءِ ، وَلَا بِعَرَضٍ مِنَ الْأَعْرَاضِ ، وَلَا بِالْغَيْرِيَّةِ وَالْأَبْعَاضِ. وَلَا يُقَالُ لَهُ حَدٌّ وَلَا نِهَايَةٌ ، وَلَا انْقِطَاعٌ وَلَا غَايَةٌ ، وَلَا أَنَّ الْأَشْيَاءَ تَحْوِيهِ فَتُقِلَّهُ أَوْ تُهْوِيَهُ ، أَوْ أَنَّ شَيْئاً يَحْمِلُهُ فَيُمِيلَهُ أَوْ يُعَدِّلَهُ . لَيْسَ فِي الْأَشْيَاءِ بِوَالِجٍ ، وَلَا عَنْهَا بِخَارِجٍ . يُخْبِرُ لَا بِلِسَانٍ وَلَهَوَاتٍ وَيَسْمَعُ لَا بِخُرُوقٍ وَأَدَوَاتٍ. يَقُولُ وَلَا يَلْفِظُ ، وَيَحْفَظُ وَلَا يَتَحَفَّظُ ، وَيُرِيدُ وَلَا يُضْمِرُ . يُحِبُّ وَيَرْضَى مِنْ غَيْرِ رِقَّةٍ ، وَيُبْغِضُ وَيَغْضَبُ مِنْ غَيْرِ مَشَقَّةٍ . يَقُولُ لِمَنْ أَرَادَ كَوْنَهُ : «كُنْ فَيَكُونُ» ، لَا بِصَوْتٍ يُقْرَعُ ، وَلَا بِنِدَاءٍ يُسْمَعُ ؛ وَإِنَّمَا كَلَامُهُ سُبْحَانَهُ فِعْلٌ مِنْهُ أَنْشَأَهُ وَمَثَّلَهُ ، لَمْ يَكُنْ مِنْ قَبْلِ ذَلِكَ كَائِناً ، وَلَوْ كَانَ قَدِيماً لَكَانَ إِلٰهاً ثَانِياً .

لَا يُقَالُ : كَانَ بَعْدَ أَنْ لَمْ يَكُنْ ، فَتَجْرِيَ عَلَيْهِ الصِّفَاتُ الْمُحْدَثَاتُ ، وَلَا يَكُونُ بَيْنَهَا وَبَيْنَهُ فَصْلٌ ، وَلَا لَهُ عَلَيْهَا فَضْلٌ ؛ فَيَسْتَوِيَ الصَّانِعُ وَالْمَصْنُوعُ ، وَيَتَكَافَأَ الْمُبْتَدَعُ وَالْبَدِيعُ . خَلَقَ الْخَلَائِقَ عَلَىٰ غَيْرِ مِثَالٍ خَلَا مِنْ غَيْرِهِ ، وَلَمْ يَسْتَعِنْ عَلَىٰ خَلْقِهَا بِأَحَدٍ مِنْ خَلْقِهِ .

Through them the Creator manifests Himself to the intelligence, and through them He is guarded from the sight of the eyes.

Stillness and motion do not occur in Him, and how can that thing occur in Him which He has Himself made to occur, and how can a thing revert to Him which He first created, and how can a thing appear in Him which He first brought to appearance? If it had not been so, His Self would have become subject to diversity, His Being would have become divisible (into parts), and His reality would have been prevented from being deemed eternal. If there was a front to Him there would have been a rear also for Him. He would need completing only if shortage befell Him. In that case signs of the created would appear in Him, and He would become a sign (leading to other objects) instead of signs leading to Him. Through the might of His abstention (from affectedness) He is far above being affected by things which effect others.

He is that which does not change or vanish. The process of setting does not behove Him. He has not begotten any one lest He be regarded as having been born. He has not been begotten otherwise He would be contained within limits. He is too High to have sons. He is too purified to contact women. Imagination cannot reach Him so as to assign Him quantity. Understanding cannot think of Him so as to give him shape. Senses do not perceive Him so as to feel Him. Hands cannot touch Him so as to rub against Him. He does not change into any condition. He does not pass from one state to another. Nights and days do not turn Him old. Light and darkness do not alter Him.

It cannot be said that He has a limit or extremity. or end or termination: nor do things control Him so as to raise Him or lower Him, nor does anything carry Him so as to bend Him or keep Him erect. He is not inside things nor outside them. He conveys news, but not with the tongue or voice. He listens, but not with the holes of the ears or the organs of hearing. He says, but does not utter words. He remembers, but does not memorise. He determines, but not by exercising His mind. He loves and approves without any sentimentality (of heart). He hates and feels angry without any painstaking. When He intends to create someone He says "Be" and there he is, but not through a voice that strikes (the ears) is that call heard. His speech is an act of His creation. His like never existed before this. If it had been eternal it would have been the second god.

It cannot be said that He came into being after He had not been in existence because in that case the attributes of the created things would be assigned to Him and there would remain no difference between them and Him, and He would have no distinction over them. Thus, the Creator and the created would become equal and the initiator of the creation would be on the same level. He created (the whole of) creation without any example made bysomeone else, and He did not secure the assistance of any one out of His creation for creating it.

He created the earth and suspended it without being busy, retained it without support, made it stand without legs, raised it without pillars, protected it against bendings and curvings and defended it against crumbling and splitting (into parts). He fixed mountains on it like stumps, solidified its rocks, caused its streams to flow and opened wide its valleys. Whatever He made did not suffer from any flaw, and whatever He strengthened did not show any weakness.

He manifests Himself over the earth with His authority and greatness. He is aware of its inside through His knowledge and understanding. He has power over every thing in the earth by virtue of His sublimity and dignity. Nothing from the earth that He may ask for defies Him, nor does it oppose Him so as to overpower Him. No swift-footed creature can run away from Him so as to surpass Him. He is not needy towards any possessing person so that he should feed Him. All things bow to Him and are humble before His greatness. They cannot flee away from His authority to someone else in order to escape His benefit or His harm. There is no parallel for Him who may match Him and no one like Him so as to equal Him.

He will destory the earth after its existence, till all that exists on it will become non-existent. But the extinction of the world after its creation is no stranger than its first formation and invention. How could it be? Even if all the animals of the earth, whether birds or beasts, stabled cattle or pasturing ones, of different origins and species, dull people and sagacious men—all jointly try to create (even) a mosquito they are not able to bring it into being and do not understand w hat is the way to its creation. Their wits are bewildered and wandering. Their powers fall short and fail, and return disappointed and tired, knowing that they are defeated and admitting their inability to produce it, also realising that they are too weak (even) to destroy it.

Surely, after the extinction of the world, Allāh the Glorified will remain alone with nothing else beside Him. He will be, after its extinction, as He was before its production: without time or place or moment or period. At this moment, period and time will not exist, and years and hours will disappear. There will be nothing except Allāh, the One, the Allpowerful. To Him is the return of all matters. Its initial creation was not in its power; and the prevention of its extinction was (also) not in its power. If it had the power to prevent it, it would have existed for ever. When He made anything of the world, the making of it did not cause Him any difficulty, and the creation of anything which He created and formed did not fatigue Him. He did not create it to heighten His authority nor for fear of loss or harm, nor to seek its help against an overwhelming foe, nor to guard against any avenging opponent with its help, nor for the extension of His domain by its help, nor for boasting (over largeness of His possession) against a partner, nor because He felt lonely and desired to seek its company.

نْشَأَ الْأَرْضَ

سَكَهَا مِنْ غَيْرِ اشْتِغَالٍ ، وَأَرْسَاهَا عَلَىٰ غَيْرِ قَرَارٍ ، وَأَقَامَهَا بِغَيْرِ قَوَائِمَ ،
فَهَا بِغَيْرِ دَعَائِمَ ، وَحَصَّنَهَا مِنَ الْأَوَدِ وَالِاعْوِجَاجِ ، وَمَنَعَهَا
التَّهَافُتِ وَالِانْفِرَاجِ . أَرْسَىٰ أَوْتَادَهَا ، وَضَرَبَ
دَادَهَا ، وَاسْتَفَاضَ عُيُونَهَا ، وَخَدَّ أَوْدِيَتَهَا ، فَلَمْ يَهِنْ
بَنَاهُ ، وَلَا ضَعُفَ مَا قَوَّاهُ . هُوَ الظَّاهِرُ عَلَيْهَا بِسُلْطَانِهِ وَعَظَمَتِهِ ، وَهُوَ
اطِنُ لَهَا بِعِلْمِهِ وَمَعْرِفَتِهِ ، وَالْعَالِي عَلَىٰ كُلِّ شَيْءٍ مِنْهَا بِجَلَالِهِ وَعِزَّتِهِ .
يُعْجِزُهُ شَيْءٌ مِنْهَا طَلَبَهُ ، وَلَا يَمْتَنِعُ عَلَيْهِ فَيَغْلِبَهُ ، وَلَا يَفُوتُهُ
رِيعُ مِنْهَا فَيَسْبِقَهُ ، وَلَا يَحْتَاجُ إِلَىٰ ذِي مَالٍ فَيَرْزُقَهُ . خَضَعَتِ الْأَشْيَاءُ
، وَذَلَّتْ مُسْتَكِينَةً لِعَظَمَتِهِ ، لَا تَسْتَطِيعُ الْهَرَبَ مِنْ سُلْطَانِهِ إِلَىٰ غَيْرِهِ
مْتَنِعَ مِنْ نَفْعِهِ وَضَرِّهِ ، وَلَا كُفْءَ لَهُ فَيُكَافِئَهُ ، وَلَا نَظِيرَ لَهُ
سَاوِيَهُ .

هُوَ الْمُفْنِي لَهَا بَعْدَ وُجُودِهَا ، حَتَّىٰ يَصِيرَ مَوْجُودُهَا كَمَفْقُودِهَا .

وَلَيْسَ فَنَاءُ الدُّنْيَا بَعْدَ ابْتِدَاعِهَا بِأَعْجَبَ مِنْ إِنْشَائِهَا وَاخْتِرَاعِهَا . كَيْفَ وَلَوِ اجْتَمَعَ جَمِيعُ حَيَوَانِهَا مِنْ طَيْرِهَا وَبَهَائِمِهَا ، وَمَا كَانَ مِنْ
جِهَا وَسَائِمِهَا ، وَأَصْنَافِ أَسْنَاخِهَا وَأَجْنَاسِهَا ،
بَلَّدَةِ أُمَمِهَا وَأَكْيَاسِهَا ، عَلَىٰ إِحْدَاثِ بَعُوضَةٍ ، مَا قَدَرَتْ
إِحْدَاثِهَا ، وَلَا عَرَفَتْ كَيْفَ السَّبِيلُ إِلَىٰ إِيجَادِهَا ، وَلَتَحَيَّرَتْ
وَلَهَا فِي عِلْمِ ذَلِكَ وَتَاهَتْ ، وَعَجِزَتْ قُوَاهَا وَتَنَاهَتْ ، وَرَجَعَتْ
يئَةً حَسِيرَةً ، عَارِفَةً بِأَنَّهَا مَقْهُورَةٌ ، مُقِرَّةً بِالْعَجْزِ عَنْ
نَائِهَا ، مُذْعِنَةً بِالضَّعْفِ عَنْ إِفْنَائِهَا !

إِنَّ اللهَ ، سُبْحَانَهُ ، يَعُودُ بَعْدَ فَنَاءِ الدُّنْيَا وَحْدَهُ لَا شَيْءَ مَعَهُ . كَمَا
قَبْلَ ابْتِدَائِهَا ، كَذَلِكَ يَكُونُ بَعْدَ فَنَائِهَا ، بِلَا وَقْتٍ وَلَا مَكَانٍ ،
حِينٍ وَلَا زَمَانٍ . عُدِمَتْ عِنْدَ ذَلِكَ الْآجَالُ وَالْأَوْقَاتُ ، وَزَالَتِ
ونَ وَالسَّاعَاتُ . فَلَا شَيْءَ إِلَّا اللهُ الْوَاحِدُ الْقَهَّارُ الَّذِي إِلَيْهِ
رُ جَمِيعِ الْأُمُورِ . بِلَا قُدْرَةٍ مِنْهَا كَانَ ابْتِدَاءُ خَلْقِهَا ، وَبِغَيْرِ
اعٍ مِنْهَا كَانَ فَنَاؤُهَا ، وَلَوْ قَدَرَتْ عَلَى الِامْتِنَاعِ لَدَامَ بَقَاؤُهَا
تَكَاءَدَهُ صُنْعُ شَيْءٍ مِنْهَا إِذْ صَنَعَهُ ، وَلَمْ يُؤَدْهُ مِنْهَا خَلْقُ
طَقَهُ وَبَرَأَهُ ، وَلَمْ يَكُنْ بِهَا إِلَىٰ تَشْيِيدِ سُلْطَانٍ ، وَلَا لِخَوْفٍ مِنْ
، وَنُقْصَانٍ ، وَلَا لِاسْتِعَانَةٍ بِهَا عَلَىٰ نِدٍّ مُكَاثِرٍ ، وَلَا
خْتِرَازٍ بِهَا مِنْ ضِدٍّ مُثَاوِرٍ ، وَلَا لِلِازْدِيَادِ بِهَا فِي مُلْكِهِ ، وَلَا
ائِرَةِ شَرِيكٍ فِي شِرْكِهِ ، وَلَا لِوَحْشَةٍ كَانَتْ مِنْهُ ، فَأَرَادَ أَنْ يَسْتَأْنِسَ
ا .

Then after its creation He will destroy it, but not because any worry has overcome Him in its upkeep and administration, nor for any pleasure that will accrue to Him, nor for the cumbrousness of anything over Him. The length of its life does not weary Him so as to induce Him to its quick destruction. But Allāh, the Glorified, has maintained it with His kindness, kept it intact with His command and perfected it with His power. Then after its destruction, He will resuscitate it, but not for any need of His own towards it, nor to seek the assistance of any of its things against it, nor to change over from the condition of loneliness to that of company, nor from the condition of ignorance and blindness to that of knowledge and search, nor from paucity and need towards needlessness and plenty, nor from disgrace and lowliness towards honour and prestige.

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SERMON 187

Regarding the vicissitudes of time (The mischiefs that are to occur and the absence of lawful ways of livelihood)

May my father and my mother be sacrificed for those few whose names are well-known in the sky and not known on the earth. Beware, you should expect what is to befall you such as adversity in your affairs, severance of relations and the rising up of inferior people. This will happen when the blow of a sword will be easier for a believer than to secure one dirham lawfully. This will happen when the reward of the beggar is more than that of the giver. This will be when you are intoxicated, not by drinking, but with wealth and plenty, you are swearing without compulsion and are speaking lies without compulsion. This will be when troubles hurt you as the saddle hurts the hump of the camel. How long will these tribulations be and how distant the hope (for deliverance from them)?

O' people, throw away the reins of the horses who carry on their backs the weight of your hands (i.e. sins), do not cut away from your chief (Imām) otherwise you will blame yourself for your own doings. Do not jump in the fire which is in flames in front of you; keep away from its courses and leave the middle way for it. Because, by my life, the believer will die in its flames, and others will remain safe in it.

I am among you like a lamp in the darkness. Whoever enters by it will be lit from it. So listen, O' men, preserve it and remain attentive with the ears of your hearts so that you may understand.

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SERMON 188

Allāh's favours

I advise you. O' people, to fear Allāh and to praise Him profusely for His favours to you and His

ثُمَّ هُوَ يُفْنِيهَا بَعْدَ تَكْوِينِهَا ، لَا لِسَأَمٍ دَخَلَ عَلَيْهِ فِي تَصْرِيفِهَا وَتَدْبِيرِهَا ، وَلَا لِرَاحَةٍ وَاصِلَةٍ إِلَيْهِ ، وَلَا لِثِقَلِ شَيْءٍ مِنْهَا عَلَيْهِ . لَا يُمِلُّهُ طُولُ بَقَائِهَا فَيَدْعُوَهُ إِلَىٰ سُرْعَةِ إِفْنَائِهَا ، وَلٰكِنَّهُ سُبْحَانَهُ دَبَّرَهَا بِلُطْفِهِ ، وَأَمْسَكَهَا بِأَمْرِهِ ، وَأَتْقَنَهَا بِقُدْرَتِهِ ، ثُمَّ يُعِيدُهَا بَعْدَ الْفَنَاءِ مِنْ غَيْرِ حَاجَةٍ مِنْهُ إِلَيْهَا ، وَلَا اسْتِعَانَةٍ بِشَيْءٍ مِنْهَا عَلَيْهَا ، وَلَا لِانْصِرَافٍ مِنْ حَالٍ وَحْشَةٍ إِلَىٰ حَالِ اسْتِئْنَاسٍ ، وَلَا مِنْ حَالِ جَهْلٍ وَعَمًى إِلَىٰ حَالِ عِلْمٍ وَالْتِمَاسٍ ، وَلَا مِنْ فَقْرٍ وَحَاجَةٍ إِلَىٰ غِنًى وَكَثْرَةٍ ، وَلَا مِنْ ذُلٍّ وَضَعَةٍ إِلَىٰ عِزٍّ وَقُدْرَةٍ .

١٨٧ - ومن خطبة له عليه السلام

وهي في ذكر الملاحم

أَلَا بِأَبِي وَأُمِّي ، هُمْ مِنْ عِدَّةٍ أَسْمَاؤُهُمْ فِي السَّمَاءِ مَعْرُوفَةٌ وَفِي الْأَرْضِ مَجْهُولَةٌ . أَلَا فَتَوَقَّعُوا مَا يَكُونُ مِنْ إِدْبَارِ أُمُورِكُمْ ، وَانْقِطَاعِ وُصُلِكُمْ ، وَاسْتِعْمَالِ صِغَارِكُمْ . ذَاكَ حَيْثُ تَكُونُ ضَرْبَةُ السَّيْفِ عَلَى الْمُؤْمِنِ أَهْوَنَ مِنَ الدِّرْهَمِ مِنْ حِلِّهِ . ذَاكَ حَيْثُ يَكُونُ الْمُعْطَىٰ أَعْظَمَ أَجْراً مِنَ الْمُعْطِي . ذَاكَ حَيْثُ تَسْكَرُونَ مِنْ غَيْرِ شَرَابٍ ، بَلْ مِنَ النِّعْمَةِ وَالنَّعِيمِ ، وَتَحْلِفُونَ مِنْ غَيْرِ اضْطِرَارٍ ، وَتَكْذِبُونَ مِنْ غَيْرِ إِحْرَاجٍ (إِحْوَاجٍ) . ذَاكَ إِذَا عَضَّكُمُ الْبَلَاءُ كَمَا يَعَضُّ الْقَتَبُ غَارِبَ الْبَعِيرِ . مَا أَطْوَلَ هٰذَا الْعَنَاءَ ، وَأَبْعَدَ هٰذَا الرَّجَاءَ !

أَيُّهَا النَّاسُ ، أَلْقُوا هٰذِهِ الْأَزِمَّةَ الَّتِي تَحْمِلُ ظُهُورُهَا الْأَثْقَالَ مِنْ أَيْدِيكُمْ ، وَلَا تَصَدَّعُوا عَلَىٰ سُلْطَانِكُمْ فَتَدُمُّوا غِبَّ فِعَالِكُمْ . وَلَا تَقْتَحِمُوا مَا اسْتَقْبَلْتُمْ مِنْ فَوْرِ نَارِ الْفِتْنَةِ ، وَأَمِيطُوا عَنْ سَنَنِهَا ، وَخَلُّوا قَصْدَ السَّبِيلِ لَهَا : فَقَدْ لَعَمْرِي يَهْلِكُ فِي لَهَبِهَا الْمُؤْمِنُ ، وَيَسْلَمُ فِيهَا غَيْرُ الْمُسْلِمِ .

إِنَّمَا مَثَلِي بَيْنَكُمْ كَمَثَلِ السِّرَاجِ فِي الظُّلْمَةِ ، يَسْتَضِيءُ بِهِ مَنْ وَلَجَهَا . فَاسْمَعُوا أَيُّهَا النَّاسُ وَعُوا ، وَأَحْضِرُوا آذَانَ قُلُوبِكُمْ تَفْهَمُوا (تفقهوا) .

١٨٨ - ومن خطبة له عليه السلام

في الوصية بأمور التقوى

أُوصِيكُمْ ، أَيُّهَا النَّاسُ ، بِتَقْوَىٰ اللهِ وَكَثْرَةِ حَمْدِهِ عَلَىٰ آلَائِهِ إِلَيْكُمْ ،

reward for you and His obligations on you. See how He chose you for favours and dealt with you with mercy. You sinned openly; He kept you covered. You behaved in a way to incur His punishment, but He gave you more time.

Condition of persons facing death

I also advise you to remember death and to lessen your heedlessness towards it. Why should you be heedless of Him Who is not heedless of you? Why expect from him (i.e., the angel of death) who will not give you time? The dead whom you have been watching suffice as preachers. They were carried to their graves, not riding themselves, and were placed in them but not of their own accord. It seems as if they never lived in this world and as if the next world had always been their abode. They have made lonely the place where they were living, and are now living where they used to feel lonely. They remained busy about what they had to leave, and did not care for where they were to go. Now, they cannot remove themselves from evil, nor add to their virtues. They were attached to the world and it deceived them. They trusted it and it overturned them.

Transience of this world

May Allāh have pity on you. You should therefore hasten towards (the preparation of) houses which you have been commanded to populate, and towards which you have been called and invited. Seek the completion of Allāh's favours on you by exercising endurance in His obedience and abstention from His disobedience, because tomorrow is close to today. How fast are the hours of the day, how fast are the days in the month, how fast are the months in the years and how fast the years in a life.

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SERMON 189

Steadfast and transient belief

One belief is that which is firm and steadfast in hearts, and one is that which remains temporarily in the heart and the breast up to a certain time. If you were to acquit (yourself) before any person, you should wait till death approaches him, for that is the time limit for being acquitted.

And immigration stands as its original position. Allāh has no need towards him who secretly accepts belief or him who openly does so. Immigration will not apply to any one unless he recognises the proof (of Allāh) on the earth. Whoever recognises him and acknowledges him would be a *muhājir* (immigrant). *istiḍ'āf* (i.e. freedom from the obligation of immigration) does not apply to him whom the proof (of Allāh) reaches and he hears it and his heart preserves it.

وَنَعْمَائِهِ عَلَيْكُمْ وَبَلَائِهِ لَدَيْكُمْ . فَكَمْ خَصَّكُمْ (خصمكم) بِنِعْمَةٍ، رَكَكُمْ بِرَحْمَةٍ ! أَعْوَرْتُمْ لَهُ فَسَتَرَكُمْ ، وَتَعَرَّضْتُمْ لِأَخْذِهِ لَكُمْ !

الموت

أُوصِيكُمْ بِذِكْرِ الْمَوْتِ وَإِقْلَالِ الْغَفْلَةِ عَنْهُ . وَكَيْفَ غَفْلَتُكُمْ عَمَّا يُغْفِلُكُمْ ، وَطَمَعُكُمْ فِيمَنْ لَيْسَ يُمْهِلُكُمْ ! فَكَفَى وَاعِظاً بِمَا عَايَنْتُمُوهُمْ ، حُمِلُوا إِلَى قُبُورِهِمْ غَيْرَ رَاكِبِينَ ، وَأُنْزِلُوا فِيهَا نَازِلِينَ ، فَكَأَنَّهُمْ لَمْ يَكُونُوا لِلدُّنْيَا عُمَّاراً ، وَكَأَنَّ الْآخِرَةَ لَمْ يَزَالُوا لَهُمْ دَاراً . أَوْحَشُوا مَا كَانُوا يُوطِنُونَ ، وَأَوْطَنُوا مَا كَانُوا يُوحِشُونَ ، وَاشْتَغَلُوا بِمَا فَارَقُوا ، وَأَضَاعُوا مَا إِلَيْهِ انْتَقَلُوا . لَا فِي صَالِحٍ يَسْتَطِيعُونَ انْتِقَالاً ، وَلَا فِي حَسَنٍ يَسْتَطِيعُونَ ازْدِيَاداً . أَنِسُوا بِالدُّنْيَا فَغَرَّتْهُمْ ، وَوَثِقُوا بِهَا فَصَرَعَتْهُمْ .

سرعة الانفلات

سَابِقُوا - رَحِمَكُمُ اللهُ - إِلَى مَنَازِلِكُمُ الَّتِي أُمِرْتُمْ أَنْ تَعْمُرُوهَا ، وَإِلَى الَّتِي رَغِبْتُمْ فِيهَا ، وَدُعِيتُمْ إِلَيْهَا . وَاسْتَتِمُّوا نِعَمَ اللهِ عَلَيْكُمْ بِالصَّبْرِ عَلَى طَاعَتِهِ، وَالْمُجَانَبَةِ لِمَعْصِيَتِهِ ، فَإِنَّ غَداً مِنَ الْيَوْمِ (الايام) قَرِيبٌ . مَا أَسْرَعَ السَّاعَاتِ فِي الْيَوْمِ ، وَأَسْرَعَ الْأَيَّامَ فِي الشَّهْرِ ، وَأَسْرَعَ الشُّهُورَ فِي السَّنَةِ ، وَأَسْرَعَ السِّنِينَ (السنة) فِي الْعُمُرِ !

١٨٩ - وَمِنْ كَلَامٍ لَهُ عليه السلام

في الايمان ووجوب الهجرة

اقسام الايمان

فَمِنَ الْإِيمَانِ مَا يَكُونُ ثَابِتاً مُسْتَقِرّاً فِي الْقُلُوبِ ، وَمِنْهُ مَا يَكُونُ عَارِيَةً بَيْنَ الْقُلُوبِ وَالصُّدُورِ ، إِلَى أَجَلٍ مَعْلُومٍ . فَإِذَا كَانَتْ لَكُمْ بَرَاءَةٌ مِنْ أَحَدٍ فَقِفُوهُ حَتَّى يَحْضُرَهُ الْمَوْتُ ، فَعِنْدَ ذَلِكَ يَقَعُ حَدُّ الْبَرَاءَةِ.

وجوب الهجرة

وَالْهِجْرَةُ قَائِمَةٌ عَلَى حَدِّهَا الْأَوَّلِ . مَا كَانَ للهِ فِي أَهْلِ الْأَرْضِ حُجَّةٌ مِنْ مُسْتَسِرِّ الْإِمَّةِ وَمُعْلِنِهَا .لَا يَقَعُ اسْمُ الْهِجْرَةِ عَلَى أَحَدٍ(الا) بِمَعْرِفَةِ الْحُجَّةِ فِي الْأَرْضِ . فَمَنْ عَرَفَهَا وَأَقَرَّ بِهَا فَهُوَ مُهَاجِرٌ . وَلَا يَقَعُ اسْمُ الِاسْتِضْعَافِ عَلَى مَنْ بَلَغَتْهُ الْحُجَّةُ فَسَمِعَتْهَا أُذُنُهُ وَوَعَاهَا قَلْبُهُ .

The challenge "Ask me before you miss me" and prophecy about the Umayyads

Certainly, our case is difficult and complicated. No one can bear it except a believer whose heart Allāh has tried with belief. Our traditions will not be reserved except by trustworthy hearts and (men of) solid understanding. O' people! ask me before you miss me, because certainly I am acquainted with the passages of the sky more than the passages of the earth, and before that mischief springs upon its feet which would trample even the nosestring and destroy the wits of the people.

SERMON 189

Importance of fear of Allāh, desolation of the grave, and about the death of the lover of Ahlu'l-bayt being like that of a martyr

I praise Him out of gratefulness for His reward, and I seek His assistance in fulfilling His rights. He has a strong army. His dignity is grand.

The prohpet's character

I stand witness that Muhammad—peace and blessing of Allāh be upon him and his progeny—is His slave and His Prophet. He called (people) to His obedience and overpowered His enemies by fighting for the sake of His religion. People's joining together to falsify him and their attempt to extinguish His light did not prevent him from it.

You should therefore exercise fear of Allāh because it has a rope whose twist is strong and its pinnacle is lofty and invulnerable. Hasten toward death in its pangs (by doing good acts) and be prepared for it before its approach, because the ultimate end is the Day of Judgement. This is enough preaching for one who understands and enough of a lesson for one who does not know. What idea do you have, before reaching that end, of the narrowness of grave, the hardship of loneliness, fear of the passage towards the next world, the pangs of fear, the shifting of ribs here and there (due to narrowing of the grave), the deafness of ears, the darkness of the grave, fear of the promised punishment, the closing of the receptacle of the grave and the laying of stones?

Therefore, (fear) Allāh, (fear) Allāh, O' creatures of Allāh, because the world is behaving with you in the usual way and you and the Day of Judgement are in the same rope (close to each other). As though it has come with its signs, has approached with its pleas and has made you stand in its way; and as though it has come forward with all its quakings and has settled down with its chest on the ground while the world has parted from its people and has turned them out of its lap. It was like a day that has passed or a month that has gone by. Its new things have become old and the fat ones have become thin.

They are in a narrow place, in very complicated affairs and in a fire whose pain is sharp, cries are loud, flames are rising, sound is trembling, burning is severe, abatement is remote; its fuel is burning, its

سعيد للايمان

إِنَّ أَمْرَنَا صَعْبٌ مُسْتَصْعَبٌ ، لَا يَحْمِلُهُ إِلَّا عَبْدٌ مُؤْمِنٌ امْتَحَنَ اللهُ قَلْبَهُ لِلْإِيمَانِ ، وَلَا يَعِي حَدِيثَنَا إِلَّا صُدُورٌ أَمِينَةٌ ، وَأَحْلَامٌ رَزِينَةٌ .

علم الوصي

أَيُّهَا النَّاسُ ، سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي ، فَلَأَنَا بِطُرُقِ السَّمَاءِ أَعْلَمُ مِنِّي بِطُرُقِ الْأَرْضِ ، قَبْلَ أَنْ تَشْغَرَ بِرِجْلِهَا فِتْنَةٌ تَطَأُ فِي خِطَامِهَا ، وَتَذْهَبُ بِأَحْلَامِ قَوْمِهَا .

١٩٠- خطبة همام في صفة المتقين

يحمد الله ويثني على نبيه ويحث بالتقوى

حمد الله سبحانه وتعالى

أَحْمَدُهُ شُكْراً لِإِنْعَامِهِ ، وَأَسْتَعِينُهُ عَلَى وَظَائِفِ حُقُوقِهِ ، عَزِيزِ الْجُنْدِ ، عَظِيمِ الْمَجْدِ .

الثناء على النبي صلى الله عليه وآله

وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ ، دَعَا إِلَى طَاعَتِهِ ، وَقَاهَرَ أَعْدَاءَهُ جِهَاداً عَنْ دِينِهِ ، لَا يَثْنِيهِ عَنْ ذَلِكَ اجْتِمَاعٌ عَلَى تَكْذِيبِهِ ، وَالْتِمَاسٌ لِإِطْفَاءِ نُورِهِ .

الحفظ بالتقوى

فَاعْتَصِمُوا بِتَقْوَى اللهِ ، فَإِنَّ لَهَا حَبْلًا وَثِيقاً عُرْوَتُهُ ، وَمَعْقِلًا مَنِيعاً ذِرْوَتُهُ . وَبَادِرُوا الْمَوْتَ وَغَمَرَاتِهِ ، وَامْهَدُوا لَهُ قَبْلَ حُلُولِهِ ، وَأَعِدُّوا لَهُ قَبْلَ نُزُولِهِ : فَإِنَّ الْغَايَةَ الْقِيَامَةُ ، وَكَفَى بِذَلِكَ وَاعِظاً لِمَنْ عَقَلَ ، وَمُعْتَبَراً لِمَنْ جَهِلَ ! وَقَبْلَ بُلُوغِ الْغَايَةِ مَا تَعْلَمُونَ مِن ضِيقِ الْأَرْمَاسِ ، وَشِدَّةِ الْإِبْلَاسِ ، وَهَوْلِ الْمُطَّلَعِ ، وَرَوْعَاتِ الْفَزَعِ ، وَاخْتِلَافِ الْأَضْلَاعِ ، وَاسْتِكَاكِ الْأَسْمَاعِ ، وَظُلْمَةِ اللَّحْدِ ، وَخِيفَةِ الْوَعْدِ ، وَغَمِّ الضَّرِيحِ ، وَرَدْمِ الصَّفِيحِ .

فَاللهَ اللهَ عِبَادَ اللهِ ! فَإِنَّ الدُّنْيَا مَاضِيَةٌ بِكُمْ عَلَى سَنَنٍ ، وَأَنْتُمْ وَالسَّاعَةُ فِي قَرَنٍ ، وَكَأَنَّهَا قَدْ جَاءَتْ بِأَشْرَاطِهَا ، وَأَزِفَتْ بِأَفْرَاطِهَا ، وَوَقَفَتْ بِكُمْ عَلَى صِرَاطِهَا (سراطها) . وَكَأَنَّهَا قَدْ أَشْرَفَتْ بِزَلَازِلِهَا ، وَأَنَاخَتْ بِكَلَاكِلِهَا ، وَأَنْصَرَمَتْ (انصرفت) الدُّنْيَا بِأَهْلِهَا ، فَأَخْرَجَتْهُمْ مِنْ حِضْنِهَا ، فَكَانَتْ كَيَوْمٍ مَضَى ، أَوْ شَهْرٍ انْقَضَى ، وَصَارَ بَعِيدُهَا رَنًّا ، وَسَمِينُهَا غَثًّا . فِي مَوْقِفِ ضَنْكِ الْمَقَامِ ، أُمُورٍ مُشْتَبِهَةِ عِظَامٍ ، وَنَارٍ شَدِيدٍ كَلَبُهَا ، عَالٍ لَجَبُهَا ، سَاطِعٍ لَهَبُهَا ، مُتَغَيِّظٍ زَفِيرُهَا ، مُتَأَجِّجٍ سَعِيرُهَا ، بَعِيدٍ خُمُودُهَا ، ذَاكٍ وُقُودُهَا ،

threats are fearful, its hollows are hidden, its sides are dark, its vessels are aflame, and everything about it is abominable.

And shall be conveyed those who feared (the wrath of) *their Lord, in companies unto the garden...* (Qur'ān, 39:73)

They are safe from chastisement, away from punishment, and kept aloof from fire. Their abode will be peaceful and they will be pleased with their longing and their place of stay. These are the people whose acts in this world were chaste, their eyes were tearful, their nights in this world were like days because of fearing and seeking forgiveness, and their days were like nights because of feeling of loneliness and separation. Therefore, Allāh made Paradise the place of their (eventual) return and a reward in recompense,... *They were most eligible and suitable for it;...* (Qur'ān, 48:26) in the eternal domain and everlasting favours.

Therefore, O' creatures of Allāh, pay regard to all that by being regardful of which one will succeed and by ignoring which one will incur loss, and hasten towards your death by means of your (good) acts, because you are bound by what you have done in the past and you have to your credit only what (good acts) you have sent forward. (Behave in such a way) as though the feared event (death) has come upon you, so that you cannot return (to do good acts) nor can you be cleared of evil acts. May Allāh prompt us and you for His obedience and obedience of His Prophet, and forgive us and you by His great mercy.

Stick to the earth, keep patient in trials, do not move your hands and swords after the liking of your tongues, and do not make haste in matters in which Allāh has not asked for haste, because any one of you who dies in his bed while he had knowledge of the rights of Allāh and the rights of His Prophet and members of the Prophet's house, will die as a martyr. His reward is incumbent on Allāh. He is also eligible for the recompense of what good acts he has intended to do, since his intention takes the place of drawing his sword. Certainly, for every thing there is a time and a limit.

* * * * *

SERMON 191

Praise of Allāh and calling for the piety of the human being

Praise be to Allāh Whose praise is wide-spread, Whose army is over-powering and Whose dignity is grand. I praise Him for His successive favours and His great gifts. His forbearance is high so that He forgives and is just in whatever He decides. He knows what is going on and what has already passed. He crafted all creation by His knowledge and produced it by His intelligence without limitation, without learning, without following the example of any intelligent producer, without committing any mistake and with-

وَعِيدُهَا ، عَمِ قَرَارُهَا .
أَقْطَارُهَا ، حَامِيَةٍ قُدُورُهَا ، فَظِيعَةٍ أُمُورُهَا . «وَسِيقَ الَّذِينَ اتَّقَوْا
إِلَىٰ الْجَنَّةِ زُمَراً» . قَدْ أُمِنَ الْعَذَابُ ، وَانْقَطَعَ الْعِتَابُ ، وَزُحْزِحُوا
نَارِ ، وَاطْمَأَنَّتْ بِهِمُ الدَّارُ ، وَرَضُوا الْمَثْوَىٰ وَالْقَرَارَ . الَّذِينَ
أَعْمَالُهُمْ فِي الدُّنْيَا زَاكِيَةٌ ، وَأَعْيُنُهُمْ بَاكِيَةٌ ، وَكَانَ لَيْلُهُمْ فِي
نَهَاراً ، تَخَشُّعاً وَاسْتِغْفَاراً ، وَكَانَ نَهَارُهُمْ لَيْلاً ، تَوَحُّشاً
لَاعاً . فَجَعَلَ اللهُ لَهُمُ الْجَنَّةَ مَآباً ، وَالْجَزَاءَ ثَوَاباً ، «وَكَانُوا أَحَقَّ
أَهْلَهَا» فِي مُلْكٍ دَائِمٍ ، وَنَعِيمٍ قَائِمٍ .

ارْعَوْا عِبَادَ اللهِ مَا بِرِعَايَتِهِ يَفُوزُ فَائِزُكُمْ ، وَبِإِضَاعَتِهِ يَخْسَرُ مُبْطِلُكُمْ
وا آجَالَكُمْ بِأَعْمَالِكُمْ ، فَإِنَّكُمْ مُرْتَهَنُونَ بِمَا أَسْلَفْتُمْ ، وَمَدِينُونَ
نْتُمْ . وَكَأَنْ قَدْ نَزَلَ بِكُمُ الْمَخُوفُ ، فَلَا رَجْعَةَ تَنَالُونَ ، وَلَا
تُقَالُونَ . اسْتَعْمَلَنَا اللهُ وَإِيَّاكُمْ بِطَاعَتِهِ وَطَاعَةِ رَسُولِهِ ، وَعَفَا عَنَّا
كُمْ بِفَضْلِ رَحْمَتِهِ .

لْزَمُوا الْأَرْضَ ، وَاصْبِرُوا عَلَى الْبَلَاءِ . وَلَا تُحَرِّكُوا بِأَيْدِيكُمْ
وفِكُمْ فِي هَوَىٰ أَلْسِنَتِكُمْ ، وَلَا تَسْتَعْجِلُوا بِمَا لَمْ يُعَجِّلْهُ اللهُ لَكُمْ .
مَنْ مَاتَ مِنْكُمْ عَلَىٰ فِرَاشِهِ وَهُوَ عَلَىٰ مَعْرِفَةِ حَقِّ رَبِّهِ وَحَقِّ رَسُولِهِ
لِ بَيْتِهِ مَاتَ شَهِيداً . وَوَقَعَ أَجْرُهُ عَلَى اللهِ ، وَاسْتَوْجَبَ ثَوَابَ مَا
، مِنْ صَالِحِ عَمَلِهِ ، وَقَامَتِ النِّيَّةُ مَقَامَ إِصْلَاتِهِ لِسَيْفِهِ
لِكُلِّ شَيْءٍ مُدَّةٌ وَأَجَلٌ .

١٩١ - خطبة له عليه السلام

يحمد الله ويثني على نبيه ويوصي بالزهد والتقوى

لْحَمْدُ لِلهِ الْفَاشِي فِي الْخَلْقِ حَمْدُهُ ، وَالْغَالِبِ جُنْدُهُ ، وَالْمُتَعَالِي
. أَحْمَدُهُ عَلَىٰ نِعَمِهِ الثَّوَّامِ ، وَآلَائِهِ الْعِظَامِ . الَّذِي
مَ حِلْمُهُ فَعَفَا ، وَعَدَلَ فِي كُلِّ مَا قَضَىٰ ، وَعَلِمَ مَا يَمْضِي وَمَا
ي ، مُبْتَدِعِ (مبتدى) الْخَلَائِقِ بِعِلْمِهِ ، وَمُنْشِيهِمْ بِحُكْمِهِ ، بِلَا اقْتِدَاءٍ وَلَا
يم ، وَلَا احْتِذَاءٍ لِمِثَالِ صَانِعٍ حَكِيمٍ ، وَلَا إِصَابَةِ خَطَإٍ ، وَلَا

out the availability of any group (for help); I stand witness that Muhammad—the peace and blessing of Allāh be upon him and his descendants—is His slave and His Messenger whom He deputed (at a time) when people were collecting in the abyss and moving in bewilderment. The reins of destruction were dragging them, and the locks of malice lay fixed on their hearts.

Advice about fear of Allāh and an account of this world and its people

I advise you, O' creature of Allāh, that you should have fear of Allāh because it is a right of Allāh over you and it creates your right over Allāh, and that you should seek Allāh's help in it, and its help in (meeting) Allāh. Certainly, for today fear of Allāh is a protection and a shield, and for tomorrow (the Day of Judgement) it is the road to Paradise. Its way is clear and he who treads it is the gainer. Whoever holds it, guards it. It has presented itself to the people who have already passed and to those coming from behind, because they will need it tomorrow (on the Day of Judgement) when Allāh will revive His creation again, take back what He has given and take account of what He has bestowed. How few will be those who accept it and practise it as it ought to be practised. They will be very few in number, and they are the people who correspond to the description given by Allāh, the Glorified, when He says:

... And very few of My creatures are grateful! (Qur'ān, 34:13)

Therefore, hasten with your ears towards it and intensify your efforts for it. Make it a substitute for all your past (short-comings) to take their place as a successor, and make it your supporter against every opponent. Turn your sleep into wakefulness by its help, and pass your days with it. Make it the equipment of your hearts, wash your sins with it, treat your ailments with it and hasten towards your death with it. Take a lesson from him who neglects it, so that others who follow it should not take a lesson from you (i.e., from your neglecting it). Beware, therefore; you should take care of it and should take care of yourselves through it.

Keep away from this world and proceed towards the next world infatuatedly. Do not regard as humble he whom fear of Allāh has given a high position, and do not accord a high position to him whom this world has given a high position. Do not keep your eyes on the shining clouds of the world, do not listen to him who speaks of it, do not respond to him who calls towards it, do not seek light from its glare, and do not die in its precious things, because its brightness is deceitful, its words are false, its wealth is liable to be looted, and its precious thing are to be taken away.

Beware, this world attracts and then turns away. It is stubborn, refusing to go ahead. It speaks lies and misappropriates. It disowns and is ungrateful. It is malicious and abandons (its lovers). It attracts but

حَضْرَةِ مَلَإٍ

الرسول الاعظم صلى الله عليه وآله

وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ ، اِبْتَعَثَهُ وَالنَّاسُ يَضْرِبُونَ فِي غَمْرَةٍ ، وَيَمُوجُونَ فِي حَيْرَةٍ . قَدْ قَادَتْهُمْ أَزِمَّةُ الْحَيْنِ ، وَاسْتَغْلَقَتْ عَلَى أَفْئِدَتِهِمْ أَقْفَالُ الرَّيْنِ .

الوصية بالتقوى والتحذير

عِبَادَ اللهِ ! أُوصِيكُمْ بِتَقْوَى اللهِ فَإِنَّهَا حَقُّ اللهِ عَلَيْكُمْ ، وَالْمُوجِبَةُ عَلَى اللهِ حَقَّكُمْ ، وَأَنْ تَسْتَعِينُوا عَلَيْهَا بِاللهِ ، وَتَسْتَعِينُوا بِهَا عَلَى اللهِ : فَإِنَّ التَّقْوَى فِي الْيَوْمِ الْحِرْزُ وَالْجُنَّةُ ، وَفِي غَدِ الطَّرِيقُ إِلَى الْجَنَّةِ . مَسْلَكُهَا وَاضِحٌ ، وَسَالِكُهَا رَابِحٌ ، وَمُسْتَوْدَعُهَا حَافِظٌ . لَمْ تَبْرَحْ عَارِضَةً نَفْسَهَا عَلَى الْأُمَمِ الْمَاضِينَ مِنْكُمْ وَالْغَابِرِينَ ، لِحَاجَتِهِمْ إِلَيْهَا غَداً ، إِذَا أَعَادَ اللهُ مَا أَبْدَى ، وَأَخَذَ مَا أَعْطَى ، وَسَأَلَ عَمَّا أَسْدَى . فَمَا أَقَلَّ مَنْ قَبِلَهَا ، وَحَمَلَهَا حَقَّ حَمْلِهَا ! أُولَئِكَ الْأَقَلُّونَ عَدَداً ، وَهُمْ أَهْلُ صِفَةِ اللهِ سُبْحَانَهُ إِذْ يَقُولُ :

«وَقَلِيلٌ مِنْ عِبَادِيَ الشَّكُورُ» .

(فانقطعوا) بِأَسْمَاعِكُمْ إِلَيْهَا ، وَأَلْظُّوا بِجِدِّكُمْ عَلَيْهَا وَاعْتَاضُوهَا مِنْ كُلِّ سَلَفٍ خَلَفاً ، وَمِنْ كُلِّ مُخَالِفٍ مُوَافِقاً . أَيْقِظُوا بِهَا نَوْمَكُمْ ، وَاقْطَعُوا بِهَا يَوْمَكُمْ ، وَأَشْعِرُوهَا قُلُوبَكُمْ ، وَارْحَضُوا بِهَا ذُنُوبَكُمْ ، وَدَاوُوا بِهَا الْأَسْقَامَ ، وَبَادِرُوا بِهَا الْحِمَامَ ، وَاعْتَبِرُوا بِمَنْ أَضَاعَهَا ، وَلَا يَعْتَبِرَنَّ بِكُمْ مَنْ أَطَاعَهَا . أَلَا فَصُونُوهَا وَتَصَوَّنُوا بِهَا ، وَكُونُوا مِنَ الدُّنْيَا نُزَّاهاً ، وَإِلَى الْآخِرَةِ وُلَّاهاً وَلَا تَضَعُوا (تقعوا) مَنْ رَفَعَتْهُ التَّقْوَى ، وَلَا تَرْفَعُوا مَنْ رَفَعَتْهُ الدُّنْيَا . وَلَا تَشِيمُوا بَارِقَهَا ، وَلَا تَسْمَعُوا نَاطِقَهَا ، وَلَا تُجِيبُوا نَاعِقَهَا ، وَلَا تَسْتَضِيئُوا بِإِشْرَاقِهَا ، وَلَا تُفْتَنُوا بِأَعْلَاقِهَا (اغلاقها) ، فَإِنَّ بَرْقَهَا خَالِبٌ ، وَنُطْقَهَا كَاذِبٌ ، وَأَمْوَالَهَا مَحْرُوبَةٌ ، وَأَعْلَاقَهَا مَسْلُوبَةٌ . أَلَا وَهِيَ مُتَصَدِّيَةٌ عَنُونٌ ، وَالْجَامِحَةُ الْحَرُونُ ، وَالْمَائِنَةُ خَؤُونٌ ، وَالْجَحُودُ الْكَنُودُ ، وَالْعَنُودُ الصَّدُودُ ، وَالْحَيُودُ

causes trouble. Its condition is changing, its step shaking, its honour disgrace, its seriousness jest, and its height lowliness. It is a place of plunder and pillage, and ruin and destruction. Its people are ready with their feet to drive, to overtake and to depart. Its routes are bewildering, its exits are baffling, and its schemes end in disappointment. Consequently, strongholds betray them, houses throw them out and cunning fails them.

Some of them are like hocked camel, some like butchered meat, some like severed limbs, some like spilt blood, some are biting their hands (in pain), some are rubbing their palms (in remorse), some are holding their cheeks on their hands (in anxiety), some are cursing their own views and some are retreating from their determination. But the time for action has gone away and the hour of calamity has approached, *while* (there was no longer) *the time to escape* (Qur'ān, 38:3). Alas! Alas! what has been lost is lost! what has gone is gone! The world has passed in its usual manner.

> *So wept not on them the heavens and the earth nor were they respited.* (Qur'ān, 44:29)

* * * * *

SERMON 192

Known as "al-Khuṭbah al-Qāṣi'ah" (Sermon of Disparagement) (It comprises disparagement of Satan [Iblīs] for his vanity and his refusing to prostrate before Adam [p.b.u.h.], and his being the first to display bigotry and to act through vanity; it comprises a warning to people treading in Satan's path)

Praise be to Allāh who wears the apparel of Honour and Dignity and has chosen them for Himself instead of for His creation. He has made them inaccessible and unlawful for others. He has selected them for His own great self, and has hurled a curse on him who contests with Him concerning them.

Allāh's trial and the vanity of Iblīs

Then He put His angels on trial concerning these attributes in order to distinguish those who are modest from those who are vain. Therefore, Allāh, who is aware of whatever is hidden in the hearts and whatever lies behind the unseen said:

> *. . . "Verily I am about to create man from clay. And when I have completed and have breathed into him of My spirit, then for ye prostrating in obeisance unto him." And did for prostrating in obeisance the angels all together, Save Iblis;...* (Qur'ān, 38:71-74)

His vanity stood in his way. Consequently, he felt proud over Adam by virtue of his creation and

. حَالُهَا ٱنْتِقَالٌ ، وَوَطْأَتُهَا زِلْزَالٌ ، وَعِزُّهَا ذُلٌّ ، وَجِدُّهَا
، وَعُلُوُّهَا سُفْلٌ . دَارُ حَرَبٍ وَسَلَبٍ ، وَنَهْبٍ وَعَطَبٍ . أَهْلُهَا
اقٍ وَسِيَاقٍ ، وَلَحَاقٍ وَفِرَاقٍ . قَدْ تَحَيَّرَتْ مَذَاهِبُهَا ،
زَتْ مَهَارِبُهَا ، وَخَابَتْ (خانت) مَطَالِبُهَا فَأَسْلَمَتْهُمُ ٱلْمَعَاقِلُ وَلَفَظَتْهُمُ
لُ ، وَأَعْيَتْهُمُ ٱلْمَحَاوِلُ : فَمِنْ نَاجٍ مَعْقُورٍ ، وَلَحْمٍ
رٍ ، وَشِلْوٍ (شلق) مَذْبُوحٍ ، وَدَمٍ مَسْفُوحٍ ، وَعَاضٍ
يَدَيْهِ ، وَصَافِقٍ بِكَفَّيْهِ ، وَمُرْتَفِقٍ بِخَدَّيْهِ ، وَزَارٍ عَلَىٰ
، وَرَاجِعٍ عَنْ عَزْمِهِ ، وَقَدْ أَدْبَرَتِ ٱلْحِيلَةُ ، وَأَقْبَلَتِ ٱلْمَنِيَّةُ ،
تْ حِينَ مَنَاصٍ ! . هَيْهَاتَ هَيْهَاتَ ! قَدْ فَاتَ مَا فَاتَ ، وَذَهَبَ
هَبَ ، وَمَضَتِ ٱلدُّنْيَا لِحَالِ بَالِهَا ،

«فَمَا بَكَتْ عَلَيْهِمُ ٱلسَّمَاءُ وَٱلْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ» .

١٩٢ - ومن خطبة له عليه السلام

تسمى القاصعة

تتضمن ذم إبليس لعنه الله ، على استكباره وتركه السجود لآدم عليه السلام ، أول من أظهر العصبية وتبع الحمية ، وتحذير الناس من سلوك طريقته .

ٱلْحَمْدُ لِلّٰهِ ٱلَّذِي لَبِسَ ٱلْعِزَّ وَٱلْكِبْرِيَاءَ ، وَٱخْتَارَهُمَا لِنَفْسِهِ دُونَ
بِهِ ، وَجَعَلَهُمَا حِمًى وَحَرَماً عَلَىٰ غَيْرِهِ ، وَٱصْطَفَاهُمَا
لِاٰلِهِ .

رأس العصيان

وَجَعَلَ ٱللَّعْنَةَ عَلَىٰ مَنْ نَازَعَهُ فِيهِمَا مِنْ عِبَادِهِ . ثُمَّ ٱخْتَبَرَ بِذٰلِكَ
يْكَتَهُ ٱلْمُقَرَّبِينَ ، لِيَمِيزَ ٱلْمُتَوَاضِعِينَ مِنْهُمْ مِنَ ٱلْمُسْتَكْبِرِينَ ، فَقَالَ
حَانَهُ وَهُوَ ٱلْعَالِمُ بِمُضْمَرَاتِ ٱلْقُلُوبِ ، وَمَحْجُوبَاتِ ٱلْغُيُوبِ :
نِّي خَالِقٌ بَشَراً مِنْ طِينٍ ● فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا
سَاجِدِينَ ● فَسَجَدَ ٱلْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ● إِلَّا إِبْلِيسَ ، ٱعْتَرَضَتْهُ
حَمِيَّةٌ فَٱفْتَخَرَ عَلَىٰ آدَمَ بِخَلْقِهِ ،

boasted over him on account of his origin. Thus, this enemy of Allāh is the leader of those who boast, and the fore-runner of the vain. It is he who laid the foundation of factionalism, quarrelled with Allāh about the robe of greatness, put on the dress of haughtiness and took off the covering of humility. Do you not see how Allāh made him low on account of his vanity and humiliated him for his feigning to be high? He discarded him in this world and provided for him burning fire in the next world.

If Allāh had wanted to create Adam from a light whose glare would have dazzled the eyes, whose handsomeness would have amazed the wits and whose smell would have caught the breath, He could have done so; and if He had done so, people would have bowed to him in humility and the trial of the angels through him would have become easier. But Allāh, the Glorified, tries His creatures by means of those things whose real nature they do not know in order to distinguish (good and bad) for them through the trial, and to remove vanity from them and keep them and keep them aloof from pride and self-admiration.

You should take a lesson from what Allāh did with Satan, namely He nullified his great acts and extensive efforts on account of the vanity of one moment, although Satan had worshipped Allāh for six thousand years—whether by the reckoning of this world or of the next world is not known. Who now can remain safe from Allāh after Satan by committing a similar disobedience? None at all. Allāh, the Glorified, cannot let a human being enter Paradise if he does the same thing for which Allāh turned out from it an angel. His command for the inhabitants in the sky and of the earth is the same. There is no friendship between Allāh and any individual out of His creation so as to give him license for an undesirable thing which He has held unlawful for all the worlds.

Warning against Satan

Therefore, you should fear lest Satan infects you with his disease, or leads you astray through his call, or marches on you with his horsemen and footmen, because, by my life, he has put the arrow in the bow for you, has stretched the bow strongly, and has aimed at you from a nearby position, and

> *He (Satan) said: "My Lord! because Thou hast left me to stray, certainly will I adorn unto them the path of error, and certainly will I cause them all to go astray."* (Qur'ān, 15:39)

Although he (Satan) had said so only by guessing about the unknown future and by wrong conjecturing, yet the sons of vanity, the brothers of haughtiness and the horsemen of pride and intolerance proved him to be true, so much so that when disobedient persons from among you bowed before him, and his greed about you gained strength, and what was a hidden secret turned into a clear fact, he

وَتَعَصَّبَ عَلَيْهِ لأَصْلِهِ . فَعَدُوُّ اللهِ
إِمَامُ الْمُتَعَصِّبِينَ ، وَسَلَفُ الْمُسْتَكْبِرِينَ ، الَّذِي وَضَعَ أَسَاسَ الْعَصَبِيَّةِ ،
وَنَازَعَ اللهَ رِدَاءَ الْجَبْرِيَّةِ ، وَادَّرَعَ لِبَاسَ التَّعَزُّزِ ، وَخَلَعَ قِنَاعَ التَّذَلُّلِ .
أَلاَ تَرَوْنَ كَيْفَ صَغَّرَهُ اللهُ بِتَكْبُّرِهِ ، وَوَضَعَهُ بِتَرَفُّعِهِ ، فَجَعَلَهُ فِي
الدُّنْيَا مَدْحُوراً ، وَأَعَدَّ لَهُ فِي الآخِرَةِ سَعِيراً ؟!

ابتلاء الله لملائكته

وَلَوْ أَرَادَ اللهُ أَنْ يَخْلُقَ آدَمَ مِنْ نُورٍ يَخْطَفُ الأَبْصَارَ ضِيَاؤُهُ ،
يَبْهَرُ الْعُقُولَ رُوَاؤُهُ ، وَطِيبٍ يَأْخُذُ الأَنْفَاسَ عَرْفُهُ ، لَفَعَلَ. وَلَوْ فَعَلَ
ظَلَّتْ لَهُ الأَعْنَاقُ خَاضِعَةً (خاشعة) وَلَخَفَّتْ (لحقت) الْبَلْوَى فِيهِ عَلَى الْمَلاَئِكَةِ.
لَكِنَّ اللهَ سُبْحَانَهُ يَبْتَلِي خَلْقَهُ بِبَعْضِ مَا يَجْهَلُونَ أَصْلَهُ ، تَمْيِيزاً
لِلاخْتِيَارِ لَهُمْ ، وَنَفْياً لِلاسْتِكْبَارِ عَنْهُمْ ، وَإِبْعَاداً لِلْخُيَلاَءِ مِنْهُمْ .

طلب العبرة

فَاعْتَبِرُوا بِمَا كَانَ مِنْ فِعْلِ اللهِ بِإِبْلِيسَ إِذْ أَحْبَطَ عَمَلَهُ الطَّوِيلَ ،
جَهْدُهُ الْجَهِيدُ (الجميل) ، وَكَانَ قَدْ عَبَدَ اللهَ سِتَّةَ آلاَفِ سَنَةٍ ، لاَ يُدْرَى
مِنْ سِنِي الدُّنْيَا أَمْ مِنْ سِنِي الآخِرَةِ ، عَنْ كِبْرِ سَاعَةٍ وَاحِدَةٍ . فَمَنْ ذَا
بَعْدَ إِبْلِيسَ يَسْلَمُ عَلَى اللهِ بِمِثْلِ مَعْصِيَتِهِ ؟ كَلاَّ ، مَا كَانَ اللهُ سُبْحَانَهُ
لِيُدْخِلَ الْجَنَّةَ بَشَراً بِأَمْرٍ أَخْرَجَ بِهِ مِنْهَا مَلَكاً . إِنَّ حُكْمَهُ فِي أَهْلِ
السَّمَاءِ وَأَهْلِ الأَرْضِ لَوَاحِدٌ. وَمَا بَيْنَ اللهِ وَبَيْنَ أَحَدٍ مِنْ خَلْقِهِ هَوَادَةٌ
فِي إِبَاحَةِ حِمًى حَرَّمَهُ عَلَى الْعَالَمِينَ .

التحذير من الشيطان

فَاحْذَرُوا عِبَادَ اللهِ عَدُوَّ اللهِ أَنْ يُعْدِيَكُمْ بِدَائِهِ ، وَأَنْ يَسْتَفِزَّكُمْ
بِنِدَائِهِ ، وَأَنْ يُجْلِبَ عَلَيْكُمْ بِخَيْلِهِ وَرَجِلِهِ . فَلَعَمْرِي لَقَدْ
فَوَّقَ لَكُمْ سَهْمَ الْوَعِيدِ ، وَأَغْرَقَ إِلَيْكُمْ بِالنَّزْعِ الشَّدِيدِ
وَرَمَاكُمْ مِنْ مَكَانٍ قَرِيبٍ ، فَقَالَ : «رَبِّ بِمَا أَغْوَيْتَنِي لأُزَيِّنَنَّ لَهُمْ فِي
الأَرْضِ وَلأُغْوِيَنَّهُمْ أَجْمَعِينَ» ، قَذْفاً بِغَيْبٍ بَعِيدٍ ، وَرَجْماً بِظَنٍّ غَيْرِ
مُصِيبٍ ، صَدَّقَهُ بِهِ أَبْنَاءُ الْحَمِيَّةِ ، وَإِخْوَانُ الْعَصَبِيَّةِ ، وَفُرْسَانُ الْكِبْرِ
وَالْجَاهِلِيَّةِ . حَتَّى إِذَا انْقَادَتْ لَهُ الْجَامِحَةُ مِنْكُمْ ، وَاسْتَحْكَمَتِ
طَمَاعِيَّةُ مِنْهُ فِيكُمْ ، فَنَجَمَتِ الْحَالُ مِنَ السِّرِّ الْخَفِيِّ إِلَى
الأَمْرِ الْجَلِيِّ ،

spread his full control over you and marched with his forces towards you.

Then they pushed you into the hollows of disgrace, threw you into the whirlpools of slaughter, and trampled you, wounding you by striking your eyes with spears, cutting your throats, tearing your nostrils, breaking your limbs and taking you in ropes of control towards the fire already prepared. In this way he became more harmful to your religion and a greater kindler of flames (of mischief) about your worldly matters than the enemies against whom you showed open opposition and against whom you marched your forces.

You should therefore spend all your force against him, and all your efforts against him, because, by Allāh, he boasted over your (i.e. Adam's) origin, questioned your position and spoke lightly of your lineage. He advanced on you with his army, and brought his footmen towards your path. They are chasing you from every place, and they are hitting you at every finger joint. You are not able to defend by any means, nor can you repulse them by any determination. You are in the thick of disgrace, the ring of straitness, the field of death and the way of distress.

You should therefore put out the fires of haughtiness and the flames of intolerance that are hidden in your hearts. This vanity can exist in a Muslim only by the machinations of Satan, his haughtiness, mischief and whisperings. Make up your mind to have humility over your heads, to trample self-pride under your feet and to cast off vanity from your necks. Adopt humility as the weapon between you and your enemy, Satan and his forces. He certainly has, from every people, fighters, helpers, footmen and horsemen. Do not be like him who feigned superiority over the son of his own mother without any distinction given to him by Allāh except the feeling of envy which his feeling of greatness created in him and the fire of anger that vanity kindled in his heart. Satan blew into his nose his own vanity, after which Allāh gave him remorse and made him responsible for the sins of all killers up to the Day of Judgement.

Caution against vanity and boasting about ignorance

Beware! you strove hard in revolting and created mischief on the earth in open opposition to Allāh and in challenging the believers over fighting. (You should fear) Allāh! Allāh! in feeling proud of your vanity and boasting over ignorance, because this is the root of enmity and the design of Satan wherewith he has been deceiving past people and bygone ages, with the result that they fell into the gloom of his ignorance and the hollows of his misguidance, submitting to his driving and accepting his leadership. In this matter the hearts of all the people were similar, and centuries passed by, one after the other, in just the same way, and there was vanity with which chests were tightened.

حَلَ سُلْطَانُهُ عَلَيْكُمْ ، وَدَلَفَ بِجُنُودِهِ نَحْوَكُمْ ،

مُوكُمْ وَلَجَاتِ (ولجاب) الذُّلِّ ،وَأَحْلُوكُمْ وَرَطَاتِ الْقَتْلِ،

وُوكُمْ إِنْخَانَ الْجِرَاحَةِ ، طَعْناً فِي عُيُونِكُمْ ، وَحَزّاً فِي

كُمْ ، وَدَقّاً لِمَنَاخِرِكُمْ ، وَقَصْداً لِمَقَاتِلِكُمْ ، وَسَوْقاً بِخَزَائِمِ

إِلَى النَّارِ الْمُعَدَّةِ لَكُمْ. فَأَصْبَحَ أَعْظَمَ فِي دِينِكُمْ حَرْجاً ، وَأَوْرَىٰ

نْيَاكُمْ قَدْحاً ، مِنَ الَّذِينَ أَصْبَحْتُمْ لَهُمْ مُنَاصِبِينَ ، وَعَلَيْهِمْ

بِينَ . فَاجْعَلُوا عَلَيْهِ حَدَّكُمْ ، وَلَهُ جَدَّكُمْ ، فَلَعَمْرُ

لَقَدْ فَخَرَ عَلَىٰ أَصْلِكُمْ ، وَوَقَعَ فِي حَسَبِكُمْ ، وَدَفَعَ فِي نَسَبِكُمْ ،

لَبَ بِخَيْلِهِ عَلَيْكُمْ ، وَقَصَدَ بِرَجِلِهِ سَبِيلَكُمْ ، يَقْتَنِصُونَكُمْ بِكُلِّ

، وَيَضْرِبُونَ مِنْكُمْ كُلَّ بَنَانٍ . لَا تَمْتَنِعُونَ بِحِيلَةٍ ، وَلَا

مُونَ بِعَزِيمَةٍ ، فِي حَوْمَةِ ذُلٍّ ، وَحَلْقَةِ ضِيقٍ ، وَعَرْصَةِ مَوْتٍ

لَةِ بَلَاءٍ .

فَأَطْفِئُوا مَا كَمَنَ فِي قُلُوبِكُمْ مِنْ نِيرَانِ الْعَصَبِيَّةِ وَأَحْقَادِ

اهِلِيَّةِ ، فَإِنَّمَا تِلْكَ الْحَمِيَّةُ تَكُونُ فِي الْمُسْلِمِ مِنْ خَطَرَاتِ الشَّيْطَانِ

خَوَاتِهِ ، وَنَزَغَاتِهِ وَنَفَثَاتِهِ . وَاعْتَمِدُوا وَضْعَ التَّذَلُّلِ

رُؤُوسِكُمْ ، وَإِلْقَاءَ التَّعَزُّزِ تَحْتَ أَقْدَامِكُمْ ، وَخَلْعَ التَّكَبُّرِ مِنْ

اقِكُمْ ، وَاتَّخِذُوا التَّوَاضُعَ مَسْلَحَةً بَيْنَكُمْ وَبَيْنَ عَدُوِّكُمْ إِبْلِيسَ

نُودِهِ ، فَإِنَّ لَهُ مِنْ كُلِّ أُمَّةٍ جُنُوداً وَأَعْوَاناً ، وَرَجِلًا وَفُرْسَاناً ، وَلَا

كُونُوا كَالْمُتَكَبِّرِ عَلَىٰ ابْنِ أُمِّهِ مِنْ غَيْرِ مَا فَضْلٍ جَعَلَهُ اللهُ فِيهِ سِوَىٰ مَا

حَقَتِ الْعَظَمَةُ بِنَفْسِهِ مِنْ عَدَاوَةِ الْحَسَدِ (الحسد)، وَقَدَحَتِ الْحَمِيَّةُ فِي قَلْبِهِ

نَارِ الْغَضَبِ، وَنَفَخَ الشَّيْطَانُ فِي أَنْفِهِ مِنْ رِيحِ الْكِبْرِ الَّذِي أَعْقَبَهُ

بِهِ النَّدَامَةَ ، وَأَلْزَمَهُ آثَامَ الْقَاتِلِينَ إِلَىٰ يَوْمِ الْقِيَامَةِ .

التحذير من الكبر

أَلَا وَقَدْ أَمْعَنْتُمْ فِي الْبَغْيِ ، وَأَفْسَدْتُمْ فِي الْأَرْضِ ، مُصَارَحَةً لِلهِ

الْمُنَاصَبَةِ ، وَمُبَارَزَةً لِلْمُؤْمِنِينَ بِالْمُحَارَبَةِ . فَاللهَ اللهَ فِي كِبْرِ الْحَمِيَّةِ

نَخْرِ الْجَاهِلِيَّةِ ! فَإِنَّهُ مَلَاقِحُ الشَّنَآنِ ، وَمَنَافِخُ الشَّيْطَانِ ،

تِي خَدَعَ بِهَا الْأُمَمَ الْمَاضِيَةَ ، وَالْقُرُونَ الْخَالِيَةَ . حَتَّىٰ أَعْنَقُوا

خَنَادِسِ جَهَالَتِهِ ، وَمَهَاوِي ضَلَالَتِهِ ، ذُلُلًا عَنْ سِيَاقِهِ ،

لُساً فِي قِيَادِهِ . أَمْراً تَشَابَهَتِ الْقُلُوبُ فِيهِ ، وَتَتَابَعَتِ الْقُرُونُ

لَيْهِ ، وَكِبْراً تَضَايَقَتِ الصُّدُورُ بِهِ .

Caution against obeying haughty leaders and elders

Beware! beware of obeying your leaders and elders who felt proud of their achievements and boasted about their lineage. They hurled the (liability for) things on Allāh and quarrelled with Allāh in what He did with them, contesting His decree and disputing His favours. Certainly, they are the main foundation of obstinacy, the chief pillars of mischief and the swords of pre-Islamic boasting over fore-fathers. Therefore, fear Allāh, do not become antagonistic to His favours on you, nor jealous of His bounty over you and do not obey the claimants (of Islam) whose dirty water you drink along with your clean one, whose ailments you mix with your healthiness and whose wrongs you allow to enter into your rightful matters.

Learn from fate of previous nstions

They are the foundation of vice and the linings of disobedience. Satan has made them carriers of misguidance and the soldiers with whom he attacks men. They are interpreters through whom he speaks in order to steal away your wits, enter into your eyes and blow into your ears. In this way he makes you the victim of his arrows, the treading ground of his footsteps and source of strength for his hands. Take instruction from how he brought Allāh's wrath, violence, chastisement and punishment on those who were vain among the past people. Take admonition from their lying on their cheeks and falling on their sides, and seek Allāh's protection from the dangers of vanity, as you seek His protection from calamities.

The humbleness of the Holy Prophet

Certainly if Allāh were to allow anyone to indulge in pride He would have allowed it to his selected prophets and vicegerents. But Allāh, the Sublime, disliked vanity for them and liked humbleness for them. Therefore, they laid their cheeks on the ground, smeared their faces with dust, bent themselves down for the believers and remained humiliated people. Allāh tried them with hunger, afflicted them with difficulty, tested them with fear, and upset them with troubles. Therefore, do not regard wealth and progeny the criterion for Allāh's pleasure and displeasure, as you are not aware of the chances of mischief and trials during richness and power as Allāh, the Glorified, the Sublime, has said:

> *What! Think they that what We aid them with of wealth and children, We are hastening unto them the good things? Nay! they* (only) *perceive not.* (Qur'ān, 23:55-56)

Certainly, Allāh the Glorified, tries His creatures who are vain about themselves through His beloved persons who are humble in their eyes.

When Mūsā son of 'Imrān went to Pharaoh along with his brother Hārūn (Aaron) wearing (coarse) shirts of wool and holding sticks in their hands, they guaranteed him retention of his country and continu-

التحذير من طاعة الكبراء

أَلَا فَالْحَذَرَ الْحَذَرَ مِنْ طَاعَةِ سَادَاتِكُمْ وَكُبَرَائِكُمْ ! الَّذِينَ تَكَبَّرُوا عَنْ حَسَبِهِمْ ، وَتَرَفَّعُوا فَوْقَ نَسَبِهِمْ . وَأَلْقَوُا الْهَجِينَةَ عَلَىٰ رَبِّهِمْ ، وَجَاحَدُوا اللَّهَ عَلَىٰ مَا صَنَعَ بِهِمْ ، مُكَابَرَةً لِقَضَائِهِ ، وَمُغَالَبَةً لِآلَائِهِ فَإِنَّهُمْ قَوَاعِدُ أَسَاسِ الْعَصَبِيَّةِ . وَدَعَائِمُ أَرْكَانِ الْفِتْنَةِ ، وَسُيُوفُ اعْتِزَاءِ الْجَاهِلِيَّةِ. فَاتَّقُوا اللَّهَ وَلَا تَكُونُوا لِنِعَمِهِ عَلَيْكُمْ أَضْدَاداً ، وَلَا لِفَضْلِهِ عِنْدَكُمْ حُسَّاداً . وَلَا تُطِيعُوا الْأَدْعِيَاءَ الَّذِينَ شَرِبْتُمْ بِصَفْوِكُمْ كَدَرَهُمْ ، وَخَلَطْتُمْ بِصِحَّتِكُمْ مَرَضَهُمْ ، وَأَدْخَلْتُمْ فِي حَقِّكُمْ بَاطِلَهُمْ ، وَهُمْ أَسَاسُ الْفُسُوقِ ، وَأَحْلَاسُ الْعُقُوقِ اتَّخَذَهُمْ إِبْلِيسُ مَطَايَا ضَلَالٍ ، وَجُنْداً بِهِمْ يَصُولُ عَلَى النَّاسِ ، وَتَرَاجِمَةً يَنْطِقُ عَلَى أَلْسِنَتِهِمْ ، اسْتِرَاقاً لِعُقُولِكُمْ وَدُخُولًا فِي عُيُونِكُمْ ، وَنَفْثاً (نَقّاً) فِي أَسْمَاعِكُمْ . فَجَعَلَكُمْ مَرْمَىٰ نَبْلِهِ ، وَمَوْطِىءَ قَدَمِهِ ، وَمَأْخَذَ يَدِهِ .

العبرة بالماضين

فَاعْتَبِرُوا بِمَا أَصَابَ الْأُمَمَ الْمُسْتَكْبِرِينَ مِنْ قَبْلِكُمْ مِنْ بَأْسِ اللَّهِ وَصَوْلَاتِهِ ، وَوَقَائِعِهِ وَمُثُلَاتِهِ ، وَاتَّعِظُوا بِمَثَاوِي خُدُودِهِمْ ، وَمَصَارِعِ جُنُوبِهِمْ ، وَاسْتَعِيذُوا بِاللَّهِ مِنْ لَوَاقِحِ الْكِبْرِ ، كَمَا تَسْتَعِيذُونَهُ مِنْ طَوَارِقِ الدَّهْرِ . فَلَوْ رَخَّصَ اللَّهُ فِي الْكِبْرِ لِأَحَدٍ مِنْ عِبَادِهِ لَرَخَّصَ فِيهِ لِخَاصَّةِ أَنْبِيَائِهِ وَأَوْلِيَائِهِ ، وَلَكِنَّهُ سُبْحَانَهُ كَرَّهَ إِلَيْهِمُ التَّكَابُرَ ، وَرَضِيَ لَهُمُ التَّوَاضُعَ ، فَأَلْصَقُوا بِالْأَرْضِ خُدُودَهُمْ ، وَعَفَّرُوا فِي التُّرَابِ وُجُوهَهُمْ . وَخَفَضُوا أَجْنِحَتَهُمْ لِلْمُؤْمِنِينَ ، وَكَانُوا قَوْماً مُسْتَضْعَفِينَ. قَدِ اخْتَبَرَهُمُ اللَّهُ بِالْمَخْمَصَةِ ، وَابْتَلَاهُمْ بِالْمُجْهَدَةِ ، وَامْتَحَنَهُمْ بِالْمَخَاوِفِ ، وَمَحَضَهُمْ بِالْمَكَارِهِ. فَلَا تَعْتَبِرُوا الرِّضَىٰ وَالسُّخْطَ بِالْمَالِ وَالْوَلَدِ جَهْلًا بِمَوَاقِعِ الْفِتْنَةِ ، وَالِاخْتِبَارِ (اختبار) فِي مَوْضِعِ الْغِنَىٰ وَالِاقْتِدَارِ ، فَقَدْ قَالَ سُبْحَانَهُ وَتَعَالَىٰ : «أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَالٍ وَبَنِينَ نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ؟ بَلْ لَا يَشْعُرُونَ» ، فَإِنَّ اللَّهَ سُبْحَانَهُ يَخْتَبِرُ عِبَادَهُ الْمُسْتَكْبِرِينَ فِي أَنْفُسِهِمْ بِأَوْلِيَائِهِ الْمُسْتَضْعَفِينَ فِي أَعْيُنِهِمْ .

مواقف الأنبياء عليهم السلام

وَلَقَدْ دَخَلَ مُوسَىٰ بْنُ عِمْرَانَ وَمَعَهُ أَخُوهُ هَارُونُ ـ عَلَيْهِمَا السَّلَامُ ـ عَلَىٰ فِرْعَوْنَ ، وَعَلَيْهِمَا مَدَارِعُ الصُّوفِ ، وَبِأَيْدِيهِمَا الْعِصِيُّ ، فَشَرَطَا لَهُ ـ إِنْ أَسْلَمَ ـ بَقَاءَ مُلْكِهِ ، وَدَوَامَ عِزِّهِ (سلطانه) ؛ فَقَالَ:

ity of his honour if he submitted; but he said: "Do you not wonder at these two men guaranteeing me the continuity of my honour and the retention of my country although you see their poverty and lowliness? Otherwise, why do they not have gold bangles on their wrists?" He said so feeling proud of his gold and collected possessions, and considering wool and its cloth as nothing.

When Allāh, the Glorified, deputed His prophets, if He had wished to open for them treasures and mines of gold and (surround them with) planted gardens and to collect around them birds of the skies and beasts of the earth, He could have done so. If He had done so then there would have been no trial, nor recompense and no tidings (about the affairs of the next world). Those who accepted (His message) could not be given the recompense falling due after trial and the believers could not deserve the reward for good acts, and all these words would not have retained their meanings. But Allāh, the Glorified, makes His Prophets firm in their determination and gives them weakness of appearance as seen from the eyes, along with contentment that fills the hearts and eyes resulting from carefreeness, and with want that pains the eyes and ears.

If the prophets possessed authority that could not be assaulted, or honour that could not be damaged or domain towards which the necks of people would turn and the saddles of mounts could be set, it would have been very easy for people to seek lessons and quite difficult to feel vanity. They would have then accepted belief out of fear felt by them or inclination attracting them, and the intention of them all would have been the same, although their actions would have been different. Therefore, Allāh, the Glorified decided that people should follow His prophets, acknowledge His books, remain humble before His face, obey His command and accept His obedience with sincerity in which there should not be an iota of anything else; and as the trial and tribulation would be stiffer the reward and recompense too should be larger.

The Holy Ka'bah

Do you not see that Allāh, the Glorified, has tried all the people among those who came before, beginning with Adam, upto the last ones in this world with stones which yield neither benefit nor harm, which neither see nor hear? He made those stones into His sacred house which He made a standby for the people. He placed it in the most rugged stony part of the earth and on a highland with the least soil thereon, among the most narrow valleys between rough mountains, soft sandy plains, springs of scanty water and scattered habitations, where neither camels nor horses nor cows and sheep can prosper.

Then He commanded Adam and his sons to turn their attention towards it. In this way it became the centre of their journey in seeking pastures and the rendezvous for meeting of their carrier-beasts, so that human spirits hasten towards it from distant waterless deserts, deep and low lying valleys and scattered

تَعْجَبُونَ مِنْ
نِ يَشْرِطَانِ لِي دَوَامَ الْعِزِّ ، وَبَقَاءَ الْمُلْكِ ، وَهُمَا بِمَا تَرَوْنَ مِنْ حَالِ
نْرِ وَالذُّلِّ ، فَهَلَّا أُلْقِيَ عَلَيْهِمَا أَسَاوِرَةٌ مِنْ ذَهَبٍ » ؟ إِعْظَاماً لِلذَّهَبِ
مْعِهِ ، وَاحْتِقَاراً لِلصُّوفِ وَلُبْسِهِ ! وَلَوْ أَرَادَ اللهُ سُبْحَانَهُ
بِيَائِهِ حَيْثُ بَعْثَهُمْ أَنْ يَفْتَحَ لَهُمْ كُنُوزَ الذَّهْبَانِ ،
ادِنَ الْعِقْيَانِ ، وَمَغَارِسَ الْجِنَانِ ، وَأَنْ يَحْشُرَ مَعَهُمْ طُيُورَ السَّمَاءِ
حُوشَ الْأَرَضِينَ لَفَعَلَ ، وَلَوْ فَعَلَ لَسَقَطَ الْبَلَاءُ ، وَبَطَلَ الْجَزَاءُ ،
سَحَلَّتِ الْأَنْبَاءُ ، وَلَمَا وَجَبَ لِلْقَابِلِينَ أُجُورُ الْمُبْتَلِينَ ، وَلَا اسْتَحَقَّ
مِنُونَ ثَوَابَ الْمُحْسِنِينَ . وَلَا لَزِمَتِ الْأَسْمَاءُ مَعَانِيَهَا . وَلَكِنَّ اللهَ
حَانَهُ جَعَلَ رُسُلَهُ أُولِي قُوَّةٍ فِي عَزَائِمِهِمْ ، وَضَعَفَةً فِيمَا تَرَىٰ الْأَعْيُنُ
حَالَاتِهِمْ ، مَعَ قَنَاعَةٍ تَمْلَأُ الْقُلُوبَ وَالْعُيُونَ غِنًى ، وَخَصَاصَةٍ
لأُ الْأَبْصَارَ وَالْأَسْمَاعَ أَذًى .

وَلَوْ كَانَتِ الْأَنْبِيَاءُ أَهْلَ قُوَّةٍ لَا تُرَامُ ، وَعِزَّةٍ لَا تُضَامُ ، وَمُلْكٍ تُمَدُّ
وَهُ أَعْنَاقُ الرِّجَالِ ، وَتُشَدُّ إِلَيْهِ عُقَدُ الرِّحَالِ ، لَكَانَ ذٰلِكَ أَهْوَنَ عَلَى
لْقِ فِي الْاعْتِبَارِ ، وَأَبْعَدَ لَهُمْ فِي الْاسْتِكْبَارِ (الاستكبار) ، وَلَآمَنُوا عَنْ رَهْبَةٍ
رَةٍ لَهُمْ ، أَوْ رَغْبَةٍ مَائِلَةٍ بِهِمْ ، فَكَانَتِ النِّيَّاتُ مُشْتَرَكَةً ، وَالْحَسَنَاتُ
نَسَمَةً . وَلٰكِنَّ اللهَ سُبْحَانَهُ أَرَادَ أَنْ يَكُونَ الْاتِّبَاعُ لِرُسُلِهِ ، وَالتَّصْدِيقُ
تُبِهِ ، وَالْخُشُوعُ لِوَجْهِهِ ، وَالْاسْتِكَانَةُ لِأَمْرِهِ ، وَالْاسْتِسْلَامُ لِطَاعَتِهِ ، أُمُوراً لَهُ
صَّةً ، لَا تَشُوبُهَا مِنْ غَيْرِهَا شَائِبَةٌ . وَكُلَّمَا كَانَتِ الْبَلْوَىٰ وَالْاخْتِبَارُ
ظَمَ كَانَتِ الْمَثُوبَةُ وَالْجَزَاءُ أَجْزَلَ .

الكعبة المقدسة

أَلَا تَرَوْنَ أَنَّ اللهَ ، سُبْحَانَهُ ، اخْتَبَرَ الْأَوَّلِينَ مِنْ لَدُنْ آدَمَ صَلَوَاتُ اللهِ
لَيْهِ ، إِلَىٰ الْآخِرِينَ مِنْ هٰذَا الْعَالَمِ ، بِأَحْجَارٍ لَا تَضُرُّ وَلَا تَنْفَعُ ، وَلَا
صِرُ وَلَا تَسْمَعُ ، فَجَعَلَهَا بَيْتَهُ الْحَرَامَ «الَّذِي جَعَلَهُ لِلنَّاسِ قِيَاماً» . ثُمَّ
ضَعَهُ بِأَوْعَرِ بِقَاعِ الْأَرْضِ حَجَراً ، وَأَقَلِّ نَتَائِقِ الدُّنْيَا مَدَراً ،
أَضْيَقِ بُطُونِ الْأَوْدِيَةِ قُطْراً . بَيْنَ جِبَالٍ خَشِنَةٍ ، وَرِمَالٍ دَمِثَةٍ ،
عُيُونٍ وَشِلَةٍ ، وَقُرًى مُنْقَطِعَةٍ ؛ لَا يَزْكُو بِهَا خُفٌّ ، وَلَا حَافِرٌ
لَا ظِلْفٌ . ثُمَّ أَمَرَ آدَمَ عَلَيْهِ السَّلَامُ وَوَلَدَهُ أَنْ يَثْنُوا أَعْطَافَهُمْ (اعطافهم)
حْوَهُ ، فَصَارَ مَثَابَةً لِمُنْتَجَعِ أَسْفَارِهِمْ ، وَغَايَةً لِمُلْقَىٰ
حَالِهِمْ . تَهْوِي إِلَيْهِ يُمَارُ الْأَفْئِدَةِ مِنْ مَفَاوِزَ قِفَارٍ سَحِيقَةٍ
مَهَاوِي فِجَاجٍ عَمِيقَةٍ ،

slands in the seas. They shake their shoulders in humbleness, recite the slogan of having reached His audience, march with swift feet, and have dishevelled hair and dusted faces. They throw their pieces of cloth on their backs, they have marred the beauty of their faces by leaving the hair uncut as a matter of great test, severe tribulation, open trial, and extreme refining. Allāh has made it a means to His mercy and an approach to His Paradise.

If Allāh. the Glorified, had placed His sacred House and His great signs among plantations, streams, soft and level plains, plenty of trees, an abundance of fruits, a thick population, close habitats, golden wheat, lush gardens, green land, watered plains, thriving orchards and crowded streets, the amount of recompense would have decreased because of the lightness of the trial. If the foundation on which the House is borne and the stones with which it has been raised had been of green emeralds and red rubies, and there had been brightness and effulgence, then this would have lessened the action of doubts in the breasts, would have dismissed the effect of Satan's activity from the hearts, and would have stopped the surging of misgivings in people. But Allāh tries His creatures by means of different troubles, wants them to render worship through hardships and involves them in distresses, all in order to extract out vanity from their hearts, to settle down humbleness in their spirits and to make all this an open door for His favours and an easy means for His forgiveness (for their sins).

Caution against rebellion and oppressiveness

(Fear) Allāh! Allāh! from the immediate consequence of rebellion (to accrue in this world), and the eventual consequence of weighty oppressiveness (to accrue in the next world), and from the evil result of vanity, because it is the great trap of Satan and his big deceit which enters the hearts of the people like a fatal poison. It never goes to waste, nor misses anyone—neither the learned because of his knowledge, nor the destitute in his rags. This is the thing against which Allāh has protected His creatures who are believers by means of prayers, and alms-giving, and suffering the hardship of fasting in the days in which it has been made obligatory, in order to give their limbs peacefulness, to cast fear in their eyes, to make their spirits humble, to give their hearts humility and to remove haughtiness from them. All this is achieved through the covering of their delicate cheeks with dust in humility, prostrating their main limbs on the ground in humbleness, and retracting their bellies so as to reach to their backs due to fasting by way of lowliness (before Allāh), besides giving all sorts of products of the earth to the needy and the destitute by way of alms.

Look what there is in these acts by way of curbing the appearance of pride and suppressing the traces of vanity. I cast my glance and noticed that no one in the world, except you, feels vanity for anything with-

وَجَزَائِرِ بِحَارٍ مُنْقَطِعَةٍ ، حَتَّى
يَهُزُّوا مَنَاكِبَهُمْ ذُلُلاً يُهَلِّلُونَ (يهللون) لِلهِ حَوْلَهُ . وَيَرْمُلُونَ عَلَى
أَقْدَامِهِمْ شُعْثاً غُبْراً لَهُ قَدْ نَبَذُوا السَّرَابِيلَ وَرَاءَ
ظُهُورِهِمْ ، وَشَوَّهُوا بِإِعْفَاءِ الشُّعُورِ مَحَاسِنَ خَلْقِهِمُ ، اِبْتِلاَءً عَظِيماً ،
وَامْتِحَاناً شَدِيداً . وَاخْتِبَاراً مُبِيناً ، وَتَمْحِيصاً بَلِيغاً ، جَعَلَهُ اللهُ سَبَباً
لِرَحْمَتِهِ ، وَوُصْلَةً إِلَى جَنَّتِهِ . وَلَوْ أَرَادَ سُبْحَانَهُ أَنْ يَضَعَ بَيْتَهُ الْحَرَامَ ،
وَمَشَاعِرَهُ الْعِظَامَ ، بَيْنَ جَنَّاتٍ وَأَنْهَارٍ ، وَسَهْلٍ وَقَرَارٍ ، جَمِّ الأَشْجَارِ
دَانِيَ الثِّمَارِ ، مُلْتَفِّ الْبُنَى ، مُتَّصِلِ الْقُرَى ، بَيْنَ بُرَّةٍ سَمْرَاءَ ،
وَرَوْضَةٍ خَضْرَاءَ ، وَأَرْيَافٍ مُحْدِقَةٍ ، وَعِرَاصٍ مُغْدِقَةٍ ،
وَرِيَاضٍ نَاضِرَةٍ ، وَطُرُقٍ عَامِرَةٍ ، لَكَانَ قَدْ صَغُرَ قَدْرُ الْجَزَاءِ عَلَى حَسَبِ
ضَعْفِ الْبَلاَءِ . وَلَوْ كَانَ الأَسَاسُ الْمَحْمُولُ عَلَيْهَا ، وَالأَحْجَارُ
الْمَرْفُوعُ بِهَا ، بَيْنَ زُمُرُّدَةٍ خَضْرَاءَ ، وَيَاقُوتَةٍ حَمْرَاءَ ، وَنُورٍ وَضِيَاءٍ ، لَخَفَّفَ
ذَلِكَ مَصَارَعَةَ (مضارعة) الشَّكِّ فِي الصُّدُورِ ، وَلَوَضَعَ مُجَاهَدَةَ إِبْلِيسَ عَنِ
الْقُلُوبِ ، وَلَنَفَى مُعْتَلَجَ الرَّيْبِ مِنَ النَّاسِ ، وَلَكِنَّ اللهَ يَخْتَبِرُ
عِبَادَهُ بِأَنْوَاعِ الشَّدَائِدِ ، وَيَتَعَبَّدُهُمْ بِأَنْوَاعِ الْمَجَاهِدِ ، وَيَبْتَلِيهِمْ
بِضُرُوبِ الْمَكَارِهِ ، إِخْرَاجاً لِلتَّكَبُّرِ مِنْ قُلُوبِهِمْ ، وَإِسْكَاناً لِلتَّذَلُّلِ فِي
نُفُوسِهِمْ ، وَلِيَجْعَلَ ذَلِكَ أَبْوَاباً فُتُحاً إِلَى فَضْلِهِ ، وَأَسْبَاباً ذُلُلاً
لِعَفْوِهِ .

عود الى التحذير

فَاللهَ اللهَ فِي عَاجِلِ الْبَغْيِ ، وَآجِلِ وَخَامَةِ الظُّلْمِ ، وَسُوءِ عَاقِبَةِ
الْكِبْرِ ، فَإِنَّهَا مَصْيَدَةُ إِبْلِيسَ الْعُظْمَى ، وَمَكِيدَتُهُ الْكُبْرَى ، الَّتِي
سَاوَرَ قُلُوبَ الرِّجَالِ مُسَاوَرَةَ السُّمُومِ الْقَاتِلَةِ ، فَمَا تُكْدِي
أَحَداً ، وَلاَ تُشْوِي أَحَداً ، لاَ عَالِماً لِعِلْمِهِ ، وَلاَ مُقِلاً فِي طِمْرِهِ

مسائل التواضع

عَنْ ذَلِكَ مَا حَرَسَ اللهُ عِبَادَهُ الْمُؤْمِنِينَ بِالصَّلَوَاتِ وَالزَّكَوَاتِ ، وَمُجَاهَدَةِ
الصِّيَامِ فِي الأَيَّامِ الْمَفْرُوضَاتِ ، تَسْكِيناً لأَطْرَافِهِمْ ، وَتَخْشِيعاً
بِصَائِرِهِمْ ، وَتَذْلِيلاً لِنُفُوسِهِمْ ، وَتَخْفِيضاً (تخضيعاً) لِقُلُوبِهِمْ ، وَإِذْهَاباً لِلْخُيَلاَءِ
مِنْهُمْ ، وَمَا فِي ذَلِكَ مِنْ تَعْفِيرِ عِتَاقِ الْوُجُوهِ بِالتُّرَابِ تَوَاضُعاً ،
لِتَصَاقِي كَرَائِمِ الْجَوَارِحِ بِالأَرْضِ تَصَاغُراً ، وَلُحُوقِ الْبُطُونِ
لِلْمُتُونِ مِنَ الصِّيَامِ تَذَلُّلاً ، مَعَ مَا فِي الزَّكَاةِ مِنْ صَرْفِ ثَمَرَاتِ
الأَرْضِ وَغَيْرِ ذَلِكَ إِلَى أَهْلِ الْمَسْكَنَةِ وَالْفَقْرِ .

اُنْظُرُوا إِلَى مَا فِي هَذِهِ الأَفْعَالِ مِنْ قَمْعِ نَوَاجِمِ الْفَخْرِ ،
وَقَدْعِ (قطع) طَوَالِعِ الْكِبْرِ ! وَلَقَدْ نَظَرْتُ فَمَا وَجَدْتُ أَحَداً مِنَ
الْعَالَمِينَ يَتَعَصَّبُ لِشَيْءٍ مِنَ الأَشْيَاءِ

out a cause which may appeal to the ignorant, or a reason which may cling to the minds of the foolish, because you feel vanity for something for which no reason is discernible, nor any ground.

As for Satan, he felt proud over Adam because of his origin and taunted him about his creation, since he said: "I am of fire while you are of clay. " In the same way the rich among the prosperous communities have been feeling vanity because of their riches, as (Allāh) said:

And said they: "We are more (than you) *in wealth and in children,. and we shall not be chastised. "* (Qur'ān, 34:35)

Enthusiasm for attractive manners, respectable position, and taking lessons from the past

In case you cannot avoid vanity, your vanity should be for good qualities, praiseworthy acts, and admirable matters with which the dignified and noble chiefs of the Arab families distinguished themselves, as attractive manners, high thinking, respectable position and good performances. You too should show vanity in praiseworthy habits like the protection of the neighbour, the fulfilment of agreements, obedience to the virtuous, opposition to the haughty, extending generosity to others, abstention from rebellion, keeping aloof from bloodshed, doing justice to people, suppressing anger and avoiding trouble on the earth. You should also fear what calamities befell peoples before you on account of their evil deeds and detestable actions. Remember, during good or bad circumstances, what happened to them, and be cautious that you do not become like them.

After you have thought over both the conditions of these people, attach yourself to everything with which their position became honourable, on account of which enemies remained away from them, through which safety spread over them, by reason of which riches bowed before them and as a result of which distinction connected itself with their rope. These things were abstention from division, sticking to unity, calling each other to it and advising each other about it. You avoid everything which broke their backbone and weakened their power, such as malice in the heart, hatred in the chest, turning away (from each other's help) and withholding the hand from one another's assistance.

Think about the condition of people from among the believers who passed before you. What distresses and trials they were in! Were they not the most over-burdened among all the people and in the most astrained circumstances in the whole world? The Pharaohs took them as slaves. They inflicted on them the worst punishments and bitter sufferings. They continuously remained in this state of ruinous disgrace and severe subjugation. They found no method for escape and no way for protection. Till when Allāh, the Glorified, noticed that they were enduring troubles in His love and bearing distresses

عَنْ عِلَّةٍ تَحْتَمِلُ نَمْوِيهَ ٱلْجُهَلَاءِ ،
حُجَّةٍ تَلِيطُ بِعُقُولِ ٱلسُّفَهَاءِ غَيْرَكُمْ ، فَإِنَّكُمْ تَتَعَصَّبُونَ لِأَمْرٍ مَا
فَ لَهُ سَبَبٌ وَلَا عِلَّةٌ (مس يدعله) . أَمَّا إِبْلِيسُ فَتَعَصَّبَ عَلَىٰ آدَمَ
لِهِ ، وَطَعَنَ عَلَيْهِ فِي خِلْقَتِهِ ، فَقَالَ : أَنَا نَارِيٌّ وَأَنْتَ طِينِيٌّ .

عصبية المال

أَمَّا ٱلْأَغْنِيَاءُ مِنْ مُتْرَفَةِ ٱلْأُمَمِ ، فَتَعَصَّبُوا لِآثَارِ مَوَاقِعِ
، فَقَالُوا : «نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَاداً وَمَا نَحْنُ بِمُعَذَّبِينَ».
كَانَ لَا بُدَّ مِنَ ٱلْعَصَبِيَّةِ فَلْيَكُنْ تَعَصُّبُكُمْ لِمَكَارِمِ ٱلْخِصَالِ ، وَمَحَامِدِ
مَالِ ، وَمَحَاسِنِ ٱلْأُمُورِ ، ٱلَّتِي تَفَاضَلَتْ فِيهَا ٱلْمُجْدَاءُ وَٱلنُّجَدَاءُ مِنْ
نَاتِ ٱلْعَرَبِ وَيَعَاسِيبِ ٱلْقَبَائِلِ ، بِٱلْأَخْلَاقِ ٱلرَّغِيبَةِ ،
حْلَامِ ٱلْعَظِيمَةِ ، وَٱلْأَخْطَارِ ٱلْجَلِيلَةِ ، وَٱلْآثَارِ ٱلْمَحْمُودَةِ .
سَبُوا لِجَلَدِ ٱلْحَمْدِ مِنَ ٱلْجُحُودِ لِلْجِوَارِ ، وَٱلْوَفَاءِ بِٱلذِّمَامِ ،
لْمَاعَةِ لِلْبِرِّ ، وَٱلْمَعْصِيَةِ لِلْكِبْرِ ، وَٱلْأَخْذِ بِٱلْفَضْلِ ، وَٱلْكَفِّ عَنِ
بْرِ ، وَٱلْإِعْظَامِ لِلْقَتْلِ ، وَٱلْإِنْصَافِ لِلْخَلْقِ ، وَٱلْكَظْمِ لِلْغَيْظِ ،
جْتِنَابِ ٱلْفَسَادِ فِي ٱلْأَرْضِ . وَٱحْذَرُوا مَا نَزَلَ بِٱلْأُمَمِ قَبْلَكُمْ مِنَ
لَاتِ بُسُوءِ ٱلْأَفْعَالِ ، وَذَمِيمِ ٱلْأَعْمَالِ . فَتَذَكَّرُوا فِي ٱلْخَيْرِ وَٱلشَّرِّ
الَهُمْ ، وَٱحْذَرُوا أَنْ تَكُونُوا أَمْثَالَهُمْ .

فَإِذَا تَفَكَّرْتُمْ فِي تَفَاوُتِ حَالَيْهِمْ ، فَٱلْزَمُوا كُلَّ أَمْرٍ لَزِمَتِ ٱلْعِزَّةُ
شَأْنَهُمْ (حالهم)، وَزَاحَتِ ٱلْأَعْدَاءُ لَهُ عَنْهُمْ ، وَمُدَّتْ ٱلْعَافِيَةُ بِهِ عَلَيْهِمْ ،
نْقَادَتِ ٱلنِّعْمَةُ لَهُ مَعَهُمْ ، وَوَصَلَتِ ٱلْكَرَامَةُ عَلَيْهِ حَبْلَهُمْ مِنَ ٱلِاجْتِنَابِ
مُرْقَةِ ، وَٱللُّزُومِ لِلْأُلْفَةِ ، وَٱلتَّحَاضِّ عَلَيْهَا ، وَٱلتَّوَاصِي بِهَا ، وَٱجْتَنِبُوا
لَّ أَمْرٍ كَسَرَ فِقْرَتَهُمْ ، وَأَوْهَنَ مُنَّتَهُمْ ؛ مِنْ تَضَاغُنِ
لُوبِ ، وَتَشَاحُنِ ٱلصُّدُورِ ، وَتَدَابُرِ ٱلنُّفُوسِ ، وَتَخَاذُلِ ٱلْأَيْدِي .

تَبَّرُوا أَحْوَالَ ٱلْمَاضِينَ مِنَ ٱلْمُؤْمِنِينَ قَبْلَكُمْ ، كَيْفَ كَانُوا فِي حَالِ
مْحِيصِ وَٱلْبَلَاءِ . أَلَمْ يَكُونُوا أَثْقَلَ ٱلْخَلَائِقِ أَعْبَاءً ، وَأَجْهَدَ
بِادِ بَلَاءً ، وَأَضْيَقَ أَهْلِ ٱلدُّنْيَا حَالًا . ٱتَّخَذَتْهُمُ ٱلْفَرَاعِنَةُ عَبِيداً
سَاءَهُمْ سُوءَ ٱلْعَذَابِ ، وَجَرَّعُوهُمُ ٱلْمَرَارَ ، فَلَمْ تَبْرَحِ ٱلْحَالُ
بِسِمْ فِي ذُلِّ ٱلْهَلَكَةِ وَقَهْرِ ٱلْغَلَبَةِ ، لَا يَجِدُونَ حِيلَةً فِي ٱمْتِنَاعٍ ، وَلَا
بِيلًا إِلَىٰ دِفَاعٍ . حَتَّىٰ إِذَا رَأَىٰ ٱللَّهُ سُبْحَانَهُ جِدَّ ٱلصَّبْرِ مِنْهُمْ عَلَى
أَذَىً فِي مَحَبَّتِهِ ، وَٱلِٱحْتِمَالَ لِلْمَكْرُوهِ

out of fear for Him, He provided escape from the distress of trials. So, He changed their disgrace into honour and fear into safety. Consequently, they became ruling kings and conspicuous leaders, and Allāh's favours over them reached limits to which their own wishes had not reached.

Look, how they were when their groups were united, their views were unanimous, their hearts were moderate, their hands used to help one another, their swords were intended for assisting one another, their eyes were sharp and their aims were the same. Did they not become masters of the corners of the earth and rulers over the neck of all the worlds? Thereafter, also see what happened to them towards the end when division overtook them, unity became fractured, and differences arose between their words and their hearts. They divided into various groups and were scattered fighting among themselves. Then Allāh took away from them the apparel of His honour and deprived them of the prosperity produced by His favours. Only their stories have remained among you for the guidance of those who may learn the lesson from them.

You should take a lesson from the fate of the progeny of Ismael, the children of Issac and the children of Israel. How similar are their affairs and how akin are their examples. In connection with the details of their division and disunity, think of the days when Kisrās of Persia and the Caesars of Rome had become their masters. They turned them out from the pastures of their lands, the rivers of Iraq and the fertility of the world, towards thorny forests, the passages of (hot) winds and hardships in livelihood. In this way they turned them into just herders of camels. Their houses were the worst in the world and their places of stay were the most drought-stricken. There was not one voice towards which they could turn for protection, nor any shade of affection on whose strength they could repose trust.

Their condition was full of distress. Their hands were scattered. Their majority was divided. They were in great anguish and under layers of ignorance. They buried their daughters alive, worshipped idols, disregarded kinship and practised robbery.

Now, look at the various favours of Allāh upon them, that He deputed towards them a prophet who got them to pledge their obedience to him and made them unite at his call. (Look) how (Allāh's) bounty spread the wings of its favours over them and flowed for them streams of its blessing, and the whole community became wrapped in blissful prosperity. Consequently, they were submerged under its bounty and enjoyed its lush life. Their affairs were settled under the protection of a powerful ruler, and circumstances offered them overpowering honour, and all things became easy for them under the auspices of a strong country. They became rulers over the world and kings in the (various) parts of the earth. They became masters of those who were formerly their masters, and began issuing commands over those who used to command them. They were

مِنْ خَوْفِهِ ، جَعَلَ لَهُمْ مِنْ مَضَايِقِ الْبَلَاءِ فَرَجاً ، فَأَبْدَلَهُمُ الْعِزَّ مَكَانَ الذُّلِّ ، وَالْأَمْنَ مَكَانَ الْخَوْفِ ، فَصَارُوا مُلُوكاً حُكَّاماً ، وَأَئِمَّةً أَعْلَاماً ، وَقَدْ بَلَغَتِ الْكَرَامَةُ مِنَ اللهِ لَهُمْ مَا لَمْ تَذْهَبِ الْآمَالُ إِلَيْهِ بِهِمْ .

فَانْظُرُوا كَيْفَ كَانُوا حَيْثُ كَانَتِ الْأَمْلَاءُ مُجْتَمِعَةً ، وَالْأَهْوَاءُ مُؤْتَلِفَةً (متفقة)، وَالْقُلُوبُ مُعْتَدِلَةً ،وَالْأَيْدِي(مترافدة)مُتَرَادِفَةً ، وَالسُّيُوفُ مُتَنَاصِرَةً،وَالْبَصَائِرُ نَافِذَةً، وَالْعَزَائِمُ وَاحِدَةً . أَلَمْ يَكُونُوا أَرْبَاباً فِي أَقْطَارِ الْأَرَضِينَ ، وَمُلُوكاً عَلَى رِقَابِ الْعَالَمِينَ ! فَانْظُرُوا إِلَى مَا صَارُوا إِلَيْهِ فِي آخِرِ أُمُورِهِمْ ، حِينَ وَقَعَتِ الْفُرْقَةُ ، وَتَشَتَّتَتِ الْأُلْفَةُ ، وَاخْتَلَفَتِ الْكَلِمَةُ وَالْأَفْئِدَةُ، وَتَشَعَّبُوا مُخْتَلِفِينَ ،وَتَفَرَّقُوا مُتَحَارِبِينَ (متحاربين)، قَدْخَلَعَ اللهُ عَنْهُمْ لِبَاسَ كَرَامَتِهِ ، وَسَلَبَهُمْ غَضَارَةَ نِعْمَتِهِ ، وَبَقِيَ قَصَصُ أَخْبَارِهِمْ فِيكُمْ عِبَراً لِلْمُعْتَبِرِينَ .

الاعتبار بالأمم

فَاعْتَبِرُوا بِحَالِ وَلَدِ إِسْمَاعِيلَ وَبَنِي إِسْحَاقَ وَبَنِي إِسْرَائِيلَ عَلَيْهِمُ السَّلَامُ . فَمَا أَشَدَّ اعْتِدَالَ الْأَحْوَالِ ، وَأَقْرَبَ اشْتِبَاهَ الْأَمْثَالِ ! تَأَمَّلُوا أَمْرَهُمْ فِي حَالِ تَشَتُّتِهِمْ وَتَفَرُّقِهِمْ ، لَيَالِيَ كَانَتِ الْأَكَاسِرَةُ وَالْقَيَاصِرَةُ أَرْبَاباً لَهُمْ ، يَحْتَازُونَهُمْ عَنْ رِيفِ الْآفَاقِ ، وَبَحْرِ الْعِرَاقِ ، وَخُضْرَةِ الدُّنْيَا، إِلَى مَنَابِتِ (مهابّ) الشِّيحِ ، وَمَهَافِي الرِّيحِ ، وَنَكَدِ الْمَعَاشِ، فَتَرَكُوهُمْ عَالَةً مَسَاكِينَ إِخْوَانَ دَبَرٍ (دين) وَوَبَرٍ (وتر) أَذَلَّ الْأُمَمِ دَاراً ،وَأَجْدَبَهُمْ قَرَاراً ، لَا يَأْوُونَ إِلَى جَنَاحِ دَعْوَةٍ يَعْتَصِمُونَ بِهَا ، وَلَا إِلَى ظِلِّ أُلْفَةٍ يَعْتَمِدُونَ عَلَى عِزِّهَا . فَالْأَحْوَالُ مُضْطَرِبَةٌ ، وَالْأَيْدِي مُخْتَلِفَةٌ ، وَالْكَثْرَةُ مُتَفَرِّقَةٌ ، فِي بَلَاءٍ أَزْلٍ ، وَأَطْبَاقِ جَهْلٍ ! مِنْ بَنَاتٍ مَوْؤُودَةٍ ، وَأَصْنَامٍ مَعْبُودَةٍ ، وَأَرْحَامٍ مَقْطُوعَةٍ ، وَغَارَاتٍ مَشْنُونَةٍ .

النعمة برسول الله صلى الله عليه وآله

فَانْظُرُوا إِلَى مَوَاقِعِ نِعَمِ اللهِ عَلَيْهِمْ حِينَ بَعَثَ إِلَيْهِمْ رَسُولًا . فَقَدْ بِمِلَّتِهِ طَاعَتَهُمْ ، وَجَمَعَ عَلَى دَعْوَتِهِ أُلْفَتَهُمْ : كَيْفَ نَشَرَتِ النِّعْمَةُ عَلَيْهِمْ جَنَاحَ كَرَامَتِهَا ، وَأَسَالَتْ لَهُمْ جَدَاوِلَ نَعِيمِهَا ، وَالْتَفَّتْ مِلَّةُ بِهِمْ فِي عَوَائِدِ بَرَكَتِهَا ، فَأَصْبَحُوا فِي نِعْمَتِهَا غَرِقِينَ ، وَفِي خُضْرَةِ عَيْشِهَا فَكِهِينَ(فاكهين) . قَدْ تَرَبَّعَتِ الْأُمُورُ بِهِمْ ، فِي ظِلِّ سُلْطَانٍ قَاهِرٍ ، وَآوَتْهُمُ الْحَالُ إِلَى كَنَفِ عِزٍّ غَالِبٍ ، تَعَطَّفَتِ الْأُمُورُ عَلَيْهِمْ فِي ذُرَى مُلْكٍ ثَابِتٍ . فَهُمْ حُكَّامٌ عَلَى الْعَالَمِينَ ، مُلُوكٌ فِي أَطْرَافِ الْأَرَضِينَ . يَمْلِكُونَ الْأُمُورَ عَلَى مَنْ كَانَ يَمْلِكُهَا عَلَيْهِمْ ، وَيُمْضُونَ الْأَحْكَامَ فِيمَنْ كَانَ يُمْضِيهَا فِيهِمْ !

so strong that neither did their spears need testing nor did their weapons have any flaw.

لَا تُخْبَرُ لَهُمْ قَنَاةٌ ، وَلَا تُقْرَعُ لَهُمْ صَفَاةٌ !

Condemning his people

لوم العساكر

Beware! You have shaken your hands loose from the rope of obedience, and broken the divine fort around you by (resorting to) pre-Islamic rules. Certainly, it is a great blessing of Allāh, the Glorified, that He has engendered among them unity through the cord of affection in whose shade they walk and take shelter. This is a blessing whose value no one in the whole world realises, because it is more valuable than any price and higher than any wealth.

You should know that you have again reverted to the position of the Bedouin Arabs after immigration (to Islam), and have become different parties after having been once united. You do not possess anything of Islam except its name, and know nothing of belief save its show. You say, "The Fire, yes, but no shameful position," as if you would throw down Islam on its face in order to defame its honour and break its pledge (for brotherhood) which Allāh gave you as a sacred trust on His earth and (a source of) peace among the people. Be sure that if you incline towards anything other than Islam, the unbelievers will fight you. Then there will be neither Gabriel nor Michael, neither *muhājirūn* nor *anṣār* to help you, but only the clashing of swords, till Allāh settles the matter for you.

Certainly, there are examples before you of Allāh's wrath, punishment, days of tribulations and happenings. Therefore, do not disregard His promises, ignoring His punishment, making light His wrath and not expecting His violence, because Allāh, the Glorified, did not curse the past ages except because they had left off asking others to do good acts and refraining them from bad acts. In fact, Allāh cursed the foolish for committing sins and the wise because they gave up refraining others from evils. Beware! You have broken the shackles of Islam, have transgressed its limits, and have destroyed its commands.

أَلَا وَإِنَّكُمْ قَدْ قَطَعْتُمْ أَيْدِيَكُمْ مِنْ حَبْلِ الطَّاعَةِ ، وَثَلَمْتُمْ حِصْنَ الْمَضْرُوبَ عَلَيْكُمْ ، بِأَحْكَامِ الْجَاهِلِيَّةِ . فَإِنَّ اللهَ سُبْحَانَهُ قَدِ امْتَنَّ جَمَاعَةِ هٰذِهِ الْأُمَّةِ فِيمَا عَقَدَ بَيْنَهُمْ مِنْ حَبْلِ هٰذِهِ الْأُلْفَةِ الَّتِي يَقِلُونَ فِي ظِلِّهَا ، وَيَأْوُونَ إِلَىٰ كَنَفِهَا ، بِنِعْمَةٍ لَا يَعْرِفُ أَحَدٌ مِنَ خْلُوقِينَ لَهَا قِيمَةً ، لِأَنَّهَا أَرْجَحُ مِنْ كُلِّ ثَمَنٍ ، وَأَجَلُّ مِنْ كُلِّ خَطَرٍ .

وَاعْلَمُوا أَنَّكُمْ صِرْتُمْ بَعْدَ الْهِجْرَةِ أَعْرَاباً ، وَبَعْدَ الْمُوَالَاةِ أَحْزَاباً. تَتَعَلَّقُونَ مِنَ الْإِسْلَامِ إِلَّا بِاسْمِهِ ، وَلَا تَعْرِفُونَ مِنَ الْإِيمَانِ إِلَّا سْمَهُ .

تَقُولُونَ : النَّارَ وَلَا الْعَارَ ! كَأَنَّكُمْ تُرِيدُونَ أَنْ تُكْفِئُوا الْإِسْلَامَ عَلَىٰ نْهِهِ انْتِهَاكاً لِحَرِيمِهِ ، وَنَقْضاً لِمِيثَاقِهِ الَّذِي وَضَعَهُ اللهُ لَكُمْ حَرَماً فِي ضِهِ ، وَأَمْناً بَيْنَ خَلْقِهِ . وَإِنَّكُمْ إِنْ لَجَأْتُمْ إِلَىٰ غَيْرِهِ حَارَبَكُمْ أَهْلُ شْرِ ، ثُمَّ لَا جَبْرَائِيلَ وَلَا مِيكَائِيلَ وَلَا مُهَاجِرُونَ وَلَا أَنْصَارٌ يَنْصُرُونَكُمْ إِلَّا الْمُقَارَعَةَ بِالسَّيْفِ حَتَّىٰ يَحْكُمَ اللهُ بَيْنَكُمْ .

وَإِنَّ عِنْدَكُمُ الْأَمْثَالَ مِنْ بَأْسِ اللهِ وَقَوَارِعِهِ ، وَأَيَّامِهِ وَوَقَائِعِهِ ، فَلَا تَسْتَبْطِئُوا وَعِيدَهُ جَهْلًا بِأَخْذِهِ ، وَتَهَاوُناً بِبَطْشِهِ (بسطه)، وَيَأْساً مِنْ بَأْسِهِ ! فَإِنَّ اللهَ سُبْحَانَهُ لَمْ يَلْعَنِ الْقَرْنَ الْمَاضِيَ بَيْنَ أَيْدِيكُمْ إِلَّا لِتَرْكِهِمُ مْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ. فَلَعَنَ اللهُ السُّفَهَاءَ لِرُكُوبِ الْمَعَاصِي حُلَمَاءَ (الحكماء) لِتَرْكِ التَّنَاهِي !

أَلَا وَقَدْ قَطَعْتُمْ قَيْدَ الْإِسْلَامِ ، وَعَطَّلْتُمْ حُدُودَهُ ، وَأَمَتُّمْ أَحْكَامَهُ .

Amīr al-mu'minīn's high position and wonderful deeds in Islam

شجاعة وفضله عليه السلام

Beware! surely Allāh has commanded me to fight those who revolt, or who break the pledge, or create trouble on the earth. As regards pledge-breakers, I have fought them; as regards deviators from truth, I have waged holy war against them, and as regards those who have gone out of the faith, I have put them in (serious) disgrace. As for Satan of the pit, he too has been dealt with by me through the loud cry with which the scream of his heart and shaking of his chest was also heard. Only a small portion of the rebels has remained. If Allāh allows me one more chance over them I will annihilate them except a few remnants that may remain scattered in the suburb of the cities.

Even in my boyhood I had lowered the chest of (the famous men) of Arabia, and broken the horn

وَقَدْ أَمَرَنِيَ اللهُ بِقِتَالِ أَهْلِ الْبَغْيِ وَالنَّكْثِ وَالْفَسَادِ فِي الْأَرْضِ ، نَا النَّاكِثُونَ فَقَدْ قَاتَلْتُ ، وَأَمَّا الْقَاسِطُونَ فَقَدْ جَاهَدْتُ ، وَأَمَّا ارِقَةُ فَقَدْ دَوَّخْتُ ، وَأَمَّا شَيْطَانُ الرَّدْهَةِ فَقَدْ كُفِيتُهُ مْقَةَ سُمِعَتْ لَهَا وَجْبَةُ قَلْبِهِ وَرَجَّةُ صَدْرِهِ ، وَبَقِيَتْ بَّةٌ مِنْ أَهْلِ الْبَغْيِ . وَلَئِنْ أَذِنَ اللهُ فِي الْكَرَّةِ عَلَيْهِمْ لَأُدِيلَنَّ هُمْ إِلَّا مَا يَتَشَذَّرُ فِي أَطْرَافِ الْبِلَادِ (الارض) تَشَذُّراً (تشذذاً) !

أَنَا وَضَعْتُ فِي الصِّغَرِ بِكَلَاكِلِ (كَلْكَلِ) الْعَرَبِ ، وَكَسَرْتُ نَوَاجِمَ ونِ

oints (i.e., defeated the chiefs) of the tribes of Rabī'ah and Mudar. Certainly, you know my position of close kinship and special relationship with the Prophet of Allāh—peace and blessing of Allāh be upon him and his descendants. When I was only a child he took charge of me. He used to press me to his chest and lay me beside him in his bed, bring his body close to mine and make me smell his smell. He used to chew something and then feed me with it. He found no lie in my speaking, nor weakness in any act.

From the time of his weaning, Allāh had put a mighty angel with him to take him along the path of high character and good behaviour through day and night, while I used to follow him like a young camel following in the footprints of its mother. Every day he would show me in the form of a banner some of his high traits and commanded me to follow it. Every year he used to go in seclusion to the hill of Hirā', where I saw him but no one else saw him. In those days Islam did not exist in any house except that of the Prophet of Allāh—peace and blessing of Allāh be upon him and his descendants—and Khadījah, while I was the third after these two. I used to see and watch the effulgence of divine revelation and message, and breathed the scent of Prophethood.

When the revelation descended on the Prophet of Allāh—peace and blessing of Allāh be upon him and his descendants—I heard the moan of Satan. I said, "O' prophet of Allāh, what is this moan?" and he replied, "This is Satan who has lost all hope of being worshipped. O' 'Alī, you see all that I see and you hear all that I hear, except that you are not a prophet, but you are a vicegerent and you are surely on (the path of) virtue."

I was with him when a party of the Quraysh came to him and said to him, "O' Muhammad, you have made a big claim which none of your fore-fathers or those of your family have made. We ask you one thing; if you give us an answer to it and show it to us, we will believe that you are a prophet and a messenger, but if you cannot do it, we will know that you are a sorcerer and a liar."

The Messenger of Allāh said: "What do you ask for?" They said: "Ask this tree to move for us, even with its roots, and stop before you." The Prophet said, "Verily, Allāh has power over everything. If Allāh does it for you, will you then believe and stand witness to the truth?" They said "Yes". Then he said, "I shall show you whatever you want, but I know that you won't bend towards virtue, and there are among you those who will be thrown into the pit, and those who will form parties (against me)." Then the Holy Prophet said: "O' tree, if you do believe in Allāh and the Day of Judgement, and know that I am the Prophet of Allāh, come up with your roots and stand before me with the permission of Allāh. " By Him who deputed the Prophet with truth, the tree did remove itself with its roots and came with a great humming sound and a flapping like the flapping of the wings of birds, till it stopped before the Messenger of Allāh while some of its twigs came

رَبِيعَةَ وَمُضَرَ . وَقَدْ عَلِمْتُمْ مَوْضِعِي مِنْ رَسُولِ اللهِ - صَلَّى اللهُ عَلَيْهِ وَآلِهِ - بِالْقَرَابَةِ الْقَرِيبَةِ ، وَالْمَنْزِلَةِ الْخَصِيصَةِ . وَضَعَنِي فِي حِجْرِهِ وَأَنَا وَلَدٌ(وليدٌ) يَضُمُّنِي إِلَى صَدْرِهِ، وَيَكْنُفُنِي فِي فِرَاشِهِ، وَيُمِسُّنِي جَسَدَهُ ، وَيُشِمُّنِي عَرْفَهُ . وَكَانَ يَمْضَغُ الشَّيْءَ ثُمَّ يُلْقِمُنِيهِ ، وَمَا وَجَدَ لِي كَذْبَةً فِي قَوْلٍ ، وَلَا خَطْلَةً فِي فِعْلٍ . وَلَقَدْ قَرَنَ اللهُ بِهِ - صَلَّى اللهُ عَلَيْهِ وَآلِهِ - مِنْ لَدُنْ أَنْ كَانَ فَطِيماً أَعْظَمَ مَلَكٍ مِنْ مَلَائِكَتِهِ يَسْلُكُ بِهِ طَرِيقَ الْمَكَارِمِ ، وَمَحَاسِنَ أَخْلَاقِ الْعَالَمِ ، لَيْلَهُ وَنَهَارَهُ. وَلَقَدْ كُنْتُ أَتَّبِعُهُ اتِّبَاعَ الْفَصِيلِ أَثَرَ أُمِّهِ، يَرْفَعُ لِي فِي كُلِّ يَوْمٍ مِنْ أَخْلَاقِهِ عَلَماً ، وَيَأْمُرُنِي بِالِاقْتِدَاءِ بِهِ . وَلَقَدْ كَانَ يُجَاوِرُ فِي كُلِّ سَنَةٍ بِحِرَاءَ(حراء) فَأَرَاهُ وَلَا يَرَاهُ غَيْرِي . وَلَمْ يَجْمَعْ بَيْتٌ وَاحِدٌ يَوْمَئِذٍ فِي الْإِسْلَامِ غَيْرَ رَسُولِ اللهِ - صَلَّى اللهُ عَلَيْهِ وَآلِهِ - وَخَدِيجَةَ وَأَنَا ثَالِثُهُمَا . أَرَى نُورَ الْوَحْيِ وَالرِّسَالَةِ ، وَأَشُمُّ رِيحَ النُّبُوَّةِ .

وَلَقَدْ سَمِعْتُ رَنَّةَ(رنّة) الشَّيْطَانِ حِينَ نَزَلَ الْوَحْيُ عَلَيْهِ - صَلَّى اللهُ عَلَيْهِ وَآلِهِ - فَقُلْتُ : يَا رَسُولَ اللهِ مَا هٰذِهِ الرَّنَّةُ ؟ فَقَالَ : « هٰذَا الشَّيْطَانُ قَدْ أَيِسَ مِنْ عِبَادَتِهِ . إِنَّكَ تَسْمَعُ مَا أَسْمَعُ ، وَتَرَى مَا أَرَى ، إِلَّا أَنَّكَ لَسْتَ بِنَبِيٍّ ، وَلٰكِنَّكَ لَوَزِيرٌ وَإِنَّكَ لَعَلَى خَيْرٍ» . وَلَقَدْ كُنْتُ مَعَهُ - صَلَّى اللهُ عَلَيْهِ وَآلِهِ - لَمَّا أَتَاهُ الْمَلَأُ مِنْ قُرَيْشٍ ، فَقَالُوا لَهُ : يَا مُحَمَّدُ ، إِنَّكَ قَدِ ادَّعَيْتَ عَظِيماً لَمْ يَدَّعِهِ آبَاؤُكَ وَلَا أَحَدٌ مِنْ بَيْتِكَ ، وَنَحْنُ نَسْأَلُكَ أَمْراً إِنْ أَنْتَ أَجَبْتَنَا إِلَيْهِ وَأَرَيْتَنَاهُ ، عَلِمْنَا أَنَّكَ نَبِيٌّ وَرَسُولٌ ، وَإِنْ لَمْ تَفْعَلْ عَلِمْنَا أَنَّكَ سَاحِرٌ كَذَّابٌ . فَقَالَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ : «وَمَا تَسْأَلُونَ؟» قَالُوا : تَدْعُو لَنَا هٰذِهِ الشَّجَرَةَ حَتَّى تَنْقَلِعَ بِعُرُوقِهَا وَتَقِفَ بَيْنَ يَدَيْكَ . فَقَالَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ : «إِنَّ اللهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، فَإِنْ فَعَلَ اللهُ لَكُمْ ذٰلِكَ ، أَتُؤْمِنُونَ وَتَشْهَدُونَ بِالْحَقِّ؟» قَالُوا : نَعَمْ ، قَالَ : «فَإِنِّي سَأُرِيكُمْ مَا تَطْلُبُونَ ، وَإِنِّي لَأَعْلَمُ أَنَّكُمْ لَا تَفِيئُونَ إِلَى خَيْرٍ ، وَإِنَّ فِيكُمْ مَنْ يُطْرَحُ فِي الْقَلِيبِ ، وَمَنْ حَزَّبَ الْأَحْزَابَ» . ثُمَّ قَالَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ : «يَا أَيَّتُهَا الشَّجَرَةُ إِنْ كُنْتِ تُؤْمِنِينَ بِاللهِ وَالْيَوْمِ الْآخِرِ ، وَتَعْلَمِينَ أَنِّي رَسُولُ اللهِ ، فَانْقَلِعِي بِعُرُوقِكِ حَتَّى تَقِفِي بَيْنَ يَدَيَّ بِإِذْنِ اللهِ» . فَوَالَّذِي بَعَثَهُ بِالْحَقِّ لَانْقَلَعَتْ بِعُرُوقِهَا ، وَجَاءَتْ وَلَهَا دَوِيٌّ شَدِيدٌ ، وَقَصْفٌ كَقَصْفِ أَجْنِحَةِ الطَّيْرِ ، حَتَّى وَقَفَتْ بَيْنَ يَدَيْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مُرَفْرِفَةً ، لَفَّتْ بَعْضُهَا الْأَعْلَى عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ، وَبَعْضُهَا

down onto my shoulders, and I was on the right side of the Holy Prophet.

When the people saw this they said by way of pride and vanity, "Now you order half of it to come to you and the other half of it remain (in its place)." The Holy Prophet ordered the tree to do the same. Then half of the tree advanced towards him in an amazing manner and with a greater humming. It was about to touch the Prophet of Allāh. Then they said, disbelieving and revolting, "Ask this half to get back to its other half and be as it was." The Prophet ordered it and it returned. Then I said, "O' Prophet of Allāh, I am the first to believe in you and to acknowledge that the tree did what it did just now with the command of Allāh, the Sublime, in testimony to your Prophethood and to heighten your word." Upon this all the people shouted, "Rather a sorcerer, a liar; it is wonderful sorcery, he is very adept in it. Only a man like this (pointing to me) can stand testimony to you in your affairs."

Certainly, I belong to the group of people who care not for the reproach of anybody in matters concerning Allāh. Their countenance is the countenance of the truthful and their speech is the speech of the virtuous. They are wakeful during the nights (in devotion to Allāh), and overt beacons (of guidance) in the day. They hold fast to the rope of the Qur'ān, revive the traditions of Allāh and of His Prophet. They do not boast nor indulge in self-conceit, nor misappropriate, nor create mischief. Their hearts are in Paradise while their bodies are busy in (good) acts.

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SERMON 193

It is related that a companion of Amīr al-mu'minīn called Hammām, who was a man devoted to worship, said to him, "O' Amīr al-mu'minīn, describe to me the pious man in such a way as though I see him." Amīr al-mu'minīn avoided the reply and said, "O' Hammām, fear Allāh and perform good acts because 'Verily, Allāh is with those who guard (themselves against evil), and those who do good (to others)'" (Qur'ān, 16:128). Hammam was not satisfied with this and pushed him to speak. Thereupon, Amīr al-mu'minīn praised Allāh and extolled Him and sought His blessings on the Holy Prophet and then spoke:

Now then, Allāh the Glorified, the Sublime, created (the things of) creation. He created them without any need for their obedience or being safe from their sinning, because the sin of anyone who sins does not harm Him nor does the obedience of anyone who obeys Him benefit Him. He has distributed among them their livelihood, and has assigned them their positions in the world.

Thus, the God-fearing, in it are the people of distinction. Their speech is to the point, their dress is moderate and their gait is humble. They keep their

بانِهَا عَلَىٰ مَنْكِبِي ، وَكُنْتُ عَنْ يَمِينِهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ، فَلَمَّا
اَلْقَوْمُ إِلَىٰ ذٰلِكَ قَالُوا – عُلُوًّا وَاسْتِكْبَاراً – : فَمُرْهَا فَلْيَأْتِكَ نِصْفُهَا
ىَ نِصْفُهَا ، فَأَمَرَهَا بِذٰلِكَ ، فَأَقْبَلَ إِلَيْهِ نِصْفُهَا كَأَعْجَبِ إِقْبَالٍ
ـهِ دَوِيًّا ، فَكَادَتْ تَلْتَفُّ بِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ، فَقَالُوا
كُفْراً وَعُتُوًّا – : فَمُرْ هٰذَا النِّصْفَ فَلْيَرْجِعْ إِلَىٰ نِصْفِهِ كَمَا كَانَ ،
مَرَهُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَرَجَعَ ، فَقُلْتُ أَنَا : لَا إِلٰهَ إِلَّا اللهُ ، إِنِّي
لُ مُؤْمِنٍ بِكَ يَا رَسُولَ اللهِ ، وَأَوَّلُ مَنْ أَقَرَّ بِأَنَّ الشَّجَرَةَ فَعَلَتْ مَا فَعَلَتْ
مْرِ اللهِ تَعَالَىٰ تَصْدِيقاً بِنُبُوَّتِكَ ، وَإِجْلَالًا لِكَلِمَتِكَ . فَقَالَ اَلْقَوْمُ
لَهُمْ : بَلْ سَاحِرٌ كَذَّابٌ ، عَجِيبُ السِّحْرِ خَفِيفٌ فِيهِ ، وَهَلْ يُصَدِّقُكَ
، اَمْرِكَ إِلَّا مِثْلُ هٰذَا ! (يَعْنُونَنِي) وَإِنِّي لَمِنْ قَوْمٍ لَا تَأْخُذُهُمْ فِي اللهِ
مَةُ لَائِمٍ ، سِيمَاهُمْ سِيمَا الصِّدِّيقِينَ ، وَكَلَامُهُمْ كَلَامُ اَلْأَبْرَارِ ،
مَارُ اَللَّيْلِ وَمَنَارُ النَّهَارِ . مُتَمَسِّكُونَ بِحَبْلِ اَلْقُرْآنِ ، يُحْيُونَ سُنَنَ
، وَسُنَنَ رَسُولِهِ ، لَا يَسْتَكْبِرُونَ وَلَا يَعْلُونَ ، وَلَا يُغِلُّونَ وَلَا
سِدُونَ . قُلُوبُهُمْ فِي اَلْجِنَانِ ، وَأَجْسَادُهُمْ فِي اَلْعَمَلِ !

١٩٣ - ومن خطبة عليه السلام

يصف فيها المتقين

روي أن صاحبا لأمير المؤمنين عليه السلام يقال له همام كان رجلاً عابداً ، فقال له ، ير المؤمنين ، صف لي المتقين حتى كأني أنظر إليهم . فتثاقل عليه السلام عن جوابه ثم : يا همام ، اتق الله وأحسن « إن الله مع الذين اتقوا والذين هم محسنون » . فلم يقنع بهذا القول حتى عزم عليه ، فحمد الله وأثنى عليه ، وصلى على النبي – صلى الله عليه – ثم قال عليه السلام :

أَمَّا بَعْدُ ، فَإِنَّ اللهَ – سُبْحَانَهُ وَتَعَالَىٰ – خَلَقَ اَلْخَلْقَ حِينَ خَلَقَهُمْ
يًا عَنْ طَاعَتِهِمْ ، آمِناً مِنْ مَعْصِيَتِهِمْ ، لِأَنَّهُ لَا تَضُرُّهُ مَعْصِيَةُ مَنْ
سَلَهُ ، وَلَا تَنْفَعُهُ طَاعَةُ مَنْ أَطَاعَهُ . فَقَسَمَ بَيْنَهُمْ مَعَايِشَهُمْ ، وَوَضَعَهُمْ مِن
نْيَا مَوَاضِعَهُمْ . فَالْمُتَّقُونَ فِيهَا هُمْ أَهْلُ اَلْفَضَائِلِ : مَنْطِقُهُمُ اَلصَّوَابُ
لْبَسُهُمُ اَلِاقْتِصَادُ ، وَمَشْيُهُمُ اَلتَّوَاضُعُ . غَضُّوا

eyes closed to what Allāh has made unlawful for them, and they put their ears to that knowledge which is beneficial to them. They remain in the time of trials as though they remain in comfort. If there had not been fixed periods (of life) ordained for each, their spirits would not have remained in their bodies even for the twinkling of an eye because of (their) eagerness for the reward and fear of chastisement. The greatness of the Creator is seated in their heart, and, so, everything else appears small in their eyes. Thus to them, Paradise is as though they see it an are enjoying its favours. To them, Hell is also as if they see it and are suffering punishment in it.

Their hearts are grieved, they are protected against evils, their bodies are thin, their needs are scanty, and their souls are chaste. They endured (hardship) for a short while, and in consequence they secured comfort for a long time. It is a beneficial transaction that Allāh made easy for them. The world aimed at them, but they did not aim at it. It captured them, but they freed themselves from it by a ransom.

During a night they are standing on their feet reading portions of the Qur'ān and reciting it in a well-measured way, creating through it grief for themselves and seeking by it the cure for their ailments. If they come across a verse creating eagerness (for Paradise) they pursue it avidly, and their spirits turn towards it eagerly, and they feel as if it is in front of them. And when they come across a verse which contains fear (of Hell) they bend the ears of their hearts towards it, and feel as though the sound of Hell and its cries are reaching their ears. They bend themselves from their backs, prostrate themselves on their foreheads, their palms, their knees and their toes, and beseech Allāh, the Sublime, for their deliverance. During the day they are enduring, learned, virtuous and God-fearing. Fear (of Allāh) has made them thin like arrows. If any one looks at them he believes they are sick, although they are not sick, and he says that they have gone mad. In fact, great concern (i.e., fear) has made them mad.

They are not satisfied with their meagre good acts, and do not regard their major acts as great. They always blame themselves and are afraid of their deeds. When anyone of them is spoken of highly, he says: "I know myself better than others, and my Lord knows me better than I know. O' Allāh do not deal with me according to what they say, and make me better than they think of me and forgive me (those shortcomings) which they do not know."

The peculiarity of anyone of them is that you will see that he has strength in religion, determination along with leniency, faith with conviction, eagerness in (seeking) knowledge in forbearance, moderation in riches, devotion in worship, gracefulness in starvation, endurance in hardship, desire for the lawful, pleasure in guidance and hatred of greed. He performs virtuous deeds but still feels afraid. In the evening he is anxious to offer thanks (to Allāh). In the morning his anxiety is to remember (Allāh). He passes the night in fear and rises in the morning in joy—fear lest night is passed in forgetfulness, and

أَبْصَارَهُمْ عَمَّا

حَرَّمَ اللهُ عَلَيْهِمْ ، وَوَقَفُوا أَسْمَاعَهُمْ عَلَى الْعِلْمِ النَّافِعِ لَهُمْ

نُزِّلَتْ أَنْفُسُهُمْ مِنْهُمْ فِي الْبَلَاءِ كَالَّتِي نُزِّلَتْ فِي الرَّخَاءِ . وَلَوْلَا

الْأَجَلُ الَّذِي كَتَبَ اللهُ عَلَيْهِمْ لَمْ تَسْتَقِرَّ أَرْوَاحُهُمْ فِي أَجْسَادِهِمْ

طَرْفَةَ عَيْنٍ ، شَوْقاً إِلَى الثَّوَابِ ، وَخَوْفاً مِنَ الْعِقَابِ . عَظُمَ الْخَالِقُ فِي

أَنْفُسِهِمْ فَصَغُرَ مَا دُونَهُ فِي أَعْيُنِهِمْ ، فَهُمْ وَالْجَنَّةُ كَمَنْ قَدْ رَآهَا ،

فَهُمْ فِيهَا مُنَعَّمُونَ ، وَهُمْ وَالنَّارُ كَمَنْ قَدْ رَآهَا ، فَهُمْ فِيهَا مُعَذَّبُونَ .

قُلُوبُهُمْ مَحْزُونَةٌ ، وَشُرُورُهُمْ مَأْمُونَةٌ ، وَأَجْسَادُهُمْ نَحِيفَةٌ ، وَحَاجَاتُهُمْ

خَفِيفَةٌ ، وَأَنْفُسُهُمْ عَفِيفَةٌ . صَبَرُوا أَيَّاماً قَصِيرَةً أَعْقَبَتْهُمْ رَاحَةً طَوِيلَةً .

تِجَارَةٌ مُرْبِحَةٌ يَسَّرَهَا لَهُمْ رَبُّهُمْ . أَرَادَتْهُمُ الدُّنْيَا فَلَمْ يُرِيدُوهَا ،

وَأَسَرَتْهُمْ فَفَدَوْا أَنْفُسَهُمْ مِنْهَا . أَمَّا اللَّيْلَ فَصَافُّونَ أَقْدَامَهُمْ ، تَالِينَ

لِأَجْزَاءِ الْقُرْآنِ يُرَتِّلُونَهَا تَرْتِيلًا . يُحَزِّنُونَ بِهِ أَنْفُسَهُمْ وَيَسْتَثِيرُونَ

بِهِ دَوَاءَ دَائِهِمْ . فَإِذَا مَرُّوا بِآيَةٍ فِيهَا تَشْوِيقٌ رَكَنُوا إِلَيْهَا طَمَعاً ،

وَتَطَلَّعَتْ نُفُوسُهُمْ إِلَيْهَا شَوْقاً ، وَظَنُّوا أَنَّهَا نُصْبُ أَعْيُنِهِمْ . وَإِذَا مَرُّوا

بِآيَةٍ فِيهَا تَخْوِيفٌ أَصْغَوْا إِلَيْهَا مَسَامِعَ قُلُوبِهِمْ ، وَظَنُّوا أَنَّ زَفِيرَ

جَهَنَّمَ وَشَهِيقَهَا فِي أُصُولِ آذَانِهِمْ ، فَهُمْ حَانُونَ عَلَى

وَسَائِطِهِمْ ، مُفْتَرِشُونَ لِجِبَاهِهِمْ وَأَكُفِّهِمْ وَرُكَبِهِمْ ، وَأَطْرَافِ

قَدَامِهِمْ ، يَطْلُبُونَ إِلَى اللهِ تَعَالَى فِي فَكَاكِ رِقَابِهِمْ . وَأَمَّا

بِالنَّهَارِ فَحُلَمَاءُ ، عُلَمَاءُ ، أَبْرَارٌ أَتْقِيَاءُ . قَدْ بَرَاهُمُ الْخَوْفُ بَرْيَ الْقِدَاحِ .

يَنْظُرُ إِلَيْهِمُ النَّاظِرُ فَيَحْسَبُهُمْ مَرْضَى ، وَمَا بِالْقَوْمِ مِنْ مَرَضٍ ،

وَيَقُولُ : لَقَدْ خُولِطُوا !

وَلَقَدْ خَالَطَهُمْ أَمْرٌ عَظِيمٌ ! لَا يَرْضَوْنَ مِنْ أَعْمَالِهِمُ الْقَلِيلَ ، وَلَا

يَسْتَكْثِرُونَ الْكَثِيرَ . فَهُمْ لِأَنْفُسِهِمْ مُتَّهِمُونَ ، وَمِنْ أَعْمَالِهِمْ

يُشْفِقُونَ إِذَا زُكِّيَ أَحَدٌ مِنْهُمْ خَافَ مِمَّا يُقَالُ لَهُ ، فَيَقُولُ :

أَنَا أَعْلَمُ بِنَفْسِي مِنْ غَيْرِي ، وَرَبِّي أَعْلَمُ بِي مِنِّي بِنَفْسِي ! اللَّهُمَّ لَا

تُؤَاخِذْنِي بِمَا يَقُولُونَ ، وَاجْعَلْنِي أَفْضَلَ مِمَّا يَظُنُّونَ ، وَاغْفِرْ لِي مَا لَا

يَعْلَمُونَ .

فَمِنْ عَلَامَةِ أَحَدِهِمْ أَنَّكَ تَرَى لَهُ قُوَّةً فِي دِينٍ ، وَحَزْماً فِي لِينٍ ،

وَإِيمَاناً فِي يَقِينٍ ، وَحِرْصاً فِي عِلْمٍ ، وَعِلْماً فِي حِلْمٍ ، وَقَصْداً فِي

غِنًى ، وَخُشُوعاً فِي عِبَادَةٍ ، وَتَجَمُّلًا فِي فَاقَةٍ ، وَصَبْراً فِي

شِدَّةٍ ، وَطَلَباً فِي حَلَالٍ ، وَنَشَاطاً فِي هُدًى ، وَتَحَرُّجاً عَنْ طَمَعٍ .

يَعْمَلُ الْأَعْمَالَ الصَّالِحَةَ وَهُوَ عَلَى وَجَلٍ . يُمْسِي وَهَمُّهُ الشُّكْرُ ، وَيُصْبِحُ

وَهَمُّهُ الذِّكْرُ . يَبِيتُ حَذِراً وَيُصْبِحُ فَرِحاً ؛ حَذِراً لَمَّا حُذِّرَ مِنَ

الْغَفْلَةِ ،

joy over the favour and mercy received by him. If his self refuses to endure a thing which it does not like he does not grant its request towards what it likes. The coolness of his eye lies in what is to last for ever, while from the things (of this world) that will not last he keeps aloof. He transfuses knowledge with forbearance, and speech with action.

You will see his hopes simple, his shortcomings few, his heart fearing, his spirit contented, his meal small and simple, his religion safe, his desires dead and his anger suppressed. Good alone is expected from him. Evil from him is not to be feared. Even if he is found among those who forget (Allāh) he is counted among those who remember (Him), but if he is among the rememberers he is not counted among the forgetful. He forgives him who is unjust to him, and he gives to him who deprives him. He behaves well with him who behaves ill with him.

Indecent speech is far from him, his utterance is lenient, his evils are non-existent, his virtues are ever present, his good is ahead and mischief has turned its face (from him). He is dignified during calamities. patient in distresses, and thankful during ease. He does not commit excess over him whom he hates, and does not commit sin for the sake of him whom he loves. He admits truth before evidence is brought against him. He does not misappropriate what is placed in his custody and does not forget what he is required to remember. He does not call others bad names, he does not cause harm to his neighbour, he does not feel happy at others misfortunes, he does not enter into wrong and does not go out of right.

If he is silent his silence does not grieve him, if he laughs he does not raise his voice, and if he is wronged he endures till Allāh takes revenge on his behalf. His own self is in distress because of him, while the people are in ease from him. He puts himself in hardship for the sake of his next life, and makes people feel safe from himself. His keeping away from others is by way of asceticism and purification, and his nearness to those to whom he is near is by way of leniency and mercifulness. His keeping away is not by way of vanity or feeling of greatness, nor his nearness by way of deceit and cheating.

It is related that Hammām passed into a deep swoon and then expired. Then Amīr al-mu'minīn said: Verily, by Allāh I had this fear about him. **Then he added:** Effective advices produce such effects on receptive minds. **Someone said to him:** O' Amīr al-mu'minīn, how is it you do not receive such an effect? **Amīr al-mu'minīn replied:** Woe to you. For death there is a fixed hour which cannot be exceeded, and a cause which does not change. Now look, never repeat such talk which Satan had put on your tongue.

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SERMON 194

In description of hypocrites

We praise Allāh for the succour He has given us in carrying out His obedience and in preventing us

وَفَرِحاً بِمَا أَصَابَ مِنَ ٱلْفَضْلِ وَالرَّحْمَةِ . إِنِ ٱسْتَصْعَبَتْ
نَفْسُهُ فِيمَا تَكْرَهُ لَمْ يُعْطِهَا سُؤْلَهَا فِيمَا تُحِبُّ . قُرَّةُ عَيْنِهِ فِيمَا لَا
، وَزَهَادَتُهُ فِيمَا لَا يَبْقَىٰ ، يَمْزُجُ ٱلْحِلْمَ بِٱلْعِلْمِ ، وَٱلْقَوْلَ
مَلِ . تَرَاهُ قَرِيباً أَمَلُهُ ، قَلِيلًا زَلَلُهُ ، خَاشِعاً قَلْبُهُ ، قَانِعَةً نَفْسُهُ ،
رِاً أَكْلُهُ ، سَهْلًا أَمْرُهُ ، حَرِيزاً دِينُهُ ، مَيِّتَةً شَهْوَتُهُ ،
لوماً غَيْظُهُ . ٱلْخَيْرُ مِنْهُ مَأْمُولٌ ، وَالشَّرُّ مِنْهُ مَأْمُونٌ . إِنْ كَانَ فِي
لِينَ كُتِبَ فِي ٱلذَّاكِرِينَ ، وَإِنْ كَانَ فِي ٱلذَّاكِرِينَ لَمْ يُكْتَبْ مِنَ
لِينَ . يَعْفُو عَمَّنْ ظَلَمَهُ ، وَيُعْطِي مَنْ حَرَمَهُ ، وَيَصِلُ مَنْ قَطَعَهُ ،
اً فُحْشُهُ ، لَيِّناً قَوْلُهُ ، غَائِباً مُنْكَرُهُ ، حَاضِراً مَعْرُوفُهُ ،
لا خَيْرُهُ ، مُدْبِراً شَرُّهُ . فِي ٱلزَّلَازِلِ وَقُورٌ ، وَفِي ٱلْمَكَارِهِ
رٌ ، وَفِي ٱلرَّخَاءِ شَكُورٌ . لَا يَحِيفُ عَلَىٰ مَنْ يُبْغِضُ ، وَلَا يَأْثَمُ
، يُحِبُّ . يَعْتَرِفُ بِٱلْحَقِّ قَبْلَ أَنْ يُشْهَدَ عَلَيْهِ ، لَا يُضِيعُ مَا ٱسْتُحْفِظَ ،
يَنْسَىٰ مَا ذُكِّرَ ، وَلَا يُنَابِزُ بِٱلْأَلْقَابِ ، وَلَا يُضَارُّ بِٱلْجَارِ ، وَلَا
تُ بِٱلْمَصَائِبِ ، وَلَا يَدْخُلُ فِي ٱلْبَاطِلِ ، وَلَا يَخْرُجُ مِنَ ٱلْحَقِّ . إِنْ
تُ لَمْ يَغُمَّهُ صَمْتُهُ ، وَإِنْ ضَحِكَ لَمْ يَعْلُ صَوْتُهُ ، وَإِنْ بُغِيَ عَلَيْهِ
حَتَّىٰ يَكُونَ ٱللهُ هُوَ ٱلَّذِي يَنْتَقِمُ لَهُ . نَفْسُهُ مِنْهُ فِي عَنَاءٍ ،
سُ مِنْهُ فِي رَاحَةٍ . أَتْعَبَ نَفْسَهُ لِآخِرَتِهِ ، وَأَرَاحَ ٱلنَّاسَ مِنْ نَفْسِهِ .
عَمَّنْ تَبَاعَدَ عَنْهُ زُهْدٌ وَنَزَاهَةٌ ، وَدَنَوْهُ مِمَّنْ دَنَا مِنْهُ لِينٌ وَرَحْمَةٌ
تَبَاعُدُهُ بِكِبْرٍ وَعَظَمَةٍ ، وَلَا دُنُوُّهُ بِمَكْرٍ وَخَدِيعَةٍ .

، فصعق صعقة كانت نفسه فيها .

ل أمير المؤمنين عليه السلام : أَمَا وَٱللهِ لَقَدْ كُنْتُ أَخَافُهَا عَلَيْهِ .
الَ : أَهٰكَذَا تَصْنَعُ ٱلْمَوَاعِظُ ٱلْبَالِغَةُ بِأَهْلِهَا ؟

ال له قائل : فما بالك يا أمير المؤمنين ؟

ال عليه السلام : وَيْحَكَ ، إِنَّ لِكُلِّ أَجَلٍ وَقْتاً لَا يَعْدُوهُ ، وَسَبَباً
جَاوَزُهُ . فَمَهْلًا ، لَا تَعُدْ لِمِثْلِهَا ، فَإِنَّمَا نَفَثَ ٱلشَّيْطَانُ عَلَىٰ لِسَانِكَ !

١٩٤ - وَمِنْ خُطْبَةٍ لَهُ عَلَيْهِ السَّلَامُ

يصف فيها المنافقين

مَدُهُ عَلَىٰ مَا وَفَّقَ لَهُ مِنَ ٱلطَّاعَةِ ، وَذَادَ عَنْهُ

from disobedience, and we ask Him to complete His favours (to us) and to make us hold on to His rope. We stand witness that Muhammad is His slave and His Messenger. He entered every hardship in search of Allāh's pleasure and endured for its sake every grief. His near relations changed themselves for him and those who were remote from him (in relationship) united against him. The Arabs let loose the reins (of their horses to quicken their march) against him, and struck the bellies of their carriers to (rouse them) in fighting against him, so much so that enemies came to his threshold from the remotest places and most distant areas.

I advise you, O' creatures of Allāh, to fear Allāh and I warn you of the hypocrites, because they are themselves misguided and misguide others, and they have slipped and make others slip too. They change into many colours, and adopt various ways. They support you with all sorts of supports, and lay in waiting for you at every lookout. Their hearts are diseased while their faces are clean. They walk stealthily and tread like the approach of sickness (over the body). Their words speak of cure, but their acts are like incurable diseases. They are jealous of ease, intensify distress, and destroy hopes. Their victims are found lying down on every path, while they have means to approach every heart and they have (false) tears for every grief.

They eulogise each other and expect reward from each other. When they ask something they insist on it, if they reprove (any one) they disgrace (him), and if they pass verdict they commit excess. They have adopted for every truth a wrong way, for every erect thing a bender, for every living being a killer, for every (closed) door a key and for every night a lamp. They covet, but with despair, in order to maintain with it their markets, and to popularise their handsome merchandise. When they speak they create doubts. When they describe they exaggerate. First they offer easy paths but (afterwards) they make them narrow. In short, they are the party of Satan and the stings of fire.

Satan hath gained hold on them, so he maketh them forget the remembrance of Allāh; they are Satan's Party; Beware! verily, the party of Satan are the losers. (Qur'ān, 58:19)

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SERMON 195

Allāh's praise, advice about fear of Allāh and details about the Day of Judgement

Praise be to Allāh who has displayed such effects of His authority and the glory of His sublimity through the wonders of His might that they dazzle the pupils of the eyes and prevent the minds from appreciating the reality of His attributes. I stand witness that there is no god but Allāh by virtue of belief, certainty, sincerity and conviction. I also stand wit-

مِنَ ٱلْمَعْصِيَةِ ، وَنَسْأَلُهُ لِمِنَّتِهِ تَمَاماً ، وَبِحَبْلِهِ ٱعْتِصَاماً. وَنَشْهَدُ أَنَّ مُحَمَّداً عَبْـــدُهُ وَرَسُولُهُ ، خَاضَ إِلَىٰ رِضْوَانِ ٱللهِ كُلَّ غَمْرَةٍ ، وَتَجَرَّعَ فِيهِ كُلَّ غُصَّةٍ . وَقَدْ تَلَوَّنَ لَهُ ٱلْأَدْنَوْنَ ، وَتَأَلَّبَ عَلَيْهِ ٱلْأَقْصَوْنَ ، وَخَلَعَتْ إِلَيْهِ ٱلْعَرَبُ أَعِنَّتَهَا ، وَضَرَبَتْ إِلَىٰ مُحَارَبَتِهِ بُطُونَ رَوَاحِلِهَا ، حَتَّىٰ أَنْزَلَتْ بِسَاحَتِهِ عَدَاوَتَهَا ، مِنْ أَبْعَدِ ٱلدَّارِ ، وَأَسْحَقِ ٱلْمَزَارِ .

أُوصِيكُمْ . عِبَادَ ٱللهِ ، بِتَقْوَىٰ ٱللهِ ، وَأُحَذِّرُكُمْ أَهْلَ ٱلنِّفَاقِ ، فَإِنَّهُمُ ٱلضَّالُّونَ ٱلْمُضِلُّونَ ، وَٱلزَّالُّونَ ٱلْمُزِلُّونَ ، يَتَلَوَّنُونَ أَلْوَاناً ، وَيُفْتَنُّونَ افْتِنَاناً ، وَيَعْمِدُونَكُمْ بِكُلِّ عِمَادٍ ، وَيَرْصُدُونَكُمْ (يرصدونكم) بِكُلِّ مِرْصَادٍ . قُلُوبُهُمْ دَوِيَّةٌ ، وَصِفَاحُهُمْ نَقِيَّةٌ . يَمْشُونَ ٱلْخَفَاءَ ، وَيَدِبُّونَ ٱلضَّرَاءَ . وَصْفُهُمْ دَوَاءٌ ، وَقَوْلُهُمْ شِفَاءٌ ، وَفِعْلُهُمُ ٱلدَّاءُ ٱلْعَيَاءُ . حَسَدَةُ ٱلرَّخَاءِ ، وَمُؤَكِّـدُو (مولدوا) ٱلْبَلَاءِ ، وَمُقْنِطُو ٱلرَّجَاءِ . لَهُمْ بِكُلِّ طَرِيقٍ صَرِيعٌ ، وَإِلَىٰ كُلِّ قَلْبٍ شَفِيعٌ ، وَلِكُـلِّ شَجْوٍ دُمُوعٌ . يَتَقَارَضُونَ ٱلثَّنَـاءَ ، وَيَتَرَاقَبُونَ ٱلْجَزَاءَ : إِنْ سَأَلُوا (ساقوا) أَلْحَفُوا ، وَإِنْ عَذَلُوا (عدلوا) كَشَفُوا ، وَإِنْ حَكَمُوا أَسْرَفُوا . قَدْ أَعَدُّوا لِكُلِّ حَقٍّ بَاطِلًا ، وَلِكُلِّ قَائِـمٍ مَائِلًا ، وَلِكُلِّ حَيٍّ قَاتِلًا ، وَلِكُلِّ بَابٍ مِفْتَاحاً ، وَلِكُلِّ لَيْلٍ مِصْبَاحاً . يَتَوَصَّلُونَ إِلَى ٱلطَّمَعِ بِٱلْيَأْسِ لِيُقِيمُوا بِهِ أَسْوَاقَهُمْ ، وَيُنْفِقُوا بِهِ أَعْلَاقَهُمْ . يَقُولُونَ فَيُشَبِّهُونَ ، وَيَصِفُونَ فَيُمَوِّهُونَ . قَدْ هَوَّنُوا ٱلطَّرِيقَ (الدين) ، وَأَضْلَعُوا ٱلْمَضِيقَ . فَهُمْ لُمَةُ ٱلشَّيْطَانِ ، وَحُمَةُ ٱلنِّيرَانِ : « أُولٰئِكَ حِزْبُ ٱلشَّيْطَانِ ، أَلَا إِنَّ حِزْبَ ٱلشَّيْطَانِ هُمُ ٱلْخَاسِرُونَ » .

١٩٥ - ومن خطبة له عليه السلام

يحمد الله ويثني على نبيه ويعظ

حمد الله

ٱلْحَمْدُ لِلّٰهِ ٱلَّذِي أَظْهَرَ مِنْ آثَارِ سُلْطَانِهِ ، وَجَلَالِ كِبْرِيَائِهِ ، مَا حَيَّرَ نَقَلَ ٱلْعُقُولِ مِنْ عَجَائِبِ قُدْرَتِهِ ، وَرَدَعَ خَطَرَاتِ هَمَاهِـمِ لُنُفُوسِ عَنْ عِرْفَانِ كُنْهِ صِفَتِهِ .

الشهادتان

وَأَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا ٱللهُ ، شَهَادَةَ إِيمَانٍ وَإِيقَانٍ ، وَإِخْلَاصٍ وَإِذْعَانٍ .

ness that Muhammad is His slave and His Prophet whom He deputed when the signs of guidance were obliterated and the ways of religion were desolate. So, he threw open the truth, gave advice to the people, guided them towards righteousness and ordered them to be moderate. May Allāh bless him and his descendants.

Know, O' creatures of Allāh, that He has not created you for nought and has not left you free. He knows the extent of His favours over you and the quantity of His bounty towards you. Therefore, ask Him for success and for the attainment of aims. Beg before Him and seek His generosity. No curtain hides you from Him, nor is any door closed before you against Him. He is at every place, in every moment and every instance. He is with every man and jinn. Giving does not create any breach in Him. Giving does not cause Him dimunition. A beggar cannot exhaust Him and paying (to others) cannot take Him to the end.

One person cannot turn His attention from another, one voice does not detract Him from another voice, and one grant of favour does not prevent Him from refusing another favour. Anger does not prevent Him from mercy, mercy does not prevent Him from punishing; His concealment does not hide His manifestness and His manifestness does not prevent Him from concealment. He is near and at the same time distant. He is high and at the same time low. He is manifest and also concealed. He is concealed yet well-known. He lends but is not ltent anything. He has not created (the things of) creation after devising, nor did He take their assistance on account of fatigue.

I advise you, O' creatures of Allāh, to have fear of Allāh, for it is the rein and the mainstay (of religion). Hold fast to its salient points, keep hold of its realities. It will take you to abodes of ease, places of comfort, fortresses of safety and houses of honour on *the Day* (of Judgement) *when eyes will be wide open* (Qur'ān, 14:42), when there will be darkness all round, when small groups of camels pregnant for ten months will be allowed free grazing, and when the Horn will be blown, then every living being will die, every voice will become dumb, the high mountains and hard rocks will crumble (to pieces) so that their hard stones will turn into moving sand and their bases will become level. (On that day) there will be no interceder to intercede and no relation to ward off (trouble), and no excuse will be of avail.

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SERMON 196

The condition of the world at the time of the proclamation of prophethood, the transience of this world and the state of its inhabitants.

Allāh deputed the Prophet when no sign of guidance existed, no beacon was giving light and no passage was clear.

نَهُدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ ، أَرْسَلَهُ وَأَعْلَامُ الْهُدَىٰ دَارِسَةٌ ،
اهِجُ الدِّينِ طَامِسَةٌ ، فَصَدَعَ بِالْحَقِّ ، وَنَصَحَ لِلْخَلْقِ ،
دَى إِلَى الرُّشْدِ ، وَأَمَرَ بِالْقَصْدِ ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

العطاء

اِعْلَمُوا، عِبَادَ اللهِ، أَنَّهُ لَمْ يَخْلُقْكُمْ عَبَثاً، وَلَمْ يُرْسِلْكُمْ (يتركم) هَمَلًا ،
مْ مَبْلَغَ نِعَمِهِ عَلَيْكُمْ ، وَأَحْصَى إِحْسَانَهُ إِلَيْكُمْ ، فَاسْتَفْتِحُوهُ ،
تَنْجِحُوهُ ، وَاطْلُبُوا إِلَيْهِ وَاسْتَمْنِحُوهُ (واستسمحوه) ، فَمَا قَطَعَكُمْ
حِجَابٌ، وَلَا أُغْلِقَ عَنْكُمْ دُونَهُ بَابٌ ، وَإِنَّهُ لَبِكُلِّ مَكَانٍ ، وَفِي كُلِّ
نٍ وَأَوَانٍ ، وَمَعَ كُلِّ إِنْسٍ وَجَانٌّ ؛ لَا يَثْلِمُهُ الْعَطَاءُ ، وَلَا يَنْقُصُهُ
بَاءُ ، وَلَا يَسْتَنْفِدُهُ سَائِلٌ ، وَلَا يَسْتَقْصِيهِ نَائِلٌ ، وَلَا يَلْوِيهِ
صٌ عَنْ شَخْصٍ ، وَلَا يُلْهِيهِ صَوْتٌ عَنْ صَوْتٍ ، وَلَا تَحْجُزُهُ هَيْئَةٌ
سَلْبٍ ، وَلَا يَشْغَلُهُ غَضَبٌ عَنْ رَحْمَةٍ . وَلَا تُولِهُهُ رَحْمَةٌ عَنْ
بٍ ، وَلَا يُجِنُّهُ الْبُطُونُ عَنِ الظُّهُورِ ، وَلَا يَقْطَعُهُ الظُّهُورُ عَنِ
وْنٍ . قَرُبَ فَنَأَىٰ ، وَعَلَا فَدَنَا ، وَظَهَرَ فَبَطَنَ ، وَبَطَنَ فَعَلَنَ ،
نَ (٢٤) وَلَمْ يُدْنُ . لَمْ يَذْرَأِ الْخَلْقَ بِاحْتِيَالٍ ، وَلَا اسْتَعَانَ
مْ لِكَلَالٍ

أُوصِيكُمْ ، عِبَادَ اللهِ ، بِتَقْوَىٰ اللهِ ، فَإِنَّهَا الزِّمَامُ وَالْقِوَامُ
سَّكُوا بِوَثَائِقِهَا ، وَاعْتَصِمُوا بِحَقَائِقِهَا ، تَؤُلْ بِكُمْ إِلَىٰ أَكْنَانِ
عَةِ ، وَأَوْطَانِ السَّعَةِ، وَمَعَاقِلِ (مناقل) الْحِرْزِ وَمَنَازِلِ (منال) الْعِزِّ، فِي
يَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ، وَتُظْلِمُ لَهُ الْأَقْطَارُ ، وَتُعَطَّلُ فِيهِ
ومُ الْعِشَارِ ، وَيُنْفَخُ فِي الصُّورِ ، فَتَزْهَقُ كُلُّ مُهْجَةٍ ،
كَمُ كُلُّ لَهْجَةٍ ، وَتَذِلُّ (تدكّ) الشُّمُّ الشَّوَامِخُ ، وَالصُّمُّ
اسِخُ ، فَتَصِيرُ صَلْدُهَا سَرَاباً رَقْرَقاً ، وَمَعْهَدُهَا
اً سَلْقَعاً ، فَلَا شَفِيعٌ يَشْفَعُ ، وَلَا حَمِيمٌ يَنْفَعُ ، وَلَا
رَةٌ تَدْفَعُ .

١٩٦ - وَمِنْ خُطْبَةٍ لَهُ عليه السلام

بعثة النبي صلى الله عليه وآله

عَثَهُ حِينَ لَا عَلَمٌ قَائِمٌ ، وَلَا مَنَارٌ سَاطِعٌ ، وَلَا مَنْهَجٌ وَاضِحٌ .

I advise you, O' creatures of Allāh, to have fear of Allāh, and I warn you of this world which is a house from which departure is inevitable and a place of discomfort. He who lives in it has to depart, and he who stays here has to leave it. It is drifting with its people like a boat whom severe winds dash (here and there) in the deep sea. Some of them get drowned and die, while some of them escape on the surface of the waves, where winds push them with their currents and carry them towards their dangers. So, whatever is drowned cannot be restored, and whatever escapes is on the way to destruction.

O' creatures of Allāh, you should know now that you have to perform (good) acts, because (at present) your tongues are free, your bodies are healthy, your limbs have movement, the area of your coming and going is vast and the course for your running is wide; before the loss of opportunity or the approach of death. Take death's approach as an accomplished fact and do not think it will come (hereafter).

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SERMON 197

Amīr al-mu'minīn's attachment to the Holy Prophet. The performance of his funeral rites

Those companions of Muhammad—the peace and blessing of Allāh be upon him and his descendants—who were the custodians (of divine messages) know that I never disobeyed Allāh or His Messenger' —the peace and blessing of Allāh be upon him and his descendants—at all; and by virtue of the courage with which Allāh honoured me I supported him with my life on occasions when even the brave turned away and feet remained behind (instead of proceeding forward).

When the Prophet—the peace and blessing of Allāh be upon him and his descendants—died his head was on my chest, and his (last) breath blew over my palms and I passed it over my face. I performed his (funeral) ablution, may Allāh bless him and his descendants, and the angels helped me. The house and the courtyard were full of them. One party of them was descending and the other was ascending. My ears continually caught their humming voice, as they invoked Allāh's blessing on him, till we buried him in his grave. Thus, who can have greater rights with him than I during his life or after his death? Therefore depend on your enemy, because I swear by Him who is such that there is no god but He, that I am on the path of truth and that they (the enemy) are on the misleading path of wrong. You hear what I say, and I seek Allāh's forgiveness for myself and for you.

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الخطبة ١٩٧

أُوصِيكُمْ ، عِبَادَ اللهِ ، بِتَقْوَى اللهِ ، وَأُحَذِّرُكُمُ الدُّنْيَا ، فَإِنَّهَا دَارُ شُخُوصٍ ، وَمَحَلَّةُ تَنْغِيصٍ ، سَاكِنُهَا ظَاعِنٌ ، وَقَاطِنُهَا بَائِنٌ تَمِيدُ بِأَهْلِهَا مَيَدَانَ السَّفِينَةِ تَقْصِفُهَا الْعَوَاصِفُ فِي لُجَجِ الْبِحَارِ ، فَمِنْهُمُ الْغَرِقُ الْوَبِقُ ، وَمِنْهُمُ النَّاجِي عَلَى بُطُونِ الْأَمْوَاجِ ، تَحْفِزُهُ الرِّيَاحُ بِأَذْيَالِهَا ، وَتَحْمِلُهُ عَلَى أَهْوَالِهَا ، فَمَا غَرِقَ مِنْهَا فَلَيْسَ بِمُسْتَدْرَكٍ ، وَمَا نَجَا مِنْهَا فَإِلَى مَهْلَكٍ !

عِبَادَ اللهِ ، الْآنَ فَاعْلَمُوا ، وَالْأَلْسُنُ مُطْلَقَةٌ ، وَالْأَبْدَانُ صَحِيحَةٌ وَالْأَعْضَاءُ لَدْنَةٌ ، وَالْمُنْقَلَبُ (المتقلب) فَسِيحٌ ، وَالْمَجَالُ عَرِيضٌ ، قَبْلَ إِرْهَاقِ (ازهاق) الْفَوْتِ ، وَحُلُولِ الْمَوْتِ . فَحَقِّقُوا عَلَيْكُمْ نُزُولَهُ ، وَلَا تَنْتَظِرُوا قُدُومَهُ .

١٩٧- وَمِنْ كَلَامٍ لَهُ عليه السلام

ينبه فيه على فضيلته للقبول قوله وأمره ونهيه

وَلَقَدْ عَلِمَ الْمُسْتَحْفَظُونَ مِنْ أَصْحَابِ مُحَمَّدٍ - صَلَّى اللهُ عَلَيْهِ وَآلِهِ - أَنِّي لَمْ أُرِدْ عَلَى اللهِ وَلَا عَلَى رَسُولِهِ سَاعَةً قَطُّ . وَلَقَدْ وَاسَيْتُهُ بِنَفْسِي فِي الْمَوَاطِنِ الَّتِي تَنْكُصُ فِيهَا الْأَبْطَالُ ، وَتَتَأَخَّرُ فِيهَا الْأَقْدَامُ ، نَجْدَةً أَكْرَمَنِي اللهُ بِهَا .

وَلَقَدْ قُبِضَ رَسُولُ اللهِ - صَلَّى اللهُ عَلَيْهِ وَآلِهِ - وَإِنَّ رَأْسَهُ لَعَلَى صَدْرِي . وَلَقَدْ سَالَتْ نَفْسُهُ فِي كَفِّي ، فَأَمْرَرْتُهَا عَلَى وَجْهِي . وَلَقَدْ وُلِّيتُ غُسْلَهُ - صَلَّى اللهُ عَلَيْهِ وَآلِهِ - وَالْمَلَائِكَةُ أَعْوَانِي ، فَضَجَّتِ الدَّارُ وَالْأَفْنِيَةُ : مَلَأٌ يَهْبِطُ ، وَمَلَأٌ يَعْرُجُ ، وَمَا فَارَقَتْ سَمْعِي هَيْنَمَةٌ مِنْهُمْ ، يُصَلُّونَ عَلَيْهِ حَتَّى وَارَيْنَاهُ فِي ضَرِيحِهِ . فَمَنْ ذَا أَحَقُّ بِهِ مِنِّي حَيًّا وَمَيِّتًا ؟ فَانْفُذُوا عَلَى بَصَائِرِكُمْ ، وَلْتَصْدُقْ نِيَّاتُكُمْ فِي جِهَادِ عَدُوِّكُمْ . فَوَالَّذِي لَا إِلَهَ إِلَّا هُوَ إِنِّي لَعَلَى جَادَّةِ الْحَقِّ ، وَإِنَّهُمْ لَعَلَى مَزَلَّةِ الْبَاطِلِ . أَقُولُ مَا تَسْمَعُونَ ، وَأَسْتَغْفِرُ اللهَ لِي وَلَكُمْ !

SERMON 198

Allāh's attribute of Omniscience

Allāh knows the cries of the beasts in the forest, the sins of the people in seclusion, the movements of the fishes in the deep seas and the rising of the water by tempestuous winds. I stand witness that Muhammad is the choice of Allāh, the conveyor of His revelation and the messenger of His mercy.

Advantages of fear of Allāh

Now then, I advise you to fear Allāh, Who created you for the first time; towards Him is your return, with Him lies the success of your aims, at Him terminate (all) your desires, towards Him runs your path of right and He is the aim of your fears (for seeking protection). Certainly, fear of Allāh is the medicine for your hearts, sight for the blindness of your spirits, the cure for the ailments of your bodies, the rectifier of the evils of your breasts, the purifier of the pollution of your minds, the light of the darkness of your eyes, the consolation for the fear of your heart and the brightness for the gloom of your ignorance.

Therefore, make obedience to Allāh the way of your life and not only your outside covering, make it your inner habit instead of only outer routine, subtle enough to enter through your ribs (upto the heart), the guide for all your affairs, the watering place for your getting down (on the Day of Judgement), the interceder for the achievement of your aims, asylum for the day of your fear, the lamp of the interior of your graves, company for your long loneliness, and deliverance from the troubles of your abodes. Certainly, obedience to Allāh is a protection against encircling calamities, expected dangers and the flames of burning fires.

Therefore, whoever entertains fear of Allāh, troubles remain away from him after having been near, affairs become sweet after their bitterness, waves (of troubles) recede from him after having crowded over him, difficulties become easy for him after occurring, generosity rains fast over him after there had been famine, mercy bends over him after it had been loath, the favours (of Allāh) spring forth on him after they had been dried, and blessing descends over him in showers after being scanty. So, fear Allāh Who benefits you with His good advice, preaches to you through His Messenger, and obliges you with His favours. Devote yourselves to His worship, and acquit yourselves of the obligation of obeying Him.

About Islam

This Islam is the religion which Allāh has chosen for Himself, developed it before His eyes, preferred it as the best among His creations, established its pillars on His love. He has disgraced other religions by giving honour to it. He has humiliated all communities before its sublimity; He has humbled its enemies with

١٩٨ - ومن خطبة له عليه السلام

ينبه على إحاطة علم الله بالمغيبات ، ثم يحث على التقوى ، ويبين فضل الإسلام والقرآن

يَعْلَمُ عَجِيجَ ٱلْوُحُوشِ فِي ٱلْفَلَوَاتِ ، وَمَعَاصِيَ ٱلْعِبَادِ فِي ٱلْخَلَوَاتِ ، وَتِلَافَ ٱلنِّيرَانِ فِي ٱلْبِحَارِ ٱلْغَامِرَاتِ ، وَتَلَاطُمَ ٱلْمَاءِ بِالرِّيَاحِ ٱلْمُصْطَفَاتِ . وَأَشْهَدُ أَنَّ مُحَمَّداً نَجِيبُ ٱللهِ ، وَسَفِيرُ وَحْيِهِ ، وَرَسُولُ رَحْمَتِهِ .

الوصية بالتقوى

أَمَّا بَعْدُ ، فَإِنِّي أُوصِيكُمْ بِتَقْوَى ٱللهِ ٱلَّذِي ٱبْتَدَأَ خَلْقَكُمْ ، وَإِلَيْهِ يَكُونُ مَعَادُكُمْ ، وَبِهِ نَجَاحُ طَلِبَتِكُمْ ، وَإِلَيْهِ مُنْتَهَى رَغْبَتِكُمْ ، وَنَحْوَهُ سَبِيلُكُمْ ، وَإِلَيْهِ مَرَامِي مَفْزَعِكُمْ . فَإِنَّ تَقْوَى ٱللهِ دَوَاءُ دَاءِ قُلُوبِكُمْ ، وَبَصَرُ عَمَى أَفْئِدَتِكُمْ ، وَشِفَاءُ مَرَضِ أَجْسَادِكُمْ (اجسامكم) ، وَصَلَاحُ فَسَادِ صُدُورِكُمْ ، وَطُهُورُ دَنَسِ أَنْفُسِكُمْ . وَجِلَاءُ غِشَاءِ (غشاء) أَبْصَارِكُمْ ، وَبَرَاءُ فَزَعِ جَأْشِكُمْ ، وَضِيَاءُ سَوَادِ ظُلْمَتِكُمْ . فَاجْعَلُوا طَاعَةَ ٱللهِ شِعَاراً دُونَ دِثَارِكُمْ ، وَدَخِيلاً دُونَ شِعَارِكُمْ ، وَلَطِيفاً بَيْنَ أَضْلَاعِكُمْ ، وَأَمِيراً (أمراً) فَوْقَ أُمُورِكُمْ ، وَمَنْهَلاً لِحِينِ وُرُودِكُمْ ، وَشِفَاعاً لِمَنْجَاةِ طَلِبَتِكُمْ ، وَجُنَّةً لِيَوْمِ فَزَعِكُمْ ، وَمَصَابِيحَ لِبُطُونِ قُبُورِكُمْ ، وَسَكَناً لِطُولِ وَحْشَتِكُمْ ، وَنَفَساً لِكَرْبِ مَوَاطِنِكُمْ . فَإِنَّ طَاعَةَ ٱللهِ حِرْزٌ مِنْ مَتَالِفَ مُكْتَنِفَةٍ ، وَمَخَاوِفَ مُتَوَقَّعَةٍ ، وَأُوَارِ نِيرَانٍ مُوقَدَةٍ . فَمَنْ أَخَذَ بِالتَّقْوَى عَزَبَتْ عَنْهُ الشَّدَائِدُ بَعْدَ دُنُوِّهَا ، وَحَلَتْ لَهُ الْأُمُورُ بَعْدَ مَرَارَتِهَا ، وَانْفَرَجَتْ عَنْهُ الْأَمْوَاجُ بَعْدَ تَرَاكُمِهَا ، وَسَهُلَتْ لَهُ الصِّعَابُ بَعْدَ إِنْصَابِهَا ، وَهَطَلَتْ عَلَيْهِ الْكَرَامَةُ بَعْدَ قُحُوطِهَا ، وَتَحَدَّبَتْ عَلَيْهِ الرَّحْمَةُ بَعْدَ نُفُورِهَا ، وَتَفَجَّرَتْ عَلَيْهِ النِّعَمُ بَعْدَ نُضُوبِهَا ، وَوَبَلَتْ عَلَيْهِ الْبَرَكَةُ بَعْدَ إِرْذَاذِهَا

فَاتَّقُوا ٱللهَ ٱلَّذِي نَفَعَكُمْ بِمَوْعِظَتِهِ ، وَوَعَظَكُمْ بِرِسَالَتِهِ ، وَأَمْتَنَ عَلَيْكُمْ بِنِعْمَتِهِ . فَعَبَّدُوا أَنْفُسَكُمْ لِعِبَادَتِهِ ، وَاخْرُجُوا إِلَيْهِ مِنْ حَقِّ طَاعَتِهِ .

فضل الاسلام

ثُمَّ إِنَّ هَذَا الْإِسْلَامَ دِينُ ٱللهِ ٱلَّذِي اصْطَفَاهُ لِنَفْسِهِ ، وَاصْطَنَعَهُ عَلَى عَيْنِهِ ، وَأَصْفَاهُ خِيَرَةَ خَلْقِهِ ، وَأَقَامَ دَعَائِمَهُ عَلَى مَحَبَّتِهِ . أَذَلَّ الْأَدْيَانَ بِعِزِّهِ ، وَوَضَعَ الْمِلَلَ بِرَفْعِهِ ، وَأَهَانَ أَعْدَاءَهُ

His kindness and made its opponents lonely by according it His support. He has smashed the pillars of misguidance with its columns. He has quenched the thirst of the thirsty from its cisterns, and filled the cisterns through those who draw its water.

He made Islam such that its constituent parts cannot break, its links cannot separate, its construction cannot fall, its columns cannot decay, its plant cannot be uprooted, its time does not end, its laws do not expire, its twigs cannot be cut, its parts do not become narrow, its ease does not change into difficulty, its clarity is not affected by gloom, its straightness does not acquire curvature, its wood has no crookedness, its vast paths have no narrowness, its camp knows no putting off and its sweetness has no bitterness.

It consists of columns whose bases Allāh has fixed in truthfulness, and whose foundation He has strengthened, and of sources whose streams are ever full of water, and of lamps whose flames are full of light, and of beacons with whose help travellers get guidance, and of signs through which a way is found to its highways and of watering places which provide water to those who come to them. Allāh has placed in Islam the height of His pleasure, the pinnacle of His pillars and the prominence of His obedience. Before Allāh, therefore, its columns are strong, its construction is lofty, its proofs are bright, its fires are aflame, its authority is strong, its beacons are high and its destruction is difficult. You should therefore honour it, follow it, fulfil its obligations and accord the position due to it.

About the Holy Prophet

Then, Allāh, the Glorified, deputed Muhammad —the peace and blessing of Allāh be upon him and his descendants—with truth at a time when the destruction of the world was near and the next life was at hand, when its brightness was turning into gloom after shining, it had become troublesome for its inhabitants, its surface had become rough, and its decay had approached near. This was during the exhaustion of its life at the approach of signs (of its decay), the ruin of its inhabitants, the breaking of its links, the dispersal of its affairs, the decay of its signs, the divulging of its secret matters and the shortening of its length. Allāh made him responsible for conveying His message and (a means of) honour for his people, a period of bloom for the men of his days, a source of dignity for the supporters and an honour for his helpers.

About the Holy Qur'ān

Then, Allāh sent to him the Book as a light whose flames cannot be extinguished, a lamp whose gleam does not die, a sea whose depth cannot be sounded, a way whose direction does not mislead, a ray whose light does not darken, a separator (of good from evil) whose arguments do not weaken, a clarifier whose foundations cannot be dismantled, a cure which leaves no apprehension for disease, an honour whose

بِكَرَامَتِهِ ، وَخَذَلَ مُعَادِيهِ

بِنَصْرِهِ ، وَهَدَمَ أَرْكَانَ الضَّلَالَةِ بِرُكْنِهِ . وَسَقَىٰ مَنْ عَطِشَ مِنْ حِيَاضِهِ ، وَأَتْأَقَ الْحِيَاضَ بِمَوَاتِحِهِ . ثُمَّ جَعَلَهُ لَا انْفِصَامَ لِعُرْوَتِهِ ، وَلَا فَكَّ لِحَلْقَتِهِ ، وَلَا انْهِدَامَ لِأَسَاسِهِ ، وَلَا زَوَالَ لِدَعَائِمِهِ ، وَلَا انْقِلَاعَ لِشَجَرَتِهِ ، وَلَا انْقِطَاعَ لِمُدَّتِهِ ، وَلَا عَفَاءَ لِشَرَائِعِهِ ، وَلَا جَدَّ(جد) لِفُرُوعِهِ ، وَلَا ضَنْكَ لِطُرُقِهِ ، وَلَا وُعُوثَةَ لِسُهُولَتِهِ ، وَلَا سَوَادَ لِوَضَحِهِ ، وَلَا عِوَجَ لِانْتِصَابِهِ ، وَلَا عَصَلَ فِي عُودِهِ ، وَلَا وَعَثَ لِفَجِّهِ ، وَلَا انْطِفَاءَ لِمَصَابِيحِهِ ، وَلَا مَرَارَةَ لِحَلَاوَتِهِ . فَهُوَ دَعَائِمُ أَسَاخَ فِي الْحَقِّ أَسْنَاخَهَا ، وَثَبَّتَ لَهَا آسَاسَهَا ، وَيَنَابِيعُ غَزُرَتْ عُيُونُهَا ، وَمَصَابِيحُ شُبَّتْ نِيرَانُهَا ، وَمَنَارٌ اقْتَدَىٰ بِهَا سُفَّارُهَا ، وَأَعْلَامٌ قُصِدَ بِهَا فِجَاجُهَا ، وَمَنَاهِلُ رَوِيَ بِهَا وُرَّادُهَا . جَعَلَ اللهُ فِيهِ مُنْتَهَىٰ رِضْوَانِهِ ، وَذِرْوَةَ دَعَائِمِهِ ، وَسَنَامَ طَاعَتِهِ ، فَهُوَ عِنْدَ اللهِ وَثِيقُ الْأَرْكَانِ ، رَفِيعُ الْبُنْيَانِ ، مُنِيرُ الْبُرْهَانِ ، مُضِيءُ النِّيرَانِ ، عَزِيزُ السُّلْطَانِ ، مُشْرِفُ (مشرق) الْمَنَارِ ، مُعْوِذُ الْمَنَارِ (المثال) . فَشَرِّفْهُ وَاتَّبِعْهُ ، وَأَدِّ إِلَيْهِ حَقَّهُ ، وَضَعْهُ مَوَاضِعَهُ .

الرسول الاعظم صلى الله عليه وآله

ثُمَّ إِنَّ اللهَ سُبْحَانَهُ بَعَثَ مُحَمَّداً - صَلَّى اللهُ عَلَيْهِ وَآلِهِ - بِالْحَقِّ حِينَ دَنَا مِنَ الدُّنْيَا الْانْقِطَاعُ ، وَأَقْبَلَ مِنَ الْآخِرَةِ الِاطِّلَاعُ ، وَأَظْلَمَتْ بَهْجَتُهَا بَعْدَ إِشْرَاقٍ ، وَقَامَتْ بِأَهْلِهَا عَلَىٰ سَاقٍ ، وَخَشُنَ مِنْهَا مِهَادٌ ، وَأَزِفَ مِنْهَا قِيَادٌ ، فِي انْقِطَاعٍ مِنْ مُدَّتِهَا ، وَاقْتِرَابٍ مِنْ أَشْرَاطِهَا ، وَتَصَرُّمٍ مِنْ أَهْلِهَا ، وَانْفِصَامٍ مِنْ حَلْقَتِهَا ، وَانْتِشَارٍ مِنْ سَبَبِهَا ، وَعَفَاءٍ مِنْ أَعْلَامِهَا ، وَتَكَشُّفٍ مِنْ عَوْرَاتِهَا ، وَقِصَرٍ مِنْ طُولِهَا .

جَعَلَهُ اللهُ بَلَاغاً لِرِسَالَتِهِ ، وَكَرَامَةً لِأُمَّتِهِ ، وَرَبِيعاً لِأَهْلِ زَمَانِهِ ، وَرِفْعَةً لِأَعْوَانِهِ ، وَشَرَفاً لِأَنْصَارِهِ .

القرآن الكريم

ثُمَّ أَنْزَلَ عَلَيْهِ الْكِتَابَ نُوراً لَا تُطْفَأُ مَصَابِيحُهُ ، وَسِرَاجاً لَا يَخْبُو تَوَقُّدُهُ ، وَبَحْراً لَا يُدْرَكُ قَعْرُهُ ، وَمِنْهَاجاً لَا يُضِلُّ نَهْجُهُ . وَشُعَاعاً لَا يُظْلِمُ ضَوْؤُهُ ، وَفُرْقَاناً لَا يُخْمَدُ بُرْهَانُهُ ، وَتِبْيَاناً لَا تُهْدَمُ (تنهدم) أَرْكَانُهُ ، وَشِفَاءً لَا تُخْشَىٰ أَسْقَامُهُ ، وَعِزّاً

supporters are not defeated, and a truth whose helpers are not abandoned. Therefore, it is the mine of belief and its centre, the source of knowledge and its oceans, the plantation of justice and its pools, the foundation stone of Islam and its construction, the valleys of truth and its plains, an ocean which those who draw water cannot empty, springs which those who draw water cannot dry up, a watering place which those who come to take water cannot exhaust, a staging place in moving towards which travellers do not get lost, signs which no treader fails to see and a highland which those who approach it cannot surpass it.

Allāh has made it a quencher of the thirst of the learned, a bloom for the hearts of religious jurists, a highway for the ways of the righteous, a cure after which there is no ailment, an effulgence with which there is no darkness, a rope whose grip is strong, a stronghold whose top is invulnerable, and honour for him who loves it, a peace for him who enters it, a guidance for him who follows it, an excuse for him who adopts it, an argument for him who argues with it, a witness for him who quarrels with it, a success for him who argues with it, a carrier of burden for him who seeks the way, a shield for him who arms himself (against misguidance), a knowledge for him who listens carefully, a worthy story for him who relates it and a final verdict for him who passes judgements.

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SERMON 199

Containing advice given by Amīr al-mu'minīn to his companions About Prayer

Pledge yourself with prayer and remain steady in it: offer prayer as much as possible and seek nearness (of Allāh) through it, because it *is* (imposed) *upon the believers as* (a) *timed ordinance* (Qur'ān, 4:103). Have you not heard the reply of the people of Hell when they were asked: *What hath brought you into the hell*? They shall say: *We were not of those who offered the regular prayers* (to Allāh)! (Qur'ān, 74:42-43). Certainly, prayer drops out sins like the dropping of leaves (of trees), and removes them as ropes are removed from the necks of cattle. The Messenger of Allāh—the peace and blessing of Allāh be upon him and his descendants—likened it to a hot bath situated at the door of a person who bathes in it five times a day. Will then any dirt remain on him?

Its obligation is recognised by those believers whom neither the adornment of property nor the coolness of the eyes produced by children can turn away from it. Allāh, the Glorified, says:

> *Men whom neither merchandise nor any sale diverteth from the remembrance of Allāh and constancy in prayer and paying the poor-rate;* ... (Qur'ān, 24:37)

نَهْزَمُ،

ارُهُ ، وَحَقًّا لَا تُخْذَلُ أَعْوَانُهُ . فَهُوَ مَعْدِنُ الْإِيمَانِ وَبُحْبُوحَتُهُ ،

بِيعُ الْعِلْمِ وَبُحُورُهُ ، وَرِيَاضُ الْعَدْلِ وَغُدْرَانُهُ . وَأَثَافِيُّ

لَامِ وَبُنْيَانُهُ ، وَأَوْدِيَةُ الْحَقِّ وَغِيطَانُهُ . وَبَحْرٌ لَا يَنْزِفُهُ

تَنْزِفُونَ ، وَعُيُونٌ لَا يُنْضِبُهَا الْمَاتِحُونَ ، وَمَنَاهِلُ

نِيضُهَا الْوَارِدُونَ ، وَمَنَازِلُ لَا يَضِلُّ نَهْجَهَا الْمُسَافِرُونَ ، وَأَعْلَامٌ

مْسَى عَنْهَا السَّائِرُونَ ، وَآكَامٌ(اكام) لَا يَجُوزُ عَنْهَا الْقَاصِدُونَ

هُ اللهُ رِيًّا لِعَطَشِ الْعُلَمَاءِ ، وَرَبِيعاً لِقُلُوبِ الْفُقَهَاءِ ، وَمَحَاجَّ

ِ الصُّلَحَاءِ ، وَدَوَاءً لَيْسَ بَعْدَهُ دَاءٌ ، وَنُوراً لَيْسَ مَعَهُ ظُلْمَةٌ ،

لَا وَثِيقاً عُرْوَتُهُ ، وَمَعْقِلًا مَنِيعاً ذِرْوَتُهُ ، وَعِزّاً لِمَنْ تَوَلَّاهُ ، وَسِلْماً

دَخَلَهُ ، وَهُدًى لِمَنِ ائْتَمَّ بِهِ ، وَعُذْراً لِمَنِ انْتَحَلَهُ ، وَبُرْهَاناً

تَكَلَّمَ بِهِ ، وَشَاهِداً لِمَنْ خَاصَمَ بِهِ ، وَفَلْجاً لِمَنْ حَاجَّ بِهِ ،

لًا لِمَنْ حَمَلَهُ ، وَمَطِيَّةً لِمَنْ أَعْمَلَهُ ، وَآيَةً لِمَنْ تَوَسَّمَ ، وَجُنَّةً

اسْتَلْأَمَ ، وَعِلْماً لِمَنْ وَعَى ، وَحَدِيثاً لِمَنْ رَوَى ، وَحُكْماً

قَضَى .

١٩٩- ومن كلام له عليه السلام

كان يوصي به اصحابه

نَاهَدُوا أَمْرَ الصَّلَاةِ ، وَحَافِظُوا عَلَيْهَا ، وَاسْتَكْثِرُوا مِنْهَا ، وَتَقَرَّبُوا

فَإِنَّهَا « كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَاباً مَوْقُوتاً » . أَلَا تَسْمَعُونَ إِلَىٰ

بَ أَهْلِ النَّارِ حِينَ سُئِلُوا : « مَا سَلَكَكُمْ فِي سَقَرَ ؟ قَالُوا : لَمْ نَكُ

الْمُصَلِّينَ » . وَإِنَّهَا لَتَحُتُّ الذُّنُوبَ حَتَّ الْوَرَقِ ، وَتُطْلِقُهَا

قَ الرِّبَقِ ، وَشَبَّهَهَا رَسُولُ اللهِ -صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ -

ةِ(الجمعة) تَكُونُ عَلَىٰ بَابِ الرَّجُلِ ، فَهُوَ يَغْتَسِلُ مِنْهَا فِي الْيَوْمِ

لَةِ خَمْسَ مَرَّاتٍ ، فَمَا عَسَىٰ أَنْ يَبْقَىٰ عَلَيْهِ مِنَ الدَّرَنِ ؟ وَقَدْ

حَقَّهَا رِجَالٌ مِنَ الْمُؤْمِنِينَ الَّذِينَ لَا تَشْغَلُهُمْ عَنْهَا زِينَةُ مَتَاعٍ ، وَلَا

عَيْنٍ مِنْ وَلَدٍ وَلَا مَالٍ . يَقُولُ اللهُ سُبْحَانَهُ : « رِجَالٌ لَا تُلْهِيهِمْ

ةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ » .

Even after receiving assurance of Paradise, the Messenger of Allāh—peace and blessing of Allāh be upon him and his descendants—used to exert himself for prayers because of Allāh, the Glorified's command.

And enjoin prayer on thy followers, and adhere thou steadily unto it, ... (Qur'ān, 20:130).

Then the Holy Prophet used to enjoin his followers to prayer and exert himself for it.

About the Islamic Tax (zakāt)

Then, Islamic tax has been laid down along with prayer as a sacrifice (to be offered) by the people of Islam. Whoever pays it by way of purifying his spirit, it serves as a purifier for him and a protection and shield against fire (of Hell). No one therefore (who pays it) should feel attached to it afterwards, nor should feel grieved over it. Whoever pays it without the intention of purifying his heart expects through it more than its due. He is certainly ignorant of the *sunnah,* he is allowed no reward for it, his action goes to waste and his repentance is excessive.

Fulfilment of Trust

Then, as regards fulfilment of trust, whoever does not pay attention to it will be disappointed. It was placed before the strong skies, vast earths and high mountains but none of them was found to be stronger, vaster, or higher than it. If anything could be unapproachable because of height, vastness, power or strength they would have been unapproachable, but they felt afraid of the evil consequences (of failure in fulfilling a trust) and noticed what a weaker did not realise it, and this was man.

... Verily he was (proved) unjust, ignorant. (Qur'ān, 33:72)

Surely, Allāh, the Glorified, the Sublime, nothing is hidden from Him of whatever people do in their nights or days. He knows all the details, and His knowledge covers them. Your limbs are a witness, the, organs of your body constitute an army (against yourself), your inner self serves Him as eyes (to watch your sins), and your loneliness is open to Him.

* * * * *

SERMON 200

Treason and treachery of Mu'āwiyah and the fate of those guilty of treason

By Allāh, Mu'āwiyah is not more cunning than I am, but he deceives and commits evil deeds. Had I not been hateful of deceit I would have been the most

وَكَانَ رَسُولُ اللهِ ـ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ـ نَصِباً بِالصَّلَاةِ بَعْدَ التَّبْشِيرِ لَهُ بِالْجَنَّةِ ، لِقَوْلِ اللهِ سُبْحَانَهُ : «وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا» ، فَكَانَ يَأْمُرُ بِهَا أَهْلَهُ وَيَصْبِرُ عَلَيْهَا نَفْسَهُ .

الزكاة

ثُمَّ إِنَّ الزَّكَاةَ جُعِلَتْ مَعَ الصَّلَاةِ قُرْبَاناً لِأَهْلِ الْإِسْلَامِ ، فَمَنْ أَعْطَاهَا طَيِّبَ النَّفْسِ بِهَا، فَإِنَّهَا تُجْعَلُ لَهُ كَفَّارَةً ، وَمِنَ النَّارِ حِجَازاً(حجاباً)وَوِقَايَةً. فَلَا يُتْبِعَنَّهَا أَحَدٌ نَفْسَهُ ، وَلَا يُكْثِرَنَّ عَلَيْهَا لَهَفَهُ . فَإِنَّ مَنْ أَعْطَاهَا غَيْرَ طَيِّبِ النَّفْسِ بِهَا ، يَرْجُو بِهَا مَا هُوَ أَفْضَلُ مِنْهَا ، فَهُوَ جَاهِلٌ بِالسُّنَّةِ . مَغْبُونُ الْأَجْرِ ، ضَالُّ الْعَمَلِ ، طَوِيلُ النَّدَمِ .

الامانة

ثُمَّ أَدَاءُ الْأَمَانَةِ ، فَقَدْ خَابَ مَنْ لَيْسَ مِنْ أَهْلِهَا . إِنَّهَا عُرِضَتْ عَلَى السَّمَاوَاتِ الْمَبْنِيَّةِ ، وَالْأَرَضِينَ الْمَدْحُوَّةِ ، وَالْجِبَالِ ذَاتِ الطُّوْلِ الْمَنْصُوبَةِ ، فَلَا أَطْوَلَ وَلَا أَعْرَضَ ، وَلَا أَعْلَى وَلَا أَعْظَمَ مِنْهَا . وَلَوِ امْتَنَعَ شَيْءٌ بِطُولٍ أَوْ عَرْضٍ أَوْ قُوَّةٍ أَوْ عِزٍّ لَامْتَنَعْنَ ، وَلَكِنْ أَشْفَقْنَ مِنَ الْعُقُوبَةِ ، وَعَقَلْنَ مَا جَهِلَ مَنْ هُوَ أَضْعَفُ مِنْهُنَّ ، وَهُوَ الْإِنْسَانُ ، «إِنَّهُ كَانَ ظَلُوماً جَهُولاً» .

علم الله تعالى

إِنَّ اللهَ سُبْحَانَهُ وَتَعَالَى لَا يَخْفَى عَلَيْهِ مَا الْعِبَادُ مُقْتَرِفُونَ فِي لَيْلِهِمْ وَنَهَارِهِمْ . لَطُفَ بِهِ خُبْراً ، وَأَحَاطَ بِهِ عِلْماً . أَعْضَاؤُكُمْ شُهُودُهُ ، وَجَوَارِحُكُمْ جُنُودُهُ ، وَضَمَائِرُكُمْ عُيُونُهُ ، وَخَلَوَاتُكُمْ عِيَانُهُ

٢٠٠ - ومن كلام له عليه السلام

في معاوية

وَاللهِ مَا مُعَاوِيَةُ بِأَدْهَى مِنِّي ، وَلَكِنَّهُ يَغْدِرُ وَيَفْجُرُ . وَلَوْلَا كَرَاهِيَةُ الْغَدْرِ لَكُنْتُ

cunning of all men. But (the fact is that) every deceit is a sin and every sin is disobedience (of Allāh), and every deceitful person will have a banner by which he will be recognised on the Day of Judgement. By Allāh, I cannot be made forgetful by strategy, nor can I be overpowered by hardships.

أَدْهَى النَّاسِ ، وَلَكِنْ كُلُّ غُدَرَةٍ فُجَرَةٌ ، وَكُلُّ فُجَرَةٍ كَفَرَةٌ . « وَلِكُلِّ غَادِرٍ لِوَاءٌ يُعْرَفُ بِهِ يَوْمَ ٱلْقِيَامَةِ » وَٱللهِ مَا أُسْتَغْفَلُ بِٱلْمَكِيدَةِ ، وَلَا أُسْتَغْمَزُ بِالشَّدِيدَةِ

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SERMON 201

One should not be afraid of the scarcity of those who tread on the right path

O' people, do not wonder at the small number of those who follow the right path, because people throng only round the table (of this world) whose edibles are few but whose hunger is insatiable.

O' people, certainly, what gathers people together (in categories) is (their) agreement (to good or bad) and (their) disagreement, for only one individual killed the camel of Thamūd but Allāh held all of them in punishment because all of them joined him by their acquiescing in their consenting to it. Thus, Allāh, the Glorified, has said:

Then they hamstrung her, and turned (themselves) regretful. (Qur'ān, 26:157).

Then their land declined by sinking (into the earth) as the spike of a plough pierces unploughed weak land. O' people, he who treads the clear path (of guidance) reaches the spring of water, and whoever abandons it strays into waterless desert.

٢٠١ - وَمِنْ كَلَامٍ لَهُ عَلَيْهِ ٱلسَّلَامُ

يعظ بسلوك الطريق الواضح

أَيُّهَا النَّاسُ لَا تَسْتَوْحِشُوا فِي طَرِيقِ ٱلْهُدَىٰ لِقِلَّةِ أَهْلِهِ ، فَإِنَّ النَّاسَ أَجْتَمَعُوا عَلَىٰ مَائِدَةٍ شِبَعُهَا قَصِيرٌ ، وَجُوعُهَا طَوِيلٌ . أَيُّهَا النَّاسُ ، إِنَّمَا يَجْمَعُ النَّاسَ الرِّضَىٰ وَالسُّخْطُ . وَإِنَّمَا عَقَرَ نَاقَةَ ثَمُودَ رَجُلٌ وَاحِدٌ فَعَمَّهُمُ ٱللهُ بِٱلْعَذَابِ ، لَمَّا عَمُّوهُ بِالرِّضَىٰ ، فَقَالَ سُبْحَانَهُ : « فَعَقَرُوهَا فَأَصْبَحُوا نَادِمِينَ » ، فَمَا كَانَ إِلَّا أَنْ خَارَتْ أَرْضُهُمْ بِٱلْخَسْفَةِ خُوَارَ ٱلسِّكَّةِ ٱلْمُحْمَاةِ فِي ٱلْأَرْضِ ٱلْخَوَّارَةِ . أَيُّهَا النَّاسُ ، مَنْ سَلَكَ الطَّرِيقَ ٱلْوَاضِحَ وَرَدَ ٱلْمَاءَ ، وَمَنْ خَالَفَ وَقَعَ فِي ٱلتِّيهِ !

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SERMON 202

What Amīr al-mu'minīn said on the occasion of the burial of Sayyidatu'n-nisā' (Supreme Lady) Fāṭimah (p.b.u.h.) while addressing the Holy Prophet at his grave.

O' Prophet of Allāh, peace be upon you from me and from your daughter who has come to you and who has hastened to meet you. O' Prophet of Allāh, my patience about your chosen (daughter) has been exhausted, and my power of endurance has weakened, except that I have ground for consolation in having endured the great hardship and heart-rending event of your separation. I laid you down in your grave when your last breath had passed (when your head was) between my neck and chest.

... Verily we are Allāh's and verily unto Him shall we return. (Qur'ān, 9:156)

Now, the trust has been returned and what had been given has been taken back. As to my grief, it knows no bounds, and as to my nights, they will remain sleepless till Allāh chooses for me the house in which you are now residing.

٢٠٢ - وَمِنْ كَلَامٍ لَهُ عَلَيْهِ ٱلسَّلَامُ

روي عنه أنه قاله عند دفن سيدة النساء فاطمة عليها السلام ، كالمناجي به رسول الله صلى الله عليه وسلم عند قبره

ٱلسَّلَامُ عَلَيْكَ يَا رَسُولَ ٱللهِ عَنِّي ، وَعَنِ ٱبْنَتِكَ النَّازِلَةِ فِي جِوَارِكَ ، وَٱلسَّرِيعَةِ ٱللَّحَاقِ بِكَ ! قَلَّ ، يَا رَسُولَ ٱللهِ ، عَنْ صَفِيَّتِكَ صَبْرِي ، وَرَقَّ عَنْهَا تَجَلُّدِي ، إِلَّا أَنَّ فِي ٱلتَّأَسِّي لِي بِعَظِيمِ فُرْقَتِكَ ، وَفَادِحِ مُصِيبَتِكَ ، مَوْضِعَ تَعَزٍّ . فَلَقَدْ وَسَّدْتُكَ فِي مَلْحُودَةِ قَبْرِكَ ، وَفَاضَتْ بَيْنَ نَحْرِي وَصَدْرِي نَفْسُكَ ،

« فَإِنَّا لِلهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ » .

قَدْ ٱسْتُرْجِعَتِ ٱلْوَدِيعَةُ ، وَأُخِذَتِ الرَّهِينَةُ ! أَمَّا حُزْنِي فَسَرْمَدٌ ، وَأَمَّا سُهْدِي فَمُسَهَّدٌ ، إِلَىٰ أَنْ يَخْتَارَ ٱللهُ لِي دَارَكَ ٱلَّتِي أَنْتَ بِهَا مُقِيمٌ .

Certainly, your daughter would apprise you of the joining together of your *ummah* (people) for oppressing her. You ask her in detail and get all the news about the position. This has happened when a long time had not elapsed and your remembrance had not disappeared. My *salām* (salutation) be on you both, the *salām* of a grief stricken not a disgusted or hateful person; for if I go away it is not because I am weary (of you), and if I stay it is not due to lack of belief in what Allāh has promised the endurers.

وَسَتُنَبِّئُكَ ابْنَتُكَ بِتَضَافُرِ أُمَّتِكَ عَلَى هَضْمِهَا ، فَأَحْفِهَا السُّؤَالَ ، وَاسْتَخْبِرْهَا الْحَالَ ، هٰذَا وَلَمْ يَطُلِ الْعَهْدُ ، وَلَمْ يَخْلُ مِنْكَ الذِّكْرُ ، وَالسَّلَامُ عَلَيْكُمَا سَلَامَ مُوَدِّعٍ ، لَا قَالٍ وَلَا سَئِمٍ ، فَإِنْ أَنْصَرِفْ فَلَا عَنْ مَلَالَةٍ ، وَإِنْ أُقِمْ فَلَا عَنْ سُوءِ ظَنٍّ بِمَا وَعَدَ اللهُ الصَّابِرِينَ .

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SERMON 203

Transience of this world, and importance of collecting provisions for the next life.

O' people, certainly this world is a passage while the next world is a place of permanent abode. So, take from the passage (all that you can) for the permanent abode. Do not tear away your curtain before Him Who is aware of your secrets. Take away from this world your hearts before your bodies go out of it, because herein you have been put on trial, and you have been created for the other world. When a man dies people ask what (property) he has left while the angels ask what (good actions) he has sent forward. May Allāh bless you; send forward something, it will be a loan for you, and do not leave everything behind, for that would be burden on you.

٢٠٣. وَمِنْ كَلَامٍ لَهُ عَلَيْهِ السَّلَامُ

فِي الزُّهْدِ مِنَ الدُّنْيَا وَالتَّرْغِيبِ فِي الْآخِرَةِ

أَيُّهَا النَّاسُ ، إِنَّمَا الدُّنْيَا دَارُ مَجَازٍ ، وَالْآخِرَةُ دَارُ قَرَارٍ ، فَخُذُوا مِنْ مَمَرِّكُمْ لِمَقَرِّكُمْ ، وَلَا تَهْتِكُوا أَسْتَارَكُمْ عِنْدَ مَنْ يَعْلَمُ أَسْرَارَكُمْ ، وَأَخْرِجُوا مِنَ الدُّنْيَا قُلُوبَكُمْ مِنْ قَبْلِ أَنْ تَخْرُجَ مِنْهَا أَبْدَانُكُمْ ، فَفِيهَا اخْتُبِرْتُمْ ، وَلِغَيْرِهَا خُلِقْتُمْ . إِنَّ الْمَرْءَ إِذَا هَلَكَ قَالَ النَّاسُ : مَا تَرَكَ ؟ وَقَالَتِ الْمَلَائِكَةُ : مَا قَدَّمَ ؟ لِلهِ آبَاؤُكُمْ ! فَقَدِّمُوا بَعْضاً يَكُنْ لَكُمْ قَرْضاً ، وَلَا تُخَلِّفُوا كُلاًّ فَيَكُونَ فَرْضاً عَلَيْكُمْ .

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SERMON 204

What Amīr al-mu'minīn said generally to his companions warning them about the dangers of the Day of Judgement

May Allāh have mercy on you! Provide yourselves for the journey because the call for departure has been announced. Regard your stay in the world as very short, and return (to Allāh) with the best provision that is with you, because surely, in front of you lies a valley, difficult to climb, places of stay full of fear and dangers. You have to reach there and stay in them. And know that the eyes of death are approaching towards you. It is as though you are (already) in its talons and it has struck itself against you. Difficult affairs and distressing dangers have crushed you into it. You should therefore cut away all the attachments of this world and assist yourselves with the provision of Allāh's fear.

as-Sayyid ar-Radī says: A part of this saying has been quoted before through another narration.

٢٠٤ـ وَمِنْ كَلَامٍ لَهُ عَلَيْهِ السَّلَامُ

كان كثيرا ما ينادي به أصحابه

تَجَهَّزُوا رَحِمَكُمُ اللهُ ! فَقَدْ نُودِيَ فِيكُمْ بِالرَّحِيلِ ، وَأَقِلُّوا الْعُرْجَةَ عَلَى الدُّنْيَا ، وَانْقَلِبُوا بِصَالِحِ مَا بِحَضْرَتِكُمْ مِنَ الزَّادِ ، فَإِنَّ أَمَامَكُمْ عَقَبَةً كَؤُوداً ، وَمَنَازِلَ مَخُوفَةً مَهُولَةً ، لَا بُدَّ مِنَ الْوُرُودِ عَلَيْهَا ، وَالْوُقُوفِ عِنْدَهَا . وَاعْلَمُوا أَنَّ مَلَاحِظَ الْمَنِيَّةِ نَحْوَكُمْ دَانِيَةٌ (دانيه) وَكَأَنَّكُمْ بِمَخَالِبِهَا وَقَدْ نَشِبَتْ فِيكُمْ ، وَقَدْ دَهَمَتْكُمْ فِيهَا مُفْظِعَاتُ الْأُمُورِ ، وَمُضِلَّاتُ (مضلعات) الْمَحْذُورِ . فَقَطِّعُوا عَلَائِقَ الدُّنْيَا وَاسْتَظْهِرُوا بِزَادِ التَّقْوَى (الآخرة) .

وقد مضى شيء من هذا الكلام فيما تقدم ، بخلاف هذه الرواية .

SERMON 205

After swearing allegiance to Amīr al-mu'minīn, Ṭalḥah and az-Zubayr complained to him that he had not consulted them or sought their assistance in the affairs (of state). Amīr al-mu'minīn replied:

Both of you frown over a small matter and leave aside big ones. Can you tell me of anything wherein you have a right of which I have deprived you or a share which was due to you and which I have held away from you, or any Muslim who has laid any claim before me and I have been unable to decide it or been ignorant of it, or committed a mistake about it?

By Allāh, I had no liking for the caliphate nor any interest in government, but you yourselves invited me to it and prepared me for it. When the caliphate came to me, I kept the Book of Allāh in my view and all that Allāh had put therein for us, and all that according to which He has commanded us to take decisions; and I followed it, and also acted on whatever the Prophet—may Allāh bless him and his descendants—had laid down as his *sunnah*. In this matter I did not need your advice or the advice of anyone else, nor has there been any order of which I was ignorant so that I ought to have consulted you or my Muslim brethren. If it were so I would not have turned away from you or from others.

As regards your reference to the question of equality (in distribution of shares from the Muslim common fund), this is a matter in which I have not taken a decision by my own opinion, nor have I done it by my caprice. But I found, and you too (must have) found, that whatever the Prophet—may Allāh bless him and his descendants—brought had been finalised. Therefore, I felt no need to turn towards you about a share which had been determined by Allāh and in which His verdict has been passed. By Allāh, in this matter, therefore, you two or anyone else can have no favour from me. May Allāh keep our hearts and your hearts in righteousness, and may He grant us and you endurance.

Then Amīr al-mu'minīn added: May Allāh have mercy on the person who, when he sees the truth, supports it, when he sees the wrong, rejects it, and who helps the truth against him who is on the wrong.

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SERMON 206

During the battle of Ṣiffīn Amīr al-mu'minīn heard some of his men abusing the Syrians, then he said:

I dislike you starting to abuse them, but if you describe their deeds and recount their situations that would be a better mode of speaking and a more con-

٢٠٥ - ومن كلام له عليه السلام

كلم به طلحة والزبير بعد بيعته بالخلافة وقد عتبا عليه من ترك مشورتهما ، والاستعانة في الأمور بهما

نَقَمْتُمَا يَسِيراً ، وَأَرْجَأْتُمَا كَثِيراً . أَلَا تُخْبِرَانِي ، ...ء كَانَ لَكُمَا فِيهِ حَقٌّ دَفَعْتُكُمَا عَنْهُ ؟ أَمْ أَيُّ قَسْمٍ اسْتَأْثَرْتُ ...ا بِهِ ؟ أَمْ أَيُّ حَقٍّ رَفَعَهُ إِلَيَّ أَحَدٌ مِنَ الْمُسْلِمِينَ ضَعُفْتُ عَنْهُ ، أَمْ ... ، أَمْ أَخْطَأْتُ بَابَهُ !

... مَا كَانَتْ لِي فِي الْخِلَافَةِ رَغْبَةٌ ، وَلَا فِي الْوِلَايَةِ إِرْبَةٌ ، ...مْ دَعَوْتُمُونِي إِلَيْهَا ، وَحَمَلْتُمُونِي عَلَيْهَا ، فَلَمَّا أَفْضَتْ إِلَيَّ نَظَرْتُ ...ابَ اللهِ وَمَا وَضَعَ لَنَا ، وَأَمَرَنَا بِالْحُكْمِ بِهِ فَاتَّبَعْتُهُ ، وَمَا اسْتَنَّ ... ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ، فَاقْتَدَيْتُهُ ، فَلَمْ أَحْتَجْ فِي ذٰلِكَ ...كُمَا ، وَلَا رَأْيِ غَيْرِكُمَا ، وَلَا وَقَعَ حُكْمٌ جَهِلْتُهُ ، فَأَسْتَشِيرَكُمَا ... مِنَ الْمُسْلِمِينَ ، وَلَوْ كَانَ ذٰلِكَ لَمْ أَرْغَبْ عَنْكُمَا ، وَلَا عَنْ ... وَأَمَّا مَا ذَكَرْتُمَا مِنْ أَمْرِ الْأُسْوَةِ (٢٠) ، فَإِنَّ ذٰلِكَ أَمْرٌ لَمْ أَحْكُمْ ...بِرَأْيِي ، وَلَا وَلِيتُهُ هَوًى مِنِّي ، بَلْ وَجَدْتُ أَنَا وَأَنْتُمَا مَا جَاءَ بِهِ ...اللهِ - صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - قَدْ فُرِغَ مِنْهُ ، فَلَمْ أَحْتَجْ ... فِيمَا قَدْ فَرَغَ اللهُ مِنْ قَسْمِهِ ، وَأَمْضَى فِيهِ حُكْمَهُ ، فَلَيْسَ ... ، وَاللهِ ، عِنْدِي وَلَا لِغَيْرِكُمَا فِي هٰذَا عُتْبَى . أَخَذَ اللهُ ... وَقُلُوبِكُمْ إِلَى الْحَقِّ ، وَأَلْهَمَنَا وَإِيَّاكُمُ الصَّبْرَ .

... عليه السلام : رَحِمَ اللهُ رَجُلًا رَأَى حَقًّا فَأَعَانَ عَلَيْهِ ، أَوْ ...زْراً فَرَدَّهُ ، وَكَانَ عَوْناً بِالْحَقِّ عَلَى صَاحِبِهِ .

٢٠٦ - ومن كلام له عليه السلام

وقد سمع قوماً من أصحابه يسبون أهل الشام أيام حربهم بصفين

أَكْرَهُ لَكُمْ أَنْ تَكُونُوا سَبَّابِينَ ، وَلٰكِنَّكُمْ لَوْ وَصَفْتُمْ أَعْمَالَهُمْ ، ...مْ حَالَهُمْ ، كَانَ أَصْوَبَ فِي الْقَوْلِ ،

vincing way of arguing. Instead of abusing them you should say, "O' Allāh! save our blood and their blood, produce reconciliation between us and them, and lead them out of their misguidance so that he who is ignorant of the truth may know it, and he who inclines towards rebellion and revolt may turn away from it."

* * * * *

SERMON 207

In the battle of Ṣiffin Amīr al-mu'minīn saw Imām al-Ḥasan proceeding rapidly to fight, then he said:

Hold back this young man on my behalf, lest he causes my ruin, because I am loath to send these two (meaning al-Ḥasan and al-Ḥusayn) towards death, lest the descending line of the Prophet—may Allāh bless him and his descendants—is cut away by their death.

as-Sayyid ar-Raḍī says: Amīr al-mu'minīn's words "*amikū 'annī hādha'l-ghulām*" (i.e "Hold back this young man on my behalf") represents the highest and the most eloquent form of expression.

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SERMON 208

When Amīr al-mu'minīn's companions expressed displeasure about his attitude concerning Arbitration, he said:

O' people, matters between me and you went as I wished till war exhausted you. By Allāh, it has overtaken some of you and left others, and has completely weakened your enemy. Till yesterday I was giving orders but today I am being given orders, and till yesterday I was dissuading people (from wrong acts) but today I am being dissuaded. You have now shown a liking to live in this world, and it is not for me to bring you to what you dislike.

* * * * *

SERMON 209

Amīr al-mu'minīn went to enquire about the health of his companion al-'Alā' ibn Ziyād al-Ḥārithī and when he noticed the vastness of his house he said:

What will you do with this vast house in this world, although you need this house more in the next world? If you want to take it to the next world you could entertain in it guests and be regardful of kinship and discharge all (your) obligations according to their accrual. In this way you will be able to take it to the next world.

وَأَبْلَغَ فِي ٱلْعُذْرِ ، وَقُلْتُمْ
مَكَانَ سَبِّكُمْ إِيَّاهُمْ : ٱللَّهُمَّ ٱحْقِنْ دِمَاءَنَا وَدِمَاءَهُمْ ، وَأَصْلِحْ ذَاتَ بَيْنِنَا
وَبَيْنِهِمْ ، وَٱهْدِهِمْ مِنْ ضَلَالَتِهِمْ ، حَتَّىٰ يَعْرِفَ ٱلْحَقَّ مَنْ جَهِلَهُ ،
وَيَرْعَوِيَ عَنِ ٱلْغَيِّ وَٱلْعُدْوَانِ مَنْ لَهِجَ بِهِ

٢٠٧ - ومن كلام له عليه السلام

في بعض أيام صفين وقد رأى الحسن ابنه عليه السلام يتسرع إلى الحرب

ٱمْلِكُوا عَنِّي هٰذَا ٱلْغُلَامَ لَا يَهُدَّنِي ، فَإِنَّنِي أَنْفَسُ
بِهٰذَيْنِ - يَعْنِي ٱلْحَسَنَ وَٱلْحُسَيْنَ عَلَيْهِمَا ٱلسَّلَامُ - عَلَى ٱلْمَوْتِ لِئَلَّا
يَنْقَطِعَ بِهِمَا نَسْلُ رَسُولِ ٱللهِ صَلَّى ٱللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ .

قال السيد الشريف : وقوله عليه السلام « املكوا عني هذا الغلام » من أعلى الكلام وأفصحه .

٢٠٨ - ومن كلام له عليه السلام

قاله لما اضطرب عليه أصحابه في أمر الحكومة

أَيُّهَا ٱلنَّاسُ ، إِنَّهُ لَمْ يَزَلْ أَمْرِي مَعَكُمْ عَلَى مَا أُحِبُّ ، حَتَّىٰ نَهَكَتْكُمُ (٦)
ٱلْحَرْبُ ، وَقَدْ ، وَٱللهِ ، أَخَذَتْ مِنْكُمْ وَتَرَكَتْ ، وَهِيَ لِعَدُوِّكُمْ أَنْهَكُ .
لَقَدْ كُنْتُ أَمْسِ أَمِيراً ، فَأَصْبَحْتُ ٱلْيَوْمَ مَأْمُوراً ، وَكُنْتُ أَمْسِ
نَاهِياً ، فَأَصْبَحْتُ ٱلْيَوْمَ مَنْهِيّاً ، وَقَدْ أَحْبَبْتُمُ ٱلْبَقَاءَ ، وَلَيْسَ لِي أَنْ
أَحْمِلَكُمْ عَلَى مَا تَكْرَهُونَ !

٢٠٩ - ومن كلام له عليه السلام

بالبصرة ، وقد دخل على العلاء بن زياد الحارثي - وهو من أصحابه - يعوده ، فلما رأى سعة داره قال :

مَا كُنْتَ تَصْنَعُ بِسَعَةِ هٰذِهِ ٱلدَّارِ فِي ٱلدُّنْيَا ، وَأَنْتَ إِلَيْهَا فِي ٱلْآخِرَةِ
كُنْتَ أَحْوَجَ ؟ وَبَلَىٰ إِنْ شِئْتَ بَلَغْتَ بِهَا ٱلْآخِرَةَ : تَقْرِي فِيهَا ٱلضَّيْفَ ،
وَتَصِلُ فِيهَا ٱلرَّحِمَ ، وَتُطْلِعُ (٧) مِنْهَا ٱلْحُقُوقَ مَطَالِعَهَا ، فَإِذَا أَنْتَ
قَدْ بَلَغْتَ بِهَا ٱلْآخِرَةَ

Then al-'Alā' said to him: O' Amīr al-mu'minīn, I want to complain to you about my brother 'Āṣim ibn Ziyād.

Amīr al-mu'minīn enquired: What is the matter with him?

al-'Alā' said: He has put on a woollen coat and cut himself away from the world.

Amīr al-mu'minīn said: Present him to me.

When he came Amīr al-mu'minīn said: O' enemy of yourself. Certainly, the evil (Satan) has misguided you. Do you feel no pity for your wife and your children? Do you believe that if you use those things which Allāh has made lawful for you, He will dislike you? You are too unimportant for Allāh to do so.

He said: O' Amīr al-mu'minīn, you also put on coarse dress and eat rough food.

Then he replied: Woe be to you, I am not like you. Certainly, Allāh, the Sublime, has made it obligatory on true leaders that they should maintain themselves at the level of low people so that the poor do not cry over their poverty.

* * * * *

SERMON 210

Someone asked Amīr al-mu'minīn about concocted traditions and contradictory sayings of the Prophet current among the people, whereupon he said:

Certainly, what is current among the people is both right and wrong, true and false, repealing and repealed, general and particular, definite and indefinite, exact and surmised. Even during the Prophet's days false sayings had been attributed to him, so much so that he had to say during his sermon that, "Whoever attributes falsehoods to me makes his abode in Hell." Those who relate traditions are of four categories, no more.

First: The lying hypocrites

The hypocrite is a person who makes a show of faith and adopts the appearance of a Muslim; he does not hesitate in sinning nor does he keep aloof from vice; he wilfully attributes false things against the Messenger of Allāh—may Allāh bless him and his descendants. If people knew that he was a hypocrite and a liar, they would not accept anything from him and would not confirm what he says.

Rather they say that he is the companion of the Prophet, has met him, heard (his sayings) from him and acquired (knowledge) from him. They therefore accept what he says. Allāh too had warned you well about the hypocrites and described them fully to you. They have continued after the Holy Prophet. They gained positions with the leaders of misguidance and callers towards Hell through falsehoods and slanderings. So, they put them in high posts and made them officers over the heads of the people, and amassed wealth through them. People are always with the

قال له العلاء : يا أمير المؤمنين ، أشكو أليك أخي عاصم بن زياد . قال : وما له ؟ قال : العباءة وتخلى عن الدنيا . قال : عليّ به . فلما جاء قال :

عُدَيَّ نَفْسِهِ ! لَقَدِ اسْتَهَامَ بِكَ الْخَبِيثُ ! أَمَا رَحِمْتَ أَهْلَكَ

كَ ! أَتَرَىٰ اللهَ أَحَلَّ لَكَ الطَّيِّبَاتِ ، وَهُوَ يَكْرَهُ أَنْ تَأْخُذَهَا ! أَنْتَ عَلَىٰ اللهِ مِنْ ذٰلِكَ !

ل : يا أمير المؤمنين ، هذا أنت في خشونة ملبسك وجُشوبة مأكلك!

لَ : وَيْحَكَ ، إِنِّي لَسْتُ كَأَنْتَ ، إِنَّ اللهَ تَعَالَىٰ فَرَضَ عَلَىٰ أَئِمَّةِ (الحق) أَنْ يُقَدِّرُوا أَنْفُسَهُمْ بِضَعَفَةِ النَّاسِ ، كَيْلَا يَتَبَيَّغَ(١٠) بِبِرِ فَقْرُهُ !

٢١٠ - وَمِنْ كَلَامٍ لَهُ عليه السلام

وقد سأله سائل عن أحاديث البدع ، وما في أيدي الناس من اختلاف الخبر ، فقال عليه السلام

فِي أَيْدِي النَّاسِ حَقًّا وَبَاطِلًا ، وَصِدْقًا وَكَذِبًا ، وَنَاسِخًا وَمَنْسُوخًا ، وَخَاصًّا ، وَمُحْكَمًا وَمُتَشَابِهًا ، وَحِفْظًا وَوَهْمًا . وَلَقَدْ كُذِبَ عَلَىٰ اللهِ - صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - عَلَىٰ عَهْدِهِ ، حَتَّىٰ قَامَ خَطِيباً ، : «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ» .

نَّمَا أَتَاكَ بِالْحَدِيثِ أَرْبَعَةُ رِجَالٍ لَيْسَ لَهُمْ خَامِسٌ :

المنافقون

لٌ مُنَافِقٌ مُظْهِرٌ لِلْإِيمَانِ ، مُتَصَنِّعٌ بِالْإِسْلَامِ ، لَا يَتَأَثَّمُ وَلَا جُ ، يَكْذِبُ عَلَىٰ رَسُولِ اللهِ - صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ا ، فَلَوْ عَلِمَ النَّاسُ أَنَّهُ مُنَافِقٌ كَاذِبٌ لَمْ يَقْبَلُوا مِنْهُ ، وَلَمْ ا قَوْلَهُ ، وَلٰكِنَّهُمْ قَالُوا : صَاحِبُ رَسُولِ اللهِ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - رَآهُ ، وَسَمِعَ مِنْهُ ، وَلَقِفَ عَنْهُ ، فَيَأْخُذُونَ ، وَقَدْ أَخْبَرَكَ اللهُ عَنِ الْمُنَافِقِينَ بِمَا أَخْبَرَكَ ، وَوَصَفَهُمْ بِمَا مْ بِهِ لَكَ ، ثُمَّ بَقُوا بَعْدَهُ ، فَتَقَرَّبُوا إِلَىٰ أَئِمَّةِ الضَّلَالَةِ ، وَالدُّعَاةِ بِالزُّورِ وَالْبُهْتَانِ ، فَوَلَّوْهُمُ الْأَعْمَالَ ، وَجَعَلُوهُمْ (حلوهم) حُكَّاماً عَلَىٰ النَّاسِ ، فَأَكَلُوا بِهِمُ الدُّنْيَا ، وَإِنَّمَا النَّاسُ مَعَ

rulers and after this world, except those to whom Allāh affords protection. This is the first of the four categories.

Second: Those who are mistaken

Then there is the individual who heard (a saying) from the Holy Prophet but did not memorise it as it was, but surmised it. He does not lie wilfully. Now, he carries the saying with him and relates it, acts upon it and claims that: "I heard it from the Messenger of Allāh." If the Muslims come to know that he has committed a mistake in it, they will not accept it from him, and if he himself knows that he is in the wrong he will give it up.

Third: Those who are ignorant

The third man is he who heard the Prophet ordering to do a thing and later the Prophet refrained the people from doing it, but this man did not know it, or he heard the Prophet refraining people from a thing and later he allowed it, but this man did not know it. In this way he retained in his mind what had been repealed, and did not retain the repealing tradition. If he knew that it had been repealed he would reject it, or if the Muslims knew, when they heard it from him, that it had been repealed they would reject it.

Fourth: Those who memorise truthfully

The last, namely the fourth man, is he who does not speak a lie against Allāh or against His Prophet. He hates falsehood out of fear for Allāh and respect for the Messenger of Allāh, and does not commit mistakes, but retains (in his mind) exactly what he heard (from the Prophet), and he relates it as he heard it without adding anything or omitting anything. He heard the repealing tradition, he retained it and acted upon it, and he heard the repealed tradition and rejected it. He also understands the particular and the general, and he knows the definite and indefinite, and gives everything its due position.

The sayings of the Prophet used to be of two types. One was particular and the other common. Sometimes a man would hear him but he would not know what Allāh, the Glorified, meant by it or what the Messenger of Allāh meant by it. In this way the listener carries it and memorises it without knowing its meaning and its real intention, or what was its reason. Among the companions of the Messenger of Allāh all were not in the habit of putting questions to him and asking him the meanings. Indeed they always wished that some Bedouin or stranger might come and ask him (peace be upon him) so that they could also listen. Whenever any such thing came before me, I asked him about its meaning and preserved it. These are the reasons and grounds of differences among the people in their traditions.

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اَلْمُلُوكِ وَالدُّنْيَا ،
إِلَّا مَنْ عَصَمَ اللهُ ، فَهٰذَا أَحَدُ الْأَرْبَعَةِ .

الحاطبون

وَرَجُلٌ سَمِعَ مِنْ رَسُولِ اللهِ شَيْئاً لَمْ يَحْفَظْهُ عَلَىٰ وَجْهِهِ ، فَوَهِمَ (١) فِيهِ ، وَلَمْ يَتَعَمَّدْ كَذِباً ، فَهُوَ فِي يَدَيْهِ ، وَيَرْوِيهِ وَيَعْمَلُ بِهِ ، وَيَقُولُ : أَنَا سَمِعْتُهُ مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ، فَلَوْ عَلِمَ الْمُسْلِمُونَ أَنَّهُ وَهِمَ فِيهِ لَمْ يَقْبَلُوهُ مِنْهُ ، وَلَوْ عَلِمَ هُوَ أَنَّهُ كَذٰلِكَ لَرَفَضَهُ !

اهل الشبهة

وَرَجُلٌ ثَالِثٌ ، سَمِعَ مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ شَيْئاً يَأْمُرُ بِهِ ، ثُمَّ إِنَّهُ نَهَىٰ عَنْهُ ، وَهُوَ لَا يَعْلَمُ ، أَوْ سَمِعَهُ يَنْهَىٰ عَنْ شَيْءٍ ، ثُمَّ أَمَرَ بِهِ وَهُوَ لَا يَعْلَمُ ، فَحَفِظَ الْمَنْسُوخَ ، وَلَمْ يَحْفَظِ النَّاسِخَ ، فَلَوْ عَلِمَ أَنَّهُ مَنْسُوخٌ لَرَفَضَهُ ، وَلَوْ عَلِمَ الْمُسْلِمُونَ إِذْ سَمِعُوهُ مِنْهُ أَنَّهُ مَنْسُوخٌ لَرَفَضُوهُ .

الصادقون الحافظون

وَآخَرُ رَابِعٌ ، لَمْ يَكْذِبْ عَلَىٰ اللهِ ، وَلَا عَلَىٰ رَسُولِهِ ، مُبْغِضٌ لِلْكَذِبِ خَوْفاً مِنَ اللهِ ، وَتَعْظِيماً لِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَلَمْ يَهِمْ ، بَلْ حَفِظَ مَا سَمِعَ عَلَىٰ وَجْهِهِ ، فَجَاءَ بِهِ عَلَىٰ مَا سَمِعَهُ ، لَمْ يَزِدْ فِيهِ وَلَمْ يَنْقُصْ مِنْهُ ، فَهُوَ حَفِظَ النَّاسِخَ فَعَمِلَ بِهِ ، وَحَفِظَ الْمَنْسُوخَ فَجَنَّبَ عَنْهُ ، وَعَرَفَ الْخَاصَّ وَالْعَامَّ ، وَالْمُحْكَمَ وَالْمُتَشَابِهَ ، فَوَضَعَ كُلَّ شَيْءٍ مَوْضِعَهُ .

وَقَدْ كَانَ يَكُونُ مِنْ رَسُولِ اللهِ صَلَّىٰ اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ الْكَلَامُ لَهُ وَجْهَانِ : فَكَلَامٌ خَاصٌّ ، وَكَلَامٌ عَامٌّ ، فَيَسْمَعُهُ مَنْ لَا يَعْرِفُ مَا عَنَىٰ اللهُ ، سُبْحَانَهُ ، بِهِ ، وَلَا مَا عَنَىٰ رَسُولُ اللهِ - صَلَّىٰ اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - فَيَحْمِلُهُ السَّامِعُ ، وَيُوَجِّهُهُ عَلَىٰ غَيْرِ مَعْرِفَةٍ بِمَعْنَاهُ ، وَمَا قُصِدَ بِهِ ، وَمَا خَرَجَ مِنْ أَجْلِهِ ، وَلَيْسَ كُلُّ أَصْحَابِ رَسُولِ اللهِ - صَلَّىٰ اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - مَنْ كَانَ يَسْأَلُهُ وَيَسْتَفْهِمُهُ ، حَتَّىٰ إِنْ كَانُوا لَيُحِبُّونَ أَنْ يَجِيءَ الْأَعْرَابِيُّ وَالطَّارِئُ ، فَيَسْأَلَهُ عَلَيْهِ السَّلَامُ حَتَّىٰ يَسْمَعُوا ، وَكَانَ لَا يَمُرُّ بِي مِنْ ذٰلِكَ شَيْءٌ إِلَّا سَأَلْتُهُ عَنْهُ وَحَفِظْتُهُ فَهٰذِهِ وُجُوهُ مَا عَلَيْهِ النَّاسُ فِي اخْتِلَافِهِمْ ، وَعِلَلِهِمْ فِي رِوَايَاتِهِمْ

SERMON 211

The greatness of Allāh and the creation of the Universe

It is through the strength of Allāh's greatness and His subtle power of innovation that He made solid dry earth out of the water of the fathomless, compact and dashing ocean. Then He made from it layers and separated them into seven skies after they had been joined together. So, they became stationary at His command and stopped at the limit fixed by Him. He so made the earth that it is born by deep blue, surrounded and suspended water which is obedient to His command and has submitted to His awe while its flow has stopped due to fear of Him.

He also created high hills, rocks of stone and lofty mountains. He put them in their positions and made them remain stationary. Their peaks rose into the air while their roots remained in the water. In this way He realised the mountains above the plains and fixed their foundations in the vast expanse wherever they stood. He made their peaks high and made their bodies lofty. He made them like pillars for the earth and fixed them in it like pegs. Consequently, the earth became stationary; otherwise it might bend with its inhabitants or sink inwards with its burden, or shift from its positions.

Therefore, glorified is He who stopped it after the flowing of its waters and solidified it after the watery state of its sides. In this way He made it a cradle for His creatures and spread it for them in the form of a floor over the deep ocean which is stationary and does not move and is fixed and does not flow. Severe winds move it here and there and clouds draw up water from it.

Verily in this there is a lesson unto him who feareth (Allāh) (Qur'ān, 79:26)

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SERMON 212

About those who give up supporting right

O' my Allāh! whoever listens to our utterance which is just and which seeks the prosperity of religion and the worldly life and does not seek mischief, but rejects it after listening, then he certainly turns away from Thy support and desists from strengthening Thy religion. We make Thee a witness over him and Thou art the greatest of all witness, and we make all those who inhabit Thy earth and thy skies witness over him. Thereafter, Thou alone can make us needless of his support and question him for his sin.

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٢١١ - الخطبة

في عجيب صنعة الكون

وَكَانَ مِنِ اقْتِدَارِ جَبَرُوتِهِ ، وَبَدِيعِ لَطَائِفِ صَنْعَتِهِ ، أَنْ جَعَلَ مِنْ
الْبَحْرِ (اليم) الزَّاخِرِ الْمُتَرَاكِمِ الْمُتَقَاصِفِ ، يَبَساً جَامِداً ،
فَطَرَ مِنْهُ أَطْبَاقاً ، فَفَتَقَهَا سَبْعَ سَمَاوَاتٍ بَعْدَ ارْتِتَاقِهَا ،
فَاسْتَمْسَكَتْ بِأَمْرِهِ ، وَقَامَتْ عَلَى حَدِّهِ . وَأَرْسَى أَرْضاً يَحْمِلُهَا
الْمُتَعَنْجِرُ ، وَالْقَمْقَامُ الْمُسَخَّرُ (المسجر) ، قَدْ ذَلَّ
لِأَمْرِهِ ، وَأَذْعَنَ لِهَيْبَتِهِ ، وَوَقَفَ الْجَارِي مِنْهُ لِخَشْيَتِهِ . وَجَبَلَ
جَلِيدَهَا ، وَنُشُوزَ مُتُونِهَا وَأَطْوَادِهَا ، فَأَرْسَاهَا
مَرَاسِيَهَا ، وَأَلْزَمَهَا قَرَارَاتِهَا ، فَمَضَتْ رُؤُوسُهَا فِي الْهَوَاءِ ، وَرَسَتْ
أُصُولُهَا فِي الْمَاءِ ، فَأَنْهَدَ جِبَالَهَا عَنْ سُهُولِهَا ، وَأَسَاخَ
قِدَمَهَا فِي مُتُونِ أَقْطَارِهَا وَمَوَاضِعِ أَنْصَابِهَا ، فَأَشْهَقَ قِلَالَهَا ،
وَلَاثَ أَنْشَازَهَا ، وَجَعَلَهَا لِلْأَرْضِ عِمَاداً ، وَأَرْزَهَا فِيهَا
أَوْتَاداً ، فَسَكَنَتْ عَلَى حَرَكَتِهَا مِنْ أَنْ تَمِيدَ بِأَهْلِهَا ، أَوْ تَسِيخَ
بِثِقْلِهَا ، أَوْ تَزُولَ عَنْ مَوَاضِعِهَا . فَسُبْحَانَ مَنْ أَمْسَكَهَا بَعْدَ مَوَجَانِ
بِهَا ، وَأَجْمَدَهَا بَعْدَ رُطُوبَةِ أَكْنَافِهَا ، فَجَعَلَهَا لِخَلْقِهِ مِهَاداً ،
وَعَلَّهَا لَهُمْ فِرَاشاً ! فَوْقَ بَحْرٍ لُجِّيٍّ رَاكِدٍ لَا يَجْرِي ، وَقَائِمٍ
لَا يَسْرِي ، تُكَرْكِرُهُ الرِّيَاحُ الْعَوَاصِفُ ، وَتَمْخَضُهُ الْغَمَامُ
الذَّوَارِفُ ، «إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَنْ يَخْشَى» .

٢١٢ - الخطبة

كان يستنهض بها أصحابه الى جهاد اهل الشام في زمانه

ثُمَّ أَيُّمَا عَبْدٍ مِنْ عِبَادِكَ سَمِعَ مَقَالَتَنَا الْعَادِلَةَ غَيْرَ الْجَائِرَةِ ،
الصَّالِحَةَ غَيْرَ الْمُفْسِدَةِ ، فِي الدِّينِ وَالدُّنْيَا ، فَأَبَى بَعْدَ سَمْعِهِ لَهَا إِلَّا
نُصُوصاً عَنْ نُصْرَتِكَ ، وَالْإِبْطَاءَ عَنْ إِعْزَازِ دِينِكَ ، فَإِنَّا نَسْتَشْهِدُكَ
يَا أَكْبَرَ الشَّاهِدِينَ شَهَادَةً ، وَنَسْتَشْهِدُ عَلَيْهِ جَمِيعَ مَا أَسْكَنْتَهُ
مِنْ سَمَاوَاتِكَ ، ثُمَّ أَنْتَ بَعْدُ الْمُغْنِي عَنْ نَصْرِهِ ، وَالْآخِذُ لَهُ بِذَنْبِهِ .

SERMON 213

The Sublimity of Allāh and a eulogy of the Prophet

Praise be to Allāh who is above all similarity to the creatures, is above the words of describers, who displays the wonders of His management for the onlookers, is hidden from the imagination of thinkers by virtue of the greatness of His glory, has knowledge without acquiring it, adding to it or drawing it (from someone), and Who is the ordainer of all matters without reflecting or thinking. He is such that gloom does not concern Him, nor does He seek light from brightness, night does not overtake Him nor does the day pass over Him (so as to affect Him in any manner). His comprehension (of things) is not through eyes and His knowledge is not dependent on being informed.

A part of the same sermon about the Prophet

Allāh deputed the Prophet with light, and accorded him the highest precedence in selection. Through him Allāh united those who were divided, overpowered the powerful, overcame difficulties and levelled rugged ground, and thus removed misguidance from right and left.

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SERMON 214

The Prophet's nobility of descent

I stand witness that He is just and does justice, He is the arbiter Who decides (between right and wrong). I also stand witness that Muhammad is His slave, His Messenger and the Chief of His creatures. Whenever Allāh divided the line of descent, He put him in the better one, and therefore, no evil-doer ever shared with him nor was any vicious person his partner.

Beware! surely Allāh, the Glorified, has provided for virtue those who are suited to it, for truth pillars that support it), and for obedience protection against deviation). In every matter of obedience you will find Allāh, the Glorified's succour that will speak through tongues and accord firmness to hearts. It has sufficiency for those who seek sufficiency, and a cure for those who seek cure.

The characteristics of the virtuous whose guidance must be followed

Know that, certainly, those creatures of Allāh who preserve His knowledge offer protection to those things which He desires to be protected and make His springs flow (for the benefit of others). They contact each other with friendliness and meet each other with affection. They drink water from cups that quench the thirst and return from the water-

٢١٣ - خطبة لأمير المؤمنين عليه السلام

في تمجيد الله وتعظيمه

اَلْحَمْدُ لِلّٰهِ اَلْعَلِيِّ عَنْ شَبَهِ اَلْمَخْلُوقِينَ ، اَلْعَالِبِ لِمَقَالِ اَلْوَاصِفِينَ ، اَلظَّاهِرِ بِعَجَائِبِ تَدْبِيرِهِ لِلنَّاظِرِينَ ، وَاَلْبَاطِنِ بِجَلَالِ عِزَّتِهِ عَنْ فِكَرِ اَلْمُتَوَهِّمِينَ ، اَلْعَالِمِ بِلَا اُكْتِسَابٍ وَلَا ازْدِيَادٍ ، وَلَا عِلْمٍ مُسْتَفَادٍ ، اَلْمُقَدِّرِ لِجَمِيعِ اَلْأُمُورِ بِلَا رَوِيَّةٍ وَلَا ضَمِيرٍ ، اَلَّذِي لَا تَغْشَاهُ اَلظُّلَمُ ، وَلَا يَسْتَضِيءُ بِاَلْأَنْوَارِ ، وَلَا يَرْهَقُهُ لَيْلٌ ، وَلَا يَجْرِي عَلَيْهِ نَهَارٌ ، لَيْسَ إِدْرَاكُهُ بِاَلْإِبْصَارِ ، وَلَا عِلْمُهُ بِاَلْإِخْبَارِ .

ومنها في ذكر النبي صلى الله عليه وآله وسلم :

أَرْسَلَهُ بِالضِّيَاءِ ، وَقَدَّمَهُ فِي اَلاِصْطِفَاءِ ، فَرَتَقَ بِهِ اَلْمَفَاتِقَ ، وَسَاوَرَ بِهِ اَلْمُغَالِبَ ، وَذَلَّلَ بِهِ اَلصُّعُوبَةَ ، وَسَهَّلَ بِهِ اَلْحُزُونَةَ ، حَتَّىٰ سَرَّحَ اَلضَّلَالَ ، عَنْ يَمِينٍ وَشِمَالٍ .

٢١٤ - خطبة لأمير المؤمنين عليه السلام

يصف جوهر الرسول ، ويصف العلماء ، ويحث بالتقوى

وَأَشْهَدُ أَنَّهُ عَدْلٌ عَدَلَ ، وَحَكَمٌ فَصَلَ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، وَسَيِّدُ عِبَادِهِ ، كُلَّمَا نَسَخَ اللهُ اَلْخَلْقَ فِرْقَتَيْنِ جَعَلَهُ فِي خَيْرِهِمَا ، لَمْ يُسْهِمْ فِيهِ عَاهِرٌ ، وَلَا ضَرَبَ فِيهِ فَاجِرٌ .

أَلَا وَإِنَّ اللهَ سُبْحَانَهُ قَدْ جَعَلَ لِلْخَيْرِ أَهْلًا ، وَلِلْحَقِّ دَعَائِمَ ، وَلِلطَّاعَةِ عِصَماً . وَإِنَّ لَكُمْ عِنْدَ كُلِّ طَاعَةٍ عَوْناً مِنَ اللهِ سُبْحَانَهُ يَقُولُ عَلَى اَلْأَلْسِنَةِ ، وَيُثَبِّتُ اَلْأَفْئِدَةَ . فِيهِ كِفَاءٌ لِمُكْتَفٍ ، وَشِفَاءٌ لِمُشْتَفٍ .

صفة العلماء

وَاعْلَمُوا أَنَّ عِبَادَ اللهِ اَلْمُسْتَحْفَظِينَ عِلْمَهُ ، يَصُونُونَ مَصُونَهُ ، وَيُفَجِّرُونَ عُيُونَهُ . يَتَوَاصَلُونَ بِاَلْوَلَايَةِ ، وَيَتَلَاقَوْنَ بِاَلْمَحَبَّةِ ، وَيَتَسَاقَوْنَ بِكَأْسٍ رَوِيَّةٍ ، وَيَصْدُرُونَ بِرِيَّةٍ .

ing places fully satiated. Misgiving does not affect them and backbiting does not gain ground with them. In this way Allāh has tied their nature with good manners. Because of this they love each other and meet each other. They have become superior, like seeds which are selected by taking some and throwing away others. This selection has distinguished them and the process of choosing has purified them.

Therefore, man should secure honour by adopting these qualities. He should fear the day of Doom before it arrives, and he should appreciate the shortness of his life and the shortness of his sojourn in the place of stay which has only to last for his change over to the next place. He should therefore do something for his change over and for the known stages of his departure. Blessed be he who possesses a virtuous heart, who obeys one who guides him, desists from him who takes to ruin, catches the path of safety with the help of him who provides him light (of guidance) and by obeying the leader who commands him, hastens towards guidance before its doors are closed, gets open the door of repentance and removes the (stain of) sins. He has certainly been put on the right path and guided towards the straight road.

* * * * *

SERMON 215

A prayer which Amīr al-mu'minīn often recited

Praise be to Allāh! Who made me such that I have not died nor am I sick, nor have my veins been infected with disease, nor have I been hauled up for my evil acts, nor am I without progeny, nor have I forsaken my religion, nor do I disbelieve in my Lord, nor do I feel strangeness with my faith, nor is my intelligence affected, nor have I been punished with the punishment of peoples before me. I am a slave in Thy possession, I have been guilty of excesses over myself. Thou hast exhausted Thy pleas over me and I have no plea (before Thee). I have no power to take except what Thou givest me, and I cannot evade except what Thou savest me from.

O' my Allāh! I seek Thy protection from becoming destitute despite Thy riches, from being misguided despite Thy guidance, from being molested in Thy realm and from being humiliated while authority rests with Thee.

O' my Allāh! let my spirit be the first of those good objects that Thou takest from me and the first trust out of Thy favours held in trust with me.

O' my Allāh! we seek Thy protection from turning away from Thy command or revolting against Thy religion, or being led away by our desires instead of by guidance that comes from Thee.

* * * * *

يُهُمُ الرِّيبَةُ ،

عِ فِيهِمُ الْغِيبَةُ . عَلَىٰ ذٰلِكَ عَقَدَ خَلْقَهُمْ وَأَخْلَاقَهُمْ ،
تَحَابُّونَ ، وَبِهِ يَتَوَاصَلُونَ ، فَكَانُوا كَتَفَاضُلِ الْبَذْرِ يُنْتَقَى ،
مِنْهُ وَيُلْقَىٰ ، قَدْ مَيَّزَهُ التَّخْلِيصُ ، وَهَذَّبَهُ التَّمْحِيصُ .

المعاد والعقبى

نْبَلِ امْرُؤٌ كَرَامَةَ بِقَبُولِهَا ، وَلْيَحْذَرْ قَارِعَةً (٢٢) قَبْلَ حُلُولِهَا ،
امْرُؤٌ فِي قَصِيرِ أَيَّامِهِ ، وَقَلِيلِ مُقَامِهِ ، فِي مَنْزِلٍ حَتَّىٰ يَسْتَبْدِلَ
لَا ، فَلْيَصْنَعْ لِمُتَحَوَّلِهِ ، وَمَعَارِفِ مُنْتَقَلِهِ . فَطُوبَىٰ لِذِي
لِيمٍ ، أَطَاعَ مَنْ يَهْدِيهِ ، وَتَجَنَّبَ مَنْ يُرْدِيهِ ، وَأَصَابَ سَبِيلَ
بِبَصَرِ مَنْ بَصَّرَهُ ، وَطَاعَةِ هَادٍ أَمَّرَهُ ، وَبَادَرَ الْهُدَىٰ قَبْلَ أَنْ
بْوَابُهُ ، وَتُقْطَعَ أَسْبَابُهُ ، وَاسْتَفْتَحَ التَّوْبَةَ ، وَأَمَاطَ الْحَوْبَةَ ،
قِيمَ عَلَى الطَّرِيقِ ، وَهُدِيَ نَهْجَ السَّبِيلِ .

٢١٥ - ومن خطبة له عليه السلام

كان يدعو به كثيرا

نَمْدُ لِلّٰهِ الَّذِي لَمْ يُصْبِحْنِي مَيِّتاً وَلَا سَقِيماً ، وَلَا مَضْرُوباً عَلَىٰ
بِسُوءٍ ، وَلَا مَأْخُوذاً بِأَسْوَإِ عَمَلِي ، وَلَا مَقْطُوعاً دَابِرِي ، وَلَا
عَنْ دِينِي ، وَلَا مُنْكِراً لِرَبِّي ، وَلَا مُسْتَوْحِشاً مِنْ إِيمَانِي ، وَلَا
عَقْلِي ، وَلَا مُعَذَّباً بِعَذَابِ الْأُمَمِ مِنْ قَبْلِي . أَصْبَحْتُ عَبْداً
ا ظَالِماً لِنَفْسِي ، لَكَ الْحُجَّةُ عَلَيَّ وَلَا حُجَّةَ لِي . وَلَا أَسْتَطِيعُ أَنْ
إِلَّا مَا أَعْطَيْتَنِي ، وَلَا أَتَّقِي إِلَّا مَا وَقَيْتَنِي .

مَّ إِنِّي أَعُوذُ بِكَ أَنْ أَفْتَقِرَ فِي غِنَاكَ ، أَوْ أَضِلَّ فِي هُدَاكَ ، أَوْ
فِي سُلْطَانِكَ ، أَوْ أُضْطَهَدَ وَالْأَمْرُ لَكَ !

مَّ اجْعَلْ نَفْسِي أَوَّلَ كَرِيمَةٍ تَنْتَزِعُهَا مِنْ كَرَائِمِي ، وَأَوَّلَ وَدِيعَةٍ
هَا مِنْ وَدَائِعِ نِعَمِكَ عِنْدِي !

مَّ إِنَّا نَعُوذُ بِكَ أَنْ نَذْهَبَ عَنْ قَوْلِكَ ، أَوْ أَنْ نُفْتَتَنَ عَنْ دِينِكَ ،
مَ بِنَا أَهْوَاؤُنَا دُونَ الْهُدَىٰ الَّذِي جَاءَ مِنْ عِنْدِكَ !

SERMON 216

Delivered at the battle of Ṣiffin
Mutual rights of the ruler and the ruled

So now, Allāh, the Glorified, has, by placing me ver your affairs, created my right over you, and you o have a right over me like mine over you. A right very vast in description but very narrow in equi- ability of action. It does not accrue to any person nless it accrues against him also, and right does not ccrue against a person unless it also accrues in his avour. If there is any right which is only in favour of person with no (corresponding) right accruing gainst him it is solely for Allāh, the Glorified, and ot for His creatures by virtue of His might over His reatures and by virtue of the justice permeating all lis decrees. Of course, He, the Glorified, has created lis right over creatures that they should worship lim, and has laid upon Himself (the obligation of) heir reward equal to several times the recompense as mark of His bounty and the generosity that He is apable of.

Then, from His rights, He, the Glorified, created ertain rights for certain people against others. He ade them so as to equate with one another. Some of ese rights produce other rights. Some rights are uch that they do not accrue except with others. The reatest of these rights that Allāh, the Glorified, has ade obligatory is the right of the ruler over the ruled nd the right of the ruled over the ruler. This is an bligation which Allāh, the Glorified, has placed on ach other. He has made it the basis of their (mutual) ffection, and an honour for their religion. Consequently, the ruled cannot prosper unless the ulers are sound, while the rulers cannot be sound nless the ruled are steadfast.

If the ruled fulfil the rights of the ruler and the uler fulfils their rights, then right attains the position f honour among them, the ways of religion become stablished, signs of justice become fixed and the *unnah* gains currency.

In this way times will improve, the continuance f government will be expected, and the aims of the nemies will be frustrated. But if the ruled gain sway ver the ruler, or the ruler oppresses the ruled, then ifference crops up in every word, signs of oppres- ion appear, mischief enters religion and the ways of he *sunnah* are forsaken. Then desires are acted upon, he commands (of religion) are discarded, diseases of he spirit become numerous and there is no hesitation n disregarding even great rights, nor in committing ig wrongs. In such circumstances, the virtuous are umiliated while the vicious are honoured, and there re serious chastisements sent from Allāh, the Glorified, to the people.

You should therefore counsel each other (for the ulfilment of your obligations) and cooperate with ach other. However extremely eager a person may e to secure the pleasure of Allāh, and however fully e strives for it, he cannot discharge (his obligation or) obedience to Allāh, the Glorified, as is really

٢١٦- ومن خطبة عليه السلام

خطبها بصفين

أَمَّا بَعْدُ ، فَقَدْ جَعَلَ اللهُ سُبْحَانَهُ لِي عَلَيْكُمْ حَقًّا بِوِلَايَةِ أَمْرِكُمْ ، وَلَكُمْ عَلَيَّ مِنَ الْحَقِّ مِثْلُ الَّذِي لِي عَلَيْكُمْ ، فَالْحَقُّ أَوْسَعُ الْأَشْيَاءِ فِي التَّوَاصُفِ ، وَأَضْيَقُهَا فِي التَّنَاصُفِ ، لَا يَجْرِي لِأَحَدٍ إِلَّا جَرَىٰ عَلَيْهِ ، وَلَا يَجْرِي عَلَيْهِ إِلَّا جَرَىٰ لَهُ . وَلَوْ كَانَ لِأَحَدٍ أَنْ يَجْرِيَ لَهُ وَلَا يَجْرِيَ عَلَيْهِ ، لَكَانَ ذٰلِكَ خَالِصاً لِلّٰهِ سُبْحَانَهُ دُونَ خَلْقِهِ ، لِقُدْرَتِهِ عَلَىٰ عِبَادِهِ ، وَلِعَدْلِهِ فِي كُلِّ مَا جَرَتْ عَلَيْهِ صُرُوفُ قَضَائِهِ ، وَلٰكِنَّهُ سُبْحَانَهُ جَعَلَ حَقَّهُ عَلَى الْعِبَادِ أَنْ يُطِيعُوهُ ، وَجَعَلَ جَزَاءَهُمْ عَلَيْهِ مُضَاعَفَةَ الثَّوَابِ تَفَضُّلًا مِنْهُ ، وَتَوَسُّعاً بِمَا هُوَ مِنَ الْمَزِيدِ أَهْلُهُ .

حق الوالي وحق الرعية

ثُمَّ جَعَلَ - سُبْحَانَهُ - مِن حُقُوقِهِ حُقُوقاً افْتَرَضَهَا لِبَعْضِ النَّاسِ عَلَىٰ بَعْضٍ ، فَجَعَلَهَا تَتَكَافَأُ فِي وُجُوهِهَا ، وَيُوجِبُ بَعْضُهَا بَعْضاً ، وَلَا يُسْتَوْجَبُ بَعْضُهَا إِلَّا بِبَعْضٍ . وَأَعْظَمُ مَا افْتَرَضَ - سُبْحَانَهُ - مِنْ تِلْكَ الْحُقُوقِ حَقُّ الْوَالِي عَلَى الرَّعِيَّةِ ، وَحَقُّ الرَّعِيَّةِ عَلَى الْوَالِي ، فَرِيضَةٌ فَرَضَهَا اللهُ - سُبْحَانَهُ - لِكُلٍّ عَلَىٰ كُلٍّ ، فَجَعَلَهَا نِظَاماً لِأُلْفَتِهِمْ ، وَعِزّاً لِدِينِهِمْ ، فَلَيْسَتْ تَصْلُحُ الرَّعِيَّةُ إِلَّا بِصَلَاحِ الْوُلَاةِ ، وَلَا تَصْلُحُ الْوُلَاةُ إِلَّا بِاسْتِقَامَةِ الرَّعِيَّةِ ، فَإِذَا أَدَّتِ الرَّعِيَّةُ إِلَى الْوَالِي حَقَّهُ ، وَأَدَّى الْوَالِي إِلَيْهَا حَقَّهَا عَزَّ الْحَقُّ بَيْنَهُمْ ، وَقَامَتْ مَنَاهِجُ الدِّينِ ، وَاعْتَدَلَتْ مَعَالِمُ الْعَدْلِ ، وَجَرَتْ عَلَى أَذْلَالِهَا السُّنَنُ ، فَصَلَحَ بِذٰلِكَ الزَّمَانُ ، وَطُمِعَ فِي بَقَاءِ الدَّوْلَةِ ، وَيَئِسَتْ مَطَامِعُ الْأَعْدَاءِ . وَإِذَا غَلَبَتِ الرَّعِيَّةُ وَالِيَهَا ، أَوْ أَجْحَفَ الْوَالِي بِرَعِيَّتِهِ ، اخْتَلَفَتْ هُنَالِكَ الْكَلِمَةُ ، وَظَهَرَتْ مَعَالِمُ الْجَوْرِ ، وَكَثُرَ الْإِدْغَالُ فِي الدِّينِ ، وَتُرِكَتْ مَحَاجُّ السُّنَنِ ، فَعُمِلَ بِالْهَوَى ، وَعُطِّلَتِ الْأَحْكَامُ ، وَكَثُرَتْ عِلَلُ النُّفُوسِ ، فَلَا يُسْتَوْحَشُ لِعَظِيمِ حَقٍّ عُطِّلَ ، وَلَا لِعَظِيمِ بَاطِلٍ فُعِلَ ! فَهُنَالِكَ تَذِلُّ الْأَبْرَارُ ، وَتَعِزُّ الْأَشْرَارُ ، وَتَعْظُمُ تَبِعَاتُ اللهِ سُبْحَانَهُ عِنْدَ الْعِبَادِ . فَعَلَيْكُمْ بِالتَّنَاصُحِ فِي ذٰلِكَ ، وَحُسْنِ التَّعَاوُنِ عَلَيْهِ ، فَلَيْسَ أَحَدٌ - وَإِنِ اشْتَدَّ عَلَىٰ رِضَى اللهِ حِرْصُهُ ، وَطَالَ فِي الْعَمَلِ اجْتِهَادُهُ - بِبَالِغٍ حَقِيقَةَ مَا اللهُ سُبْحَانَهُ أَهْلُهُ مِنَ الطَّاعَةِ لَهُ .

due to Him, and it is an obligatory right of Allāh over the people that they should advise each other to the best of their ability and cooperate with each other for the establishment of truth among them. No person, however great his position in the matter of truth, and however advanced his distinction in religion may be, is above cooperation in connection with the obligations placed on him by Allāh. Again, no man, however small he may be regarded by others, and however humble he may appear before eyes, is too low to cooperate or to be afforded cooperation in this matter.

One of Amīr al-mu'minīn's companions replied to him by a long speech wherein he praised him much and mentioned his own listening to him and obeying him, whereupon Amīr al-mu'minīn said:

If a man in his mind regards Allāh's glory as being high and believes in his heart that Allāh's position is sublime, then it is his right that on account of the greatness of these things he should regard all other things small. Among such persons he on whom Allāh's bounty is great and Allāh's favours are kind has a greater obligation, because Allāh's bounty over any person does not increase without an increase in Allāh's right over him.

In the view of virtuous people, the worst position of rulers is that it may be thought about them that they love glory, and their affairs may be taken to be based on pride. I would really hate that it may occur to your mind that I love high praises or to hear eulogies. By the grace of Allāh I am not like this. Even if I had loved to be mentioned like this, I would have given it up in submissiveness before Allāh, the Glorified, rather than accept greatness and sublimity to which He is more entitled. Generally, people feel pleased at praise after good performances; but do not mention for me handsome praise for the obligations I have discharged towards Allāh and towards you, because of (my) fear about those obligations which I have not discharged and for issuing injunctions which could not be avoided, and do not address me in the manner despots are addressed.

Do not evade me as the people of passion are (to be) evaded, do not meet me with flattery and do not think that I shall take it ill if a true thing is said to me, because the person who feels disgusted when truth is said to him or a just matter is placed before him would find it more difficult to act upon them. Therefore, do not abstain from saying a truth or pointing out a matter of justice because I do not regard myself above erring. I do not escape erring in my actions but that Allāh helps me (in avoiding errors) in matters in which He is more powerful than I. Certainly, I and you are slaves owned by Allāh, other than Whom there is no Lord except Him. He owns our selves which we do not own.

He took us from where we were towards what means prosperity for us. He altered our straying into guidance and gave us intelligence after blindness.

مِنْ وَاجِبِ حُقُوقِ اللهِ عَلَىٰ عِبَادِهِ ٱلنَّصِيحَةُ بِمَبْلَغِ جُهْدِهِمْ ،
وُنُ عَلَىٰ إِقَامَةِ ٱلْحَقِّ بَيْنَهُمْ . وَلَيْسَ ٱمْرُؤٌ – وَإِنْ عَظُمَتْ فِي ٱلْحَقِّ
هُ ، وَتَقَدَّمَتْ فِي ٱلدِّينِ فَضِيلَتُهُ – بِفَوْقِ أَنْ يُعَانَ عَلَىٰ مَا
اللهُ مِنْ حَقِّهِ. وَلَا ٱمْرُؤٌ – وَإِنْ صَغَّرَتْهُ(اصغرته)ٱلنُّفُوسُ ، وَٱقْتَحَمَتْهُ
ُ – بِدُونِ أَنْ يُعِينَ عَلَىٰ ذٰلِكَ أَوْ يُعَانَ عَلَيْهِ .

ابه عليه السلام رجل من اصحابه بكلام طويل ، يكثر فيه الثناء عليه ، ويذكر سمعه له ، فقال عليه السلام :

مِنْ حَقِّ مَنْ عَظُمَ جَلَالُ اللهِ سُبْحَانَهُ فِي نَفْسِهِ ، وَجَلَّ مَوْضِعُهُ مِنْ
، أَنْ يَصْغُرَ عِنْدَهُ – لِعِظَمِ ذٰلِكَ – كُلُّ مَا سِوَاهُ ، وَإِنَّ أَحَقَّ مَنْ
كَذٰلِكَ لَمَنْ عَظُمَتْ نِعْمَةُ اللهِ عَلَيْهِ ، وَلَطُفَ إِحْسَانُهُ إِلَيْهِ ، فَإِنَّهُ
ظُمُ نِعْمَةُ اللهِ عَلَىٰ أَحَدٍ إِلَّا ٱزْدَادَ حَقُّ اللهِ عَلَيْهِ عِظَماً وَإِنَّ مِنْ
حَالَاتِ ٱلْوُلَاةِ عِنْدَ صَالِحِ ٱلنَّاسِ ، أَنْ يُظَنَّ بِهِمْ حُبُّ
، وَيُوضَعَ أَمْرُهُمْ عَلَىٰ ٱلْكِبْرِ ، وَقَدْ كَرِهْتُ أَنْ يَكُونَ جَالَ فِي
أَنِّي أُحِبُّ ٱلْإِطْرَاءَ ، وَٱسْتِمَاعَ ٱلثَّنَاءِ ، وَلَسْتُ – بِحَمْدِ اللهِ –
كَ ، وَلَوْ كُنْتُ أُحِبُّ أَنْ يُقَالَ ذٰلِكَ لَتَرَكْتُهُ ٱنْحِطَاطاً لِلهِ سُبْحَانَهُ
نَاوُلِ مَا هُوَ أَحَقُّ بِهِ مِنَ ٱلْعَظَمَةِ وَٱلْكِبْرِيَاءِ . وَرُبَّمَا ٱسْتَحْلَى ٱلنَّاسُ
بَعْدَ ٱلْبَلَاءِ ، فَلَا تُثْنُوا عَلَيَّ بِجَمِيلِ ثَنَاءٍ ، لِإِخْرَاجِي نَفْسِي
سُبْحَانَهُ وَإِلَيْكُمْ مِنَ ٱلتَّقِيَّةِ(البقية) فِي حُقُوقٍ لَمْ أَفْرُغْ مِنْ أَدَائِهَا ،
ضَ لَا بُدَّ مِنْ إِمْضَائِهَا ، فَلَا تُكَلِّمُونِي بِمَا تُكَلَّمُ بِهِ ٱلْجَبَابِرَةُ ، وَلَا
ظُوا مِنِّي بِمَا يُتَحَفَّظُ بِهِ عِنْدَ أَهْلِ ٱلْبَادِرَةِ ، وَلَا تُخَالِطُونِي
سَانَعَةِ ، وَلَا تَظُنُّوا بِي ٱسْتِثْقَالًا فِي حَقٍّ قِيلَ لِي ، وَلَا ٱلْتِمَاسَ
لِ لِنَفْسِي ، فَإِنَّهُ مَنِ ٱسْتَثْقَلَ ٱلْحَقَّ أَنْ يُقَالَ لَهُ أَوِ ٱلْعَدْلَ أَنْ يُعْرَضَ
، كَانَ ٱلْعَمَلُ بِهِمَا أَثْقَلَ عَلَيْهِ . فَلَا تَكُفُّوا عَنْ مَقَالَةٍ بِحَقٍّ ، أَوْ
بِعَدْلٍ ، فَإِنِّي لَسْتُ فِي نَفْسِي بِفَوْقِ أَنْ أُخْطِيءَ ، وَلَا آمَنُ ذٰلِكَ
لِي ، إِلَّا أَنْ يَكْفِيَ اللهُ مِنْ نَفْسِي مَا هُوَ أَمْلَكُ بِهِ مِنِّي ،
أَنَا وَأَنْتُمْ عَبِيدٌ مَمْلُوكُونَ لِرَبٍّ لَا رَبَّ غَيْرُهُ ؛ يَمْلِكُ مِنَّا مَا لَا
، مِنْ أَنْفُسِنَا ، وَأَخْرَجَنَا مِمَّا كُنَّا فِيهِ إِلَىٰ مَا صَلَحْنَا عَلَيْهِ ،
نَا بَعْدَ ٱلضَّلَالَةِ بِٱلْهُدَىٰ ، وَأَعْطَانَا ٱلْبَصِيرَةَ بَعْدَ ٱلْعَمَىٰ

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SERMON 217

About the excesses of the Quraysh

O' my Allāh! I beseech Thee to take revenge on the Quraysh and those who are assisting them, for they have cut asunder my kinship and overturned my cup, and have joined together to contest a right to which I was entitled more than anyone else. They said to me: "If you get your right, that will be just, but if you are denied the right, that too will be just. Endure it with sadness or kill yourself in grief." I looked around but found no one to shield me, protect me or help me except the members of my family. I refrained from flinging them into death and therefore closed my eyes despite the lust, kept swallowing saliva despite (the suffocation of) grief and endured pangs of anger although it was more bitter than colocynth and more grievous than the bite of knives.

as-Sayyid ar-Raḍī says: This utterance of Amīr al-mu'minīn has already appeared in an earlier Sermon (171), but I have repeated it here because of the difference of versions.

SERMON 218

A part of the same sermon about those who went to Baṣrah to fight Amīr al-mu'minīn

They marched on my officers and the custodians of the public treasury which is still under my control and on the people of a metropolis, all of whom were obedient to me and were in allegiance to me. They created division among them, instigated their party against me and attacked my followers. They killed a group of them by treachery, while another group took up swords against them and fought with the swords till they met Allāh as adherents of truth.

* * * * *

SERMON 219

When Amīr al-mu'minīn passed by the corpses of Ṭalḥah ibn 'Ubaydullāh and 'Abd ar-Raḥmān ibn 'Attab ibn Asīd who were both killed in the battle of Jamal, he said:

Abū Muḥammad (Ṭalḥah) lies here away from his own place. By Allāh, I did not like that the Quraysh should lie killed under the stars. I have avenged myself with the descendants of 'Abd Manāf, but the chief persons of Banū Jumah have escaped me. They had stretched their necks towards a matter for which they were not suited, and therefore their necks were broken before they reached the goal.

٢١٧ - ومن كلام له عليه السلام

في التظلم والتشكي من قريش

اَللّٰهُمَّ إِنِّي أَسْتَعْدِيكَ عَلَى قُرَيْشٍ وَمَنْ أَعَانَهُمْ ، فَإِنَّهُمْ قَدْ قَطَعُوا رَحِمِي وَأَكْفَؤُوا إِنَائِي ، وَأَجْمَعُوا عَلَى مُنَازَعَتِي حَقًّا كُنْتُ أَوْلَى بِهِ مِنْ غَيْرِي ، وَقَالُوا : أَلَا إِنَّ فِي الْحَقِّ أَنْ تَأْخُذَهُ ، وَفِي الْحَقِّ أَنْ تُمْنَعَهُ ، فَاصْبِرْ مَغْمُوماً ، أَوْ مُتْ مُتَأَسِّفاً . فَنَظَرْتُ فَإِذَا لَيْسَ لِي رَافِدٌ ، وَلَا ذَابٌّ وَلَا مُسَاعِدٌ ، إِلَّا أَهْلَ بَيْتِي ، فَضَنَنْتُ بِهِمْ عَنِ الْمَنِيَّةِ ، فَأَغْضَيْتُ عَلَى الْقَذَى ، وَجَرِعْتُ رِيقِي عَلَى الشَّجَا ، وَصَبَرْتُ مِنْ كَظْمِ الْغَيْظِ عَلَى أَمَرَّ مِنَ الْعَلْقَمِ ، وَآلَمَ لِلْقَلْبِ مِنْ وَخْزِ الشِّفَارِ

قال الشريف رضي الله عنه : وقد مضى هذا الكلام في أثناء خطبة متقدمة ، إلا أني ذكرته ها هنا لاختلاف الروايتين .

٢١٨ - ومن كلام له عليه السلام

في ذكر السائرين إلى البصرة لحربه عليه السلام

فَقَدِمُوا عَلَى عُمَّالِي وَخُزَّانِ بَيْتِ الْمُسْلِمِينَ الَّذِي فِي يَدَيَّ ، وَعَلَى أَهْلِ مِصْرٍ ، كُلُّهُمْ فِي طَاعَتِي وَعَلَى بَيْعَتِي ، فَشَتَّتُوا كَلِمَتَهُمْ ، وَأَفْسَدُوا عَلَيَّ جَمَاعَتَهُمْ ، وَوَثَبُوا عَلَى شِيعَتِي ، فَقَتَلُوا طَائِفَةً مِنْهُمْ غَدْراً ، وَطَائِفَةً عَضُّوا عَلَى أَسْيَافِهِمْ ، فَضَارَبُوا بِهَا حَتَّى لَقُوا اللّٰهَ صَادِقِينَ .

٢١٩ - ومن كلام له عليه السلام

لما مر بطلحة بن عبد الله وعبد الرحمن بن عتاب بن أسيد وهما قتيلان يوم الجمل :

لَقَدْ أَصْبَحَ أَبُو مُحَمَّدٍ بِهٰذَا الْمَكَانِ غَرِيباً ! أَمَا وَاللّٰهِ لَقَدْ كُنْتُ أَكْرَهُ أَنْ تَكُونَ قُرَيْشٌ قَتْلَى تَحْتَ بُطُونِ الْكَوَاكِبِ ! أَدْرَكْتُ وَتْرِي مِنْ بَنِي عَبْدِ مَنَافٍ ، وَأَفْلَتَتْنِي أَعْيَانُ بَنِي جُمَحَ . لَقَدْ أَنْلَعُوا أَعْنَاقَهُمْ إِلَى أَمْرٍ لَمْ يَكُونُوا أَهْلَهُ فَوَقَصُوا دُونَهُ

SERMON 220

Qualities of the God-fearing and the pious

He (the believer) kept his mind alive and killed (the desires of) his heart till his body became thin, his bulk turned light and an effulgence of extreme brightness shone for him. It lighted the way for him and took him on the (right) path. Different doors led him to the door of safety and the place of (his permanent) stay. His feet, balancing his body, became fixed in the position of safety and comfort, because he kept his heart (in good acts) and pleased his Allāh.

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SERMON 221

Amīr al-mu'minīn recited the verse

Engage (your) *vying in exuberance, until ye come to the graves.* (Qur'ān, 102:1-2)

Then he said:

How distant (from achievement) is their aim, how neglectful are these visitors and how difficult is the affair. They have not taken lessons from things which are full of lessons, but they took them from far off places. Do they boast on the dead bodies of their fore-fathers, or do they regard the number of dead persons as a ground for feeling boastful of their number? They want to revive the bodies that have become spiritless and the movements that have ceased. They are more entitled to be a source of lesson than a source of pride. They are more suitable for being a source of humility than of honour.

They looked at them with weak-sighted eyes and descended into the hollow of ignorance. If they had asked about them from the dilapidated houses and empty courtyards, they would have said that they went into the earth in the state of misguidance and you too are heading ignorantly towards them. You trample their skulls, want to raise constructions on their corpses, you graze what they have left and live in houses which they have vacated. The days (that lie) between them and you are also bemoaning you and reciting elegies over you.

They are your fore-runners in reaching the goal and have arrived at the watering places before you. They had positions of honour and plenty of pride. They were rulers and holders of positions. Now they have gone into the interstice where earth covers them from above and is eating their flesh and drinking their blood. They lie in the hollows of their graves lifeless, no more growing, and hidden, not to be found. The approach of dangers does not frighten them, and the adversity of circumstances does not grieve them. They do not mind earthquakes, nor do they pay heed to thunders. They are gone and not expected back. They are existent but unseen. They were united but are now dispersed. They were friendly and are now separated.

٢٢٠ - ومن كلام له عليه السلام

في وصف السالك الطريق إلى الله سبحانه

أَحْيَا عَقْلَهُ ، وَأَمَاتَ نَفْسَهُ ، حَتَّىٰ دَقَّ جَلِيلُهُ ،
وَغَلِيظُهُ ، وَبَرَقَ لَهُ لَامِعٌ كَثِيرُ ٱلْبَرْقِ ، فَأَبَانَ لَهُ ٱلطَّرِيقَ
بِهِ ٱلسَّبِيلَ ، وَتَدَافَعَتْهُ ٱلْأَبْوَابُ إِلَىٰ بَابِ ٱلسَّلَامَةِ ، وَدَارِ
، وَثَبَتَتْ رِجْلَاهُ بِطُمَأْنِينَةِ بَدَنِهِ فِي قَرَارِ ٱلْأَمْنِ وَٱلرَّاحَةِ ، بِمَا
لَ قَلْبَهُ ، وَأَرْضَىٰ رَبَّهُ .

٢٢١ - ومن كلام له عليه السلام

بعد تلاوته : « أَلْهَاكُمُ ٱلتَّكَاثُرُ ۝ حَتَّىٰ زُرْتُمُ ٱلْمَقَابِرَ »

لَهُ مَرَاماً مَا أَبْعَدَهُ ! وَزَوْرًا مَا أَغْفَلَهُ ! وَخَطَرًا مَا
هُ ! لَقَدِ ٱسْتَخْلَوْا مِنْهُمْ أَيَّ مُدَّكِرٍ (مدكر) ، وَتَنَاوَشُوهُمْ
نْكَانٍ بَعِيدٍ ! أَفَبِمَصَارِعِ آبَائِهِمْ يَفْخَرُونَ ! أَمْ بِعَدِيدِ ٱلْهَلْكَى
تُرُونَ ! يَرْتَجِعُونَ مِنْهُمْ أَجْسَاداً خَوَتْ ، وَحَرَكَاتٍ سَكَنَتْ . وَلَأَنْ
وا عِبَراً ، أَحَقُّ مِنْ أَنْ يَكُونُوا مُفْتَخَراً ، وَلَأَنْ يَهْبِطُوا بِهِمْ
بَ ذِلَّةٍ ، أَحْرَى مِنْ أَنْ يَقُومُوا بِهِمْ مَقَامَ عِزَّةٍ ! لَقَدْ نَظَرُوا
مْ بِأَبْصَارِ ٱلْعَشْوَةِ ، وَضَرَبُوا مِنْهُمْ فِي غَمْرَةِ جَهَالَةٍ ، وَلَوِ
نْطَقُوا عَنْهُمْ عَرَصَاتِ تِلْكَ ٱلدِّيَارِ ٱلْخَاوِيَةِ ، وَٱلرُّبُوعِ
ٱلْبَلَاقِعِ ، لَقَالَتْ : ذَهَبُوا فِي ٱلْأَرْضِ ضُلَّالًا ، وَذَهَبْتُمْ فِي
ابِهِمْ جُهَّالًا ، تَطَؤُونَ فِي مَسَاكِنِهِمْ ، وَتَسْتَنُّونَ فِي
ادِهِمْ ، وَتَرْتَعُونَ فِيمَا لَفَظُوا ، وَتَسْكُنُونَ فِيمَا خَرَّبُوا ؛ وَإِنَّمَا
امُ بَيْنَكُمْ وَبَيْنَهُمْ بَوَاكِ ، وَنَوَابِحُ عَلَيْكُمْ

وَلِيُكُمْ سَلَفُ غَايَتِكُمْ ، وَفُرَّاطُ مَنَاهِلِكُمْ ، ٱلَّذِينَ كَانَتْ
مَقَاوِمُ ٱلْعِزِّ ، وَحَلَبَاتُ (جلبات) ٱلْفَخْرِ ، مُلُوكاً وَسُوقاً
وا فِي بُطُونِ ٱلْبَرْزَخِ سَبِيلًا (طريقا) ، سُلِّطَتِ ٱلْأَرْضُ عَلَيْهِمْ فِيهِ ،
لَتْ مِنْ لُحُومِهِمْ ، وَشَرِبَتْ مِنْ دِمَائِهِمْ ؛ فَأَصْبَحُوا فِي فَجَوَاتِ
هِمْ جَمَاداً لَا يَنْمُونَ ، وَضِمَاراً لَا يُوجَدُونَ ؛ لَا
عُهُمْ وُرُودُ ٱلْأَهْوَالِ ، وَلَا يَحْزُنُهُمْ تَنَكُّرُ ٱلْأَحْوَالِ ، وَلَا يَحْفِلُونَ
وَاجِفِ ، وَلَا يَأْذَنُونَ لِلْقَوَاصِفِ . غُيَّباً لَا يُنْتَظَرُونَ ،
وداً لَا يَحْضُرُونَ ، وَإِنَّمَا كَانُوا جَمِيعاً فَتَشَتَّتُوا ، وَآلَافاً
رَّقُوا

Their accounts are unknown and their houses are silent, not because of length of time or distance of place, but because they have been made to drink the cup (of death) which has changed their speech into dumbness, their hearing into deafness and their movements into stillness. It seems as though they are fallen in slumber. They are neighbours not feeling affection for each other, or friends who do not meet each other. The bonds of their knowing each other have been worn out and the connections of their friendship have been cut asunder. Everyone of them is therefore alone although they are a group, and they are strangers, even though friends. They are unaware of morning after a night and of evening after a day. The night or the day when they departed has become ever existent for them. They found the dangers of their places of stay more serious than they had apprehended, and they witnessed that its signs were greater than they had guessed. The two objectives (namely Paradise and Hell) have been stretched for them upto a point beyond the reach of fear or hope. Had they been able to speak they would have become dumb to describe what they witnessed or saw.

Even though their traces have been wiped out and their news has stopped (circulating), eyes are capable of drawing a lesson, as they looked at them, ears of intelligence heard them and they spoke without uttering words. So, they said that handsome faces have been destroyed and delicate bodies have been smeared with earth. We have put on a worn-out shroud. The narrowness of the grave has overwhelmed us and strangeness has spread among us. Our silent abodes have been ruined. The beauty of our bodies has disappeared. Our known features have become hateful. Our stay in the places of strangeness has become long. We do not get relief from pain, nor widening from narrowness.

Now, if you portray them in your mind, or if the curtains concealing them are removed from them for you, in this state when their ears have lost their power and turned deaf, their eyes have been filled with dust and sunk down, their tongues which were very active have been cut into pieces, their hearts which were ever wakeful have become motionless in their chests, in every limb of theirs a peculiar decay has occurred which has deformed it, and has paved the way for calamity towards it, all these lie powerless, with no hand to help them and no heart to grieve over them, (then) you would certainly notice the grief of (their) hearts and the dirt of (their) eyes.

Every trouble of theirs is such that its position does not change and the distress does not clear away. How many a prestigious body and amazing beauty the earth has swallowed, although when in the world he enjoyed abundant pleasures and was nurtured in honour. He clung to enjoyments (even) in the hour of grief. If distress befell him he sought refuge in consolation (derived) through the pleasures of life and playing and games. He was laughing at the world while the world was laughing at him because of his life full of forgetfulness. Then time trampled him like thorns, the days weakened his energy and death

مَا عَنْ طُولِ عَهْدِهِمْ ، وَلَا بُعْدِ مَحَلِّهِمْ ، عَمِيَتْ أَخْبَارُهُمْ ،
صَمَّتْ دِيَارُهُمْ ، وَلَكِنَّهُمْ سُقُوا كَأْساً بَدَّلَتْهُمْ بِالنُّطْقِ خَرَساً ، وَبِالسَّمْعِ
سَمَعاً ، وَبِالْحَرَكَاتِ سُكُوناً ، فَكَأَنَّهُمْ فِي أَرْتِجَالِ (ارتحال) الصِّفَةِ
مَرْعَى سُبَاتٍ . جِيرَانٌ لَا يَتَأَنَّسُونَ ، وَأَحِبَّاءُ (أحياء) لَا يَتَزَاوَرُونَ .
لِيَتْ بَيْنَهُمْ عُرَا التَّعَارُفِ ، وَانْقَطَعَتْ مِنْهُمْ أَسْبَابُ الْإِخَاءِ ،
كُلُّهُمْ وَحِيدٌ وَهُمْ جَمِيعٌ ، وَبِجَانِبِ الْهَجْرِ وَهُمْ أَخِلَّاءُ ، لَا يَتَعَارَفُونَ
لَيْلٍ صَبَاحاً ، وَلَا لِنَهَارٍ مَسَاءً .

أَيُّ الْجَدِيدَيْنِ ظَعَنُوا فِيهِ كَانَ عَلَيْهِمْ سَرْمَداً ، شَاهَدُوا مِنْ
قْطَارِ دَارِهِمْ أَفْظَعَ مِمَّا خَافُوا ، وَرَأَوْا مِنْ آيَاتِهَا أَعْظَمَ مِمَّا قَدَّرُوا ،
كِلْتَا الْغَايَتَيْنِ مُدَّتْ لَهُمْ إِلَى مَبَاءَةٍ ، فَاتَتْ مَبَالِغَ الْخَوْفِ
لفوت) وَالرَّجَاءِ . فَلَوْ كَانُوا يَنْطِقُونَ بِهَا لَعَيُّوا بِصِفَةِ مَا شَاهَدُوا
سَا عَايَنُوا .

وَلَئِنْ عَمِيَتْ آثَارُهُمْ ، وَانْقَطَعَتْ أَخْبَارُهُمْ ، لَقَدْ رَجَعَتْ فِيهِمْ
بْصَارُ الْبِيَرِ ، وَسَمِعَتْ عَنْهُمْ آذَانُ الْعُقُولِ ، وَتَكَلَّمُوا مِنْ غَيْرِ
هَاتِ النُّطْقِ ، فَقَالُوا : كَلَحَتِ الْوُجُوهُ النَّوَاضِرُ ، وَخَوَتِ
أَجْسَامُ النَّوَاعِمِ ، وَلَبِسْنَا أَهْدَامَ الْبِلَى ، وَتَكَأْدَنَا ضِيقُ
مَضْجَعٍ ، وَتَوَارَثْنَا الْوَحْشَةَ ، وَتَهَكَّمَتْ عَلَيْنَا الرُّبُوعُ
مُوتُ ، فَامَّحَتْ مَحَاسِنُ أَجْسَادِنَا ، وَتَنَكَّرَتْ مَعَارِفُ صُوَرِنَا ،
لَالَتْ فِي مَسَاكِنِ الْوَحْشَةِ إِقَامَتُنَا ، وَلَمْ نَجِدْ مِنْ كَرْبِ فَرَجاً ، وَلَا
ضِيقٍ مُتَّسَعاً ! فَلَوْ مَثَّلْتَهُمْ بِعَقْلِكَ ، أَوْ كُشِفَ عَنْهُمْ مَحْجُوبُ الْغِطَاءِ
كَ ، وَقَدِ ارْتَسَخَتْ أَسْمَاعُهُمْ بِالْهَوَامِّ فَاسْتَكَّتْ ،
كْتَحَلَتْ أَبْصَارُهُمْ بِالتُّرَابِ فَخَسَفَتْ ، وَتَقَطَّعَتِ الْأَلْسِنَةُ فِي
وَاهِهِمْ بَعْدَ ذَلَاقَتِهَا ، وَهَمَدَتِ الْقُلُوبُ فِي صُدُورِهِمْ بَعْدَ
قَظَتِهَا ، وَعَاثَ فِي كُلِّ جَارِحَةٍ مِنْهُمْ جَدِيدُ بِلَى سَمْجَهَا ،
هَلَ طُرُقَ الْآفَةِ إِلَيْهَا ، مُسْتَسْلِمَاتٍ فَلَا أَيْدٍ تَدْفَعُ ، وَلَا قُلُوبٌ تَجْزَعُ ،
أَيْتَ أَشْجَانَ قُلُوبٍ ، وَأَقْذَاءَ عُيُونٍ ، لَهُمْ فِي كُلِّ فَظَاعَةٍ
فَةُ حَالٍ لَا تَنْتَقِلُ ، وَغَمْرَةٌ لَا تَنْجَلِي . فَكَمْ أَكَلَتِ الْأَرْضُ مِنْ
رِيزِ جَسَدٍ ، وَأَنِيقِ لَوْنٍ ، كَانَ فِي الدُّنْيَا غَذِيَّ تَرَفٍ ،
بِيبَ شَرَفٍ ! يَتَعَلَّلُ بِالسُّرُورِ فِي سَاعَةِ حُزْنِهِ ، وَيَفْزَعُ إِلَى
لْوَةِ إِنْ مُصِيبَةٌ نَزَلَتْ بِهِ ، ضَنّاً بِغَضَارَةِ عَيْشِهِ ،
نَحَاحَةً بِلَهْوِهِ وَلَعِبِهِ ! فَبَيْنَا هُوَ يَضْحَكُ إِلَى الدُّنْيَا وَتَضْحَكُ
بْهِ فِي ظِلِّ عَيْشٍ غَفُولٍ ، إِذْ وَطِىءَ الدَّهْرُ بِهِ حَسَكَهُ وَنَقَضَتْ
يَّامُ قُوَاهُ ،

began to look at him from near. Then he was overtaken by a grief which he had never felt, and ailments appeared in place of the health he had previously possessed.

He then turned to that with which the physician had made him familiar, namely suppressing the hot (diseases) with cold (medicines) and curing the cold with hot doses, but the cold things did nothing save aggravate the hot ailments, while the hot ones did nothing except increase the coldness, nor did he acquire temperateness in his constitution but rather every ailment of his increased till his physicians became helpless, his attendants grew loathsome and his own people felt disgusted from describing his disease, avoided answering those who enquired about him and quarrelled in front of him about the serious news which they were concealing from him. Thus, someone would say "his condition is what it is" and would console them with hopes of his recovery, while another one would advocate patience on missing him, recalling to them the calamities that had befallen the earlier generations.

In this state when he was getting ready to depart from the world and leave his beloved ones, such a serious choking overtook him that his senses became bewildered and the dampness of his tongue dried up. Now, there was many an important question whose reply he knew about he could not utter it, and many a voice that was painful for his heart that he heard but remained (unmoved) as though he was deaf to the voice of either an elder whom he used to respect or of a younger whom he used to caress. The pangs of death are too hideous to be covered by description or to be appreciated by the hearts of the people in this world.

* * * * *

SERMON 222

Delivered after reciting the verse:

... therein declare glory unto Him in the mornings and the evenings: Men whom neither merchandise nor any sale diverteth from the remembrance of Allāh and constancy in prayer and paying the poor-rate; they fear the day when the hearts and eyes shall writhe of the anguish. (Qur'ān, 24:36-37)

Certainly, Allāh, the Glorified, the Sublime, has made His remembrance the light for hearts which hear with its help despite deafness, see with its help despite blindness and become submissive with its help despite unruliness.

In all the periods and times when there were no prophets, there have been persons with whom Allāh, precious are His bounties, whispered through their wits and spoke through their minds. With the help of the bright awakening of their ears,

رَتْ إِلَيْهِ ٱلْحُتُوفُ مِنْ كَثَبٍ ، فَخَالَطَهُ

لَا يَعْرِفُهُ ، وَنَجِيٌّ هَمٌّ مَا كَانَ يَجِدُهُ ، وَتَوَلَّدَتْ فِيهِ

اتُ عِلَلٍ ، آنَسَ مَا كَانَ بِصِحَّتِهِ ، فَفَزِعَ إِلَىٰ مَا كَانَ عَوَّدَهُ

بَاءُ مِنْ تَسْكِينِ ٱلْحَارِّ بِٱلْقَارِّ ، وَتَحْرِيكِ ٱلْبَارِدِ بِٱلْحَارِّ ، فَلَمْ

ىءُ بِبَارِدٍ إِلَّا ثَوَّرَ حَرَارَةً ، وَلَا حَرَّكَ بِحَارٍّ إِلَّا هَيَّجَ بُرُودَةً ، وَلَا

لَ بِمُمَازِجٍ لِتِلْكَ ٱلطَّبَائِعِ إِلَّا أَمَدَّ مِنْهَا كُلَّ ذَاتِ دَاءٍ ؛

فَتَرَ مُعَلِّلُهُ ، وَذَهَلَ مُمَرِّضُهُ ، وَتَعَايَا أَهْلُهُ بِصِفَةِ دَائِهِ ،

مُوا عَنْ جَوَابِ ٱلسَّائِلِينَ عَنْهُ ، وَتَنَازَعُوا دُونَهُ شَجِيَّ خَبَرٍ يَكْتُمُونَهُ :

لٌ يَقُولُ : هُوَ لِمَا بِهِ ، وَيُمَنٍّ لَهُمْ إِيَابَ عَافِيَتِهِ ،

بِرٌ لَهُمْ عَلَىٰ فَقْدِهِ ، يُذَكِّرُهُمْ أَسَىٰ ٱلْمَاضِينَ مِنْ قَبْلِهِ . فَبَيْنَا

كَذَٰلِكَ عَلَىٰ جَنَاحِ مِنْ فِرَاقِ ٱلدُّنْيَا ، وَتَرْكِ ٱلْأَحِبَّةِ ، إِذْ عَرَضَ لَهُ

سٌ مِنْ غُصَصِهِ ، فَتَحَيَّرَتْ نَوَافِذُ فِطْنَتِهِ ، وَيَبِسَتْ رُطُوبَةُ

بِهِ . فَكَمْ مِنْ مُهِمٍّ مِنْ جَوَابِهِ عَرَفَهُ فَعَيَّ عَنْ رَدِّهِ ، وَدُعَاءٍ

سَمِعَ بِقَلْبِهِ سَمِعَهُ فَتَصَامَّ عَنْهُ ، مِنْ كَبِيرٍ كَانَ يُعَظِّمُهُ ، أَوْ صَغِيرٍ

يَرْحَمُهُ ! وَإِنَّ لِلْمَوْتِ لَغَمَرَاتٍ هِيَ أَفْظَعُ مِنْ أَنْ تَسْتَغْرِقَ

نَةٍ ، أَوْ تَعْتَدِلَ عَلَىٰ عُقُولِ أَهْلِ ٱلدُّنْيَا .

٢٢٢ - ومن كلام له عليه السلام

الله عند تلاوته : «يُسَبِّحُ لَهُ فِيهَا بِٱلْغُدُوِّ وَٱلْآصَالِ رِجَالٌ لَا تُلْهِيهِمْ

ارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ ٱللهِ» .

إِنَّ اللهَ سُبْحَانَهُ وَتَعَالَىٰ جَعَلَ ٱلذِّكْرَ جِلَاءً لِلْقُلُوبِ ، تَسْمَعُ

بَعْدَ ٱلْوَقْرَةِ ، وَتُبْصِرُ بِهِ بَعْدَ ٱلْعَشْوَةِ ، وَتَنْقَادُ بِهِ بَعْدَ

مُعَانَدَةٍ . وَمَا بَرِحَ للهِ - عَزَّتْ آلَاؤُهُ - فِي ٱلْبُرْهَةِ بَعْدَ ٱلْبُرْهَةِ ، وَفِي

مَانِ ٱلْفَتَرَاتِ ، عِبَادٌ نَاجَاهُمْ فِي فِكْرِهِمْ ، وَكَلَّمَهُمْ فِي

اتِ عُقُولِهِمْ ، فَٱسْتَصْبَحُوا بِنُورِ يَقَظَةٍ فِي

eyes and hearts they keep reminding others of the remembrance of the days of Allāh and making others feel fear for Him like guide-points in wildernesses. Whoever adopts the middle way, they praise his ways and give him the tidings of deliverance, but whoever goes right and left they vilify his ways and frighten him with ruin. In this way, they served as lamps in these darknesses and guides through these doubts.

There are some people devoted to the remembrance (of Allāh) who have adopted it in place of worldly matters so that commerce or trade does not turn them away from it. They pass their life in it. They speak into the ears of neglectful persons warning against matters held unlawful by Allāh, they order them to practise justice and themselves keep practising it, and they refrain them from the unlawful and themselves refrain from it. It is as though they have finished the journey of this world towards the next world and have beheld what lies beyond it. Consequently, they have become acquainted with all that befell them in the interstice during their long stay therein, and the Day of Judgement fulfils its promises for them. Therefore, they removed the curtain from these things for the people of the world, till it was as though they were seeing what people did not see and were hearing what people did not hear.

If you picture them in your mind in their admirable positions and well-known sittings, when they have opened the records of their actions and are prepared to render an account of themselves in respect of the small as well as the big things they were ordered to do but they failed to do, or were ordered to refrain from but they indulged therein, and they realised the weight of their burden (of bad acts) on their backs, and they felt too weak to bear them, then they wept bitterly and spoke to each other while still crying and bewailing to Allāh in repentance and acknowledgement (of their shortcomings), you would find them to be emblems of guidance and lamps in darkness, angels would be surrounding them, peace would be descending upon them, the doors of the sky would be opened for them and positions of honour would be assigned to them in the place of which Allāh had informed them. Therefore, He has appreciated their actions and praised their position. They call Him and breathe in the air of forgiveness, they are ever needy of His bounty and remain humble before His greatness, the length of their grief has pained their hearts, and the length of weeping their eyes. They knock at every door of inclination towards Allāh. They ask Him Whom generosity does not make destitute and from Whom those who approach Him do not get disappointed.

Therefore, take account of yourself for your own sake because the account of others will be taken by one other than you.

* * * * *

الْأَبْصَارِ وَالْأَسْمَاعِ

وَالْأَفْئِدَةِ ، يُذَكِّرُونَ بِأَيَّامِ اللهِ ، وَيُخَوِّفُونَ مَقَامَهُ ، بِمَنْزِلَةِ الْأَدِلَّةِ فِي الْفَلَوَاتِ(القلوب) . مَنْ أَخَذَ الْقَصْدَ حَمِدُوا إِلَيْهِ طَرِيقَهُ،وَبَشَّرُوهُ بِالنَّجَاةِ ، وَمَنْ أَخَذَ يَمِيناً وَشِمَالاً ذَمُّوا إِلَيْهِ الطَّرِيقَ ، وَحَذَّرُوهُ مِنَ الْهَلَكَةِ ، وَكَانُوا كَذَلِكَ مَصَابِيحَ تِلْكَ الظُّلُمَاتِ ،وَأَدِلَّةَ تِلْكَ الشُّبُهَاتِ . وَإِنَّ لِلذِّكْرِ لَأَهْلاً أَخَذُوهُ مِنَ الدُّنْيَا بَدَلاً ، فَلَمْ تَشْغَلْهُمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْهُ ، يَقْطَعُونَ بِهِ أَيَّامَ الْحَيَاةِ ، وَيَهْتِفُونَ بِالزَّوَاجِرِ عَنْ مَحَارِمِ اللهِ ، فِي أَسْمَاعِ الْغَافِلِينَ ، وَيَأْمُرُونَ بِالْقِسْطِ وَيَأْتَمِرُونَ بِهِ ، وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيَتَنَاهَوْنَ عَنْهُ ، فَكَأَنَّمَا قَطَعُوا الدُّنْيَا إِلَى الْآخِرَةِ وَهُمْ فِيهَا ، فَشَاهَدُوا مَا وَرَاءَ ذَلِكَ ، فَكَأَنَّمَا اطَّلَعُوا غُيُوبَ أَهْلِ الْبَرْزَخِ فِي طُولِ الْإِقَامَةِ فِيهِ ، وَحَقَّقَتِ الْقِيَامَةُ عَلَيْهِمْ عِدَاتِهَا ، فَكَشَفُوا غِطَاءَ ذَلِكَ لِأَهْلِ الدُّنْيَا ، حَتَّى كَأَنَّهُمْ يَرَوْنَ مَا لَا يَرَى النَّاسُ ، وَيَسْمَعُونَ مَا لَا يَسْمَعُونَ . فَلَوْ مَثَّلْتَهُمْ لِعَقْلِكَ فِي مَقَاوِمِهِمُ الْمَحْمُودَةِ ، وَمَجَالِسِهِمُ الْمَشْهُودَةِ ، وَقَدْ نَشَرُوا دَوَاوِينَ أَعْمَالِهِمْ ، وَفَرَغُوا لِمُحَاسَبَةِ أَنْفُسِهِمْ عَلَى كُلِّ صَغِيرَةٍ وَكَبِيرَةٍ أُمِرُوا بِهَا فَقَصَّرُوا عَنْهَا ، أَوْ نُهُوا عَنْهَا فَفَرَّطُوا فِيهَا ، وَحَمَّلُوا ثِقَلَ أَوْزَارِهِمْ ظُهُورَهُمْ ، فَضَعُفُوا عَنِ الِاسْتِقْلَالِ بِهَا ،فَنَشَجُوا نَشِيجاً ،وَتَجَاوَبُوا نَحِيباً ، يَعِجُّونَ إِلَى رَبِّهِمْ مِنْ مَقَامِ نَدَمٍ وَاعْتِرَافٍ ، لَرَأَيْتَ أَعْلَامَ هُدًى ، وَمَصَابِيحَ دُجًى ، قَدْ حَفَّتْ بِهِمُ الْمَلَائِكَةُ ، وَتَنَزَّلَتْ عَلَيْهِمُ السَّكِينَةُ ، وَفُتِحَتْ لَهُمْ أَبْوَابُ السَّمَاءِ ، وَأُعِدَّتْ لَهُمْ مَقَاعِدُ الْكَرَامَاتِ ، فِي مَقْعَدِ(مقام)اطَّلَعَ اللهُ عَلَيْهِمْ فِيهِ، فَرَضِيَ سَعْيَهُمْ ، وَحَمِدَ مَقَامَهُمْ . يَتَنَسَّمُونَ بِدُعَائِهِ رَوْحَ التَّجَاوُزِ . رَهَائِنُ فَاقَةٍ إِلَى فَضْلِهِ ، وَأُسَارَى ذِلَّةٍ لِعَظَمَتِهِ ، جَرَحَ طُولُ الْأَسَى قُلُوبَهُمْ ، وَطُولُ الْبُكَاءِ عُيُونَهُمْ. لِكُلِّ بَابِ رَغْبَةٍ إِلَى اللهِ مِنْهُمْ يَدٌ قَارِعَةٌ(فارغة)، يَسْأَلُونَ مَنْ لَا تَضِيقُ لَدَيْهِ الْمَنَادِحُ ، وَلَا يَخِيبُ عَلَيْهِ الرَّاغِبُونَ .

فَحَاسِبْ نَفْسَكَ لِنَفْسِكَ ، فَإِنَّ غَيْرَهَا مِنَ الْأَنْفُسِ لَهَا حَسِيبٌ غَيْرُكَ.

SERMON 223

Amīr al-mu'minīn recited the verse:

O' thou man! what hath beguiled thee from thy Lord, the Most Gracious One? (Qur'ān, 82:6)

Then he said:

The addressee (in this verse) is devoid of argument and his excuse is most deceptive. He is detaining himself in ignorance.

O' man! what has emboldened you to (commit) sins, what has deceived you about your Allāh and what has made you satisfied with the destruction of yourself? Is there no cure for your ailment or no awakening from your sleep? Do you not have pity on yourself as you have on others? Generally, when you see anyone exposed to the heat of the sun you cover him with shade, or if you see anyone afflicted with grief that pains his body you weep out of pity for him. What has then made you patient over your own disease, what has made you firm in your own afflictions, and what has consoled you from weeping over yourself although your life is the most precious of all lives to you, and why does not the fear of an ailment that may befall you in the night keep you wakeful although you lie on the way to Allāh's wrath due to your sins?

You should cure the disease of langour in your heart by determination, and the sleep of neglectfulness in your eyes by wakefulness. Be obedient to Allāh, and love His remembrance, and picture to yourself that you are running away while He is approaching you. He is calling you to His forgiveness and concealing your faults with His kindness, while you are fleeing away from Him towards others. Certainly, Great is Allāh the powerful Who is so generous, and how humble and weak are you and still so bold to be disobedient to Him although you live in His protection and undergo changes of life in the expanse of His kindness. He does not refuse you His kindness and does not remove His protection from you. In fact, you have not been without His kindness even for a moment, whether it be a favour that He conferred upon you or a sin of yours that He has concealed or a calamity that He has warded off from you. What is your idea about Him if you had obeyed Him? By Allāh, if this had been the case with two persons equal in power and matching in might (one being inattentive and the other showering favours upon you) then you would have been the first to adjudge yourself to be of bad behaviour and evil deeds.

I truthfully say that the world has not deceived you but you have had yourself deceived by it. The world had opened to you the curtains and divulged to you (everything) equally. And in all that it foretold you about the troubles befalling your bodies and the decay in your power, it has been too true and faithful in promise, and did not speak a lie to you or deceive you. There are many who advise you about it but they are blamed, and speak the truth about it but they are

٢٢٣ - ومن خطبة له عليه السلام

عند تلاوته : «يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ» .

... مَسْؤُولٍ حُجَّةً ، وَأَقْطَعُ مُعْتَذِرٍ مَعْذِرَةً ، لَقَدْ أَبْرَحَ ... بِنَفْسِهِ .

... أَيُّهَا الْإِنْسَانُ ، مَا جَرَّأَكَ عَلَىٰ ذَنْبِكَ ، وَمَا غَرَّكَ بِرَبِّكَ ، وَمَا ... بِهَلَكَةِ نَفْسِكَ ؟ أَمَا مِنْ دَائِكَ بُلُولٌ ، أَمْ لَيْسَ مِنْ نَوْمَتِكَ ...؟ أَمَا تَرْحَمُ مِنْ نَفْسِكَ مَا تَرْحَمُ مِنْ غَيْرِكَ؟ فَلَرُبَّمَا تَرَىٰ الضَّاحِيَ ... حَرَّ الشَّمْسِ فَتُظِلُّهُ ، أَوْ تَرَىٰ الْمُبْتَلَىٰ بِأَلَمٍ يُمِضُّ جَسَدَهُ ... رَحْمَةً لَهُ ! فَمَا صَبَّرَكَ عَلَىٰ دَائِكَ ، وَجَلَّدَكَ عَلَىٰ مُصَابِكَ (مصائبك)، ... عَنِ الْبُكَاءِ عَلَىٰ نَفْسِكَ وَهِيَ أَعَزُّ الْأَنْفُسِ عَلَيْكَ ! وَكَيْفَ لَا ... خَوْفُ بَيَاتِ نِقْمَةٍ ، وَقَدْ تَوَرَّطْتَ بِمَعَاصِيهِ مَدَارِجَ ... ! فَتَدَاوَ مِنْ دَاءِ الْفَتْرَةِ فِي قَلْبِكَ بِعَزِيمَةٍ ، وَمِنْ كَرَىٰ ... فِي نَاظِرِكَ بِيَقْظَةٍ ، وَكُنْ لِلَّهِ مُطِيعاً ، وَبِذِكْرِهِ آنِساً . وَتَمَثَّلْ ... تَوَلِّيكَ عَنْهُ إِقْبَالَهُ عَلَيْكَ ،يَدْعُوكَ إِلَىٰ عَفْوِهِ ، وَيَتَغَمَّدُكَ ... ، وَأَنْتَ مُتَوَلٍّ عَنْهُ إِلَىٰ غَيْرِهِ . فَتَعَالَىٰ مِنْ قَوِيٍّ مَا أَكْرَمَهُ (احكمه)! ... مِنْ ضَعِيفٍ مَا أَجْرَأَكَ عَلَىٰ مَعْصِيَتِهِ ! وَأَنْتَ فِي كَنَفِ سِتْرِهِ ... ، وَفِي سَعَةِ فَضْلِهِ مُتَقَلِّبٌ . فَلَمْ يَمْنَعْكَ فَضْلَهُ ، وَلَمْ يَهْتِكْ عَنْكَ ... ، بَلْ لَمْ تَخْلُ مِنْ لُطْفِهِ مَطْرِفَ عَيْنٍ فِي نِعْمَةٍ يُحْدِثُهَا لَكَ ، ... يَسْتُرُهَا عَلَيْكَ ، أَوْ بَلِيَّةٍ يَصْرِفُهَا عَنْكَ . فَمَا ظَنُّكَ بِهِ لَوْ ... ! وَأَيْمُ اللهِ لَوْ أَنَّ هٰذِهِ الصِّفَةَ كَانَتْ فِي مُتَّفِقَيْنِ فِي الْقُوَّةِ ، ... يْنِ فِي الْقُدْرَةِ ، لَكُنْتَ أَوَّلَ حَاكِمٍ عَلَىٰ نَفْسِكَ بِذَمِيمِ ... لَاقِ ، وَمَسَاوِىءِ الْأَعْمَالِ . وَحَقّاً أَقُولُ ! مَا الدُّنْيَا غَرَّتْكَ ، وَلٰكِنْ ... غَرَرْتَ ، وَلَقَدْ كَاشَفَتْكَ الْعِظَاتُ ، وَآذَنَتْكَ عَلَىٰ سَوَاءٍ ... بِمَا تَعِدُكَ مِنْ نُزُولِ الْبَلَاءِ بِجِسْمِكَ ،وَالنَّقْصِ (النقض) فِي قُوَّتِكَ، أَصْدَقُ ... مِنْ أَنْ تَكْذِبَكَ ، أَوْ تَغُرَّكَ. وَلَرُبَّ نَاصِحٍ لَهَا عِنْدَكَ مُتَّهَمٌ ، ... فِي خَبَرِهَا

opposed. If you understand the world by means of dilapidated and far reaching power of drawing lessons you will find it like one who is kind over you and cautious about you. It is a good abode for him who does not like it as an abode, and a good place of stay for him who does not regard it a permanent home for stay.

Only those who run away from this world today will be regarded virtuous tomorrow. When the earthquake occurs, the Day of Resurrection approaches with all its severities, the people of every worshipping place cling to it, all the devotees cling to the object of their devotion and all the followers cling to their leader. Then on the day even the opening of an eye in the air and the sound of a footstep on the ground will be assigned its due through His Justice and His Equity. On that day many an argument will prove void and a contention for excuses will stand rejected.

Therefore, you should now adopt for yourself the course with which your excuse may hold good and your plea may be proved. Take from the transient things of this world that which will stay for you (in the next world), provide for your journey, keep (your) gaze on the brightness of deliverance and keep ready the saddles (for setting off).

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SERMON 224

About keeping aloof from oppression and misappropriation. 'Aqīl's condition of poverty and destitution

By Allāh, I would rather pass a night in wakefulness on the thorns of *as-sa'dān* (a plant having sharp prickles) or be driven in chains as a prisoner than meet Allāh and His Messenger on the Day of Judgement as an oppressor over any person or a usurper of anything out of worldly wealth. And how can I oppress any one for (the sake of a life) that is fast moving towards destruction and is to remain under the earth for a long time?

By Allāh, I certainly saw (my brother) 'Aqīl fallen in destitution and he asked me a *sā'* (about three kilograms in weight) out of your (share of) wheat, and I also saw his children with dishevelled hair and a dusty countenance due to starvation, as though their faces had been blackened by indigo. He came to me several times and repeated his request to me again and again. I heard him, and he thought I would sell my faith to him and follow his tread leaving my own way. Then I (just) heated a piece of iron and took it near his body so that he might take a lesson from it, then he cried as a person in protracted illness cries with pain and he was about to get burnt with its branding. Then I said to him. "Moaning women may moan over you, O' 'Aqīl. Do you cry on account of this (heated) iron which has been made by a man for fun, while you are driving me towards the fire which Allāh, the Powerful, has prepared for (a manifestation

مُكَذَّبٌ . وَلَئِنْ تَعَرَّفْتَهَا فِي الدِّيَارِ الْخَاوِيَةِ ، وَالرُّبُوعِ الْخَالِيَةِ ، لَتَجِدَنَّهَا مِنْ حُسْنِ تَذْكِيرِكَ . وَبَلَاغِ مَوْعِظَتِكَ ، بِمَحَلَّةِ الشَّفِيقِ عَلَيْكَ ، وَالشَّحِيحِ بِكَ ! وَلَنِعْمَ دَارُ مَنْ لَمْ يَرْضَ بِهَا دَاراً ، وَمَحَلُّ مَنْ لَمْ يُوَطِّنْهَا مَحَلاً ! وَإِنَّ السُّعَدَاءَ بِالدُّنْيَا غَداً هُمُ الْهَارِبُونَ مِنْهَا الْيَوْمَ .

إِذَا رَجَفَتِ الرَّاجِفَةُ ، وحَقَّتْ بِجَلَائِلِهَا الْقِيَامَةُ ، وَلَحِقَ بِكُلِّ مَنْسَكٍ أَهْلُهُ ، وَبِكُلِّ مَعْبُودٍ عَبَدَتُهُ ، وَبِكُلِّ مُطَاعٍ أَهْلُ طَاعَتِهِ ، فَلَمْ يُجْزَ فِي عَدْلِهِ وَقِسْطِهِ يَوْمَئِذٍ خَرْقُ بَصَرٍ فِي الْهَوَاءِ ، وَلَا هَمْسُ قَدَمٍ فِي الْأَرْضِ إِلَّا بِحَقِّهِ ، فَكَمْ حُجَّةٍ يَوْمَ ذَاكَ دَاحِضَةٌ ، وَعَلَائِقِ عُذْرٍ مُنْقَطِعَةٌ !

فَتَحَرَّ مِنْ أَمْرِكَ مَا يَقُومُ بِهِ عُذْرُكَ ، وَتَثْبُتُ بِهِ حُجَّتُكَ ، وَخُذْ مَا يَبْقَى لَكَ مِمَّا لَا تَبْقَى لَهُ ، وَتَيَسَّرْ لِسَفَرِكَ ، وَشِمْ بَرْقَ النَّجَاةِ ، وَارْحَلْ مَطَايَا التَّشْمِيرِ .

٢٢٤ - ومن كلام له عليه السلام

يتبرأ من الظلم

واللهِ لَأَنْ أَبِيتَ عَلَى حَسَكِ السَّعْدَانِ مُسَهَّداً ، أَوْ أُجَرَّ فِي الْأَغْلَالِ مُصَفَّداً ، أَحَبُّ إِلَيَّ مِنْ أَنْ أَلْقَى اللهَ وَرَسُولَهُ يَوْمَ الْقِيَامَةِ ظَالِماً لِبَعْضِ الْعِبَادِ ، وَغَاصِباً لِشَيْءٍ مِنَ الْحُطَامِ ، وَكَيْفَ أَظْلِمُ أَحَداً لِنَفْسٍ يُسْرِعُ إِلَى الْبِلَى قُفُولُهَا ، وَيَطُولُ فِي الثَّرَى حُلُولُهَا ؟!

وَاللهِ لَقَدْ رَأَيْتُ عَقِيلاً وَقَدْ أَمْلَقَ حَتَّى اسْتَمَاحَنِي مِنْ بُرِّكُمْ صَاعاً ، وَرَأَيْتُ صِبْيَانَهُ شُعْثَ الشُّعُورِ ، غُبْرَ الْأَلْوَانِ ، مِنْ فَقْرِهِمْ ، كَأَنَّمَا سُوِّدَتْ وُجُوهُهُمْ بِالْعِظْلِمِ ، وَعَاوَدَنِي مُؤَكِّداً ، وَكَرَّرَ عَلَيَّ الْقَوْلَ مُرَدِّداً . فَأَصْغَيْتُ إِلَيْهِ سَمْعِي ، فَظَنَّ أَنِّي أَبِيعُهُ دِينِي ، وَأَتَّبِعُ قِيَادَهُ مُفَارِقاً طَرِيقَتِي ، فَأَحْمَيْتُ لَهُ حَدِيدَةً ، ثُمَّ أَدْنَيْتُهَا مِنْ جِسْمِهِ لِيَعْتَبِرَ بِهَا ، فَضَجَّ ضَجِيجَ ذِي دَنَفٍ مِنْ أَلَمِهَا ، وَكَادَ أَنْ يَحْتَرِقَ (يحرق) مِنْ مِيسَمِهَا ، فَقُلْتُ لَهُ : ثَكِلَتْكَ الثَّوَاكِلُ ، يَا عَقِيلُ ! أَتَئِنُّ مِنْ حَدِيدَةٍ أَحْمَاهَا إِنْسَانُهَا لِلَعِبِهِ ، وَتَجُرُّنِي إِلَى نَارٍ سَجَرَهَا جَبَّارُهَا

of) His wrath? Should you cry from pain, but I should not cry from the flames?"

A stranger incident than this is that a man came to us in the night with a closed flask full of honey paste but I disliked it as though it was the saliva of a serpent or its vomit. I asked him whether it was a reward, or *zakāt* (poor-tax) or charity, for these are forbidden to us members of the Prophet's family. "Childless women may weep over you. Have you come to deviate me from the religion of Allāh, or are you mad, or have you been overpowered by some jinn, or are you speaking without sense?"

By Allāh, even if I am given all the domains of the seven (stars) with all that exists under the skies in order that I may disobey Allāh to the extent of snatching one grain of barley from an ant I would not do it. For me your world is lighter than the leaf in the mouth of a locust that is chewing it. What has 'Alī to do with bounties that will pass away and pleasures that will not last? We do seek protection of Allāh from the slip of wisdom and the evils of mistakes, and from Him we seek succour.

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SERMON 225

Supplication

O' my Allāh! preserve (the grace of) my face with easiness of life and do not disgrace my countenance with destitution, lest I may have to beg a livelihood from those who beg from Thee, try to seek the favour of Thy evil creatures, engage myself in praising those who give to me, and be tempted in abusing those who do not give to me, although behind all these thou art the master of giving and denying.

... Verily Thou over all things, art the All-powerful. (Qur'ān, 66:8)

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SERMON 226

Transience of the world and the helplessness of those in graves

This is a house surrounded by calamities and well-known for deceitfulness. Its conditions do not last and those who inhabit it do not remain safe. Its conditions are variable and its ways changing. Life in it is blameworthy and safety in it is non-existent. Yet its people are targets; it strikes them with its arrows and destroys them through death.

Know, O' creatures of Allāh, that, certainly, you and all the things of this world that you have are (treading) on the lines of those (who were) before you. They were of longer ages, had more populated houses and were of more lasting traces. Their voices have become silent, their movements have become stationary, their bodies have become rotten, their houses have become empty and their

سبِهِ ! أَتَئِنُّ مِنَ الْأَذَىٰ وَلَا

مِنْ لَظًى ؟! وَأَعْجَبُ مِنْ ذٰلِكَ طَارِقٌ طَرَقَنَا بِمَلْفُوفَةٍ فِي

يْهَا ، وَمَعْجُونَةٍ شَنِئْتُهَا ، كَأَنَّمَا عُجِنَتْ بِرِيقِ حَيَّةٍ أَوْ قَيْئِهَا ،

تُ : أَصِلَةٌ ، أَمْ زَكَاةٌ ، أَمْ صَدَقَةٌ ؟ فَذٰلِكَ مُحَرَّمٌ عَلَيْنَا أَهْلَ

تِ ! فَقَالَ : لَا ذَا وَلَا ذَاكَ ، وَلٰكِنَّهَا هَدِيَّةٌ . فَقُلْتُ : هَبِلَتْكَ

ولُ ! أَعَنْ دِينِ اللهِ أَتَيْتَنِي لِتَخْدَعَنِي ؟ أَمُخْتَبِطٌ أَنْتَ أَمْ

جِنَّةٌ ، أَمْ تَهْجُرُ ؟ وَاللهِ لَوْ أُعْطِيتُ الْأَقَالِيمَ السَّبْعَةَ بِمَا

تْ أَفْلَاكِهَا ، عَلَىٰ أَنْ أَعْصِيَ اللهَ فِي نَمْلَةٍ أَسْلُبُهَا جُلْبَ (خلمة) شَعِيرَةٍ

عَلْتُهُ ، وَإِنَّ دُنْيَاكُمْ عِنْدِي لَأَهْوَنُ مِنْ وَرَقَةٍ فِي فَمِ جَرَادَةٍ تَقْضَمُهَا

لِعَلِيٍّ وَلِنَعِيمٍ يَفْنَىٰ ، وَلَذَّةٍ لَا تَبْقَىٰ ! نَعُوذُ بِاللهِ مِنْ سُبَاتِ

قَلْ ، وَقُبْحِ الزَّلَلِ . وَبِهِ نَسْتَعِينُ .

٢٢٥ - ومن خطبة له عليه السلام

يتضرع إلى الله أن يعفيه

اَللّٰهُمَّ صُنْ وَجْهِي بِالْيَسَارِ ، وَلَا تَبْذُلْ (تبتذل) جَاهِي

لِإِقْتَارٍ ، فَأَسْتَرْزِقَ طَالِبِي رِزْقِكَ (رفدك) ، وَأَسْتَعْطِفَ شِرَارَ خَلْقِكَ ،

فَتَفْتَلَ بِحَمْدِ مَنْ أَعْطَانِي ، وَأُفْتَتَنَ بِذَمِّ مَنْ مَنَعَنِي ، وَأَنْتَ مِنْ وَرَاءِ

ذٰلِكَ كُلِّهِ وَلِيُّ الْإِعْطَاءِ وَالْمَنْعِ ، « إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ » .

٢٢٦ - ومن خطبة له عليه السلام

في التحذير من الدنيا

دَارٌ بِالْبَلَاءِ مَحْفُوفَةٌ ، وَبِالْغَدْرِ مَعْرُوفَةٌ ، لَا تَدُومُ أَحْوَالُهَا ، وَلَا

مُ نُزَّالُهَا .

أَحْوَالٌ مُخْتَلِفَةٌ ، وَتَارَاتٌ مُتَصَرِّفَةٌ ، اَلْعَيْشُ فِيهَا مَذْمُومٌ ،

مَانُ مِنْهَا مَعْدُومٌ ، وَإِنَّمَا أَهْلُهَا فِيهَا أَغْرَاضٌ مُسْتَهْدَفَةٌ ،

بِهِمْ بِسِهَامِهَا ، وَتُفْنِيهِمْ بِحِمَامِهَا

وَاعْلَمُوا عِبَادَ اللهِ أَنَّكُمْ وَمَا أَنْتُمْ فِيهِ مِنْ هٰذِهِ الدُّنْيَا عَلَىٰ سَبِيلِ مَنْ قَدْ

ىٰ قَبْلَكُمْ ، مِمَّنْ كَانَ أَطْوَلَ مِنْكُمْ أَعْمَاراً ، وَأَعْمَرَ دِيَاراً ، وَأَبْعَدَ

اراً ، أَصْبَحَتْ أَصْوَاتُهُمْ هَامِدَةً ، وَرِيَاحُهُمْ رَاكِدَةً

جْسَادُهُمْ بَالِيَةً ، وَدِيَارُهُمْ خَالِيَةً ،

races have been obliterated. Their magnificent places and spread-out carpets were changed to stones, laid-in-blocks and cave-like dug out graves whose very foundation is based on ruins and whose construction has been made with soil. Their positions are contiguous, but those settled in them are like far flung strangers. They are among the people of their area but feel lonely, and they are free from work but still engaged (in activity). They feel no attachment with homelands nor do they keep contact among themselves like neighbours despite nearness of neighbourhood and priority of abodes. And how can they meet each other when decay has ground them with its chest, and stones and earth have eaten them?

It is as though you too have gone where they have gone, the same sleeping place has caught you and the same place has detained you. What will then be your position when your affairs reach their end and graves are turned upside down (to throw out the dead)?

There shall every soul realise what it hath sent before, and they shall be brought back to Allāh, their true Lord, and what they did fabricate (the false deities) *will vanish* (away) *from them.* (Qur'ān, 10:30)

* * * * *

SERMON 227

Supplication

O' my Allāh! Thou art the most attached to Thy lovers and the most ready to assist those who trust in Thee. Thou seest them in their concealments, knowest whatever is in their consciences, and art aware of the extent of their intelligence. Consequently, their secrets are open to Thee and their hearts are eager from Thee. If loneliness bores them, Thy remembrance gives them solace. If distresses befall them, they beseech Thy protection, because they know that the reins of affairs are in Thy hands, and that their movements depend upon Thy commands.

O' my Allāh! if I am unable to express my request or cannot see my needs, then guide me towards my betterment and take my betterment and take my heart towards the correct goal. This is not against (the mode of) Thy guidance nor anything new against Thy ways of support.

O' my Allāh! deal with me through Thy forgiveness and do not deal with me according to Thy justice.

* * * * *

SERMON 228

About a companion who passed away from this world before the occurrence of troubles.

May Allāh reward such and such a man who straightened the curve, cured the disease, abandoned

وَآثَارُهُمْ عَافِيَةً . فَٱسْتَبْدَلُوا
بِٱلْقُصُورِ ٱلْمُشَيَّدَةِ، وَٱلنَّمَارِقِ ٱلْمُمَهَّدَةِ ، ٱلصُّخُورَ وَٱلْأَحْجَارَ
ٱلْمُسَنَّدَةَ ، وَٱلْقُبُورَ ٱللَّاطِئَةَ ٱلْمُلْحَدَةَ ، ٱلَّتِي قَدْ بُنِيَ عَلَىٰ
ٱلْخَرَابِ فِنَاؤُهَا ، وَشُيِّدَ بِٱلتُّرَابِ بِنَاؤُهَا ، فَمَحَلُّهَا مُقْتَرِبٌ ،
وَسَاكِنُهَا مُغْتَرِبٌ ، بَيْنَ أَهْلِ مَحَلَّةٍ مُوحِشِينَ ، وَأَهْلِ فَرَاغٍ مُشَاغِلِينَ ،
لَا يَسْتَأْنِسُونَ بِٱلْأَوْطَانِ ، وَلَا يَتَوَاصَلُونَ تَوَاصُلَ ٱلْجِيرَانِ ، عَلَىٰ مَا بَيْنَهُمْ
مِنْ قُرْبِ ٱلْجِوَارِ ، وَدُنُوِّ ٱلدَّارِ . وَكَيْفَ يَكُونُ بَيْنَهُمْ تَزَاوُرٌ ، وَقَدْ
طَحَنَهُمْ بِكَلْكَلِهِ ٱلْبِلَىٰ ، وَأَكَلَتْهُمُ ٱلْجَنَادِلُ وَٱلتَّرَىٰ
وَكَأَنْ قَدْ صِرْتُمْ إِلَىٰ مَا صَارُوا إِلَيْهِ ، وَٱرْتَهَنَكُمْ ذٰلِكَ ٱلْمَضْجَعُ ،
وَضَمَّكُمْ ذٰلِكَ ٱلْمُسْتَوْدَعُ . فَكَيْفَ بِكُمْ لَوْ تَنَاهَتْ بِكُمُ ٱلْأُمُورُ ،
وَبُعْثِرَتِ ٱلْقُبُورُ : «هُنَالِكَ تَبْلُو كُلُّ نَفْسٍ مَا أَسْلَفَتْ ،
وَرُدُّوا إِلَى ٱللَّهِ مَوْلَاهُمُ ٱلْحَقِّ ، وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ » .

٢٢٧ - ومن كلام له عليه السلام

يلجأ فيه إلى الله ليهديه إلى الرشاد

ٱللَّهُمَّ إِنَّكَ آنَسُ ٱلْآنِسِينَ لِأَوْلِيَائِكَ ، وَأَحْضَرُهُمْ بِٱلْكِفَايَةِ
لِلْمُتَوَكِّلِينَ عَلَيْكَ . تُشَاهِدُهُمْ فِي سَرَائِرِهِمْ ، وَتَطَّلِعُ عَلَيْهِمْ فِي
ضَمَائِرِهِمْ ، وَتَعْلَمُ مَبْلَغَ بَصَائِرِهِمْ . فَأَسْرَارُهُمْ لَكَ مَكْشُوفَةٌ ،
وَقُلُوبُهُمْ إِلَيْكَ مَلْهُوفَةٌ . إِنْ أَوْحَشَتْهُمُ ٱلْغُرْبَةُ آنَسَهُمْ ذِكْرُكَ ،
وَإِنْ صُبَّتْ عَلَيْهِمُ ٱلْمَصَائِبُ لَجَؤُوا إِلَىٰ ٱلِٱسْتِجَارَةِ (الاستخارة) بِكَ ،
عِلْماً بِأَنَّ أَزِمَّةَ ٱلْأُمُورِ بِيَدِكَ ، وَمَصَادِرَهَا عَنْ قَضَائِكَ .
ٱللَّهُمَّ إِنْ فَهِهْتُ عَنْ مَسْأَلَتِي ، أَوْ عَمِيتُ (عميت) عَنْ طِلْبَتِي ،
فَدُلَّنِي عَلَىٰ مَصَالِحِي ، وَخُذْ بِقَلْبِي إِلَىٰ مَرَاشِدِي ، فَلَيْسَ ذٰلِكَ
بِنُكْرٍ مِنْ هِدَايَاتِكَ ، وَلَا بِبِدْعٍ مِنْ كِفَايَاتِكَ .
ٱللَّهُمَّ ٱحْمِلْنِي عَلَىٰ عَفْوِكَ ، وَلَا تَحْمِلْنِي عَلَىٰ عَدْلِكَ .

٢٢٨ - ومن كلام له عليه السلام

يريد به بعض أصحابه

لِلَّهِ بَلَاءُ (بلاد) فُلَانٍ ، فَلَقَدْ قَوَّمَ ٱلْأَوَدَ ، وَدَاوَى ٱلْعَمَدَ ،

mischief and established the *sunnah*. He departed (from this world) with untarnished clothes and little shortcomings. He achieved good (of this world) and remained safe from its evils. He offered Allāh's obedience and feared Him as He deserved. He went away and left the people in dividing ways wherein the misled cannot obtain guidance and the guided cannot attain certainty.

* * * * *

SERMON 229

(About allegiance to Amīr al-mu'minīn for the Caliphate. A similar sermon in somewhat different version has already appeared earlier.)

You drew out my hand towards you for allegiance but I held it back and you stretched it but I contracted it. Then you crowded around me as the thirsty camels crowd around the watering cisterns on their being taken there, so much so that shoes were torn, shoulder-cloths fell away and the weak got trampled, and the happiness of people on their allegiance to me was so manifested that small children felt joyful, the old staggered (up to me) for it, the sick too reached for it helter skelter and young girls ran for it without veils.

* * * * *

SERMON 230

Advice about fear of Allāh, and an account of those who remain apprehensive of death and adopt abstemiousness

Certainly, fear of Allāh is the key to guidance, provision for the next world, freedom from every slavery and deliverance from all ruin. With its help the seeker succeeds and he who makes for safety escapes and achieves his aims.

Perform (good) acts while such acts are being raised (in value), repentance can be of benefit, prayer can be heard, conditions are peaceful and the pens (of the two angels) are in motion (to record the actions). Hasten towards (virtuous) actions before the change of age (to oldness), lingering illness or snatching death (overtakes you). Certainly, death will end your enjoyments, mar your pleasures and remove your objectives. It is an unwanted visitor, an invincible adversary and an unaccounting killer. Its ropes have entrapped you, its evils have surrounded you, its arrowheads have aimed at you, its sway over you is great, its oppression on you is continuous and the chance of its missing you is remote.

Very soon you will be overwhelmed with the gloom of its shades, the severity of its illness, the darkness of its distresses, the nonsense utterances of its pangs, the grief of its destruction, the darkness of

مَ السُّنَّةَ ، وَخَلَّفَ الْفِتْنَةَ ! ذَهَبَ نَقِيَّ الثَّوْبِ ، قَلِيلَ الْعَيْبِ .
بَ خَيْرَهَا ، وَسَبَقَ شَرَّهَا . أَدَّى إِلَى اللهِ طَاعَتَهُ ، وَاتَّقَاهُ بِحَقِّهِ
ى وَتَرَكَهُمْ فِي طُرُقٍ مُتَشَعِّبَةٍ ، لَا يَهْتَدِي بِهَا الضَّالُّ ، وَلَا
يَقِنُ الْمُهْتَدِي .

٢٢٩ - ومن خطبة له عليه السلام

في وصف بيعته بالخلافة

ال الشريف وقد تقدم مثله بألفاظ مختلفة .

بَسَطْتُمْ يَدِي فَكَفَفْتُهَا ، وَمَدَدْتُمُوهَا فَقَبَضْتُهَا ، ثُمَّ تَدَاكَكْتُمْ
تَدَاكَّ الْإِبِلِ الْهِيمِ عَلَى حِيَاضِهَا يَوْمَ وِرْدِهَا ، حَتَّى انْقَطَعَتِ
لُ ، وَسَقَطَ الرِّدَاءُ ، وَوُطِئَ الضَّعِيفُ ، وَبَلَغَ مِنْ سُرُورِ النَّاسِ
بَيْعَتِهِمْ إِيَّايَ أَنِ ابْتَهَجَ بِهَا الصَّغِيرُ ، وَهَدَجَ إِلَيْهَا الْكَبِيرُ ،
تَامَلَ نَحْوَهَا الْعَلِيلُ ، وَحَسَرَتْ إِلَيْهَا الْكِعَابُ

٢٣٠ - ومن خطبة له عليه السلام

في مقاصد أخرى

فَإِنَّ تَقْوَى اللهِ مِفْتَاحُ سَدَادٍ ، وَذَخِيرَةُ مَعَادٍ ، وَعِتْقٌ مِنْ كُلِّ
قَةٍ ، وَنَجَاةٌ مِنْ كُلِّ هَلَكَةٍ . بِهَا يَنْجَحُ الطَّالِبُ ، وَيَنْجُو
رِبُ ، وَتُنَالُ الرَّغَائِبُ .

فعل العمل

فَاعْمَلُوا وَالْعَمَلُ يُرْفَعُ ، وَالتَّوْبَةُ تَنْفَعُ ، وَالدُّعَاءُ يُسْمَعُ ، وَالْحَالُ
ئَةٌ ، وَالْأَقْلَامُ جَارِيَةٌ . وَبَادِرُوا بِالْأَعْمَالِ عُمُرًا نَاكِسًا ،
مَرَضًا حَابِسًا ، أَوْ مَوْتًا خَالِسًا . فَإِنَّ الْمَوْتَ هَادِمُ لَذَّاتِكُمْ ،
كَدِّرُ شَهَوَاتِكُمْ ، وَمُبَاعِدُ طِيَّاتِكُمْ ، زَائِرٌ غَيْرُ مَحْبُوبٍ (محجوب) ،
نٌ غَيْرُ مَغْلُوبٍ ، وَوَاتِرٌ غَيْرُ مَطْلُوبٍ . قَدْ أَعْلَقَتْكُمْ
ائِلُهُ ، وَتَكَنَّفَتْكُمْ غَوَائِلُهُ ، وَأَقْصَدَتْكُمْ
لُهُ وَعَظُمَتْ فِيكُمْ سَطْوَتُهُ ، وَتَتَابَعَتْ عَلَيْكُمْ عَدْوَتُهُ ،
تْ عَنْكُمْ نَبْوَتُهُ . فَيُوشِكُ أَنْ تَغْشَاكُمْ دَوَاجِي
لِهِ وَاحْتِدَامُ عِلَلِهِ ، وَحَنَادِسُ غَمَرَاتِهِ ، وَغَوَاشِي
رَاتِهِ ، وَأَلِيمُ إِزْهَاقِهِ (ازهاقه) ، وَدُجُوُّ

:s encompassment and the unwholesomeness of its aste. It will seem as if it has come to you all of a sud-len, silenced those who were whispering to you, sep-rated your group, destroyed your doings, devastated our houses and altered your successors to distribute our estate among the chief relatives, who did not give you any benefit, or the grieved near ones who could not protect (you), or those rejoicers who did not ament (you).

Therefore, it is upon you to strive, make effort, equip yourself, get ready and provide yourself from he place of provision. And let not the life of this world deceive you as it deceived those before you among the past people and by-gone periods—those who extracted its milk, benefited from its neglect-fulness, passed a long time and turned its new things into old (by living long). Their abodes turned into graves and their wealth into inheritable estate. They do not know who came to them (at their graves); do not pay heed to those who weep over them, and do not respond to those who call them. Therefore, beware of this world as it is treacherous, deceitful and cheating, it gives and takes back, cov-ers with clothes and uncovers. Its pleasure does not last, its hardship does not end and its calamity does not stop.

A part of the same sermon about ascetics

They are from among the people of this world but are not its people, because they remain in it as though they do not belong to it. They act herein on what they observe and hasten herein (to avoid) what they fear. Their bodies move among the peo-ple of the next world. They see that the people of this world attach importance to the death of their bodies but they themselves attach more impor-tance to the death of the hearts of those who are living.

* * * * *

SERMON 231

Amīr al-mu'minīn delivered this sermon at Dhiqār on his way to Basrah, and the historian al-Wāqidī has mentioned it (in Kitāb al-Jamal).

About the Holy Prophet

The Prophet manifested whatever he was com-manded and conveyed the messages of his Lord. Consequently, Allāh repaired through him the cracks, joined through him the slits and created (through him) affection among kin although they bore intense enmity in (their) chests and deep-seated rancour in (their) hearts.

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أَطْبَاقِهِ ، وَجُثُومَهُ
مَذَاقِهِ. فَكَأَنْ قَدْ أَتَاكُمْ بَغْتَةً فَأَسْكَتَ نَجِيَّكُمْ ، وَفَرَّقَ نَدِيَّكُمْ ، وَعَفَّى آثَارَكُمْ ، وَعَطَّلَ دِيَارَكُمْ ، وَبَعَثَ وُرَّاثَكُمْ ، يَقْتَسِمُونَ تُرَاثَكُمْ ، بَيْنَ حَمِيمٍ خَاصٍّ لَمْ يَنْفَعْ ، وَقَرِيبٍ مَحْزُونٍ لَمْ يَمْنَعْ ، وَآخَرَ شَامِتٍ لَمْ يَجْزَعْ .

فصل الجد

فَعَلَيْكُمْ بِالْجِدِّ وَالاجْتِهَادِ ، وَالتَّأَهُّبِ وَالاسْتِعْدَادِ ، وَالتَّزَوُّدِ فِي مَنْزِلِ الزَّادِ . وَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا كَمَا غَرَّتْ مَنْ كَانَ قَبْلَكُمْ مِنَ الْأُمَمِ الْمَاضِيَةِ ، وَالْقُرُونِ الْخَالِيَةِ ، الَّذِينَ احْتَلَبُوا دِرَّتَهَا ، وَأَصَابُوا غِرَّتَهَا ، وَأَفْنَوْا عِدَّتَهَا ، وَأَخْلَقُوا جِدَّتَهَا . وَأَصْبَحَتْ مَسَاكِنُهُمْ أَجْدَاثاً ، وَأَمْوَالُهُمْ مِيرَاثاً . لَا يَعْرِفُونَ مَنْ أَتَاهُمْ ، وَلَا يَحْفِلُونَ مَنْ بَكَاهُمْ ، وَلَا يُجِيبُونَ مَنْ دَعَاهُمْ . فَاحْذَرُوا الدُّنْيَا فَإِنَّهَا غَدَّارَةٌ غَرَّارَةٌ خَدُوعٌ ، مُعْطِيَةٌ مَنُوعٌ ، مُلْبِسَةٌ نَزُوعٌ ، لَا يَدُومُ رَخَاؤُهَا ، وَلَا يَنْقَضِي عَنَاؤُهَا ، وَلَا يَرْكُدُ بَلَاؤُهَا .

ومنها في صفة الزهاد : كَانُوا قَوْماً مِنْ أَهْلِ الدُّنْيَا وَلَيْسُوا مِنْ أَهْلِهَا ، فَكَانُوا فِيهَا كَمَنْ لَيْسَ مِنْهَا ، عَمِلُوا فِيهَا بِمَا يُبْصِرُونَ ، وَبَادَرُوا فِيهَا مَا يَحْذَرُونَ ، تَقَلَّبُ أَبْدَانُهُمْ بَيْنَ ظَهْرَانَيْ أَهْلِ الْآخِرَةِ ، وَيَرَوْنَ أَهْلَ الدُّنْيَا يُعَظِّمُونَ مَوْتَ أَجْسَادِهِمْ وَهُمْ أَشَدُّ إِعْظَاماً لِمَوْتِ قُلُوبِ أَحْيَائِهِمْ .

٢٣١ - ومن خطبة له عليه السلام

خطبها بذي قار ، وهو متوجه إلى البصرة ، ذكرها الواقدي في كتاب « الجمل » :

فَصَدَعَ بِمَا أُمِرَ بِهِ ، وَبَلَّغَ رِسَالَاتِ رَبِّهِ ، فَلَمَّ اللَّهُ بِهِ الصَّدْعَ ، وَرَتَقَ بِهِ الْفَتْقَ ، وَأَلَّفَ بِهِ الشَّمْلَ بَيْنَ ذَوِي الْأَرْحَامِ ، بَعْدَ الْعَدَاوَةِ الْوَاغِرَةِ فِي الصُّدُورِ ، وَالضَّغَائِنِ الْقَادِحَةِ فِي الْقُلُوبِ .

SERMON 232

‘Abdullāh ibn Zama‘ah who was one of the followers of Amīr al-mu’minīn came to him during his Caliphate to ask for some money when Amīr al-mu’minīn said:

This money is not for me nor for you, but it is the collective property of the Muslims and the acquisition of their swords. If you had taken part with them in their fighting you would have a share equal to theirs, otherwise the earning of their hands cannot be for other than their mouths.

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SERMON 233

On Ja‘dah ibn Hubayrah al-Makhzūmī’s inability to deliver a sermon. About speaking the truth

Know that the tongue is a part of a man’s body. If the man desists, speech will not cooperate with him and when he dilates, speech will not give him time to stop. Certainly, we are the masters of speaking. Its veins are fixed in us and its branches are hanging over us.

Know that—may Allāh have mercy on you—you are living at a time when those who speak about right are few, when tongues are loath to utter the truth and those who stick to the right are humiliated. The people of this time are engaged in disobedience. Their youths are wicked, their old men are sinful, their learned men are hypocrites, and their speakers are sycophants. Their young do not respect their elders’ and their rich men do not support the destitute.

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SERMON 234

Causes for difference in the features and traits of people.

Dhi‘lib al-Yamāmī has related from Ahmad ibn Qutaybah, and he from ‘Abdullāh ibn Yazīd and he from Mālik ibn Dihyah who said, “We were with Amīr al-mu’minīn when discussion arose about the differences of men (in features and conduct) and then Amīr al-mu’minīn said”:

They differ among themselves because of the sources of their clay (from which they have been created). This is because they are either from saltish soil or sweet soil or from rugged earth or soft earth. They resemble each other on the basis of the affinity of their soil and differ according to its difference. Therefore, sometimes a person of handsome features is weak in intelligence, a tall statured person is of low courage, a virtuous person is ugly in appearance, a

short statured person is far-sighted, a good-natured person has an evil trait, a person of perplexed heart has a bewildering mind and a sharp-tongued person has a wakeful heart.

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SERMON 235

Spoken when Amīr al-mu'minīn was busy in the funeral ablution (ghusl) of the Holy Prophet and shrouding him

May my father and my mother shed their lives for you. O' Messenger of Allāh! With your death the process of prophethood, revelation and heavenly messages has stopped, which had not stopped at the death of others (prophets). Your position with us (members of your family) is so special that your grief has become a source of consolation (to us) as against the grief of all others; your grief is also common so that all Muslims share it equally. If you had not ordered endurance and prevented us from bewailing, we would have produced a store of tears and even then the pain would not have subsided, and this grief would not have ended, and they would have been too little of our grief for you. But this (death) is a matter that cannot be reversed nor is it possible to repulse it. May my father and my mother die for you; do remember us with Allāh and take care of us.

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SERMON 236

In this sermon Amīr al-mu'minīn has related his own condition after the Prophet's immigration till his meeting with him.

I began following the path adopted by the Prophet and treading on the lines of his remembrance till I reached al-'Arj.

as-Sayyid ar-Radī says: Amīr al-mu'minīn's words "*faata'u dhikrahu*" constitute the highest forms of brevity and eloquence. He means to say that he was being given news about the Prophet from the commencement of his setting out till he reached this place, and he has expressed this sense in this wonderful expression.

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SERMON 237

About collecting provision for the next world while in this world and performing good acts before death

Perform (good) acts while you are still in the vastness of life, the books are open (for recording of actions), repentance is allowed, the runner away (from Allāh) is being called and the sinner is being given hope (of forgiveness) before the (light of)

وَقَرِيبُ ٱلْقَعْرِ بَعِيدُ ٱلسَّبْرِ ، وَمَعْرُوفُ ٱلضَّرِيبَةِ مُنْكَرُ ٱلْجَلِيبَةِ ، وَنَائِهُ ٱلْقَلْبِ مُتَفَرِّقُ ٱللُّبِّ ، وَطَلِيقُ ٱللِّسَانِ حَدِيدُ ٱلْجَنَانِ .

٢٣٥ - وَمِنْ خُطْبَةٍ لَهُ (عليه السلام)

قاله وهو يلي غسل رسول الله ، صلى الله عليه وآله ، وتجهيزه :

بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ ٱللهِ! لَقَدِ ٱنْقَطَعَ بِمَوْتِكَ مَا لَمْ يَنْقَطِعْ بِمَوْتِ غَيْرِكَ مِنَ ٱلنُّبُوَّةِ وَٱلْإِنْبَاءِ وَأَخْبَارِ ٱلسَّمَاءِ . خَصَّصْتَ حَتَّى صِرْتَ مُسَلِّياً عَمَّنْ سِوَاكَ ، وَعَمَّمْتَ حَتَّى صَارَ ٱلنَّاسُ فِيكَ سَوَاءً . وَلَوْلَا أَنَّكَ أَمَرْتَ بِٱلصَّبْرِ ، وَنَهَيْتَ عَنِ ٱلْجَزَعِ ، لَأَنْفَدْنَا عَلَيْكَ مَاءَ ٱلشُّؤُونِ ، لَكَانَ ٱلدَّاءُ مُمَاطِلاً ، وَٱلْكَمَدُ مُحَالِفاً ، وَقَلًّا لَكَ ! لٰكِنَّهُ مَا لَا يُمْلَكُ رَدُّهُ ، وَلَا يُسْتَطَاعُ دَفْعُهُ ! بِأَبِي أَنْتَ وَأُمِّي ! ٱذْكُرْنَا عِنْدَ رَبِّكَ ، وَٱجْعَلْنَا مِنْ بَالِكَ !

٢٣٦ - وَمِنْ خُطْبَةٍ لَهُ (عليه السلام)

اقتص فيه ذكر ما كان منه بعد هجرة النبي – صلى الله عليه وآله – ثم لحاقه به:

فَجَعَلْتُ أَتْبَعُ مَأْخَذَ رَسُولِ ٱللهِ – صَلَّى ٱللهُ عَلَيْهِ وَآلِهِ – فَأَطَأُ ذِكْرَهُ ، حَتَّى ٱنْتَهَيْتُ إِلَى ٱلْعَرَجِ

قال السيد الشريف رضي الله عنه في كلام طويل :

قوله عليه السلام: «فَأَطَأُ ذِكْرَهُ» ، من الكلام الذي رمى به إلى غايتي الإيجاز والفصاحة، و أني كنت أعتقي عبره – صلى الله عليه وآله – من بدء خروجي إلى أن انتهيت إلى هذا ضع ، فكفى عن ذلك بهذه الكناية العجيبة .

٢٣٧ - وَمِنْ خُطْبَةٍ لَهُ (عليه السلام)

في المسارعة إلى العمل

فَٱعْمَلُوا(فاعلموا) وَأَنْتُمْ فِي نَفَسِ ٱلْبَقَاءِ ، وَٱلصُّحُفُ مَنْشُورَةٌ وَٱلتَّوْبَةُ مَبْسُوطَةٌ ، وَٱلْمُنِيبُ يُدْعَىٰ ، وَٱلْمُسِيءُ يُرْجَى ، قَبْلَ

action is put off, time expires, life ends, the door for repentance is closed and angels ascend to the sky.

Therefore, a man should derive benefit from himself for himself, from the living for the dead, from the mortal for the lasting and from the departer for the stayer. A man should fear Allāh while he is given age to live upto his death, and is allowed time to act. A man should control his self by the rein and hold it with its bridle, thus by the rein he should prevent it from disobedience towards Allāh, and by the bridle he should lead it towards obedience to Allāh.

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SERMON 238

About the two arbitrators (Abū Mūsā al-Ash'arī and 'Amr ibn al-'Āṣ) and disparagement of the people of Syria (ash-Shām).

Rude, low people and mean slaves. They have been collected from all sides and picked up from every pack. They need to be taught the tenets (of Islam), disciplined, instructed, trained, supervised and led by the hand. They are neither *mahājirūn* (immigrants from Mecca), nor *anṣār* (helpers of Medina) nor those who made their dwellings in the abode (in Medina) and in belief.

Look! They have chosen for themselves one who is nearest of all of them to what they desire, while you have chosen one who is nearest to what you dislike. You may certainly recall that the other day 'Abdullāh ibn Qays (Abū Mūsā) was saying: "It is a mischief, therefore, cut away your bow-string and sheathe your swords." If he was right (in what he said) then he was wrong in marching (with us) without being forced, but if he was lying then he should be viewed with suspicion. Therefore, send 'Abdullāh ibn al-'Abbās to face 'Amr ibn al-'Āṣ. Make use of these days and surround the borders of Islam. Do you not see that your cities are being attacked and your prowess is being aimed at?

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SERMON 239

Amīr al-mu'minīn describes herein the members of the Prophet's family

They are life for knowledge and death for ignorance. Their forbearance tells you of their knowledge, and their silence of the wisdom of their speaking. They do not go against right nor do they differ (among themselves) about it. They are the pillars of Islam and the asylums of (its) protection. With them right has returned to its position and wrong has left its place and its tongue is severed from its root. They have understood the religion attentively and carefully, not by mere heresy or from relaters, because the relaters of knowledge are many but its understanders are few.

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يَخْمُدَ ٱلْعَمَلُ ، وَيَنْقَطِعَ ٱلْمَهَلُ ، وَيَنْقَضِيَ ٱلْأَجَلُ (ٱلْمُدَّة) ، وَتُسَدَّ بَابُ ٱلتَّوْبَةِ ، وَتَصْعَدَ ٱلْمَلَائِكَةُ

فَلْيَأْخُذِ ٱلْعَبْدُ مِنْ نَفْسِهِ لِنَفْسِهِ ، وَمِنْ حَيِّهِ لِمَيِّتِهِ ، وَمِنْ فَانٍ لِبَاقٍ ، وَمِنْ ظَاعِنٍ لِقَائِمٍ . ٱمْرُؤٌ خَافَ ٱللّٰهَ وَهُوَ مُعَمَّرٌ إِلَىٰ أَجَلِهِ ، وَمَنْظُورٌ إِلَىٰ عَمَلِهِ . ٱمْرُؤٌ أَلْجَمَ نَفْسَهُ بِلِجَامِهَا ، وَزَمَّهَا بِزِمَامِهَا ، فَأَمْسَكَهَا بِلِجَامِهَا عَنْ مَعَاصِي ٱللّٰهِ ، وَقَادَهَا بِزِمَامِهَا إِلَىٰ طَاعَةِ ٱللّٰهِ .

٢٣٨ - وَمِنْ خُطْبَةٍ لَهُ عليه السلام

فِي شَأْنِ ٱلْحَكَمَيْنِ وَذَمِّ أَهْلِ ٱلشَّامِ

جُفَاةٌ طَغَامٌ ، وَعَبِيدٌ أَقْزَامٌ ، جُمِّعُوا مِنْ كُلِّ أَوْبٍ ، وَتُلُقِّطُوا مِنْ كُلِّ شَوْبٍ ، مِمَّنْ يَنْبَغِي أَنْ يُفَقَّهَ وَيُؤَدَّبَ ، وَيُعَلَّمَ وَيُدَرَّبَ ، وَيُوَلَّىٰ عَلَيْهِ ، وَيُؤْخَذَ عَلَىٰ يَدَيْهِ . لَيْسُوا مِنَ ٱلْمُهَاجِرِينَ وَٱلْأَنْصَارِ ، وَلَا مِنَ ٱلَّذِينَ تَبَوَّؤُوا ٱلدَّارَ وَٱلْإِيمَانَ .

أَلَا وَإِنَّ ٱلْقَوْمَ ٱخْتَارُوا لِأَنْفُسِهِمْ أَقْرَبَ ٱلْقَوْمِ مِمَّا تُحِبُّونَ (تكرهون) ، وَإِنَّكُمْ قَدْ تَرَكْتُمْ لِأَنْفُسِكُمْ أَقْرَبَ ٱلْقَوْمِ مِمَّا تَكْرَهُونَ . وَإِنَّمَا عَهْدُكُمْ بِعَبْدِ ٱللّٰهِ بْنِ قَيْسٍ بِٱلْأَمْسِ يَقُولُ : «إِنَّهَا فِتْنَةٌ ، فَقَطِّعُوا أَوْتَارَكُمْ ، وَشِيمُوا سُيُوفَكُمْ» . فَإِنْ كَانَ صَادِقاً فَقَدْ أَخْطَأَ بِمَسِيرِهِ غَيْرَ مُسْتَكْرَهٍ ، وَإِنْ كَانَ كَاذِباً فَقَدْ لَزِمَتْهُ ٱلتُّهَمَةُ . فَٱدْفَعُوا فِي صَدْرِ عَمْرِو بْنِ ٱلْعَاصِ بِعَبْدِ ٱللّٰهِ بْنِ ٱلْعَبَّاسِ ، وَخُذُوا مَهَلَ ٱلْأَيَّامِ ، وَحُوطُوا قَوَاصِيَ ٱلْإِسْلَامِ

أَلَا تَرَوْنَ إِلَىٰ بِلَادِكُمْ تُغْزَىٰ ، وَإِلَىٰ صَفَاتِكُمْ تُرْمَىٰ ؟

٢٣٩ - وَمِنْ خُطْبَةٍ لَهُ عليه السلام

يَذْكُرُ فِيهَا آلَ مُحَمَّدٍ - عليهم السلام

هُمْ عَيْشُ ٱلْعِلْمِ ، وَمَوْتُ ٱلْجَهْلِ . يُخْبِرُكُمْ حِلْمُهُمْ عَنْ عِلْمِهِمْ ، وَظَاهِرُهُمْ عَنْ بَاطِنِهِمْ ، وَصَمْتُهُمْ عَنْ حِكَمِ مَنْطِقِهِمْ . لَا يُخَالِفُونَ ٱلْحَقَّ وَلَا يَخْتَلِفُونَ فِيهِ . وَهُمْ دَعَائِمُ ٱلْإِسْلَامِ ، وَوَلَائِجُ ٱلْاِعْتِصَامِ . بِهِمْ عَادَ ٱلْحَقُّ إِلَىٰ نِصَابِهِ ، وَٱنْزَاحَ ٱلْبَاطِلُ عَنْ مُقَامِهِ ، وَٱنْقَطَعَ لِسَانُهُ عَنْ مَنْبِتِهِ . عَقَلُوا ٱلدِّينَ عَقْلَ وِعَايَةٍ وَرِعَايَةٍ ، لَا عَقْلَ سَمَاعٍ وَرِوَايَةٍ . فَإِنَّ رُوَاةَ ٱلْعِلْمِ كَثِيرٌ ، وَرُعَاتَهُ قَلِيلٌ .

SERMON 240

When 'Uthmān ibn 'Affan was surrounded, 'Abdullāh ibn al 'Abbās brought a letter to Amīr al-mu'minīn from 'Uthmān in which he expressed the desire that Amīr al-mu'minīn should leave for his estate Yanbu' so that the proposal that was being mooted out for him to become caliph should subside. 'Uthmān had this request earlier also. Upon this Amīr al-mu'minīn said to Ibn al-'Abbās:

O' Ibn al-'Abbās! 'Uthmān just wants to treat me like the water-drawing camel so that I may go forward and backward with the bucket. Once he sent me word that I should go out then sent me word that I should come back. Now, again he sends me word that I should go out. By Allāh, I continued protecting him till I feared lest I become a sinner.

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SERMON 241

Exhorting his men to jihād and asking them to retrain from seeking ease

Allāh seeks you to thank Him and assigns to you His affairs. He has allowed time in the limited field (of life) so that you may vie with each other in seeking the reward (of Paradise). Therefore, tighten up your girdles and wrap up the skirts. High courage and dinners do not go together. Sleep causes weakness in the big affairs of the day and (its) darkness obliterates the memories of courage.

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٢٤٠ - ومن كلام له عليه السلام

قاله لعبد الله بن العباس ؛ وقد جاءه برسالة من عثمان ، وهو محصور يسأله فيها الخروج إلى ماله بينبع ، ليقلّ هتف الناس باسمه للخلافة ، بعد أن كان سأله مثل ذلك من قبل ، فقال عليه السلام :

يَا بْنَ عَبَّاسٍ ، مَا يُرِيدُ عُثْمَانُ إِلَّا أَنْ يَجْعَلَنِي جَمَلًا نَاضِحاً بِالْغَرْبِ : أَقْبِلْ وَأَدْبِرْ ! بَعَثَ إِلَيَّ أَنْ أَخْرُجَ ، ثُمَّ بَعَثَ إِلَيَّ أَنْ أَقْدَمَ ، ثُمَّ هُوَ الْآنَ يَبْعَثُ إِلَيَّ أَنْ أَخْرُجَ ! وَاللهِ لَقَدْ دَفَعْتُ عَنْهُ حَتَّى خَشِيتُ أَنْ أَكُونَ آثِماً

٢٤١ - ومن كلام له عليه السلام

يحث به أصحابه على الجهاد

وَاللهُ مُسْتَأْدِيكُمْ شُكْرَهُ وَمُوَرِّثُكُمْ أَمْرَهُ ، وَمُمْهِلُكُمْ فِي مِضْمَارٍ مَحْدُودٍ ، لِتَتَنَازَعُوا سَبَقَهُ ، فَشُدُّوا عُقَدَ الْمَآزِرِ ، أَطْوُوا فُضُولَ الْخَوَاصِرِ ، وَلَا تَجْتَمِعُ عَزِيمَةٌ وَوَلِيمَةٌ . مَا نَقَضَ النَّوْمَ لِعَزَائِمِ الْيَوْمِ ، وَأَمْحَى الظَّلَمَ (١٧) لِتَدَاكِيرِ الْهِمَمِ !

SELECTIONS FROM THE WRITINGS OF OUR MASTER AMIR AL-MU'MININ, 'ALI IBN ABI TALIB AND HIS LETTERS TO HIS ENEMIES, AND THE GOVERNORS OF HIS PROVINCES, INCLUDING SELECTIONS OF HIS LETTERS OF APPOINTMENT TO HIS ADMINISTRATIVE OFFICERS, AND HIS INJUNCTIONS TO MEMBERS OF HIS FAMILY AND HIS COMPANIONS

LETTER 1

Addressed to the people of Kūfah at the time of his march from Medina to Baṣrah.

From the servant of Allāh, 'Alī, the Commander of the faithful, to the people of Kūfah who are foremost among the supporters and chiefs of the Arabs.

Now, I am apprising you of what befell 'Uthmān so (correctly) that its hearing may be like its seeing. People criticised him, and I was the only man from among the *muhājirūn* (immigrants) who asked him to seek to satisfy (the Muslims) most and to offend them the least. As for Ṭalḥah and az-Zubayr, their lightest step about him was hard and their softest voice was strong. 'Ā'ishah too was in a rage with him. Consequently, a group overpowered him and killed him. Then, people swore allegiance to me, not by force or compulsion, but obediently and out of free will.

You should know that Medina has been vacated by residents and they have abandoned it. It is boiling like a huge cooking pot and rebellion is fixed on its axis moving with full force. So, hasten towards your *amīr* (commander) and proceed forward to fight your enemy, if so wills Allāh to Whom belongs Might and Majesty.

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LETTER 2

Written to the people of Kūfah after the victory of Baṣrah

May Allāh reward you, townsmen (of Kūfah), on behalf of a member of your Prophet's family, with the best reward that He bestows on those who act in obedience to Him, and on those who thank Him for His bounties. Surely, you heard (me) and obeyed, and when you were called you promptly responded.

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DOCUMENT 3

Written for Shurayḥ ibn al-Ḥārith (al-Kindī) Qāḍī (judge) (at Kūfah).

It is related that Shurayḥ ibn al-Ḥārith (al-Kindī) who was Amīr al-mu'minīn's Qāḍī (judge) at Kūfah during his tenure, purchased a house for eighty

اَلرَّسَائِلُ

باب المختار من كتب مولانا امير المؤمنين على عليه السلام

ورسائله إلى أعدائه وأمراء بلاده ، ويدخل في ذلك ما اختير من عهوده إلى عماله ، ووصاياه لأهله وأصحابه .

١ - ومن كتاب له عليه السلام

إلى أهل الكوفة ، عند مسيره من المدينة إلى البصرة

مِنْ عَبْدِ اللهِ عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ إِلَى أَهْلِ الْكُوفَةِ ، جَبْهَةِ الْأَنْصَارِ ، سَنَامِ الْعَرَبِ .

أَمَّا بَعْدُ ، فَإِنِّي أُخْبِرُكُمْ عَنْ أَمْرِ عُثْمَانَ حَتَّى يَكُونَ سَمْعُهُ كَعِيَانِهِ . إِنَّ النَّاسَ طَعَنُوا عَلَيْهِ . فَكُنْتُ رَجُلًا مِنَ الْمُهَاجِرِينَ أَكْثِرُ اسْتِعْتَابَهُ ، وَأُقِلُّ عِتَابَهُ ، وَكَانَ طَلْحَةُ وَالزُّبَيْرُ أَهْوَنَ سَيْرِهِمَا فِيهِ الْوَجِيفُ ، وَأَرْفَقُ حِدَائِهِمَا (٢) الْعَنِيفُ . وَكَانَ مِنْ عَائِشَةَ فِيهِ فَلْتَةُ غَضَبٍ ، فَأُتِيحَ لَهُ قَوْمٌ فَقَتَلُوهُ ، وَبَايَعَنِي النَّاسُ غَيْرَ مُسْتَكْرَهِينَ وَلَا مُجْبَرِينَ ، بَلْ طَائِعِينَ مُخَيَّرِينَ .

وَاعْلَمُوا أَنَّ دَارَ الْهِجْرَةِ قَدْ قَلَعَتْ بِأَهْلِهَا وَقَلَعُوا بِهَا ، وَجَاشَتْ جَيْشَ الْمِرْجَلِ ، وَقَامَتِ الْفِتْنَةُ عَلَى الْقُطْبِ ، فَأَسْرِعُوا إِلَى أَمِيرِكُمْ ، وَبَادِرُوا جِهَادَ عَدُوِّكُمْ ، إِنْ شَاءَ اللهُ عَزَّ وَجَلَّ .

٢ - ومن كتاب له عليه السلام

إلى أهل البصرة ، بعد فتح البصرة

وَجَزَاكُمُ اللهُ مِنْ أَهْلِ مِصْرٍ عَنْ أَهْلِ بَيْتِ نَبِيِّكُمْ أَحْسَنَ مَا يَجْزِي الْعَامِلِينَ بِطَاعَتِهِ ، وَالشَّاكِرِينَ لِنِعْمَتِهِ ، فَقَدْ سَمِعْتُمْ وَأَطَعْتُمْ ، وَدُعِيتُمْ فَأَجَبْتُمْ .

٣ - ومن كتاب له عليه السلام

لشريح بن الحارث قاضي

وروي أن شريح بن الحارث قاضي أمير المؤمنين عليه السلام ، اشترى على عهده داراً بثمانين

dinars. When it became known to Amīr al-mu'minīn he sent for him and said to him: "I have come to know that you have purchased a house for eighty dinars, and that you have written a document for it and put witnessing on it." Shurayḥ replied: "Yes, Amīr al-mu'minīn, it is so." Amīr al-mu'minīn cast an angry look at him and said to him:

O' Shurayḥ, beware, shortly one body (the angel of death) will come to you who will not look at the document, nor question you about your evidence but take you out of it far away and deposit you in your grave quite alone. Look! O' Shurayḥ, if you have purchased this house from money other than yours or paid the price from unlawful source, you have incurred loss of this world as well as of the next. If you had come to me at the time of purchase I would have written for you a document on this paper and then you would have liked to purchase the house even for one dirham, not to speak of more. That document is this:

This is about a purchase made by a humble slave (of Allāh) from another slave ready to depart (for the next world). He has purchased a house out of houses of deceit in the area of mortals and the place of those liable to perish. This house has four boundaries as follows: The first boundary is contiguous to sources of calamities; the second boundary adjoins the sources of distress; the third boundary adjoins devastating desire; and the fourth boundary adjoins deceitful Satan and towards this opens the door of this house.

This house has been purchased by one who has been waylaid by desires from one who is being driven by death at the price of leaving the honour of contentment and entering into the humility of want and submissiveness. If the purchaser encounters some (evil) consequences of this transaction then it is for him who dismantles the bodies of monarchs, snatches the lives of despots, destroys the domain of Pharaoh like Kisrās, Caesars, Tubba's and Ḥimyars and all those who amass wealth upon wealth and go on increasing it, build high houses and decorate them and collect treasures and preserve them, as they claimed according to their own thinking, for children to take them to the place of accounting and judgement and the position of reward and punishment. When the verdict will be passed *those who stood on falsehood would then be the losers.* (Qur'ān, 40:78)

This document is witnessed by intelligence when it is free from the shackles of desire and away from the adornments of this world.

* * * * *

LETTER 4

To one of the officers of his army

If they return to the umbrella of obedience then this is all that we want. But if the condition of these people points out towards disruption and disobedience then, taking with you those who obey you, rush

دينار اً ، فبلغه ذلك ، فاستدعى شريحاً ، وقال له :

بَلَغَنِي أَنَّكَ ٱبْتَعْتَ دَاراً بِثَمَانِينَ دِينَاراً ، وَكَتَبْتَ لَهَا كِتَاباً وَأَشْهَدْتَ فِيهِ شُهُوداً .

فقال له شريح : قد كان ذلك يا أمير المؤمنين . قال : فنظر إليه نظر المغضب ثم قال له :

يَا شُرَيْحُ ، أَمَا إِنَّهُ سَيَأْتِيكَ مَنْ لَا يَنْظُرُ فِي كِتَابِكَ ، وَلَا يَسْأَلُكَ عَنْ بَيِّنَتِكَ ، حَتَّىٰ يُخْرِجَكَ مِنْهَا شَاخِصاً ، وَيُسْلِمَكَ إِلَىٰ قَبْرِكَ خَالِصاً . فَانْظُرْ يَا شُرَيْحُ لَا تَكُونُ ٱبْتَعْتَ هٰذِهِ الدَّارَ مِنْ غَيْرِ مَالِكَ ، أَوْ نَقَدْتَ الثَّمَنَ مِنْ غَيْرِ حَلَالِكَ ! فَإِذَا أَنْتَ قَدْ خَسِرْتَ دَارَ الدُّنْيَا وَدَارَ ٱلْآخِرَةِ ! أَمَا إِنَّكَ لَوْ كُنْتَ أَتَيْتَنِي عِنْدَ شِرَائِكَ مَا ٱشْتَرَيْتَ لَكَتَبْتُ لَكَ كِتَاباً عَلَىٰ هٰذِهِ النُّسْخَةِ ، فَلَمْ تَرْغَبْ فِي شِرَاءِ هٰذِهِ الدَّارِ بِدِرْهَمٍ فَمَا فَوْقُ .

والنسخة هذه : « هٰذَا مَا ٱشْتَرَىٰ عَبْدٌ ذَلِيلٌ ، مِنْ مَيِّتٍ قَدْ أُزْعِجَ لِلرَّحِيلِ ، ٱشْتَرَىٰ مِنْهُ داراً مِنْ دَارِ ٱلْغُرُورِ ، مِنْ جَانِبِ ٱلْفَانِينَ ، وَخِطَّةِ ٱلْهَالِكِينَ . وَتَجْمَعُ هٰذِهِ الدَّارَ حُدُودٌ أَرْبَعَةٌ : الْحَدُّ الْأَوَّلُ يَنْتَهِي إِلَىٰ دَوَاعِي ٱلْآفَاتِ ، وَٱلْحَدُّ الثَّانِي يَنْتَهِي إِلَىٰ دَوَاعِي ٱلْمُصِيبَاتِ ، وَٱلْحَدُّ الثَّالِثُ يَنْتَهِي إِلَىٰ ٱلْهَوَىٰ ٱلْمُرْدِي ، وَٱلْحَدُّ الرَّابِعُ يَنْتَهِي إِلَى الشَّيْطَانِ ٱلْمُغْوِي ، وَفِيهِ يُشْرَعُ بَابُ هٰذِهِ الدَّارِ . ٱشْتَرَى هٰذَا الْمُغْتَرُّ بِالْأَمَلِ ، مِنْ هٰذَا الْمُزْعَجِ بِالْأَجَلِ ، هٰذِهِ الدَّارَ بِالْخُرُوجِ مِنْ عِزِّ الْقَنَاعَةِ ، وَالدُّخُولِ فِي ذُلِّ الطَّلَبِ وَالضَّرَاعَةِ ، فَمَا أَدْرَكَ هٰذَا الْمُشْتَرِي فِيمَا ٱشْتَرَىٰ مِنْهُ مِنْ دركٍ ، فَعَلَى مُبْلِيلِ (مُبْلِي) أَجْسَامِ الْمُلُوكِ ، وَسَالِبِ نُفُوسِ الْجَبَابِرَةِ ، وَمُزِيلِ مُلْكِ الْفَرَاعِنَةِ ، مِثْلِ كِسْرَىٰ وَقَيْصَرَ ، وَتُبَّعٍ وَحِمْيَرَ ، وَمَنْ جَمَعَ الْمَالَ عَلَى الْمَالِ فَأَكْثَرَ ، وَمَنْ بَنَىٰ وَشَيَّدَ ، وَزَخْرَفَ وَنَجَّدَ ، وَادَّخَرَ وَاعْتَقَدَ ، وَنَظَرَ بِزَعْمِهِ لِلْوَلَدِ ؛ إِشْخَاصُهُمْ جَمِيعاً إِلَىٰ مَوْقِفِ الْعَرْضِ وَالْحِسَابِ ، وَمَوْضِعِ الثَّوَابِ وَالْعِقَابِ : إِذَا وَقَعَ الْأَمْرُ بِفَصْلِ الْقَضَاءِ ، «وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ» شَهِدَ عَلَىٰ ذٰلِكَ الْعَقْلُ إِذَا خَرَجَ مِنْ أَسْرِ الْهَوَىٰ ، وَسَلِمَ مِنْ عَلَائِقِ الدُّنْيَا .

٤ - [illegible]

إلى بعض أمراء جيشه

فَإِنْ عَادُوا إِلَىٰ ظِلِّ الطَّاعَةِ فَذَاكَ الَّذِي نُحِبُّ ، وَإِنْ تَوَافَتِ الْأُمُورُ بِالْقَوْمِ إِلَى الشِّقَاقِ وَالْعِصْيَانِ فَانْهَدْ بِمَنْ أَطَاعَكَ

upon those who disobey you, and while you have those with you who follow you do not worry about those who hold back from you, because the absence of a half-hearted man is better than his presence, and his sitting down is better than his rising up.

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LETTER 5

To al-Ash'ath ibn Qays (al-Kindī), the Governor of Āzarbāyjān

Certainly, your assignment is not a morsel for you, but it is a trust round your neck, and you have been charged with the protection (of the people) on behalf of your superiors. It is not for you to be oppressive towards the ruled, nor to risk yourself save on strong grounds. You have in your hands the funds which is the property of Allāh, to Whom belongs Might and Majesty, and you hold its charge till you pass it on to me. Probably, I will not be one of the bad rulers for you, and that is an end to the matter.

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LETTER 6

To Mu'āwiyah (ibn Abī Sufyān)

Verily, those who swore allegiance to Abū Bakr, 'Umar and 'Uthmān have sworn allegiance to me on the same basis on which they swore allegiance to them. (On this basis) he who was present has no choice (to consider), and he who was absent has no right to reject; and consultation is confined to the *muhājirūn* and the *anṣār*. If they agree on an individual and take him to be Caliph it will be deemed to mean Allāh's pleasure. If any one keeps away by way of objection or innovation they will return him to the position from where he kept away. If he refuses they will fight him for following a course other than that of the believers and Allāh will put him back from where he had run away. By my life, O' Mu'āwiyah, if you see with your brain without any passion you will find me the most innocent of all in respect of 'Uthmān's blood and you will surely know that I was in seclusion from him, unless you conceal what is quite open to you. Then you may commit an outrage (on me) as you like and that is an end to the matter.

* * * * *

LETTER 7

To Mu'āwiyah

I have received from you the packet of unconnected advices and the embellished letter. You have written it because of your misguidance, and despatched it because of lack of wisdom. This is the letter of a man who has neither light to show him the way nor a leader to guide him on the right path.

مَنْ عَصَاكَ .

سْتَغْنِ بِمَنِ ٱنْقَادَ مَعَكَ عَمَّنْ تَقَاعَسَ عَنْكَ ، فَإِنَّ ٱلْمُنْكَارِهَ مَغِيبُهُ
بِرٌّ مِنْ مَشْهَدِهِ(شهوده) ، وَقُعُودُهُ أَغْنَىٰ مِنْ نُهُوضِهِ .

٥- وَمِنْ كِتَابٍ لَهُ عليه السلام

إلى اشعث بن قيس عامل أذربيجان

وَإِنَّ عَمَلَكَ لَيْسَ لَكَ بِطُعْمَةٍ(مطعمة) وَلٰكِنَّهُ فِي عُنُقِكَ أَمَانَةٌ ، وَأَنْتَ
شْرْعَىٰ لِمَنْ فَوْقَكَ . لَيْسَ لَكَ أَنْ تَفْتَاتَ فِي رَعِيَّةٍ ، وَلَا تُخَاطِرَ
بِوَثِيقَةٍ ، وَفِي يَدَيْكَ مَالٌ مِنْ مَالِ ٱللهِ عَزَّ وَجَلَّ ، وَأَنْتَ مِنْ خُزَّانِهِ
تَّىٰ تُسَلِّمَهُ إِلَيَّ ، وَلَعَلِّي أَلَّا أَكُونَ شَرَّ وُلَاتِكَ لَكَ ، وَالسَّلَامُ .

٦- وَمِنْ كِتَابٍ لَهُ عليه السلام

إلى معاوية

إِنَّهُ بَايَعَنِي ٱلْقَوْمُ ٱلَّذِينَ بَايَعُوا أَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ عَلَىٰ مَا بَايَعُوهُمْ
يْهِ ، فَلَمْ يَكُنْ لِلشَّاهِدِ أَنْ يَخْتَارَ ، وَلَا لِلْغَائِبِ أَنْ يَرُدَّ ، وَإِنَّمَا
شُورَىٰ لِلْمُهَاجِرِينَ وَٱلْأَنْصَارِ ، فَإِنِ ٱجْتَمَعُوا عَلَىٰ رَجُلٍ وَسَمَّوْهُ إِمَاماً
انَ ذٰلِكَ لِلهِ رِضىً ، فَإِنْ خَرَجَ عَنْ أَمْرِهِمْ خَارِجٌ بِطَعْنٍ أَوْ بِدْعَةٍ
وهُ إِلَىٰ مَا خَرَجَ مِنْهُ ، فَإِنْ أَبَىٰ قَاتَلُوهُ عَلَىٰ ٱتِّبَاعِهِ غَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ ،
لَّاهُ ٱللهُ مَا تَوَلَّىٰ .

وَلَعَمْرِي ، يَا مُعَاوِيَةُ ، لَئِنْ نَظَرْتَ بِعَقْلِكَ دُونَ هَوَاكَ لَتَجِدَنِّي أَبْرَأَ
اسِ مِنْ دَمِ عُثْمَانَ ، وَلَتَعْلَمَنَّ أَنِّي كُنْتُ فِي عُزْلَةٍ عَنْهُ إِلَّا أَنْ
جَنِّيَ ؛ فَتَجَنَّ مَا بَدَا لَكَ ! وَالسَّلَامُ .

٧- وَمِنْ كِتَابٍ لَهُ عليه السلام

إليه أيضاً

أَمَّا بَعْدُ ، فَقَدْ أَتَتْنِي مِنْكَ مَوْعِظَةٌ مُوَصَّلَةٌ ، وَرِسَالَةٌ مُحَبَّرَةٌ ،
نَمَّقْتَهَا بِضَلَالِكَ ، وَأَمْضَيْتَهَا بِسُوءِ رَأْيِكَ ، وَكِتَابُ ٱمْرِىءٍ لَيْسَ
هُ بَصَرٌ يَهْدِيهِ ، وَلَا قَائِدٌ يُرْشِدُهُ ،

passion prompted him and he responded to it. Misguidance led him and he followed it. Consequently, he began to speak nonsense and became recklessly stray.

A part of the same letter

Because allegiance is once and for all. It is not open to reconsideration nor is there any scope for fresh proceedings of election. He who remains out of it is deemed to be critical of Islam while he who prevaricates upon it is a hypocrite.

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LETTER 8

To Jarīr ibn 'Abdillāh al-Bajalī when Amīr al-mu'minīn sent him to Mu'āwiyah (and there was delay in his return)

Now then, when you receive this letter of mine ask Mu'āwiyah to take a final decision and to follow a determined course. Then ask him to choose either war that exiles him from home or ignoble peace. If he chooses war leave him alone, but if he chooses peace secure his allegiance; and that is an end to the matter.

* * * * *

LETTER 9

To Mu'āwiyah

Our people (the Quraysh) decided to kill our Prophet and to annihilate our root. They created worries for us, behaved with us harshly, denied us ease of life, exposed us to fear, forced us to fake refuge in a rugged mountain and ignited for us the flames of war.

Allāh then gave us determination to protect His religion and defend His honour. The believers among us expected (heavenly) reward from it, and the unbelievers among us gave their support because of kinship. Those who accepted Islam from among the Quraysh were away from the distresses in which we were involved either because of a pledge that protected them or because of the tribe that would rise to support them. They were therefore safe from killing. The way with the Prophet (may Allāh bless him and his descendants) was that when fighting became fierce and people began to loose ground he would send forward members of his family and through them protect his companions from the attacks of swords and spears. In this way 'Ubaydah ibn al-Ḥārith was killed on the day of Badr, Hamzah (ibn 'Abd al-Muṭṭalib) on the day of Uhud and Ja'far (ibn Abī Ṭālib) on the day of Mu'tah. One more person, whom I can name if I wish, desired to seek martyrdom as they did; but their deaths approached, while his death had not yet approached.

How strange it is that I am being grouped with him who never evinced briskness of pace like me nor had he to his credit any achievement like mine unless

قَدْ دَعَاهُ ٱلْهَوَىٰ فَأَجَابَهُ ، وَقَادَهُ الضَّلَالُ فَٱتَّبَعَهُ ، فَهَجَرَ لَاغِطاً ، وَضَلَّ خَابِطاً .

ومنه : لِأَنَّهَا بَيْعَةٌ وَاحِدَةٌ لَا يُثَنَّىٰ فِيهَا ٱلنَّظَرُ ، وَلَا يُسْتَأْنَفُ فِيهَا ٱلْخِيَارُ . ٱلْخَارِجُ مِنْهَا طَاعِنٌ ، وَٱلْمُرَوِّي فِيهَا مُدَاهِنٌ .

٨- ومن كتاب له عليه السلام

إلى جرير بن عبد الله البجلي لما أرسله إلى معاوية

أَمَّا بَعْدُ ، فَإِذَا أَتَاكَ كِتَابِي فَٱحْمِلْ مُعَاوِيَةَ عَلَى ٱلْفَصْلِ ، وَخُذْ بِٱلْأَمْرِ ٱلْجَزْمِ (الحزم)، ثُمَّ خَيِّرْهُ بَيْنَ حَرْبٍ مُجْلِيَةٍ أَوْ سِلْمٍ مُخْزِيَةٍ (مجزيه) فَإِنِ ٱخْتَارَ ٱلْحَرْبَ فَٱنْبِذْ إِلَيْهِ ، وَإِنِ ٱخْتَارَ ٱلسِّلْمَ فَخُذْ بَيْعَتَهُ ، وَٱلسَّلَامُ .

٩- ومن كتاب له عليه السلام

إلى معاوية

فَأَرَّادَ قَوْمُنَا قَتْلَ نَبِيِّنَا ، وَٱجْتِيَاحَ أَصْلِنَا ، وَهَمُّوا بِنَا ٱلْهُمُومَ وَفَعَلُوا بِنَا ٱلْأَفَاعِيلَ ، وَمَنَعُونَا ٱلْعَذْبَ . وَأَحْلَسُونَا ٱلْخَوْفَ ، وَٱضْطَرُّونَا إِلَىٰ جَبَلٍ وَعْرٍ ، وَأَوْقَدُوا لَنَا نَارَ ٱلْحَرْبِ ، فَعَزَمَ ٱللهُ لَنَا عَلَى ٱلذَّبِّ عَنْ حَوْزَتِهِ ، وَٱلرَّمْيِ مِنْ وَرَاءِ حُرْمَتِهِ . مُؤْمِنُنَا يَبْغِي بِذٰلِكَ ٱلْأَجْرَ ، وَكَافِرُنَا يُحَامِي عَنِ ٱلْأَصْلِ . وَمَنْ أَسْلَمَ مِنْ قُرَيْشٍ خِلْوٌ (خلق) مِمَّا نَحْنُ فِيهِ بِحِلْفٍ يَمْنَعُهُ ، أَوْ عَشِيرَةٍ تَقُومُ دُونَهُ ، فَهُوَ مِنَ ٱلْقَتْلِ بِمَكَانِ أَمْنٍ .

وَكَانَ رَسُولُ ٱللهِ ـ صَلَّى ٱللهُ عَلَيْهِ وَآلِهِ ـ إِذَا ٱحْمَرَّ ٱلْبَأْسُ (الناس) ، وَٱحْمَجَمَ ٱلنَّاسُ ، قَدَّمَ أَهْلَ بَيْتِهِ فَوَقَىٰ بِهِمْ أَصْحَابَهُ حَرَّ ٱلسُّيُوفِ وَٱلْأَسِنَّةِ ، فَقُتِلَ عُبَيْدَةُ بْنُ ٱلْحَارِثِ يَوْمَ بَدْرٍ ، وَقُتِلَ حَمْزَةُ يَوْمَ أُحُدٍ ، وَقُتِلَ جَعْفَرٌ يَوْمَ مُؤْتَةَ . وَأَرَادَ مَنْ لَوْ شِئْتُ ذَكَرْتُ ٱسْمَهُ مِثْلَ ٱلَّذِي أَرَادُوا مِنَ ٱلشَّهَادَةِ ، وَلٰكِنَّ آجَالَهُمْ عُجِّلَتْ ، وَمَنِيَّتَهُ أُجِّلَتْ . فَيَا عَجَباً لِلدَّهْرِ ! إِذْ صِرْتُ يُقْرَنُ بِي مَنْ لَمْ يَسْعَ بِقَدَمِي ، وَلَمْ تَكُنْ لَهُ كَسَابِقَتِي ٱلَّتِي لَا يُدْلِي (يدنى) أَحَدٌ بِمِثْلِهَا ، إِلَّا

he claims something of which I do not know and which I think Allāh too does not know. In any case, all praise belongs to Allāh.

As regards your request to hand over to you the murderers of 'Uthmān, I have thought over this matter and I do not find their handing over to you or to someone else possible for me. By my life, if you do not give up your wrong ways and disruptive acts you will surely know them. They will shortly be seeking you and will not give you the trouble of seeking them in land, sea, mountains or plain. But this search will be painful for you and their visit will not give you happiness. Peace be on those who deserve it.

* * * * *

LETTER 10

To Mu'āwiyah

What will you do when the coverings of this world in which you are wrapped are removed from you? The world attracted you with its embellishment and deceived you with its pleasure. It called you and you responded to it. It led you and you followed it. It commanded you and you obeyed it. Shortly an informer will inform you of things against which there will be no shield (to protect you). Therefore, keep off from this affair, take heed of the accounting (on the Day of Judgement), get ready for death that will soon overtake you and do not give your ears to those who have gone astray. If you do not do so I shall recall to you whatever you have forgotten, because you are a man living in ease and luxury. Satan has taken you in his clutches, has secured his wishes in you and has taken complete control of your like your soul and blood.

O' Mu'āwiyah, when were you all protectors of the ruled and guardians of the affairs of the people? Without any forward step or conspicuous distinction? We seek Allāh's protection against the befalling of previous misfortunes, and I warn you lest you continue being deceived by desires and your appearance becomes different from your inner self.

You have called me to war. Better to leave the people on one side, come out to me and spare both the parties from fighting so that it may be known who of us has a rusted heart, and covered eyes. I am Abū'l-Ḥasan who killed your grandfather, your brother and your uncle by cutting them to pieces on the day of Badr. The same sword is with me and I meet my adversary with the same heart. I have not altered the religion nor put up any new prophet. I am surely (treading) on that very highway which you had willingly forsaken (in the beginning) and then adopted per force. You think you have come out seeking to revenge 'Uthmān's blood. Certainly, you know how 'Uthmān's blood was shed. If you want to avenge it, avenge it there. It is as though I see that when war is cutting you with its teeth you cry like camels crying under a heavy load. And it is as though I see your party bewildered by the incessant striking of swords, occurrence of death and falling of bodies after bodies,

بِدَّعِي مُدَّعٍ مَا
عْرِفُهُ ، وَلَا أَظُنُّ اللهَ يَعْرِفُهُ وَالْحَمْدُ لِلهِ عَلَىٰ كُلِّ حَالٍ .
أَمَّا مَا سَأَلْتَ مِنْ دَفْعِ قَتَلَةِ عُثْمَانَ إِلَيْكَ ، فَإِنِّي نَظَرْتُ فِي هٰذَا
رِ ، فَلَمْ أَرَهُ يَسَعُنِي دَفْعُهُمْ إِلَيْكَ وَلَا إِلَىٰ غَيْرِكَ ، وَلَعَمْرِي لَئِنْ لَمْ
غْ عَنْ غَيِّكَ وَشِقَاقِكَ لَتَعْرِفَنَّهُمْ عَنْ قَلِيلٍ يَطْلُبُونَكَ ،
يُكَلِّفُونَكَ طَلَبَهُمْ فِي بَرٍّ وَلَا بَحْرٍ ، وَلَا جَبَلٍ وَلَا سَهْلٍ ، إِلَّا أَنَّـهُ
ٌ يَسُوءُكَ وِجْدَانُهُ ، وَزَوْرٌ لَا يَسُرُّكَ لُقْيَانُهُ ، وَالسَّلَامُ لِأَهْلِهِ .

١٠- وَمِنْ كِتَابٍ لَهُ عليه السلام

إِلَيْهِ أَيْضاً

كَيْفَ أَنْتَ صَانِـعٌ إِذَا تَكَشَّفَتْ عَنْكَ جَلَابِيبُ مَا أَنْتَ فِيهِ
دُنْيَا قَدْ تَبَهَّجَتْ بِزِينَتِهَا ، وَخَدَعَتْ بِلَذَّتِهَا . دَعَتْكَ فَأَجَبْتَهَا ،
نْكَ فَاتَّبَعْتَهَا ، وَأَمَرَتْكَ فَأَطَعْتَهَا . وَإِنَّهُ يُوشِكُ أَنْ يَقِفَكَ وَاقِفٌ
مَا لَا يُنْجِيكَ مِنْهُ مِجَنٌّ (منج) ، فَاقْعَسْ عَنْ هٰذَا الْأَمْرِ ، وَخُذْ أُهْبَةَ
سَابِ ، وَشَمِّرْ لِمَا قَدْ نَزَلَ بِكَ ، وَلَا تُمَكِّنِ الْغُوَاةَ مِنْ سَمْعِكَ ،
تَفْعَلْ أُغْفِلْتَ مَا أَغْفَلْتَ مِنْ نَفْسِكَ ، فَإِنَّكَ مَتْرُفٌ قَدْ أَخَذَ
طَانُ مِنْكَ مَأْخَذَهُ ، وَبَلَغَ فِيكَ أَمَلَهُ ، وَجَرَىٰ مِنْكَ مَجْرَىٰ الرُّوحِ
مِ .
وَمَتَىٰ كُنْتُمْ يَا مُعَاوِيَةُ سَاسَةَ الرَّعِيَّةِ ، وَوُلَاةَ أَمْرِ الْأُمَّةِ ؟ بِغَيْرِ
مِ سَابِقٍ ، وَلَا شَرَفٍ بَاسِقٍ ، وَنَعُوذُ بِاللهِ مِنْ لُزُومِ سَوَابِقِ
قَاءِ وَأُحَذِّرُكَ أَنْ تَكُونَ مُتَمَادِياً فِي غِرَّةِ الْأُمْنِيَّةِ ، مُخْتَلِفَ
لَانِيَّةِ وَالسَّرِيرَةِ .
وَقَدْ دَعَوْتَ إِلَى الْحَرْبِ ، فَدَعِ النَّاسَ جَانِباً وَاخْرُجْ إِلَيَّ ، وَأَعْفِ
رِيقَيْنِ مِنَ الْقِتَـالِ ، لِتَعْلَمَ أَيُّنَا الْمَرِينُ عَلَىٰ قَلْبِهِ ،
مُغَطًّى عَلَىٰ بَصَرِهِ ! فَأَنَا أَبُو حَسَنٍ قَاتِلُ جَدِّكَ وَأَخِيكَ وَخَالِكَ
خاً يَوْمَ بَدْرٍ ، وَذٰلِكَ السَّيْفُ مَعِي ، وَبِذٰلِكَ الْقَلْبِ أَلْقَى
وِّي ، مَا اسْتَبْدَلْتُ دِيناً ، وَلَا اسْتَحْدَثْتُ نَبِيّاً . وَإِنِّي لَعَلَىٰ الْمِنْهَاجِ
بِي تَرَكْتُمُوهُ طَائِعِينَ ، وَدَخَلْتُمْ فِيهِ مُكْرَهِينَ .
وَزَعَمْتَ أَنَّكَ جِئْتَ ثَائِراً بِدَمِ عُثْمَانَ . وَلَقَدْ عَلِمْتَ حَيْثُ
مَ دَمُ عُثْمَانَ فَاطْلُبْهُ مِنْ هُنَاكَ إِنْ كُنْتَ طَالِباً ، فَكَأَنِّي قَدْ رَأَيْتُكَ
جٍ مِنَ الْحَرْبِ إِذَا عَضَّتْكَ ضَجِيجَ الْجِمَالِ بِالْأَثْقَالِ ، وَكَأَنِّي
مَاعَتِكَ تَدْعُونِي جَزَعاً مِنَ الضَّرْبِ الْمُتَتَابِـعِ ، وَالْقَضَاءِ الْوَاقِـعِ ،
صَارِعَ بَعْدَ مَصَارِعَ ،
ايِعَةٌ خَائِدَةٌ

calling me towards the Qur'ān although they would themselves be either unbelievers, deniers of truth or breakers of allegiance after swearing it.

إِلَىٰ كِتَابِ اللهِ ، وَهِيَ كَافِرَةٌ جَاحِدَةٌ ، أَوْ

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INSTRUCTION 11

Given to the contingent sent to confront the enemy.

When you proceed towards the enemy or he proceeds towards you, the position of your force should be on the approaches high ground or on the edges of mountains or the bends of rivers, so that it may serve you as a help and a place to return to. Your encounter should be from one side or two sides. Place watchers on the peaks of mountains and the raised sides of the high ground so that the enemy may not approach you from any place, whether of danger or safety. And know that the vanguard of an army serves as their eyes, and the eyes of the vanguard are their informers. Beware of dispersal. When you halt do so together and when you move you should move together. When night comes fix your spears in a circle and do not sleep except for dosing or napping.

١١- ومن وصية له عليه السلام

وصى بها جيشاً بعثه إلى العدو

فَإِذَا نَزَلْتُمْ بِعَدُوٍّ أَوْ نَزَلَ بِكُمْ ، فَلْيَكُنْ مُعَسْكَرُكُمْ فِي قُبُلِ الْأَشْرَافِ ، أَوْ سِفَاحِ الْجِبَالِ ، أَوْ أَنْشَاءِ الْأَنْهَارِ ، كَيْمَا يَكُونَ لَكُمْ رِدْءًا ، وَدُونَكُمْ مَرَدًّا . وَلْتَكُنْ مُقَاتَلَتُكُمْ مِنْ وَجْهٍ وَاحِدٍ أَوِ اثْنَيْنِ ، وَاجْعَلُوا لَكُمْ رُقَبَاءَ فِي صَيَاصِي الْجِبَالِ ، وَمَنَاكِبِ الْهِضَابِ ، لِئَلَّا يَأْتِيَكُمُ الْعَدُوُّ مِنْ مَكَانِ مَخَافَةٍ أَوْ أَمْنٍ . وَاعْلَمُوا أَنَّ مُقَدِّمَةَ الْقَوْمِ عُيُونُهُمْ ، وَعُيُونَ الْمُقَدِّمَةِ طَلَائِعُهُمْ . وَإِيَّاكُمْ وَالتَّفَرُّقَ : فَإِذَا نَزَلْتُمْ فَانْزِلُوا جَمِيعاً ، وَإِذَا ارْتَحَلْتُمْ فَارْتَحِلُوا جَمِيعاً ، وَإِذَا غَشِيَكُمُ اللَّيْلُ فَاجْعَلُوا الرِّمَاحَ كِفَّةً ، وَلَا تَذُوقُوا النَّوْمَ إِلَّا غِرَاراً أَوْ مَضْمَضَةً

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INSTRUCTION 12

Given to Ma'qil ibn Qays ar-Riyāḥī when he was dispatched to Syria at the head of a vanguard contingent three thousand strong.

Fear Allāh before Whom attendance is inevitable, and with other than Whom there is no meeting. Do not fight except with those who fight you. Travel in the two cool periods (i.e., morning and evening). Let the men have a midday sleep. March easily and do not travel during the early night for Allāh has made it for resting and has ordained it for staying, nor for journeying. Therefore, give rest to your body in the night and let your carrier-beasts also rest. When you are sure that morning has appeared and when dawn has dawned, commence your journey with Allāh's blessings. If and when you face the enemy stand in the midst of your comrades. Do not get too near the foe like one who wants to commence the fighting, nor remain too distant like one who is afraid of action, till you receive my orders. Hatred for them should not lead you to fight before inviting them (to guidance) and exhausting your pleas before them.

١٢- ومن وصية له عليه السلام

وصى بها معقل بن قيس الرياحي حين أنفذه إلى الشام في ثلاثة آلاف مقدمة له :

أَتَّقِي اللهَ الَّذِي لَا بُدَّ لَكَ مِنْ لِقَائِهِ ، وَلَا مُنْتَهَىٰ لَكَ دُونَهُ . وَلَا تُقَاتِلَنَّ إِلَّا مَنْ قَاتَلَكَ . وَسِرِ الْبَرْدَيْنِ ، وَغَوْرْ بِالنَّاسِ ، رَفِّهْ فِي السَّيْرِ ، وَلَا تَسِرْ أَوَّلَ اللَّيْلِ ، فَإِنَّ اللهَ جَعَلَهُ سَكَناً ، وَقَدَّرَهُ (جعله) مُقَاماً لَا ظَعْناً ، فَأَرِحْ فِيهِ بَدَنَكَ ، وَرَوِّحْ ظَهْرَكَ . فَإِذَا قَفَتْ حِينَ يَنْبَطِحُ (ينبلج) السَّحَرُ أَوْ حِينَ يَنْفَجِرُ (ينفجر) الْفَجْرُ ، فَسِرْ عَلَىٰ رَكَةِ اللهِ . فَإِذَا لَقِيتَ الْعَدُوَّ فَقِفْ مِنْ أَصْحَابِكَ وَسَطاً ، وَلَا تَدْنُ مِنَ الْقَوْمِ دُنُوَّ مَنْ يُرِيدُ أَنْ يُنْشِبَ الْحَرْبَ . وَلَا تَبَاعَدْ عَنْهُمْ تَبَاعُدَ مَنْ هَابَ الْبَأْسَ ، حَتَّىٰ يَأْتِيَكَ أَمْرِي ، وَلَا يَحْمِلَنَّكُمْ شَنَآنُهُمْ (سبابهم) عَلَىٰ قِتَالِهِمْ ، قَبْلَ دُعَائِهِمْ وَالْإِعْذَارِ إِلَيْهِمْ .

LETTER 13

To two of the officers in his army

I have placed Mālik ibn al-Ḥārith al-Ashtar in command over you and over all those under you.

١٣- ومن كتاب له عليه السلام

إلى أميرين من أمراء جيشه

وَقَدْ أَمَّرْتُ عَلَيْكُمَا وَعَلَىٰ مَنْ فِي حَيِّزِكُمَا مَالِكَ بْنَ الْحَارِثِ أَشْتَرَ ،

Therefore, follow his commands and take him as the armour and shield for yourselves, because he is one of those from whom I have no fear of weakness nor any mistake, nor laziness where haste is more appropriate, nor haste where slackness is expected of him.

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INSTRUCTION 14

Given to the army before the encounter with the enemy at Ṣiffin.

Do not fight them unless they initiate the fighting, because, by the grace of Allāh, you are in the right and to leave them till they begin fighting will be another point from your side against them. If, by the will of Allāh, the enemy is defeated then do not kill the runner away, do not strike a helpless person, do not finish off the wounded, and do not inflict pain on women even though they may attack your honour with filthy words and abuse your officers, because they are weak in character, mind and intelligence. We have been ordered to desist from them although they may be unbelievers. Even in pre-Islamic (*al-jāhiliyyah*) period if a man struck a woman with a stone or a stick he was rebuked along with his posteriors after him.

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INVOCATION 15

Made by Amīr al-mu'minīn when he used to face the enemy.

O' my Allāh! hearts are getting drawn to You, necks are stretching (towards You), eyes are fixed (on You), steps are in motion and bodies have turned lean. O' my Allāh! hidden animosity has become manifest and the pots of malice are boiling.

O' my Allāh! we complain to You of the absence of our Prophet, the numerousness of our enemy and the diffusion of our passions.

Our Lord! Decide between us and between our people with truth, and You are the Best of Deciders. (Qur'ān, 7:89)

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INSTRUCTION 16

He used to give to his followers at the time of battle.

The retreat after which return is intended and the withdrawal after which attack is in view should not make you unhappy. Do justice with the swords (allow your swords to do their duties). Keep ready a place for the falling of bodies (of your foe); prepare yourselves for hurling strong spears and striking swords with full force, and keep your voices down as that keeps off cowardice.

By Him Who broke open the seed (for growing) and created living beings, they had not accepted Islam but they had secured safety (by verbally professing it) and had hidden their misbelief. Consequently, when they found helpers for their misbelief they disclosed it.

* * * * *

LETTER 17

In reply to a letter from Mu'āwiyah.

As for your demand to me to (hand over) Syria, I cannot give you today what I denied you yesterday. As regards your saying that the war has eaten up Arabia save its last breath, you should know that he whom right has eaten up goes to Paradise and he whom wrong has eaten up goes to Hell. As for our equality in (the art of) war and in (numbers of) men, certainly you cannot be more penetrating in doubtfulness (of belief) than I am in certainty (of belief), and the people of Syria are not more greedy for this world than the people of Iraq are for the next world.

As for your saying that both of us are sons of 'Abd Manaf, it is no doubt so, but Umayyah cannot be like Hāshim, nor Ḥarb like 'Abd al-Muṭṭalib, nor can Abū Sufyān be like Abū Ṭālib. The *muhājir* (immigrant) cannot be a match for him who was set free (on the day of fall of Mecca), nor can one of pure descent be a match for him who has been adopted, nor the pursuer of truth be a match of the adherent to wrong, nor a believer be a match for a hypocrite. How bad are the successors who go on following their predecessors who have fallen in the fire of Hell!

Besides that, we also have the distinction of prophethood among us, by virtue of which we subdued the strong and raised up the downtrodden. When Allāh made Arabia enter (the fold of) His religion, and the people submitted to it willingly or unwillingly, you were among those who entered the religion either from greed or from fear, at a time when those who had gone first had preceded and the first *muhājirūn* had acquired their (peculiar) distinction.

Now, do not allow Satan have a share with you nor let him have his sway over you; and that is an end to the matter.

* * * * *

LETTER 18

To 'Abdullāh ibn al-'Abbās, his Governor of Baṣrah

You should know that Baṣrah is the place where Satan descends and mischiefs happen. Keep the people of this place pleased with good treatment and remove the knots of fear from their hearts.

I have come to know of your strictness with Banū Tamīm and your harshness over them. Banū Tamīm are those that if one star sets another one rises for

فَوَالَّذِي فَلَقَ ٱلْحَبَّةَ ، وَبَرَأَ
ٱلنَّسَمَةَ ، مَا أَسْلَمُوا وَلَكِنِ ٱسْتَسْلَمُوا ، وَأَسَرُّوا ٱلْكُفْرَ ، فَلَمَّا وَجَدُوا
أَعْوَاناً عَلَيْهِ أَظْهَرُوهُ .

* * *

١٧ـ ومن كتاب له عليه السلام

إلى معاوية ، جواباً عن كتاب منه إليه

وَأَمَّا طَلَبُكَ إِلَيَّ ٱلشَّامَ فَإِنِّي لَمْ أَكُنْ لِأُعْطِيَكَ ٱلْيَوْمَ مَا مَنَعْتُكَ أَمْسِ .
وَأَمَّا قَوْلُكَ : إِنَّ ٱلْحَرْبَ قَدْ أَكَلَتِ ٱلْعَرَبَ إِلَّا حُشَاشَاتِ أَنْفُسٍ بَقِيَتْ ، أَلَا وَمَنْ
أَكَلَهُ ٱلْحَقُّ فَإِلَى ٱلْجَنَّةِ ، وَمَنْ أَكَلَهُ ٱلْبَاطِلُ فَإِلَى ٱلنَّارِ (فالنار أولى به). وَأَمَّا
ٱسْتِوَاؤُنَا فِي ٱلْحَرْبِ وَٱلرِّجَالِ فَلَسْتَ بِأَمْضَى عَلَى ٱلشَّكِّ مِنِّي عَلَى ٱلْيَقِينِ ،
وَلَيْسَ أَهْلُ ٱلشَّامِ بِأَحْرَصَ عَلَى ٱلدُّنْيَا مِنْ أَهْلِ ٱلْعِرَاقِ عَلَى ٱلْآخِرَةِ .
وَأَمَّا قَوْلُكَ : إِنَّا بَنُو عَبْدِ مَنَافٍ ، فَكَذٰلِكَ نَحْنُ ، وَلٰكِنْ لَيْسَ أُمَيَّةُ
كَهَاشِمٍ ، وَلَا حَرْبٌ كَعَبْدِ ٱلْمُطَّلِبِ ، وَلَا أَبُو سُفْيَانَ كَأَبِي طَالِبٍ ، وَلَا
ٱلْمُهَاجِرُ كَٱلطَّلِيقِ ، وَلَا ٱلصَّرِيحُ كَٱللَّصِيقِ ، وَلَا
ٱلْمُحِقُّ كَٱلْمُبْطِلِ ، وَلَا ٱلْمُؤْمِنُ كَٱلْمُدْغَلِ . وَلَبِئْسَ ٱلْخَلْفُ
خَلْفٌ يَتْبَعُ سَلَفاً هَوَىٰ فِي نَارِ جَهَنَّمَ .
وَفِي أَيْدِينَا بَعْدُ فَضْلُ ٱلنُّبُوَّةِ ٱلَّتِي أَذْلَلْنَا بِهَا ٱلْعَزِيزَ ، وَنَعَشْنَا
بِهَا ٱلذَّلِيلَ . وَلَمَّا أَدْخَلَ ٱللهُ ٱلْعَرَبَ فِي دِينِهِ أَفْوَاجاً ، وَأَسْلَمَتْ لَهُ
هٰذِهِ ٱلْأُمَّةُ طَوْعاً وَكَرْهاً ، كُنْتُمْ مِمَّنْ دَخَلَ فِي ٱلدِّينِ : إِمَّا رَغْبَةً وَإِمَّا
رَهْبَةً ، عَلَىٰ حِينَ فَازَ (فات) أَهْلُ ٱلسَّبْقِ بِسَبْقِهِمْ ، وَذَهَبَ ٱلْمُهَاجِرُونَ
ٱلْأَوَّلُونَ بِفَضْلِهِمْ . فَلَا تَجْعَلَنَّ لِلشَّيْطَانِ فِيكَ نَصِيباً ، وَلَا عَلَى نَفْسِكَ
سَبِيلًا ، وَٱلسَّلَامُ .

١٨ـ ومن كتاب له عليه السلام

إلى عبد الله بن عباس وهو عامله على البصرة

وَٱعْلَمْ أَنَّ ٱلْبَصْرَةَ مَهْبِطُ إِبْلِيسَ ، وَمَغْرِسُ ٱلْفِتَنِ ، فَحَادِثْ أَهْلَهَا
بِٱلْإِحْسَانِ إِلَيْهِمْ ، وَٱحْلُلْ عُقْدَةَ ٱلْخَوْفِ عَنْ قُلُوبِهِمْ .
وَقَدْ بَلَغَنِي تَنَمُّرُكَ لِبَنِي تَمِيمٍ ، وَغِلْظَتُكَ عَلَيْهِمْ ، وَإِنَّ بَنِي
تَمِيمٍ لَمْ يَغِبْ لَهُمْ نَجْمٌ إِلَّا طَلَعَ لَهُمْ آخَرُ ،

them. They were never exceeded in (the art of) war in pre-Islamic times or after Islam. They have a special kinship with us and a particular relationship. We shall be rewarded if we pay heed to the kinship and be deemed sinful if we disregard it. O' Abū'l 'Abbās, may Allāh have mercy on you, keep yourself restrained in whatever you say or do, good or bad about your people, as we are both partners in this (responsibility). Prove yourself according to my good impressions about you, and do not prove my opinion (about you) wrong; and that is an end to the matter.

* * * * *

LETTER 19

To one of his officers

Now, the cultivators (*dahāqīn*, plural of *dīhqān*) of your city have complained of your strictness, hard-heartedness, humiliating treatment and harshness. I thought over it and found that since they are unbelievers they cannot be brought near nor kept away or treated severely because of the pledge with them. Behave with them in between strictness and softness and adopt for them a mingling or remoteness and aloofness with nearness and closeness if Allāh so wills.

* * * * *

LETTER 20

To Ziyād ibn Abīh (son of his [unknown] father), when 'Abdullāh ibn al-'Abbās was the Governor of Baṣrah, the suburbs of Ahwāz, Fārs and Kirmān while Ziyād was his deputy in Baṣrah.

I truthfully swear by Allāh that if I come to know that you have misappropriated the funds of the Muslims, small or big; I shall inflict upon you such punishment which will leave you empty handed, heavy backed and humiliated; and that is an end to the matter.

* * * * *

LETTER 21

Also to Ziyād

Give up lavishness and be moderate. Every day remember the coming day. Hold back from the funds what you need and send forward the balance for the day of your need.

Do you expect that Allāh may give you the reward of the humble while you yourself remain vain in His view? And do you covet that He may give you the reward of those practising charity while you enjoy comforts and deny them to the weak and the widows? Certainly a man is awarded according as he acts and meets what he has sent forward; and that is an end to the matter.

* * * * *

هُمْ لَمْ
تَقُوا بِوَغْمٍ فِي جَاهِلِيَّةٍ وَلَا إِسْلَامٍ ، وَإِنَّ لَهُمْ بِنَا رَحِماً مَاسَّةً ،
ابَةً خَاصَّةً ، نَحْنُ مَأْجُورُونَ عَلَىٰ صِلَتِهَا ، وَمَأْزُورُونَ عَلَىٰ قَطِيعَتِهَا.
بَعْ أَبَا ٱلْعَبَّاسِ ، رَحِمَكَ ٱللهُ ، فِيمَا جَرَىٰ عَلَىٰ لِسَانِكَ وَيَدِكَ
خَيْرٍ وَشَرٍّ ! فَإِنَّا شَرِيكَانِ فِي ذٰلِكَ ، وَكُنْ عِنْدَ صَالِحِ ظَنِّي بِكَ ،
يَقِيلَنَّ رَأْيِي فِيكَ ، وَٱلسَّلَامُ .

١٩- وَمِنْ كِتَابٍ لَهُ عليه السلام

إلى بعض عماله

أَمَّا بَعْدُ ، فَإِنَّ دَهَاقِينَ أَهْلِ بَلَدِكَ شَكَوْا مِنْكَ غِلْظَةً وَقَسْوَةً ،
تِقَاراً وَجَفْوَةً ، وَنَظَرْتُ فَلَمْ أَرَهُمْ أَهْلًا لِأَنْ يُدْنَوْا لِشِرْكِهِمْ ،
أَنْ يُقْصَوْا وَيُجْفَوْا لِعَهْدِهِمْ ، فَٱلْبَسْ لَهُمْ جِلْبَاباً مِنْ
نِ تَشُوبُهُ بِطَرَفٍ مِنَ ٱلشِّدَّةِ ، وَدَاوِلْ لَهُمْ بَيْنَ ٱلْقَسْوَةِ
أْفَةِ ، وَٱمْزُجْ لَهُمْ بَيْنَ ٱلتَّقْرِيبِ وَٱلْإِدْنَاءِ ، وَٱلْإِبْعَادِ وَٱلْإِقْصَاءِ .
شَاءَ ٱللهُ .

٢٠- وَمِنْ كِتَابٍ لَهُ عليه السلام

إلى زياد بن أبيه وهو خليفة عامله عبد الله بن عباس على البصرة ،
وعبد الله عامل أمير المؤمنين يومئذ عليها وعلى كور الأهواز
وفارس وكرمان وغيرها :

وَإِنِّي أُقْسِمُ بِٱللهِ قَسَماً صَادِقاً ، لَئِنْ بَلَغَنِي أَنَّكَ خُنْتَ مِنْ فَيْءِ
لْمِينَ شَيْئاً صَغِيراً أَوْ كَبِيراً ، لَأَشُدَّنَّ عَلَيْكَ شَدَّةً تَدَعُكَ قَلِيلَ
رِ ، ثَقِيلَ ٱلظَّهْرِ ، ضَئِيلَ ٱلْأَمْرِ ، وَٱلسَّلَامُ .

٢١- وَمِنْ كِتَابٍ لَهُ عليه السلام

إلى زياد أيضا

دَعِ ٱلْإِسْرَافَ مُقْتَصِداً ، وَٱذْكُرْ فِي ٱلْيَوْمِ غَداً ، وَأَمْسِكْ مِنَ
، بِقَدْرِ ضَرُورَتِكَ ، وَقَدِّمِ ٱلْفَضْلَ لِيَوْمِ حَاجَتِكَ .
تَرْجُو أَنْ يُعْطِيَكَ (يؤتيك) ٱللهُ أَجْرَ ٱلْمُتَوَاضِعِينَ وَأَنْتَ عِنْدَهُ مِنَ ٱلْمُتَكَبِّرِينَ !
مَعُ - وَأَنْتَ مُتَمَرِّغٌ فِي ٱلنَّعِيمِ ، تَمْنَعُهُ ٱلضَّعِيفَ وَٱلْأَرْمَلَةَ
يُوجِبُ لَكَ ثَوَابَ ٱلْمُتَصَدِّقِينَ ؟ وَإِنَّمَا ٱلْمَرْءُ مَجْزِيٌّ بِمَا أَسْلَفَ
دِمَ عَلَىٰ مَا قَدَّمَ ، وَٱلسَّلَامُ .

LETTER 22

To 'Abdullāh ibn al-'Abbās. 'Abdullāh ibn al-'Abbās used to say, "Apart from the Prophet's sayings I did not derive greater benefit from any saying than this one."

Let it be known to you that sometimes a man gets pleased at securing a thing which he was not going to miss at all and gets displeased at missing a thing which he would not in any case get. Your pleasure should be about what you secure in respect of your next life and your grief should be for what you miss in respect thereof. Do not be much pleased on what you secure from this world nor get extremely grieved over what you miss out of it. Your worry should be about what is to come after death.

* * * * *

WILL 23

Made shortly before his death when he had been fatally wounded by a blow from the sword of ('Abd ar-Raḥmān) Ibn Muijam (the curse of Allāh be upon him).

I enjoin upon you as my dying wish not to regard anything by way of partner with Allāh, not to disregard the *sunnah* of Muhammad (may Allāh bless him and his descendants), establish these two pillars and light these two lamps. You will then be free from evil. Yesterday I was your companion and today I am (just) a lesson for you, while tomorrow I shall be leaving you. If I survive I shall be the master of my blood (to avenge or not to avenge it), and if I die then death is a promised event. If I forgive, it is for me a means of nearness (to Allāh) and for you a good act. Therefore, do forgive. *What! Love you not that Allāh should forgive you?* (Qur'ān, 24:22)

By Allāh, this sudden death is not an event that I dislike, nor is it an accident that I hate. I am just like a night traveller who reaches the spring (in the morning) or like or seeker who secures (his aim): *And whatever is with Allāh is the best for the righteous ones.* (Qur'ān, 3:198)

as-Sayyid ar-Raḍī says: A part of this utterance has already appeared in the sermons but it was found necessary to record it again because of some additional matter.

* * * * *

WILL 24

Amīr al-mu'minīn's will as to how his property should be dealt with. He wrote it on return from Ṣiffin.

This is what 'Alī ibn Abī Ṭālib, the slave of Allāh has laid down about his property, in pursuance of seeking Allāh's pleasure so that He may by virtue of it give him entry into Paradise and accord him peace.

٢٢ - وَمِنْ كِتَابٍ لَهُ عليه السلام

إلى عبد الله بن العباس رحمه الله تعالى ، وكان عبد الله يقول : « ما انتفعت بكلام بعد كلام رسول الله صلى الله عليه وآله ، كانتفاعي بهذا الكلام ! »

أَمَّا بَعْدُ ، فَإِنَّ الْمَرْءَ قَدْ يَسُرُّهُ دَرْكُ مَا لَمْ يَكُنْ لِيَفُوتَهُ ، وَيَسُوؤُهُ فَوْتُ مَا لَمْ يَكُنْ لِيُدْرِكَهُ ، فَلْيَكُنْ سُرُورُكَ بِمَا نِلْتَ مِنْ آخِرَتِكَ ، وَلْيَكُنْ أَسَفُكَ عَلَىٰ مَا فَاتَكَ مِنْهَا ، وَمَا نِلْتَ مِنْ دُنْيَاكَ فَلَا تُكْثِرْ بِهِ فَرَحاً ، وَمَا فَاتَكَ مِنْهَا فَلَا تَأْسَ عَلَيْهِ جَزَعاً ، وَلْيَكُنْ هَمُّكَ فِيمَا بَعْدَ الْمَوْتِ .

٢٣ - وَمِنْ كِتَابٍ لَهُ عليه السلام

قاله قبل شهادته عليه السلام على سبيل الوصية لما ضربه ابن ملجم لعنه الله :

وَصِيَّتِي لَكُمْ : أَنْ لَا تُشْرِكُوا بِاللهِ شَيْئاً ، وَمُحَمَّدٌ - صَلَّى اللهُ عَلَيْهِ وَآلِهِ - فَلَا تُضَيِّعُوا سُنَّتَهُ . أَقِيمُوا هٰذَيْنِ الْعَمُودَيْنِ ، وَأَوْقِدُوا هٰذَيْنِ الْمِصْبَاحَيْنِ ، وَخَلَا لَكُمُ ذَمٌّ !

أَنَا بِالْأَمْسِ صَاحِبُكُمْ ، وَالْيَوْمَ عِبْرَةٌ لَكُمْ ، وَغَداً مُفَارِقُكُمْ . إِنْ أَبْقَ فَأَنَا وَلِيُّ دَمِي ، وَإِنْ أَفْنَ فَالْفَنَاءُ مِيعَادِي ، وَإِنْ أَعْفُ فَالْعَفْوُ لِي قُرْبَةٌ ، وَهُوَ لَكُمْ حَسَنَةٌ ، فَاعْفُوا : « أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللهُ لَكُمْ » .

وَاللهِ مَا فَجَأَنِي مِنَ الْمَوْتِ وَارِدٌ كَرِهْتُهُ ، وَلَا طَالِعٌ أَنْكَرْتُهُ ، وَمَا كُنْتُ إِلَّا كَقَارِبٍ وَرَدَ ، وَطَالِبٍ وَجَدَ ، « وَمَا عِنْدَ اللهِ خَيْرٌ لِلْأَبْرَارِ »

قال السيد الشريف رضي الله عنه : أقولُ : « وقد مضى بعض هذا الكلام فيما تقدم من الخطب ، إلا أن فيه ها هنا زيادة أوجبت تكريره » .

٢٤ - وَمِنْ وَصِيَّةٍ لَهُ عليه السلام

بما يُعمل في أمواله ، كتبها بعد منصرفه من صفين .

هٰذَا مَا أَمَرَ بِهِ عَبْدُ اللهِ عَلِيُّ بْنُ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ فِي مَالِهِ ، ابْتِغَاءَ وَجْهِ اللهِ ، لِيُولِجَهُ بِهِ الْجَنَّةَ ، وَيُعْطِيَهُ بِهِ الْأَمْنَةَ (الأمنيّة)

A part of the same

منها : فَإِنَّهُ يَقُومُ بِذٰلِكَ ٱلْحَسَنُ بْنُ عَلِيٍّ يَأْكُلُ مِنْهُ بِٱلْمَعْرُوفِ
نْفِقُ مِنْهُ بِٱلْمَعْرُوفِ ، فَإِنْ حَدَثَ بِحَسَنٍ حَدَثٌ وَحُسَيْنٌ حَيٌّ ،
بِٱلْأَمْرِ بَعْدَهُ ، وَأَصْدَرَهُ مَصْدَرَهُ .
وَإِنَّ لِٱبْنَيْ فَاطِمَةَ مِنْ صَدَقَةِ عَلِيٍّ مِثْلَ ٱلَّذِي لِبَنِي عَلِيٍّ ، وَإِنِّي إِنَّمَا
لْتُ ٱلْقِيَامَ بِذٰلِكَ إِلَى ٱبْنَيْ فَاطِمَةَ ٱبْتِغَاءَ وَجْهِ ٱللهِ ، وَقُرْبَةً إِلَى رَسُولِ
صَلَّى ٱللهُ عَلَيْهِ وَآلِهِ ، وَتَكْرِيماً لِحُرْمَتِهِ ، وَتَشْرِيفاً لِوُصْلَتِهِ .
وَيَشْتَرِطُ عَلَى ٱلَّذِي يَجْعَلُهُ إِلَيْهِ أَنْ يَتْرُكَ ٱلْمَالَ عَلَى أُصُولِهِ ،
نْفِقَ مِنْ ثَمَرِهِ حَيْثُ أُمِرَ بِهِ وَهُدِيَ لَهُ ، وَأَلَّا يَبِيعَ مِنْ أَوْلَادِ نَخِيلِ
هِ ٱلْقُرَى وَدِيَّةً حَتَّى تُشْكِلَ أَرْضُهَا غِرَاساً .
وَمَنْ كَانَ مِنْ إِمَائِي ـ ٱللَّاتِي أَطُوفُ عَلَيْهِنَّ ـ لَهَا وَلَدٌ ، أَوْ
حَامِلٌ ، فَتُمْسَكُ عَلَى وَلَدِهَا وَهِيَ مِنْ حَظِّهِ ، فَإِنْ مَاتَ وَلَدُهَا وَهِيَ
ةٌ فَهِيَ عَتِيقَةٌ ، قَدْ أَفْرَجَ عَنْهَا ٱلرِّقُّ ، وَحَرَّرَهَا ٱلْعِتْقُ .

It will be administered by Ḥasan ibn 'Alī. He will take from it a suitable portion for his livelihood and spend it on charity. If something happens to Ḥasan, and Ḥusayn survives he will administer it after Ḥasan, and deal with it accordingly. In the charitable estate of the two sons of Fāṭimah they have the same rights as the all (other) sons of 'Alī. I have laid down the (functions of) administration of the two sons of Fāṭimah in order to seek the pleasure of Allāh and nearness to the Messenger of Allāh (may Allāh bless him and his descendants) with due regard for his honour and consideration of his kinship.

It is obligatory on him who administers it that he retains the estate as it is, and spends the usufruct as he has been ordered and instructed. He should not sell the seedlings in the plantations of these villages till the land changes its face by turning them into plants. As for those of my slave girls who where under me, if any one of them has a child or is pregnant, she will be retained for the sake of the child and will form part of his share. If the child dies and she survives, then she is free, bondage is removed from her and liberty is given to her.

as-Sayyid ar-Raḍī says: In this will in Amīr al-mu'minīn's phrase "*allā yabī a min nakhlihā wadiyyatan*", the word "*wadiyyah*" means seedling of date-palm and its plural is "*wadiyy*". And his words "*ḥattā tushkila arḍuhā ghirasan*", is one of the most eloquent forms of expression and it means that when a number of date plants grow on the land then he who had seen it before the growth would regard it as a different land.

قال الشريف : قوله عليه السلام في هذه الوصية « وألا يبيع من نخلهـــا وديّة » ،
ويّة ، النسيلة ، وجمعهـــا وديّ . وقوله عليه السلام : « حتى تشكل أرضها
اساً » هو من أفصح الكلام ، والمراد بـــه ان الأرض يكثر فيها غراس النخل حتى يراها
ظر على غير تلك الصفة التي عرفها بها فيشكل عليه أمرها ويحسبها غيرها .

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INSTRUCTION 25

Amīr al-mu'minīn used to write to whoever he appointed for the collection of zakāt and charities. ash-Sharīf says: "We have recorded a few portions of it here to show that he always erected the pillars of right and created examples of justice in all matters, small or big, delicate or serious."

٢٥ - وَمِنْ وَصِيَّةٍ لَهُ عَلَيْهِ ٱلسَّلَامُ

كان يكتبها لمن يستعمله على الصدقات

قال الشريف : وإنما ذكرنا هنا حملا ليعلم بها أنه عليه السلام كان يقيم عماد الحق ، ويشرع
ة العدل ، في صغير الأمور وكبيرها ودقيقها وجليلها.

Move on with the fear of Allāh Who is One and has no partner. Do not frighten any Muslim. Do not pass over his lands so as to make him feel unhappy. Do not take from him more than Allāh's share in his property. When you go to a tribe, you should get down at their watering place instead of entering their houses. Then proceed towards them with peace and dignity till you stand among them. Then salute them and do not be remiss in greeting them, then say to them, "O' servants of Allāh, the vicegerent of Allāh and His caliph has sent me to you to collect from you Allāh's share in your properties. Is there anything of His share in your properties? If so, give it to His vicegerent."

ٱنْطَلِقْ عَلَى تَقْوَى ٱللهِ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَلَا تُرَوِّعَنَّ مُسْلِماً
تَجْتَازَنَّ (تحتازن) عَلَيْهِ كَارِهاً ، وَلَا تَأْخُذَنَّ مِنْهُ أَكْثَرَ مِنْ حَقِّ ٱللهِ فِي
هِ ، فَإِذَا قَدِمْتَ عَلَى ٱلْحَيِّ فَانْزِلْ بِمَائِهِمْ مِنْ غَيْرِ أَنْ تُخَالِطَ أَبْيَاتَهُمْ ،
ٱمْضِ إِلَيْهِمْ بِٱلسَّكِينَةِ وَٱلْوَقَارِ ، حَتَّى تَقُومَ بَيْنَهُمْ فَتُسَلِّمَ عَلَيْهِمْ ،
لَا تُخْدِجَ بِٱلتَّحِيَّةِ لَهُمْ ، ثُمَّ تَقُولَ : عِبَادَ ٱللهِ ، أَرْسَلَنِي إِلَيْكُمْ
يُّ ٱللهِ وَخَلِيفَتُهُ ، لِآخُذَ مِنْكُمْ حَقَّ ٱللهِ فِي أَمْوَالِكُمْ ، فَهَلْ لِلهِ فِي
وَالِكُمْ مِنْ حَقٍّ فَتُؤَدُّوهُ إِلَى وَلِيِّهِ .

If someone among them says "No", then do not repeat the demand. If someone speaks to you in the affirmative, then go with him without frightening him, threatening him, pressuring him or oppressing him. Take what he gives you such as gold or silver (coins). If he has cattle or camels do not enter upon them save with his permission, because their major part is his. Therefore, when you get there do not enter upon them like one who has full control over them or in a violent manner. Do not scare any animal, do not tease anyone and do not let the owner feel grieved about anyone.

Divide the property into two parts and let the owner choose one. When he has chosen do not object to it. Then divide the remaining into two parts and let him choose one and when he has chosen do not raise any objection. Continue like this till only that much remains which is enough to satisfy Allāh's dues. Then take Allāh's due from it. If he disputes your action allow his views, then mix the two (separated) parts and repeat what you had done before till you take Allāh's due from his property. Do not take an old, decrepit, broken-limbed, sick or unsound animal. Do not entrust the animals (for custody) except to one whom you trust to take care of the Muslims' property till he hands it over to their chief who will distribute it. Do not entrust it to anyone except he who is a well-wisher, God-fearing, trustworthy and watchful, and who is not harsh on the Muslims' property, nor makes them run too much, nor tires them, nor labours them. Then send to us all that you have collected and we shall deal with it as Allāh has ordered.

When your trustee takes over (the animal) tell him that he should not separate the she-camel from its young and should not milk all its milk because that would affect its young, and also that he should not exert it in riding. In this matter, he should behave justly between it and all its companions. He should allow rest to camels (who are tired), and drive with ease those whose hoofs have been rubbed off. When you pass a water spring stay the camels there for drinking and do not take them away from vegetated land to barren paths. He should allow them rest now and then, and give them time near water and grass. In this way, when they reach us by leave of Allāh, they will be fat with plenty of marrow and would not be fatigued or distressed. We will then distribute them according to the (commands of) the Book of Allāh and the *sunnah* of His Prophet (peace be upon him and his progeny). Certainly, this will be a great source of reward for you and a means to secure guidance, if Allāh so wills.

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INSTRUCTION 26

Given to one of his officers whom he sent for the collection of zakāt and charities.

He (Amīr al-mu'minīn) ordered him to fear Allāh in his secret matters and hidden actions, where there is no witness except He and no one watches save He.

فَإِنْ قَالَ قَائِلٌ : لَا ، فَلَا تُرَاجِعْهُ ،

وَإِنْ أَنْعَمَ لَكَ مُنْعِمٌ فَانْطَلِقْ مَعَهُ مِنْ غَيْرِ أَنْ تُخِيفَهُ أَوْ تُوعِدَهُ أَوْ تَعْسِفَهُ أَوْ تُرْهِقَهُ فَخُذْ مَا أَعْطَاكَ مِنْ ذَهَبٍ أَوْ فِضَّةٍ ، فَإِنْ كَانَ لَهُ مَاشِيَةٌ أَوْ إِبِلٌ فَلَا تَدْخُلْهَا إِلَّا بِإِذْنِهِ ، فَإِنَّ أَكْثَرَهَا لَهُ ، فَإِذَا تَيْتَهَا فَلَا تَدْخُلْ عَلَيْهَا دُخُولَ مُتَسَلِّطٍ (متسلط) عَلَيْهِ وَلَا عَنِيفٍ بِهِ . وَلَا تُنَفِّرَنَّ بَهِيمَةً وَلَا تُفْزِعَنَّهَا ، وَلَا تَسُوءَنَّ صَاحِبَهَا فِيهَا ، وَاصْدَعِ الْمَالَ صَدْعَيْنِ ثُمَّ خَيِّرْهُ ، فَإِذَا اخْتَارَ فَلَا تَعْرِضَنَّ لِمَا اخْتَارَهُ . ثُمَّ اصْدَعِ الْبَاقِيَ صَدْعَيْنِ ، ثُمَّ خَيِّرْهُ ، فَإِذَا اخْتَارَ فَلَا تَعْرِضَنَّ لِمَا اخْتَارَهُ فَلَا يَزَالُ كَذَلِكَ حَتَّى يَبْقَى مَا فِيهِ وَفَاءٌ لِحَقِّ اللهِ فِي مَالِهِ ، فَاقْبِضْ حَقَّ اللهِ مِنْهُ . فَإِنِ اسْتَقَالَكَ فَأَقِلْهُ ، ثُمَّ اخْلِطْهُمَا ثُمَّ اصْنَعْ مِثْلَ الَّذِي صَنَعْتَ أَوَّلًا حَتَّى تَأْخُذَ حَقَّ اللهِ فِي مَالِهِ . وَلَا تَأْخُذَنَّ عَوْداً وَلَا هَرِمَةً وَلَا مَكْسُورَةً وَلَا مَهْلُوسَةً ، وَلَا ذَاتَ عَوَارٍ ، وَلَا تَأْمَنَنَّ عَلَيْهَا إِلَّا مَنْ تَثِقُ بِدِينِهِ ، رَافِقاً بِمَالِ الْمُسْلِمِينَ حَتَّى يُوَصِّلَهُ إِلَى وَلِيِّهِمْ فَيَقْسِمَهُ بَيْنَهُمْ ، وَلَا تُوَكِّلْ بِهَا إِلَّا نَاصِحاً شَفِيقاً وَأَمِيناً حَفِيظاً ، غَيْرَ مُعْنِفٍ وَلَا مُجْحِفٍ ، وَلَا مُلْغِبٍ وَلَا مُتْعِبٍ . ثُمَّ احْدُرْ إِلَيْنَا مَا اجْتَمَعَ عِنْدَكَ نُصَيِّرْهُ حَيْثُ أَمَرَ اللهُ بِهِ ، فَإِذَا أَخَذَهَا أَمِينُكَ فَأَوْعِزْ إِلَيْهِ أَلَّا يَحُولَ بَيْنَ نَاقَةٍ وَبَيْنَ فَصِيلِهَا ، وَلَا يَمْصُرَ لَبَنَهَا فَيَضُرَّ ذَلِكَ بِوَلَدِهَا ، وَلَا يَجْهَدَنَّهَا رُكُوباً ، وَلْيَعْدِلْ بَيْنَ صَوَاحِبَاتِهَا فِي ذَلِكَ وَبَيْنَهَا ، وَلْيَرْفُقْ عَلَى اللَّاغِبِ ، وَلْيَسْتَأْنِ بِالنَّقِبِ وَالظَّالِعِ ، وَلْيُوِرِدْهَا مَا تَمُرُّ بِهِ مِنَ الْغُدُرِ ، وَلْيَعْدِلْ بِهَا عَنْ نَبَتِ الْأَرْضِ إِلَى جَوَادِّ الطُّرُقِ ، وَلْيُرَوِّحْهَا فِي السَّاعَاتِ ، وَلْيُمْهِلْهَا عِنْدَ النِّطَافِ وَالْأَعْشَابِ ، حَتَّى تَأْتِيَنَا بِإِذْنِ اللهِ بُدَّناً مُنْقِيَاتٍ ، غَيْرَ مُتْعَبَاتٍ وَلَا مَجْهُودَاتٍ ، لِنَقْسِمَهَا عَلَى كِتَابِ اللهِ وَسُنَّةِ نَبِيِّهِ - صَلَّى اللهُ عَلَيْهِ وَآلِهِ - فَإِنَّ ذَلِكَ أَعْظَمُ لِأَجْرِكَ ، وَأَقْرَبُ لِرُشْدِكَ ، إِنْ شَاءَ اللهُ .

٢٦ - ومن عهد له عليه السلام

لمن يعض عماله وقد بعثه على الصدقة

أَمَرَهُ بِتَقْوَى اللهِ فِي سَرَائِرِ أَمْرِهِ وَخَفِيَّاتِ عَمَلِهِ ، حَيْثُ لَا شَهِيدَ غَيْرُهُ ، وَلَا وَكِيلَ دُونَهُ .

He also ordered him that whatever he does in obedience to Allāh openly should not be different from what he does secretly. He whose hidden position is not different from his open position, and whose action is not different from his words, has discharged his obligation and his worship is pure.

He also ordered him that he should not harass them, should not be harsh on them and should not turn away from them because of superiority of official position over them, because they are brethren in faith and help in the recovery of levies.

Certainly, you have a fixed share and a known right in this levy, and there are others sharers who are poor, weak and starving. We shall discharge your rights. So, you should discharge their rights. If you do not do so you will have the largest number of enemies on the Day of Judgement. How wretched is the man whose enemies in the view of Allāh are the needy, the destitute, the beggars, the turned away, the indebted and (penniless) travellers. He who treats the trust lightly and indulges in treachery and does not keep himself and his faith untarnished by it has certainly secured humiliation in this world, and his humiliation and disgrace in the next world will be greater. Surely, the greatest treachery is the treachery against the Muslim community, and the most ugly deceit is the deceit towards the Muslim leaders; and that is an end to the matter.

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INSTRUCTION 27

Given to Muḥammad ibn Abī Bakr (may Allāh be pleased with him), when Amīr al-mu'minīn appointed him as the Governor of Egypt.

Behave humbly with the people, keep yourself lenient, meet them large-heartedly, accord them equal treatment so that the big should not expect injustice from you in their favour and the low should not be despondent of your justice to them. Allāh, the Sublime, will certainly question you, O' community of His creatures, about your actions, small or big, open or concealed. If He punishes you it is because you have been oppressive, and if He forgives, then it is because He is the Most Generous.

Know, O' creatures of Allāh, that the God-fearing have shared the joys of this transient world as well as the next coming world, for they shared with the people of this world in their worldly matters while their people did not share with them in the matters of the next world. They lived in this world in the best manner of living and ate the choicest food and consequently they enjoyed herein all that the people with ease of life enjoyed, and secured from it what the haughty and the vain secured. Then, they departed from it after taking provision enough to take them to the end of their journey and after doing a profitable transaction. They tasted the pleasure of renouncing the world in this world, and

رَهُ أَلَّا يَعْمَلَ بِشَيْءٍ مِنْ طَاعَةِ اللهِ فِيمَا
فَيُخَالِفَ إِلَىٰ غَيْرِهِ فِيمَا أَسَرَّ ، وَمَنْ لَمْ يَخْتَلِفْ سِرُّهُ وَعَلَانِيَتُهُ ،
هُ وَمَقَالَتُهُ ، فَقَدْ أَدَّىٰ الْأَمَانَةَ ، وَأَخْلَصَ الْعِبَادَةَ .
نَرَهُ أَلَّا يَجْبَهَهُمْ وَلَا يَعْضَهَهُمْ ، وَلَا يَرْغَبَ عَنْهُمْ
لَّا بِالْإِمَارَةِ (الامانة) عَلَيْهِمْ ، فَإِنَّهُمْ الْإِخْوَانُ فِي الدِّينِ ، وَالْأَعْوَانُ
لَىٰ اسْتِخْرَاجِ الْحُقُوقِ .
وَإِنَّ لَكَ فِي هٰذِهِ الصَّدَقَةِ نَصِيباً مَفْرُوضاً ، وَحَقّاً مَعْلُوماً ، وَشُرَكَاءَ
ىَ مَسْكَنَةٍ ، وَضُعَفَاءَ ذَوِي فَاقَةٍ ، وَإِنَّا مُوَفُّوكَ حَقَّكَ ، فَوَفِّهِمْ
وُقُوفَهُمْ ، وَإِلَّا تَفْعَلْ فَإِنَّكَ مِنْ أَكْثَرِ النَّاسِ خُصُوماً يَوْمَ الْقِيَامَةِ ،
سَىٰ لِمَنْ - خَصْمُهُ عِنْدَ اللهِ - الْفُقَرَاءُ وَالْمَسَاكِينُ وَالسَّائِلُونَ
مُدْفُوعُونَ ، وَالْغَارِمُونَ وَابْنُ السَّبِيلِ ! وَمَنِ اسْتَهَانَ بِالْأَمَانَةِ ، وَرَتَعَ
الْخِيَانَةِ ، وَلَمْ يُنَزِّهْ نَفْسَهُ وَدِينَهُ عَنْهَا ، فَقَدْ أَحَلَّ(أحل) بِنَفْسِهِ الذُّلَّ
بْزِيَ فِي الدُّنْيَا ، وَهُوَ فِي الْآخِرَةِ أَذَلُّ وَأَخْزَى . وَإِنَّ أَعْظَمَ
انَةِ خِيَانَةُ الْأُمَّةِ (الأمة) ، وَأَفْظَعَ الْغِشِّ غِشُّ الْأَئِمَّةِ ، وَالسَّلَامُ

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٢٧ - ومن عهد له عليه السلام

إلى محمد بن أبي بكر - رضي الله عنه - حين قلده مصر :

فَاخْفِضْ لَهُمْ جَنَاحَكَ ، وَأَلِنْ لَهُمْ جَانِبَكَ ، وَابْسُطْ لَهُمْ وَجْهَكَ ،
سِ بَيْنَهُمْ فِي اللَّحْظَةِ وَالنَّظْرَةِ ، حَتَّىٰ لَا يَطْمَعَ الْعُظَمَاءُ فِي
فِيكَ لَهُمْ ، وَلَا يَيْأَسَ الضُّعَفَاءُ مِنْ عَدْلِكَ عَلَيْهِمْ ، فَإِنَّ اللهَ
لَ يُسَائِلُكُمْ مَعْشَرَ عِبَادِهِ عَنِ الصَّغِيرَةِ مِنْ أَعْمَالِكُمْ وَالْكَبِيرَةِ ،
ظَاهِرَةِ وَالْمَسْتُورَةِ ، فَإِنْ يُعَذِّبْ فَأَنْتُمْ أَظْلَمُ ، وَإِنْ يَعْفُ فَهُوَ أَكْرَمُ .
وَاعْلَمُوا عِبَادَ اللهِ أَنَّ الْمُتَّقِينَ ذَهَبُوا بِعَاجِلِ الدُّنْيَا وَآجِلِ الْآخِرَةِ ،
ارَكُوا أَهْلَ الدُّنْيَا فِي دُنْيَاهُمْ ، وَلَمْ يُشَارِكُوا أَهْلَ الدُّنْيَا فِي
رِتِهِمْ ، سَكَنُوا الدُّنْيَا بِأَفْضَلِ مَا سُكِنَتْ ، وَأَكَلُوهَا بِأَفْضَلِ مَا
لَتْ ، فَحَظُوا مِنَ الدُّنْيَا بِمَا حَظِيَ بِهِ الْمُتْرَفُونَ ، وَأَخَذُوا مِنْهَا
أَخْذَةَ الْجَبَابِرَةِ الْمُتَكَبِّرُونَ ، ثُمَّ انْقَلَبُوا عَنْهَا بِالزَّادِ الْمُبَلِّغِ
مَتْجَرَ الرَّابِحِ (المربح) أَصَابُوا لَذَّةَ زُهْدِ الدُّنْيَا فِي دُنْيَاهُمْ ،

hey firmly believed that on the coming day in their next life they would be neighbours of Allāh, where their call would not be repulsed nor would their share of pleasure be small.

Therefore, O' creatures of Allāh, be afraid of death and its measures and keep ready all that is needed for it. It will come as a big event and a great affair, either as a good in which there will never be any evil, or an evil in which there will never be any good. Who is nearer to Paradise than he who works towards it, and who is nearer to Hell than he who works for it? You are being chased by death. If you stop, it will catch you, and if you run away from it, it will grip you. It is more attached to you than your reflection. Death is tied to your forelocks while the world is being wrapped up from behind you. Therefore, fear the Fire whose hollow is deep, whose flames are severe and whose punishment is novel. It is a place wherein there is no mercy. No call is heard in it. No pain is healed in it. If it is possible for you to have severe fear of Allāh and to rest hope in Him, then do both these things because every individual can have hope in His Lord to the extent of his fear of His Lord. Certainly, the most hopeful person with Allāh is he who fears Him most.

O' Muḥammad ibn Abī Bakr, know that I have given you charge of Egypt which is my biggest force. So you are duty-bound to oppose your passions and serve as a shield against your religion even though you may get only an hour in the world; and do not enrage Allāh for pleasing others because (Allāh) is such that He may take the place of others, but others cannot take the place of Allāh. Say prayers at the appointed time. Do not say it earlier for the sake of (available) leisure nor delay it on account of pre-occupation. Remember that every act of yours is dependent on your prayer.

وَتَيَقَّنُوا أَنَّهُمْ جِيرَانُ اللهِ غَداً فِي آخِرَتِهِمْ . لَا تُرَدُّ لَهُمْ دَعْوَةٌ ، وَلَا يَنْقُصُ لَهُمْ نَصِيبٌ مِنْ لَذَّةٍ . فَاحْذَرُوا عِبَادَ اللهِ الْمَوْتَ وَقُرْبَهُ ، وَأَعِدُّوا لَهُ عُدَّتَهُ . فَإِنَّهُ يَأْتِي بِأَمْرٍ عَظِيمٍ ، وَخَطْبٍ جَلِيلٍ ، بِخَيْرٍ لَا يَكُونُ مَعَهُ شَرٌّ أَبَداً ، أَوْ شَرٍّ لَا يَكُونُ مَعَهُ خَيْرٌ أَبَداً . فَمَنْ أَقْرَبُ إِلَى الْجَنَّةِ مِنْ عَامِلِهَا! وَمَنْ أَقْرَبُ إِلَى النَّارِ مِنْ عَامِلِهَا ! وَأَنْتُمْ طُرَدَاءُ الْمَوْتِ ، إِنْ أَقَمْتُمْ لَهُ أَخَذَكُمْ ، وَإِنْ فَرَرْتُمْ مِنْهُ أَدْرَكَكُمْ (أدبكم)، وَهُوَ أَلْزَمُ لَكُمْ مِنْ ظِلِّكُمْ . الْمَوْتُ مَعْقُودٌ بِنَوَاصِيكُمْ ، وَالدُّنْيَا تُطْوَى مِنْ خَلْفِكُمْ . فَاحْذَرُوا نَاراً قَعْرُهَا بَعِيدٌ ، وَحَرُّهَا شَدِيدٌ ، وَعَذَابُهَا جَدِيدٌ . دَارٌ لَيْسَ فِيهَا رَحْمَةٌ ، وَلَا تُسْمَعُ فِيهَا دَعْوَةٌ ، وَلَا تُفَرَّجُ فِيهَا كُرْبَةٌ . وَإِنِ اسْتَطَعْتُمْ أَنْ يَشْتَدَّ خَوْفُكُمْ مِنَ اللهِ ، وَأَنْ يَحْسُنَ ظَنُّكُمْ بِهِ ، فَاجْمَعُوا بَيْنَهُمَا ، فَإِنَّ الْعَبْدَ إِنَّمَا يَكُونُ حُسْنُ ظَنِّهِ بِرَبِّهِ عَلَى قَدْرِ خَوْفِهِ مِنْ رَبِّهِ ، وَإِنَّ أَحْسَنَ النَّاسِ ظَنّاً بِاللهِ أَشَدُّهُمْ خَوْفاً لِلهِ .

وَاعْلَمْ – يَا مُحَمَّدُ بْنَ أَبِي بَكْرٍ – أَنِّي قَدْ وَلَّيْتُكَ أَعْظَمَ أَجْنَادِي فِي نَفْسِي أَهْلَ مِصْرَ ، فَأَنْتَ مَحْفُوفٌ أَنْ تُخَالِفَ عَلَى نَفْسِكَ ، وَأَنْ تُنَافِحَ عَنْ دِينِكَ ، وَلَوْ لَمْ يَكُنْ لَكَ إِلَّا سَاعَةٌ مِنَ الدَّهْرِ ، وَلَا تُسْخِطِ اللهَ بِرِضَى أَحَدٍ مِنْ خَلْقِهِ ، فَإِنَّ فِي اللهِ خَلَفاً مِنْ غَيْرِهِ ، وَلَيْسَ مِنَ اللهِ خَلَفٌ فِي غَيْرِهِ .

صَلِّ الصَّلَاةَ لِوَقْتِهَا الْمُؤَقَّتِ لَهَا ، وَلَا تُعَجِّلْ وَقْتَهَا لِفَرَاغٍ ، وَلَا تُؤَخِّرْهَا عَنْ وَقْتِهَا لِاشْتِغَالٍ . وَاعْلَمْ أَنَّ كُلَّ شَيْءٍ مِنْ عَمَلِكَ تَبَعٌ لِصَلَاتِكَ .

A part of the same

The leader of guidance and the leader of destruction cannot be equal, nor the friend of the Prophet and the enemy of the Prophet. The Messenger of Allāh (p.b.u.h.a.h.p.) has told me that: "In respect of my people I am afraid neither of a believer nor of an unbeliever. As for the believer Allāh will afford him protection because of his belief and as for the unbeliever, Allāh will humiliate him because of his unbelief. But I am afraid about everyone of you who is hypocrite in his heart and learned of speech. He speaks what you hold good but does what you dislike."

ومنه : فَإِنَّهُ لَا سَوَاءَ ، إِمَامُ الْهُدَى وَإِمَامُ الرَّدَى ، وَوَلِيُّ النَّبِيِّ ، وَعَدُوُّ النَّبِيِّ . وَلَقَدْ قَالَ لِي رَسُولُ اللهِ – صَلَّى اللهُ عَلَيْهِ وَآلِهِ – : « إِنِّي لَا أَخَافُ عَلَى أُمَّتِي مُؤْمِناً وَلَا مُشْرِكاً ، أَمَّا الْمُؤْمِنُ فَيَمْنَعُهُ اللهُ بِإِيمَانِهِ ، وَأَمَّا الْمُشْرِكُ فَيَقْمَعُهُ اللهُ بِشِرْكِهِ . وَلَكِنِّي أَخَافُ عَلَيْكُمْ كُلَّ مُنَافِقِ الْجَنَانِ ، عَالِمِ اللِّسَانِ ، يَقُولُ مَا تَعْرِفُونَ ، وَيَفْعَلُ مَا تُنْكِرُونَ » .

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LETTER 28

In reply to Mu'āwiyah, and it is one of his most elegant writings

Now, your letter has reached me wherein you recall that Allāh chose Muhammad (p.b.u.h.a.h.p.) for His religion and helped him through those com-

٢٨ - ومن كتاب له عليه السلام

إلى معاوية جواباً ، قال الشريف : وهو من محاسن الكتب

أَمَّا بَعْدُ ، فَقَدْ أَتَانِي كِتَابُكَ تَذْكُرُ فِيهِ اصْطِفَاءَ اللهِ مُحَمَّداً صَلَّى اللهُ عَلَيْهِ وَآلِهِ لِدِينِهِ ، وَتَأْيِيدَهُ إِيَّاهُ بِمَنْ

panions who helped him. Strange things about you have remained concealed (by the irony of fate) from us, since you have started telling us of Allāh's trials for us and His bounties to us through our Prophet. In this matter, you are like the person who carries dates to Hajar, or who challenges his own master to a duel in archery.

You think that so-and-so are the most distinguished persons in Islam. You have said such a thing which if it be true, you have nothing to do with it, but if it be not so, then its defect will not affect you. And what are you to do with the question of who is better and who is worse, or who is the ruler and who is the ruled? What have the freed ones and their sons to do with distinguishing between the first *muhājirūn* and determining their position or defining their ranks? What a pity! the sound of an arrow is being produced by what is not a real arrow, and he against whom the judgement is to be passed is sitting in judgement. O' man, why do you not see your own lameness and remain within bounds, and why do not you realise the shortness of your measure and stay back where destiny has placed you? You have no concern with the defeat of the defeated or the victory of the victor.

You are wandering in bewilderment and straying from the right path. Do you not realise it? I am not giving you any news: I am just recounting Allāh's bounty, namely that a number of people from among the *muhājirūn* (immigrants from Mecca) and *anṣār* (helpers) fell as martyrs in the way of Allāh the Sublime, and that each of them is distinguished (on that account), but when one of us secured martyrdom he was named the Chief of all martyrs, and the Messenger of Allāh (p.b.u.h.a.h.p.) gave him the peculiar honour of saying seventy *takbīr* (*Allāhu akbar*) during his funeral prayer. Do you not know that a number of people lost their hands in the way of Allāh, and that everyone is distinguished (on that account), but when the same thing occurred to one of us he was given the name "the flier in Paradise" and "the two winged"? If Allāh had not forbidden self-praise, the writer would have mentioned numerous distinctions which the believer knows full well and which the ears of hearers do not wish to forget.

Better leave those whose arrows miss the mark. We are the direct recipients of our Lord's favours while others receive favours from us after that. In spite of our old established honour and our well-known superiority over your people, we did not stay away from mixing with you and married and got married (among you) like equals although you were not so. And how could you be so when (the position is that) among us is the Prophet while among you is the opposer, among us is the lion of Allāh while among you is the lion of the opposing groups, among us are the two masters of the youth of Paradise while among you are the children of Hell, among us is the choicest of all the women of the worlds while among you is the bearer of firewood, any many more distinctions on our side and shortcomings on your side?

Our Islam is well-known and our (greatness in the) pre-Islamic period too cannot be denied. What-

مِنْ أَصْحَابِهِ ؛ فَلَقَدْ خَبَّأَ

الدَّهْرُ مِنْكَ عَجَباً ، إِذْ طَفِقْتَ تُخْبِرُنَا بِبَلَاءِ اللهِ

عِنْدَنَا ، وَنِعَمِهِ عَلَيْنَا فِي نَبِيِّنَا ، فَكُنْتَ فِي ذٰلِكَ كَنَاقِلِ التَّمْرِ

حَجَرَ ، أَوْ دَاعِي مُسَدِّدِهِ إِلَى النِّضَالِ . وَزَعَمْتَ أَنَّ

نَ النَّاسِ فِي الْإِسْلَامِ فُلَانٌ وَفُلَانٌ ؛ فَذَكَرْتَ أَمْراً إِنْ تَمَّ اعْتَزَلَكَ

هُ ، وَإِنْ نَقَصَ لَمْ يَلْحَقْكَ ثَلْمُهُ . وَمَا أَنْتَ وَالْفَاضِلَ

فُضُولَ ، وَالسَّائِسَ وَالْمَسُوسَ ! وَمَا لِلطُّلَقَاءِ وَأَبْنَاءِ الطُّلَقَاءِ ،

تَمْيِيزَ بَيْنَ الْمُهَاجِرِينَ الْأَوَّلِينَ ، وَتَرْتِيبَ دَرَجَاتِهِمْ ، وَتَعْرِيفَ طَبَقَاتِهِمْ !

هَاتِ لَقَدْ حَنَّ قِدْحٌ لَيْسَ مِنْهَا ، وَطَفِقَ يَحْكُمُ فِيهَا مَنْ عَلَيْهِ

حُكْمُ لَهَا ! أَلَا تَرْبَعُ أَيُّهَا الْإِنْسَانُ عَلَى ظَلْعِكَ ، وَتَعْرِفُ قُصُورَ

كَ ، وَتَتَأَخَّرُ حَيْثُ أَخَّرَكَ الْقَدَرُ ! فَمَا عَلَيْكَ غَلَبَةُ الْمَغْلُوبِ ،

وَقَهْرُ الظَّافِرِ !

نَّكَ لَذَهَّابٌ فِي التِّيهِ ، رَوَّاغٌ عَنِ الْقَصْدِ

بَلَى - غَيْرُ مُخْبِرٍ لَكَ ، وَلٰكِنْ بِنِعْمَةِ اللهِ أُحَدِّثُ - أَنَّ قَوْماً اسْتُشْهِدُوا

فِي سَبِيلِ اللهِ تَعَالَى مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ ، وَلِكُلٍّ فَضْلٌ ، حَتَّى

إِذَا اسْتُشْهِدَ شَهِيدُنَا قِيلَ : سَيِّدُ الشُّهَدَاءِ ، وَخَصَّهُ رَسُولُ اللهِ - صَلَّى

اللهُ عَلَيْهِ وَآلِهِ - بِسَبْعِينَ تَكْبِيرَةً عِنْدَ صَلَاتِهِ عَلَيْهِ ! أَوَ لَا تَرَىٰ أَنَّ

كَثِيراً قُطِعَتْ أَيْدِيهِمْ فِي سَبِيلِ اللهِ - وَلِكُلٍّ فَضْلٌ - حَتَّى إِذَا فُعِلَ

بِوَاحِدِنَا مَا فُعِلَ بِوَاحِدِهِمْ ، قِيلَ : «الطَّيَّارُ فِي الْجَنَّةِ وَذُو الْجَنَاحَيْنِ !»

وَلَوْلَا مَا نَهَى اللهُ عَنْهُ مِنْ تَزْكِيَةِ الْمَرْءِ نَفْسَهُ ، لَذَكَرَ ذَاكِرٌ فَضَائِلَ

جَمَّةً تَعْرِفُهَا قُلُوبُ الْمُؤْمِنِينَ ، وَلَا تَمُجُّهَا آذَانُ السَّامِعِينَ .

فَدَعْ عَنْكَ مَنْ مَالَتْ بِهِ الرَّمِيَّةُ ، فَإِنَّا صَنَائِعُ رَبِّنَا ، وَالنَّاسُ بَعْدُ

صَنَائِعُ لَنَا . لَمْ يَمْنَعْنَا قَدِيمُ عِزِّنَا وَلَا عَادِيُّ طَوْلِنَا عَلَى قَوْمِكَ

مُصَاهَرَةُ نِسَائِكُمْ ، وَمُنَاكَحَةُ رِجَالِنَا ، فَنَكَحْنَا وَأَنْكَحْنَا ، فِعْلَ الْأَكْفَاءِ ، وَلَسْتُمْ

هُنَاكَ ! وَأَنَّى يَكُونُ ذٰلِكَ وَمِنَّا النَّبِيُّ وَمِنْكُمُ الْمُكَذِّبُ ، وَمِنَّا أَسَدُ

اللهِ وَمِنْكُمْ أَسَدُ الْأَحْلَافِ ، وَمِنَّا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ

وَمِنْكُمْ صِبْيَةُ النَّارِ ، وَمِنَّا خَيْرُ نِسَاءِ الْعَالَمِينَ ، وَمِنْكُمْ

حَمَّالَةُ الْحَطَبِ ، فِي كَثِيرٍ مِمَّا لَنَا وَعَلَيْكُمْ !

فَإِسْلَامُنَا قَدْ سُمِعَ ، وَجَاهِلِيَّتُنَا لَا تُدْفَعُ ،

ver remains has been mentioned in the words of Allāh the Glorified, the Sublime:

... And blood relations have the better claim in respect of one to the other, according to the Book of Allāh... (Qur'ān, 33:6)

He (Allāh) the Sublime, also says:

Verily, of men the nearest to Abraham are surely those who followed him and this (Our) Prophet (Muhammad) and those who believe; and verily, Allāh, is the Guardian of the faithful. (Qur'ān, 3:68)

Thus, we are superior firstly because of kinship nd secondly because of obedience. When at Saqīfah of Banū Sā'idah) the *muhājirūn* contended kinship vith the Messenger of Allāh (p.b.u.h.a.h.p.) against ne *anṣār*, they scored over them. If that success was ased on kinship then the right would be ours better han yours. Otherwise, the *anṣār*'s contention stands.

You think that I have been jealous of every caliph nd have revolted against them. Even if this be so, it s not an offence against you and therefore no explaation is due to you.

This is a matter for which no blame comes to you.

You have said that I was dragged like a camel vith a nose string to swear allegiance (to Abū Bakr t Saqīfah). By the Eternal Allāh, you had intended o revile me but you have praised me, and to humilate me but have yourself been humiliated. What umiliation does it mean for a Muslim to be the vicim of oppression so long as he does not entertain ny doubt in his religion, nor any misgiving in his irm belief? This argument of mine is intended for thers, but I have stated it to you only in so far as it vas appropriate.

Then you have recalled my position vis-à-vis Uthmān, and in this matter an answer is due to you ecause of your kinship with him. So (now tell me), vhich of us was more inimical towards 'Uthmān and vho did more to bring about his killing; or who ffered him his support but he made him sit down and topped him; or who was he whom he called for help ut who turned his face from him and drew his death ear him till his fate overtook him? No, no; by Allāh:

Indeed knoweth Allāh those who hinder others among you and those who say unto their brethren: "Come hither unto us", and they come not to fight but a little. (Qur'ān, 33:18)

I am not going to offer my excuse for reproving im for (some of) his innovations, for if my good ounsel and guidance to him was a sin then very often person who is blamed has no sin *and sometimes the nly reward a counsellor reaps is suspicion* (of evil). *desired naught but reform what I am able to* (do);

وَكِتَابُ اللهِ يَجْمَعُ
لَنَا مَا شَذَّ عَنَّا ، وَهُوَ قَوْلُهُ سُبْحَانَهُ وَتَعَالَىٰ «وَأُولُو الْأَرْحَامِ بَعْضُهُمْ
أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللهِ » وَقَوْلُهُ تَعَالَىٰ : إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ
لَلَّذِينَ اتَّبَعُوهُ وَهَٰذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللهُ وَلِيُّ الْمُؤْمِنِينَ » ، فَنَحْنُ
مَرَّةً أَوْلَىٰ بِالْقَرَابَةِ ، وَتَارَةً أَوْلَىٰ بِالطَّاعَةِ . وَلَمَّا احْتَجَّ الْمُهَاجِرُونَ عَلَى
الْأَنْصَارِ يَوْمَ السَّقِيفَةِ بِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَلَجُوا
عَلَيْهِمْ ، فَإِنْ يَكُنِ الْفَلَجُ بِهِ فَالْحَقُّ لَنَا دُونَكُمْ ، وَإِنْ يَكُنْ بِغَيْرِهِ
فَالْأَنْصَارُ عَلَىٰ دَعْوَاهُمْ .
وَزَعَمْتَ أَنِّي لِكُلِّ الْخُلَفَاءِ حَسَدْتُ ، وَعَلَىٰ كُلِّهِمْ بَغَيْتُ ، فَإِنْ يَكُنْ
ذٰلِكَ كَذٰلِكَ فَلَيْسَتِ الْجِنَايَةُ عَلَيْكَ ، فَيَكُونَ الْعُذْرُ إِلَيْكَ .

• وَتِلْكَ شَكَاةٌ ظَاهِرٌ عَنْكَ عَارُهَا •

وَقُلْتَ : إِنِّي كُنْتُ أُقَادُ كَمَا يُقَادُ الْجَمَلُ الْمَخْشُوشُ حَتَّىٰ أُبَايِعَ ،
وَلَعَمْرُ اللهِ لَقَدْ أَرَدْتَ أَنْ تَذُمَّ فَمَدَحْتَ ، وَأَنْ تَفْضَحَ فَافْتَضَحْتَ ! وَمَا
عَلَى الْمُسْلِمِ مِنْ غَضَاضَةٍ فِي أَنْ يَكُونَ مَظْلُوماً مَا لَمْ يَكُنْ شَاكّاً
فِي دِينِهِ ، وَلَا مُرْتَاباً بِيَقِينِهِ ! وَهٰذِهِ حُجَّتِي إِلَىٰ غَيْرِكَ قَصْدُهَا ، وَلٰكِنِّي
أَطْلَقْتُ لَكَ مِنْهَا بِقَدْرِ مَا سَنَحَ مِنْ ذِكْرِهَا .
ثُمَّ ذَكَرْتَ مَا كَانَ مِنْ أَمْرِي وَأَمْرِ عُثْمَانَ ، فَلَكَ أَنْ تُجَابَ عَنْ
هٰذِهِ لِرَحِمِكَ مِنْهُ ، فَأَيُّنَا كَانَ أَعْدَىٰ لَهُ ، وَأَهْدَىٰ إِلَىٰ
مَقَاتِلِهِ ! أَمَنْ بَذَلَ لَهُ نُصْرَتَهُ فَاسْتَقْعَدَهُ وَاسْتَكَفَّهُ ، أَمْ
مَنِ اسْتَنْصَرَهُ فَتَرَاخَىٰ عَنْهُ وَبَثَّ الْمَنُونَ إِلَيْهِ ، حَتَّىٰ أَتَىٰ قَدَرُهُ
عَلَيْهِ . كَلَّا وَاللهِ لَـ

«قَدْ يَعْلَمُ اللهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ
لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا » .

وَمَا كُنْتُ لِأَعْتَذِرَ مِنْ أَنِّي كُنْتُ أَنْقِمُ عَلَيْهِ أَحْدَاثاً ، فَإِنْ
كَانَ الذَّنْبُ إِلَيْهِ إِرْشَادِي وَهِدَايَتِي لَهُ ، فَرُبَّ مَلُومٍ لَا ذَنْبَ لَهُ .
• وَقَدْ يَسْتَفِيدُ الظِّنَّةَ الْمُتَنَصِّحُ •
وَمَا أَرَدْتُ « إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ ،

and my guidance is not but with Allāh; On Him (alone) do I rely, and unto Him (alone) *do I turn.* (Qur'ān, 11:88)

You have mentioned that for me and for my followers you have only the sword. This makes even a weeping person laugh. Did you ever see the descendants of 'Abd al-Muṭṭalib running away from battle, or being frightened by swords? *"Wait a little till Hamal joins the battle."* Shortly, then he whom you are seeking will seek you and he whom you think to be far away will approach near you. I am (shortly) speeding towards you with a force of *muhājirūn* and *anṣār* and those who follow them in virtue. Their number will be great and their dust will spread all round. They will be wearing their shrouds and their most coveted desire is to meet Allāh. They will be accompanied by the descendants of those who took part in the battle of Badr, and they will have Hāshimite swords whose cut you have already seen in the case of your brother, maternal uncle, your grandfather and your kinsmen. *Nor are they far distant from the unjust ones.* (Qur'ān, 11:83)

* * * * *

LETTER 29

To the People of Baṣrah

Whatever disunity and schism you have is not hidden to you. I have forgiven your wrong-doers and held back my sword from those who ran away. I received everyone who came to me from among you. If devastating matters and wrong and silly views are prompting you to break the pledge with me and to oppose me then (listen) I have kept ready my horses and put saddles (on my riding camels), and if you force me to advance towards you I shall come down in such a manner that before it the battle of Jamal too would appear like the last licking of the tongue. At the same time I know the high position of the obedient among you and the right of the sincere without confusing the sinless with the offenders or the faithful with the pledge-breakers.

* * * * *

LETTER 30

To Mu'āwiyah

Fear Allāh regarding what you have amassed and find out your true right therein, and turn to understand for what you will not be excused on the grounds of ignorance. Certainly, for (following the path of) obedience there are clear signs, shining ways, straight highways and a fixed aim. The shrewd proceed towards them while the mean turn away from them. Whoever turns his face from them deviates from the right and gropes in bewilderment. Allāh takes away His bounty from him and afflicts him with His chastisement. Therefore, beware of yourself. Allāh has already shown you your way and the end where your

نَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ » .
وَذَكَرْتَ أَنَّهُ لَيْسَ لِي وَلِأَصْحَابِي عِنْدَكَ إِلَّا السَّيْفُ ، فَلَقَدْ أَضْحَكْتَ
أَسْتِغْبَارِ ! مَتَى أَلْفَيْتَ بَنِي عَبْدِ الْمُطَّلِبِ عَنِ الْأَعْدَاءِ
يِينَ ، وَبِالسَّيْفِ مُخَوَّفِينَ ؟!

فَ ، لَبِّثْ قَلِيلًا يَلْحَقِ الْهَيْجَا حَمَلْ
يَطْلُبُكَ مَنْ تَطْلُبُ ، وَيَقْرُبُ مِنْكَ مَا تَسْتَبْعِدُ ، وَأَنَا مُرْقِلٌ
فِي جَحْفَلٍ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ ، وَالتَّابِعِينَ لَهُمْ
ان ، شَدِيدٍ زِحَامُهُمْ ، سَاطِعٍ قَتَامُهُمْ ، مُتَسَرْبِلِينَ
لَ الْمَوْتِ ، أَحَبُّ اللِّقَاءِ إِلَيْهِمْ لِقَاءُ رَبِّهِمْ ، وَقَدْ صَحِبَتْهُمْ ذُرِّيَّةٌ
، وَسُيُوفٌ هَاشِمِيَّةٌ ، قَدْ عَرَفْتَ مَوَاقِعَ نِصَالِهَا فِي أَخِيكَ
كَ وَجَدِّكَ وَأَهْلِكَ ، وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ »

٢٩- ومن كتاب له عليه السلام

إلى أهل البصرة

ذْكَانَ مِنِ انْتِشَارِ حَبْلِكُمْ (خيلكم) وَشِقَاقِكُمْ مَا لَمْ تَغْبُوا عَنْهُ ،
تُ عَنْ مُجْرِيكُمْ ، وَرَفَعْتُ السَّيْفَ عَنْ مُدْبِرِكُمْ ، وَقَبِلْتُ مِنْ
كُمْ . فَإِنْ خَطَتْ بِكُمُ الْأُمُورُ الْمَرْدِيَةُ ، وَسَفَهُ
، الْجَائِرَةِ ، إِلَيَّ مُنَابَذَتِي وَخِلَافِي ، فَهَأَنَذَا قَدْ قَرَّبْتُ
، وَرَحَلْتُ رِكَابِي . وَلَئِنْ أَلْجَأْتُمُونِي إِلَى الْمَسِيرِ
لَأُوقِعَنَّ بِكُمْ وَقْعَةً لَا يَكُونُ يَوْمُ الْجَمَلِ إِلَيْهَا إِلَّا كَلَعْقَةٍ
، مَعَ أَنِّي عَارِفٌ لِذِي الطَّاعَةِ مِنْكُمْ فَضْلَهُ ، وَلِذِي النَّصِيحَةِ حَقَّهُ .
مُجَاوِزٍ مُنْهَمِكاً إِلَى بَرِيٍّ ، وَلَا نَاكِثاً إِلَى وَفِيٍّ .

٣٠- ومن كتاب له عليه السلام

إلى معاوية

قِ اللَّهَ فِيمَا لَدَيْكَ ، وَانْظُرْ فِي حَقِّهِ عَلَيْكَ ، وَارْجِعْ إِلَى مَعْرِفَةِ
تُعْذَرُ بِجَهَالَتِهِ . فَإِنَّ لِلطَّاعَةِ أَعْلَاماً وَاضِحَةً ، وَسُبُلًا نَيِّرَةً ،
ةً نَهْجَةً . وَغَايَةً مُطْلَبَةً (مطلوبة) ، يَرِدُهَا الْأَكْيَاسُ ،
نُهَا الْأَنْكَاسُ ، مَنْ نَكَبَ عَنْهَا جَارَ عَنِ الْحَقِّ ،
فِي التِّيهِ ، وَغَيَّرَ اللَّهُ نِعْمَتَهُ ، وَأَحَلَّ بِهِ نِقْمَتَهُ . فَنَفْسَكَ
! فَقَدْ بَيَّنَ اللَّهُ لَكَ سَبِيلَكَ ، وَحَيْثُ

ffairs will terminate. You are speeding towards the im of loss and the position of unbelief. Your ego has oushed you towards evil, thrown you into misguidnce, conveyed you to destruction and created difficulties in your way.

* * * * *

COMMANDMENT 31

He wrote for al-Ḥasan ibn 'Alī, (his son—peace be upon them), when Amīr al-mu'minīn encamped at al-Hādirīn on his way back from Ṣiffin.

From the father who is (shortly) to die, who acknowledges the hardships of the times, who has turned away from life, who has submitted himself to the (calamities of) time, who realises the evils of the world, who is living in the abodes of the dead and is due to depart from them any day; to the son who yearns for what is not to be achieved, who is treading the path of those who have died, who is the victim of ailments, who is entangled in the (worries of the) days, who is a target of hardships, a slave of the world, a trader of its deception, a debtor of wishes, a prisoner of mortality, an ally of worries, a neighbour of griefs, a victim of distresses, who has been overpowered by desires, and who is a successor of the dead.

Now (you should know that) what I have learnt from the turning away of this world from me, the onslaught of time over me and the advancing of the next world towards me is enough to prevent me from remembering anyone except myself and from thinking beyond myself. But when I confined myself to my own worries leaving the worries of others, my intelligence saved me and protected me from my desires. It clarified to me my affairs and led me to seriousness wherein there was no trickery and truth which was not tarnished by falsehood. Here, I found you a part of myself, rather I found you my whole, so much so that if anything befell you, it was as though it befell me and if death came to you it was as though it came to me. Consequently, your affairs meant to me what my own matters meant to me. So, I have written this piece of advice (to you) as an instrument of seeking help through it, whether I remain alive for you or cease to exist.

I advise you to fear Allāh, O' my child, to abide by His commands, to fill your heart with remembrance of Him and to cling to hope from Him. No connection is more reliable than the connection between you and Allāh provided you take hold of it. Enliven your heart with preaching, kill it by renunciation, energise it with firm belief, enlighten it with wisdom, humiliate it by recalling death, make it believe in mortality, make it see the misfortunes of this world, make it fear the authority of the time and the severity of some changes during the nights and the days, place before it the events of past people, recall to it what befell those who were before you and walk among their cities and ruins, then see what they

تَنَاهَتْ بِكَ أُمُورُكَ ، فَقَدْ أَجْرَيْتَ إِلَى غَايَةِ خُسْرٍ ، وَمَحَلَّةِ كُفْرٍ ، فَإِنَّ نَفْسَكَ قَدْ أَوْلَجَتْكَ شَرًّا ، وَأَقْحَمَتْكَ غَيًّا ، وَأَوْرَدَتْكَ الْمَهَالِكَ ، وَأَوْعَرَتْ عَلَيْكَ الْمَسَالِكَ

٣١- ومن وصية له عليه السلام

للحسن بن علي عليهما السلام ، كتبها إليه ، بحاضرين ، عند انصرافه من صفين :

مِنَ الْوَالِدِ الْفَانِ ، الْمُقِرِّ لِلزَّمَانِ ، الْمُدْبِرِ الْعُمُرِ ، الْمُسْتَسْلِمِ لِلدُّنْيَا ، السَّاكِنِ مَسَاكِنَ الْمَوْتَى ، وَالظَّاعِنِ عَنْهَا غَداً ، إِلَى الْمَوْلُودِ الْمُؤَمِّلِ مَا لَا يُدْرِكُ ، السَّالِكِ سَبِيلَ مَنْ قَدْ هَلَكَ ، غَرَضِ الْأَسْقَامِ ، وَرَهِينَةِ الْأَيَّامِ ، وَرَمِيَّةِ الْمَصَائِبِ ، وَعَبْدِ الدُّنْيَا ، وَتَاجِرِ الْغُرُورِ ، وَغَرِيمِ الْمَنَايَا ، وَأَسِيرِ الْمَوْتِ ، وَحَلِيفِ الْهُمُومِ ، وَقَرِينِ الْأَحْزَانِ ، وَنُصُبِ الْآفَاتِ ، وَصَرِيعِ الشَّهَوَاتِ ، وَخَلِيفَةِ الْأَمْوَاتِ .

أَمَّا بَعْدُ ، فَإِنَّ فِيمَا تَبَيَّنْتُ مِنْ إِدْبَارِ الدُّنْيَا عَنِّي ، وَجُمُوحِ الدَّهْرِ عَلَيَّ ، وَإِقْبَالِ الْآخِرَةِ إِلَيَّ مَا يَزَعُنِي عَنْ ذِكْرِ مَنْ سِوَايَ ، وَالِاهْتِمَامِ بِمَا وَرَايَ ، غَيْرَ أَنِّي حَيْثُ تَفَرَّدَ بِي دُونَ هُمُومِ النَّاسِ هَمُّ نَفْسِي ، فَصَدَفَنِي رَأْيِي ، وَصَرَفَنِي عَنْ هَوَايَ ، وَصَرَّحَ لِي مَحْضُ أَمْرِي ، فَأَفْضَى بِي إِلَى جِدٍّ لَا يَكُونُ فِيهِ لَعِبٌ ، وَصِدْقٍ لَا يَشُوبُهُ كَذِبٌ (كدر) وَوَجَدْتُكَ بَعْضِي ، بَلْ وَجَدْتُكَ كُلِّي ، حَتَّى كَأَنَّ شَيْئاً لَوْ أَصَابَكَ أَصَابَنِي ، وَكَأَنَّ الْمَوْتَ لَوْ أَتَاكَ أَتَانِي ، فَعَنَانِي مِنْ أَمْرِكَ مَا يَعْنِينِي مِنْ أَمْرِ نَفْسِي ، فَكَتَبْتُ إِلَيْكَ كِتَابِي مُسْتَظْهِراً بِهِ إِنْ أَنَا بَقِيتُ لَكَ أَوْ فَنِيتُ .

فَإِنِّي أُوصِيكَ بِتَقْوَى اللهِ - أَيْ بُنَيَّ - وَلُزُومِ أَمْرِهِ ، وَعِمَارَةِ قَلْبِكَ بِذِكْرِهِ ، وَالِاعْتِصَامِ بِحَبْلِهِ . وَأَيُّ سَبَبٍ أَوْثَقُ مِنْ سَبَبٍ بَيْنَكَ وَبَيْنَ اللهِ إِنْ أَنْتَ أَخَذْتَ بِهِ !

أَحْيِ قَلْبَكَ بِالْمَوْعِظَةِ ، وَأَمِتْهُ بِالزَّهَادَةِ ، وَقَوِّهِ بِالْيَقِينِ ، وَنَوِّرْهُ بِالْحِكْمَةِ ، وَذَلِّلْهُ بِذِكْرِ الْمَوْتِ ، وَقَرِّرْهُ بِالْفَنَاءِ ، وَبَصِّرْهُ فَجَائِعَ الدُّنْيَا ، وَحَذِّرْهُ صَوْلَةَ الدَّهْرِ وَفُحْشَ تَقَلُّبِ اللَّيَالِي وَالْأَيَّامِ ، وَاعْرِضْ عَلَيْهِ أَخْبَارَ الْمَاضِينَ ، وَذَكِّرْهُ بِمَا أَصَابَ مَنْ كَانَ قَبْلَكَ مِنَ الْأَوَّلِينَ ، وَسِرْ فِي دِيَارِهِمْ وَآثَارِهِمْ ، فَانْظُرْ فِيمَا فَعَلُوا

did and from what they have gone away and where they have gone and stayed. You will find that they departed from (their) friends and remained in loneliness. Shortly, you too will be like one of them. Therefore, plan for your place of stay and do not sell your next life with this world.

Give up discussing what you do not know and speaking about what does not concern you. Keep off the track from which you fear to go astray because refraining (from moving) when there is fear of straying is better than embarking on dangers. Ask others to do good; you will thus be among the good-doers. Desist others from evil with your action as well as your speech and keep off, to the best of your ability, from he who commits it. Struggle for Allāh as is His due; and the reviling of a reviler should not deter you in matters of Allāh. Leap into dangers for the sake of right wherever it be. Acquire insight into religious law. Habituate yourself to endure hardships since the best trait of character is endurance in matters of right. In all your affairs resign yourself to your Allāh, because you will thus be resigning yourself to a secure shelter and a strong protector. You should ask only from your Lord because in His hand is all the giving and depriving. Seek good (from Allāh) as much as you can. Understand my advice and do not turn away from it, because the best saying is that which benefits. Know that there is no good in that knowledge which does not benefit, and if knowledge is not made use of then its acquisition is not justified.

O' my child, when I noticed that I was of goodly age and noticed that I was increasing in weakness I hastened with my will for you and wrote down salient points of it lest death overtook me before I divulged to you what I have in my heart, or lest my wit be affected as my body has been affected, or the forces of passions or the mischiefs of the world overtake you making you like a stubborn camel. Certainly, the heart of a young man is like uncultivated land. It accepts whatever is strewn on it. So, I hastened to mould you properly before your heart hardened up and your mind became occupied, so that you might be ready to accept through your intelligence the results of the experience of others and be saved from going through these experiences yourself. In this way, you would avoid the hardship of seeking them and the difficulties of experimenting. Thus, you are getting to know what we had experienced and even those things are becoming clear to you which we might have missed.

O' my child, even though I have not reached the age which those before me have, yet I looked into their behaviour and thought over events of their lives. I walked among their ruins till I was as one of them. In fact, by virtue of those of their affairs that have become known to me it is as though I have lived with them from the first to the last. I have therefore been able to discern the impure from the clean and the benefit from the harm.

I have selected for you the choicest of those matters and collected for you their good points and have

مَّا انْتَقَلُوا ، وَأَيْنَ حَلُّوا وَنَزَلُوا ! فَإِنَّكَ تَجِدُهُمْ قَدِ انْتَقَلُوا عَنِ
حِبَّةٍ، وَحَلُّوا دِيَارَ (دار) الْغُرْبَةِ، وَكَأَنَّكَ عَنْ قَلِيلٍ قَدْ صِرْتَ كَأَحَدِهِمْ
فَلْيَسْعْ مَثْوَاكَ ، وَلَا تَبِعْ آخِرَتَكَ بِدُنْيَاكَ ؛ وَدَعِ الْقَوْلَ فِيمَا لَا
تَعْرِفُ ، وَالْخِطَابَ فِيمَا لَمْ تُكَلَّفْ . وَأَمْسِكْ عَنْ طَرِيقٍ إِذَا خِفْتَ
ضَلَّتَهُ ، فَإِنَّ الْكَفَّ عِنْدَ حَيْرَةِ الضَّلَالِ خَيْرٌ مِنْ رُكُوبِ الْأَهْوَالِ .
وَأْمُرْ بِالْمَعْرُوفِ تَكُنْ مِنْ أَهْلِهِ ، وَأَنْكِرِ الْمُنْكَرَ بِيَدِكَ وَلِسَانِكَ ، وَبَايِنْ
مَنْ فَعَلَهُ بِجُهْدِكَ ، وَجَاهِدْ فِي اللهِ حَقَّ جِهَادِهِ ، وَلَا تَأْخُذْكَ فِي اللهِ
لَوْمَةُ لَائِمٍ . وَخُضِ الْغَمَرَاتِ لِلْحَقِّ حَيْثُ كَانَ ، وَتَفَقَّهْ فِي
الدِّينِ، وَعَوِّدْ نَفْسَكَ التَّصَبُّرَ (الصبر) عَلَى الْمَكْرُوهِ ، وَنِعْمَ الْخُلُقُ التَّصَبُّرُ فِي
الْحَقِّ ! وَأَلْجِئْ نَفْسَكَ فِي أُمُورِكَ كُلِّهَا إِلَى إِلٰهِكَ ، فَإِنَّكَ تُلْجِئُهَا إِلَى
كَهْفٍ حَرِيزٍ ، وَمَانِعٍ عَزِيزٍ. وَأَخْلِصْ فِي الْمَسْأَلَةِ لِرَبِّكَ ،
فَإِنَّ بِيَدِهِ الْعَطَاءَ وَالْحِرْمَانَ ، وَأَكْثِرِ الِاسْتِخَارَةَ ، وَتَفَهَّمْ وَصِيَّتِي ،
وَلَا تَذْهَبَنَّ عَنْكَ صَفْحاً ، فَإِنَّ خَيْرَ الْقَوْلِ مَا نَفَعَ . وَاعْلَمْ أَنَّهُ
لَا خَيْرَ فِي عِلْمٍ لَا يَنْفَعُ ، وَلَا يُنْتَفَعُ بِعِلْمٍ لَا يَحِقُّ تَعَلُّمُهُ .

أَيْ بُنَيَّ ، إِنِّي لَمَّا رَأَيْتُنِي قَدْ بَلَغْتُ سِنًّا ، وَرَأَيْتُنِي أَزْدَادُ
ضَعْفاً ، بَادَرْتُ بِوَصِيَّتِي إِلَيْكَ ، وَأَوْرَدْتُ خِصَالًا مِنْهَا قَبْلَ أَنْ
أَعْجَلَ بِي أَجَلِي دُونَ أَنْ أُفْضِيَ إِلَيْكَ بِمَا فِي نَفْسِي ، أَوْ أَنْ أَنْقُصَ
فِي رَأْيِي كَمَا نُقِصْتُ فِي جِسْمِي ، أَوْ يَسْبِقَنِي إِلَيْكَ بَعْضُ غَلَبَاتِ
الْهَوَى وَفِتَنِ الدُّنْيَا ، فَتَكُونَ كَالصَّعْبِ النَّفُورِ . وَإِنَّمَا قَلْبُ
الْحَدَثِ كَالْأَرْضِ الْخَالِيَةِ مَا أُلْقِيَ فِيهَا مِنْ شَيْءٍ قَبِلَتْهُ . فَبَادَرْتُكَ
بِأَدَبٍ قَبْلَ أَنْ يَقْسُوَ قَلْبُكَ ، وَيَشْتَغِلَ لُبُّكَ ، لِتَسْتَقْبِلَ بِجِدِّ رَأْيِكَ
مِنَ الْأَمْرِ مَا قَدْ كَفَاكَ أَهْلُ التَّجَارِبِ بُغْيَتَهُ وَتَجْرِبَتَهُ ، فَتَكُونَ قَدْ
كُفِيتَ مَؤُونَةَ الطَّلَبِ ، وَعُوفِيتَ مِنْ عِلَاجِ التَّجْرِبَةِ ، فَأَتَاكَ مِنْ
ذَلِكَ مَا قَدْ كُنَّا نَأْتِيهِ ، وَاسْتَبَانَ لَكَ مَا رُبَّمَا أَظْلَمَ عَلَيْنَا مِنْهُ
أَيْ بُنَيَّ ، إِنِّي وَإِنْ لَمْ أَكُنْ عُمِّرْتُ عُمُرَ مَنْ كَانَ قَبْلِي ، فَقَدْ نَظَرْتُ
فِي أَعْمَالِهِمْ ، وَفَكَّرْتُ فِي أَخْبَارِهِمْ ، وَسِرْتُ فِي آثَارِهِمْ ، حَتَّى عُدْتُ
كَأَحَدِهِمْ ، بَلْ كَأَنِّي بِمَا انْتَهَى إِلَيَّ مِنْ أُمُورِهِمْ قَدْ عُمِّرْتُ مَعَ أَوَّلِهِمْ
إِلَى آخِرِهِمْ ، فَعَرَفْتُ صَفْوَ ذٰلِكَ مِنْ كَدَرِهِ ، وَنَفْعَهُ مِنْ ضَرَرِهِ .
فَاسْتَخْلَصْتُ لَكَ مِنْ كُلِّ أَمْرٍ نَخِيلَهُ (جليله) ، وَتَوَخَّيْتُ لَكَ جَمِيلَهُ ،

kept away from you their useless points. Since I feel for you affairs as a living father should feel and I aim at giving you training, I thought it should be at a time when you are advancing in age and new on the stage of the world, possessing upright intention and clean heart and that I should being with the teaching of the Book of Allāh, to Whom belongs Might and Majesty, and its interpretation, the laws of Islam and its commands, its lawful matters and unlawful matters and that I should not go beyond these for you. Then I feared lest you should get confused as other people had been confused on account of their passions and (different) views. Therefore, in spite of my dislike for you being so warned, I thought it better for me to make this position strong rather than leave you in a position where I do not regard you safe from falling into destruction. I hoped that Allāh would help you in your straight-forwardness and guide you in your resoluteness. Consequently, I wrote this piece of my will for you.

Know O' my child, that what I love most for you to adopt from my will is to fear Allāh, to confine yourself to what Allāh has made obligatory on you, and to follow the actions of your forefathers and the virtuous people of your household, because they did not fall short in seeing for themselves what you will see for yourself, and they did about their affairs as you would like to think (about your affairs). Thereafter, their thinking led them to discharge the obligations they came to know of and to desist from what they were not required to do. If your heart does not accept this without acquiring knowledge as they acquired it, then your search should first be by way of understanding and learning and not by falling into doubts or getting entangled in quarrels.

And before you probe into this, you should begin by seeking your Allāh's help and turning to Him for competence and keeping aloof from everything that throws you into doubt or flings you towards misguidance. When you have made sure that your heart is clean and humble and your thoughts have come together and you have only one thought which is about this matter, then you will see what I have explained to you; but if you have not been able to achieve that peace of observation and thinking which you would like to have, then know that you are only stamping the ground like a blind she-camel and falling into darkness while a seeker of religion should not grope in the dark or create confusion. It is better to avoid this.

Appreciate my advice, O' my child, and know that He Who is the Master of death is also the Master of life, that the Creator causes death as well; that He Who destroys is also the restorer of life and that He Who inflicts disease is also the curer. This world continues in the way Allāh has made it with regard to its pleasures, trials, rewards on the Day of Judgement and all that He wishes and you do not know. If anything of this advice is not understood by you then attribute it to your ignorance of it, because when you were first born you were born ignorant. Thereafter, you acquired knowledge. There are many matters of

صَرَفْتُ عَنْكَ مَجْهُولَهُ ، وَرَأَيْتُ حَيْثُ عَنَانِي مِنْ أَمْرِكَ مَا يَعْنِي الْوَالِدَ الشَّفِيقَ ، وَأَجْمَعْتُ عَلَيْهِ مِنْ أَدَبِكَ أَنْ يَكُونَ ذٰلِكَ وَأَنْتَ مُقْبِلُ الْعُمُرِ وَمُقْتَبَلُ الدَّهْرِ ، ذُو نِيَّةٍ سَلِيمَةٍ ، وَنَفْسٍ صَافِيَةٍ ، وَأَنْ أَبْتَدِئَكَ بِتَعْلِيمِ كِتَابِ اللّٰهِ عَزَّ وَجَلَّ وَتَأْوِيلِهِ ، وَشَرَائِعِ الْإِسْلَامِ وَأَحْكَامِهِ ، حَلَالِهِ وَحَرَامِهِ ، لَا أُجَاوِزُ ذٰلِكَ بِكَ إِلَىٰ غَيْرِهِ . ثُمَّ أَشْفَقْتُ أَنْ يَلْتَبِسَ عَلَيْكَ مَا اخْتَلَفَ النَّاسُ فِيهِ مِنْ أَهْوَائِهِمْ وَآرَائِهِمْ مِثْلَ الَّذِي الْتَبَسَ عَلَيْهِمْ ، فَكَانَ إِحْكَامُ ذٰلِكَ عَلَىٰ مَا كَرِهْتُ مِنْ تَنْبِيهِكَ لَهُ أَحَبَّ إِلَيَّ مِنْ إِسْلَامِكَ إِلَىٰ أَمْرٍ لَا آمَنُ عَلَيْكَ بِهِ الْهَلَكَةَ وَرَجَوْتُ أَنْ يُوَفِّقَكَ اللّٰهُ فِيهِ لِرُشْدِكَ ، وَأَنْ يَهْدِيَكَ لِقَصْدِكَ ، فَعَهِدْتُ إِلَيْكَ وَصِيَّتِي هٰذِهِ .

وَاعْلَمْ يَا بُنَيَّ أَنَّ أَحَبَّ مَا أَنْتَ آخِذٌ بِهِ إِلَيَّ مِنْ وَصِيَّتِي تَقْوَى اللّٰهِ وَالِاقْتِصَارُ عَلَىٰ مَا فَرَضَهُ اللّٰهُ عَلَيْكَ ، وَالْأَخْذُ بِمَا مَضَىٰ عَلَيْهِ الْأَوَّلُونَ مِنْ آبَائِكَ ، وَالصَّالِحُونَ مِنْ أَهْلِ بَيْتِكَ ، فَإِنَّهُمْ لَمْ يَدَعُوا أَنْ نَظَرُوا لِأَنْفُسِهِمْ كَمَا أَنْتَ نَاظِرٌ ، وَفَكَّرُوا كَمَا أَنْتَ مُفَكِّرٌ ، ثُمَّ رَدَّهُمْ آخِرُ ذٰلِكَ إِلَى الْأَخْذِ بِمَا عَرَفُوا ، وَالْإِمْسَاكِ عَمَّا لَمْ يُكَلَّفُوا ، فَإِنْ أَبَتْ نَفْسُكَ أَنْ تَقْبَلَ ذٰلِكَ دُونَ أَنْ تَعْلَمَ كَمَا عَلِمُوا فَلْيَكُنْ طَلَبُكَ ذٰلِكَ بِتَفَهُّمٍ وَتَعَلُّمٍ ، لَا بِتَوَرُّطِ الشُّبُهَاتِ ، وَعُلَقِ (علق) الْخُصُومَاتِ . وَابْدَأْ قَبْلَ نَظَرِكَ فِي ذٰلِكَ بِالِاسْتِعَانَةِ بِإِلٰهِكَ ، وَالرَّغْبَةِ إِلَيْهِ فِي تَوْفِيقِكَ ، وَتَرْكِ كُلِّ شَائِبَةٍ أَوْلَجَتْكَ فِي شُبْهَةٍ ، أَوْ أَسْلَمَتْكَ إِلَىٰ ضَلَالَةٍ . فَإِنْ أَيْقَنْتَ أَنْ قَدْ صَفَا قَلْبُكَ فَخَشَعَ ، وَتَمَّ رَأْيُكَ فَاجْتَمَعَ ، وَكَانَ هَمُّكَ فِي ذٰلِكَ هَمًّا وَاحِدًا ، فَانْظُرْ فِيمَا فَسَّرْتُ لَكَ ، وَإِنْ لَمْ يَجْتَمِعْ لَكَ مَا تُحِبُّ مِنْ نَفْسِكَ ، وَفَرَاغِ نَظَرِكَ وَفِكْرِكَ ، فَاعْلَمْ أَنَّكَ إِنَّمَا تَخْبِطُ الْعَشْوَاءَ ، وَتَتَوَرَّطُ الظَّلْمَاءَ . وَلَيْسَ طَالِبُ الدِّينِ مَنْ خَبَطَ أَوْ خَلَطَ ، وَالْإِمْسَاكُ عَنْ ذٰلِكَ أَمْثَلُ

فَتَفَهَّمْ يَا بُنَيَّ وَصِيَّتِي ، وَاعْلَمْ أَنَّ مَالِكَ الْمَوْتِ هُوَ مَالِكُ الْحَيَاةِ ، وَأَنَّ الْخَالِقَ هُوَ الْمُمِيتُ ، وَأَنَّ الْمُفْنِيَ هُوَ الْمُعِيدُ ، وَأَنَّ الْمُبْتَلِيَ هُوَ الْمُعَافِي ، وَأَنَّ الدُّنْيَا لَمْ تَكُنْ لِتَسْتَقِرَّ إِلَّا عَلَىٰ مَا جَعَلَهَا اللّٰهُ عَلَيْهِ مِنَ النَّعْمَاءِ ، وَالِابْتِلَاءِ ، وَالْجَزَاءِ فِي الْمَعَادِ ، أَوْ مَا شَاءَ مِمَّا لَا تَعْلَمُ ، فَإِنْ أَشْكَلَ عَلَيْكَ شَيْءٌ مِنْ ذٰلِكَ فَاحْمِلْهُ عَلَىٰ جَهَالَتِكَ ، فَإِنَّكَ أَوَّلُ مَا خُلِقْتَ بِهِ جَاهِلًا ثُمَّ عُلِّمْتَ . وَمَا أَكْثَرَ مَا

which you are ignorant and in which your sight first wonders and your eye wonders then after this you see them. Therefore, cling to Him Who created you, fed you and put you in order. Your worship should be for Him, your eagerness should be towards Him and your fear should be of Him.

Know O' my child, that no one received messages from Allāh, the Glorified, as the Prophet (may Allāh bless him and his progeny) did. Therefore, regard him as your forerunner and leader towards deliverance. Certainly, I shall spare no effort in giving you advice and surely even if you try, you cannot acquire that insight for your welfare as I have for you.

Know O' my child, that if there had been a partner with your Lord, his messengers too should have come to you and you would have seen signs of his authority and power and you should have known his deeds and qualities. But He is only One God as He has described Himself. No one can dispute with Him in His authority. He is from ever and will be for ever. He is before all things without any beginning. He will remain after all things without any end. He is far too great to have His divinity proved by the encompassing heart or eye. When you have understood this then you should do what is done by him who is like you by way of his low position, his lack of authority, his increasing incapability, and his great need of his Lord for seeking His obedience, fearing His chastisement and apprehending His anger, because He does not command you save for virtue and does not refrain you save from evil.

O' my child, I have informed you about the world, its condition, its decay and its passing away and I have informed you of the next world and of what has been provided in it for its people. I have recounted to you parables about it so that you may draw instruction from them and act upon them. The example of those who have understood the world is like those travellers who, being disgusted with drought striken places set off for greenery and a fruitful place. Then they endure difficulties on the way, separation from friends, hardships of the journey and unwholesome food in order to reach their fields of plenty and place of stay. Consequently, they do not feel any pain in all this and do not regard any expenditure to be waste. Nothing is more loveable to them than what takes them near their goal and carries them closer to their place of stay. (Against this), the example of those who are deceived by this world is like the people who were in a green place but they became disgusted with it and went to a drought-stricken place. Therefore, for them nothing is more detestable or abominable than to leave the place where they were to go to a place which they will reach unexpectedly and for which they are heading.

O' my child, make yourself the measure (for dealings) between you and others. Thus, you should desire for others what you desire for yourself and hate for others what you hate for yourself. Do not oppress as you do not like to be oppressed. Do good to others as you would like good to be done to you. Regard bad

جَهْلُ مِنَ الْأَمْرِ (الأمور)، وَيَتَحَيَّرُ
بِهِ رَأْيُكَ ، وَيَضِلُّ فِيهِ بَصَرُكَ ثُمَّ تُبْصِرُهُ بَعْدَ ذٰلِكَ! فَاعْتَصِمْ بِالَّذِي
خَلَقَكَ وَرَزَقَكَ وَسَوَّاكَ ، وَلْيَكُنْ لَهُ تَعَبُّدُكَ ، وَإِلَيْهِ رَغْبَتُكَ ، وَمِنْهُ
نَفْقَتُكَ

وَاعْلَمْ يَا بُنَيَّ أَنَّ أَحَداً لَمْ يُنْبِىءْ عَنِ اللهِ سُبْحَانَهُ كَمَا أَنْبَأَ عَنْهُ
لرَّسُولُ - صَلَّى اللهُ عَلَيْهِ وَآلِهِ - فَارْضَ بِهِ رَائِداً . وَإِلَى
لنَّجَاةِ قَائِداً ، فَإِنِّي لَمْ آلُكَ نَصِيحَةً . وَإِنَّكَ لَنْ تَبْلُغَ فِي النَّظَرِ
نَفْسِكَ - وَإِنِ اجْتَهَدْتَ - مَبْلَغَ نَظَرِي لَكَ .

وَاعْلَمْ يَا بُنَيَّ أَنَّهُ لَوْ كَانَ لِرَبِّكَ شَرِيكٌ لَأَتَتْكَ رُسُلُهُ ، وَلَرَأَيْتَ آثَارَ
لْكِهِ وَسُلْطَانِهِ ، وَلَعَرَفْتَ أَفْعَالَهُ وَصِفَاتِهِ ، وَلٰكِنَّهُ إِلٰهٌ وَاحِدٌ كَمَا
صَفَ نَفْسَهُ ، لَا يُضَادُّهُ فِي مُلْكِهِ أَحَدٌ ، وَلَا يَزُولُ أَبَداً وَلَمْ يَزَلْ .
وَّلٌ قَبْلَ الْأَشْيَاءِ بِلَا أَوَّلِيَّةٍ ، وَآخِرٌ بَعْدَ الْأَشْيَاءِ بِلَا نِهَايَةٍ . عَظُمَ عَنْ
نْ تَثْبُتَ رُبُوبِيَّتُهُ بِإِحَاطَةِ قَلْبٍ أَوْ بَصَرٍ . فَإِذَا عَرَفْتَ ذٰلِكَ فَافْعَلْ كَمَا
نْبَغِي لِمِثْلِكَ أَنْ يَفْعَلَهُ فِي صِغَرِ خَطَرِهِ ، وَقِلَّةِ مَقْدِرَتِهِ ، وَكَثْرَةِ
حْزِهِ ، وَعَظِيمِ حَاجَتِهِ إِلَى رَبِّهِ ، فِي طَلَبِ طَاعَتِهِ ، وَالْخَشْيَةِ مِنْ
قُوبَتِهِ ، وَالشَّفَقَةِ مِنْ سُخْطِهِ : فَإِنَّهُ لَمْ يَأْمُرْكَ إِلَّا بِحَسَنٍ ، وَلَمْ
نْهَكَ إِلَّا عَنْ قَبِيحٍ .

يَا بُنَيَّ إِنِّي قَدْ أَنْبَأْتُكَ عَنِ الدُّنْيَا وَحَالِهَا ،وَزَوَالِهَا وَانْتِقَالِهَا ،
أَنْبَأْتُكَ عَنِ الْآخِرَةِ وَمَا أُعِدَّ لِأَهْلِهَا فِيهَا ، وَضَرَبْتُ لَكَ فِيهِمَا
مْثَالَ ، لِتَعْتَبِرَ بِهَا ، وَتَحْذُوَ عَلَيْهَا . إِنَّمَا مَثَلُ مَنْ خَبَرَ الدُّنْيَا
مَثَلِ قَوْمٍ سَفْرٍ نَبَا بِهِمْ مَنْزِلٌ جَدِيبٌ ، فَأَمُّوا
نْزِلًا خَصِيباً وَجَنَاباً مَرِيعاً ، فَاحْتَمَلُوا وَعْثَاءَ الطَّرِيقِ،
فِرَاقَ الصَّدِيقِ ، وَخُشُونَةَ السَّفَرِ ، وَجُشُوبَةَ الْمَطْعَمِ ، لِيَأْتُوا
مَّةَ دَارِهِمْ ، وَمَنْزِلَ قَرَارِهِمْ ، فَلَيْسَ يَجِدُونَ لِشَيْءٍ مِنْ ذٰلِكَ أَلَماً ،
لَا يَرَوْنَ نَفَقَةً فِيهِ مَغْرَماً . وَلَا شَيْءٌ أَحَبُّ إِلَيْهِمْ مِمَّا قَرَّبَهُمْ مِنْ مَنْزِلِهِمْ ،
أَدْنَاهُمْ مِنْ مَحَلَّتِهِمْ .

وَمَثَلُ مَنِ اغْتَرَّ بِهَا كَمَثَلِ قَوْمٍ كَانُوا بِمَنْزِلٍ خَصِيبٍ،فَنَبَا بِهِمْ إِلَى
نْزِلٍ جَدِيبٍ ، فَلَيْسَ شَيْءٌ أَكْرَهَ إِلَيْهِمْ وَلَا أَفْظَعَ عِنْدَهُمْ مِنْ مُفَارَقَةِ
كَانُوا فِيهِ، إِلَى مَا يَهْجُمُونَ عَلَيْهِ ، وَيَصِيرُونَ إِلَيْهِ .

يَا بُنَيَّ اجْعَلْ نَفْسَكَ مِيزَاناً فِيمَا بَيْنَكَ وَبَيْنَ غَيْرِكَ ، فَأَحْبِبْ
غَيْرِكَ مَا تُحِبُّ لِنَفْسِكَ ، وَاكْرَهْ لَهُ مَا تَكْرَهُ لَهَا ، وَلَا تَظْلِمْ كَمَا لَا
حِبُّ أَنْ تُظْلَمَ ، وَأَحْسِنْ كَمَا تُحِبُّ أَنْ يُحْسَنَ إِلَيْكَ ، وَاسْتَقْبِحْ

for yourself whatever you regard bad for others. Accept that (treatment) from others which you would like others to accept from you. Do not talk about what you do not know even though what you know be very little. Do not say to others what you do not like to be said to you.

Know that self-admiration is contrary to propriety (of action) and is a calamity for the mind. Therefore, increase your striving and do not become a treasurer for (wealth to be inherited by) others. When you have been guided on the right path humble yourself before Allāh as much as you can.

Know that in front of you lies a road of long distance and severe hardship and that you cannot avoid seeking it. Take your requirements of provision keeping the burden light. Do not load your back beyond your power lest its weight become a mischief for you. Whenever you come across a needy person who can carry for you your provision to hand it back to you on the Day of Judgement when you will need it, then accept him as good opportunity and get him to carry it. Put in that provision as much as you are able to, for it is likely that if you may need him (afterwards), you may not get hold of him. If a person is willing to borrow from you in the days of your affluence to pay it back to you at the time of your need then make use of this opportunity.

Know that in front of you lies an impassable valley wherein the light-burdened man will be in a better condition than the heavy-burdened one, and the slow-paced would be in a worse condition than the swift-paced. Your terminating point at the other end of this passage will necessarily be either Paradise or Hell. Therefore, reconnoitre for yourself before alighting, and prepare the place before getting down, because after death there can be no preparation nor return to this world.

Know that He Who owns the treasuries of the heavens and of the earth has permitted you to pray to Him and has promised you acceptance of the prayer. He has commanded you to beg from Him in order that He may give you and to seek His mercy in order that He may have mercy on you. He has not placed any thing between you and Him that may veil Him from you.

He has not required you to get a mediator for you to Him, and if you err, He has not prevented you from repentance. He does not hasten with punishment. He does not taunt you for repenting, nor does He humiliate you when humiliation is more appropriate for you. He has not been harsh in accepting repentance. He does not severely question you about your sins. He does not disappoint you of His mercy. Rather He regards abstention from sin as a virtue. He counts your one sin as one while He counts your one virtue as ten.

He has opened for you the door of repentance. Therefore, whenever you call Him He hears your call, and whenever you whisper to Him He knows the whispers. You place before Him your needs, unveil yourself before Him, complain to Him of your worries, beseech Him to remove your troubles, seek His

نَفْسِكَ مَا تَسْتَقْبِحُهُ مِنْ غَيْرِكَ ، وَارْضَ مِنَ النَّاسِ بِمَا تَرْضَاهُ لَهُمْ.
نَفْسِكَ ، وَلَا تَقُلْ مَا لَا تَعْلَمُ وَإِنْ قَلَّ مَا تَعْلَمُ ، وَلَا تَقُلْ مَا لَا
حِبُّ أَنْ يُقَالَ لَكَ

وَاعْلَمْ أَنَّ الْإِعْجَابَ ضِدُّ الصَّوَابِ ، وَآفَةُ الْأَلْبَابِ . فَاسْعَ
كَدْحِكَ ، وَلَا تَكُنْ خَازِناً لِغَيْرِكَ ، وَإِذَا أَنْتَ هُدِيتَ
صْدِكَ فَكُنْ أَخْشَعَ مَا تَكُونُ لِرَبِّكَ .

وَاعْلَمْ أَنَّ أَمَامَكَ طَرِيقاً ذَا مَسَافَةٍ بَعِيدَةٍ ، وَمَشَقَّةٍ شَدِيدَةٍ ، وَأَنَّهُ لَا
بُدَّ لَكَ فِيهِ عَنْ حُسْنِ الِارْتِيَادِ ، وَقَدْرِ (قدر) بَلَاغِكَ مِنَ الزَّادِ ، مَعَ
خِفَّةِ الظَّهْرِ ، فَلَا تَحْمِلَنَّ عَلَى ظَهْرِكَ فَوْقَ طَاقَتِكَ ، فَيَكُونَ ثِقْلُ ذَلِكَ
وَبَالاً عَلَيْكَ ، وَإِذَا وَجَدْتَ مِنْ أَهْلِ الْفَاقَةِ مَنْ يَحْمِلُ لَكَ زَادَكَ
إِلَى يَوْمِ الْقِيَامَةِ ، فَيُوَافِيكَ بِهِ غَداً حَيْثُ تَحْتَاجُ إِلَيْهِ فَاغْتَنِمْهُ
وَحَمِّلْهُ إِيَّاهُ ، وَاكْثِرْ مِنْ تَزْوِيدِهِ وَأَنْتَ قَادِرٌ عَلَيْهِ ، فَلَعَلَّكَ تَطْلُبُهُ
فَتَجِدُهُ. وَاغْتَنِمْ مَنِ اسْتَقْرَضَكَ فِي حَالِ غِنَاكَ ، لِيَجْعَلَ (يجعل)
قَضَاءَهُ لَكَ فِي يَوْمِ عُسْرَتِكَ .

وَاعْلَمْ أَنَّ أَمَامَكَ عَقَبَةً كَؤُوداً ، الْمُخِفُّ فِيهَا أَحْسَنُ حَالاً (أمراً)
مِنَ الْمُثْقِلِ ، وَالْمُبْطِئُ عَلَيْهَا أَقْبَحُ حَالاً مِنَ الْمُسْرِعِ ، وَأَنَّ
مَطَّلَعَكَ بِهَا لَا مَحَالَةَ إِمَّا عَلَى جَنَّةٍ أَوْ عَلَى نَارٍ ، فَارْتَدْ لِنَفْسِكَ
مَنْزِلَكَ ، وَوَطِّئِ الْمَنْزِلَ قَبْلَ حُلُولِكَ ، " فَلَيْسَ بَعْدَ الْمَوْتِ
مُسْتَعْتَبٌ " ، وَلَا إِلَى الدُّنْيَا مُنْصَرَفٌ

وَاعْلَمْ أَنَّ الَّذِي بِيَدِهِ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ قَدْ أَذِنَ لَكَ فِي الدُّعَاءِ ،
وَتَكَفَّلَ لَكَ بِالْإِجَابَةِ ، وَأَمَرَكَ أَنْ تَسْأَلَهُ لِيُعْطِيَكَ ، وَتَسْتَرْحِمَهُ لِيَرْحَمَكَ ،
وَلَمْ يَجْعَلْ بَيْنَكَ وَبَيْنَهُ مَنْ يَحْجُبُكَ عَنْهُ ، وَلَمْ يُلْجِئْكَ إِلَى مَنْ
يَشْفَعُ لَكَ إِلَيْهِ ، وَلَمْ يَمْنَعْكَ إِنْ أَسَأْتَ مِنَ التَّوْبَةِ ، وَلَمْ يُعَاجِلْكَ
بِالنِّقْمَةِ ، وَلَمْ يُعَيِّرْكَ بِالْإِنَابَةِ ، وَلَمْ يَفْضَحْكَ حَيْثُ الْفَضِيحَةُ
أَوْلَى ، وَلَمْ يُشَدِّدْ عَلَيْكَ فِي قَبُولِ الْإِنَابَةِ ، وَلَمْ يُنَاقِشْكَ بِالْجَرِيمَةِ
وَلَمْ يُؤْيِسْكَ مِنَ الرَّحْمَةِ ، بَلْ جَعَلَ نُزُوعَكَ عَنِ الذَّنْبِ حَسَنَةً ،
وَحَسَبَ سَيِّئَتَكَ وَاحِدَةً ، وَحَسَبَ حَسَنَتَكَ عَشْراً ، وَفَتَحَ لَكَ بَابَ
التَّوْبِ ، وَبَابَ الِاسْتِعْتَابِ ؛ فَإِذَا نَادَيْتَهُ سَمِعَ نِدَاكَ ، وَإِذَا نَاجَيْتَهُ
عَلِمَ نَجْوَاكَ ، فَأَفْضَيْتَ إِلَيْهِ بِحَاجَتِكَ ، وَأَبْثَثْتَهُ ذَاتَ
صُدُورِكَ ، وَشَكَوْتَ إِلَيْهِ هُمُومَكَ ، وَاسْتَكْشَفْتَهُ كُرُوبَكَ ،

help in your affairs and ask from the treasuries of His mercy that which no one else has power to give, namely length of life, health of body and increase in sustenance. Then He has placed the keys of His treasuries in your hands in the sense that He has shown you the way to ask Him.

Therefore, wherever you wish, open the doors of His favour with prayer, and let the abundant rains of His mercy fall on you. Delay in acceptance of the prayer should not disappoint you because the grant of prayer is according to the measure of (your) intention. Sometimes acceptance (of prayer) is delayed with a view to its being a source of greater reward to the asker and of better gifts to the expectant. Sometimes you ask for a thing but it is not given to you, and a better thing is given to you later, or a thing is taken away from you for some greater good of yours, because sometimes you ask for a thing which contains ruin for your religion if it is given to you. Therefore, your request should be for things whose beauty should be lasting and whose burden should remain away from you. As for wealth it will not last for you nor will you live for it.

O' my child, know that you have been created for the next world, not for this world, for destruction (in this world) not for lasting, and for dying not for living. You are in a place which does not belong to you, a house for making preparations and a passage towards the next world. You are being chased by death from which the runner-away cannot escape, as it would surely overtake him. So, be on guard against it least it overtakes you at a time when you are in a sinful state and you are thinking of repenting but it creates obstruction between you and repentance. In such a case you will ruin yourself.

O' my child, remember death very much and the place where you have to go suddenly and reach after death, so that when it comes you are already on your guard against it and have prepared yourself for it and it does not come to you all of a sudden and surprise you. Beware lest you become deceived by the leanings of the people towards worldly attraction and their rushing upon it. Allāh has warned you about it and the world has informed you of its mortal character and unveiled to you its evils.

Surely, those (who go) after it are like barking dogs or devouring carnivore who hate each other. The stronger among them eat away the weaker and the big among them tramples over the small. Some are like tied cattle and some like untied cattle who have lost their wits and are running in unknown directions. They are flocks of calamities wandering in rugged valleys. There is no herdsman to detain them nor any tenderer to take them to grazing. The world has put them on the track of blindness and taken away their eyes from the beacons of guidance. They have therefore been perplexed in its bewilderings and sunk in its pleasures. They took it as a god so it played with them. They too played with it and forgot what is beyond it.

Darkness is disappearing gradually. Now it is as though travellers have got down and the hasteners

أَسْتَحْنِنْهُ

لَىٰ أُمُورِكَ ، وَسَأَلْتَهُ مِنْ خَزَائِنِ رَحْمَتِهِ مَا لَا يَقْدِرُ عَلَىٰ إِعْطَائِهِ غَيْرُهُ ، نْ زِيَادَةِ الْأَعْمَارِ ، وَصِحَّةِ الْأَبْدَانِ ، وَسَعَةِ الْأَرْزَاقِ . ثُمَّ جَعَلَ فِي دَيْكَ مَفَاتِيحَ خَزَائِنِهِ بِمَا أَذِنَ لَكَ فِيهِ مِنْ مَسْأَلَتِهِ ، فَمَتَىٰ شِئْتَ شْتَفْتَحْتَ بِالدُّعَاءِ أَبْوَابَ نِعْمَتِهِ(نِعَمِهِ) ، وَاسْتَمْطَرْتَ شَآبِيبَ رَحْمَتِهِ ، لَا يُقَنِّطَنَّكَ إِبْطَاءُ إِجَابَتِهِ ، فَإِنَّ الْعَطِيَّةَ عَلَىٰ قَدْرِ النِّيَّةِ . رُبَّمَا أُخِّرَتْ عَنْكَ الْإِجَابَةُ ، لِيَكُونَ ذٰلِكَ أَعْظَمَ لِأَجْرِ السَّائِلِ ، أَجْزَلَ لِعَطَاءِ الْآمِلِ . وَرُبَّمَا سَأَلْتَ الشَّيْءَ فَلَا تُؤْتَاهُ ، وَأُوتِيتَ خَيْرًا نْهُ عَاجِلًا أَوْ آجِلًا ، أَوْ صُرِفَ عَنْكَ لِمَا هُوَ خَيْرٌ لَكَ ، فَلَرُبَّ أَمْرٍ دْ طَلَبْتَهُ فِيهِ هَلَاكُ دِينِكَ لَوْ أُوتِيتَهُ ، فَلْتَكُنْ مَسْأَلَتُكَ فِيمَا يَبْقَىٰ كَ جَمَالُهُ ، وَيُنْفَىٰ عَنْكَ وَبَالُهُ ؛ فَالْمَالُ لَا يَبْقَىٰ لَكَ وَلَا تَبْقَىٰ لَهُ .

وَاعْلَمْ يَا بُنَيَّ أَنَّكَ إِنَّمَا خُلِقْتَ لِلْآخِرَةِ لَا لِلدُّنْيَا ، وَلِلْفَنَاءِ لَا بَقَاءَ ، وَلِلْمَوْتِ لَا لِلْحَيَاةِ ؛ وَأَنَّكَ فِي قُلْعَةٍ وَدَارِ بُلْغَةٍ ، لِطَرِيقٍ إِلَى الْآخِرَةِ ، وَأَنَّكَ طَرِيدُ الْمَوْتِ الَّذِي لَا يَنْجُو مِنْهُ هَارِبُهُ ، وَلَا وْنُهُ طَالِبُهُ ، وَلَا بُدَّ أَنَّهُ مُدْرِكُهُ ، فَكُنْ مِنْهُ عَلَىٰ حَذَرٍ أَنْ يُدْرِكَكَ نْتَ عَلَىٰ حَالِ سَيِّئَةٍ ، قَدْ كُنْتَ تُحَدِّثُ نَفْسَكَ مِنْهَا بِالتَّوْبَةِ ، فَيَحُولَ نَكَ وَبَيْنَ ذٰلِكَ ، فَإِذَا أَنْتَ قَدْ أَهْلَكْتَ نَفْسَكَ .

ذكر الموت

يَا بُنَيَّ أَكْثِرْ مِنْ ذِكْرِ الْمَوْتِ ، وَذِكْرِ مَا تَهْجُمُ عَلَيْهِ ، وَتُفْضِي دَ الْمَوْتِ إِلَيْهِ ، حَتَّىٰ يَأْتِيَكَ وَقَدْ أَخَذْتَ مِنْهُ حِذْرَكَ ، وَشَدَدْتَ أَزْرَكَ ، وَلَا يَأْتِيَكَ بَغْتَةً فَيَبْهَرَكَ . وَإِيَّاكَ أَنْ تَغْتَرَّ بِمَا ىَ مِنْ إِخْلَادِ أَهْلِ الدُّنْيَا إِلَيْهَا ، وَتَكَالُبِهِمْ عَلَيْهَا ، فَقَدْ أَكَ اللّٰهُ عَنْهَا ، وَنَعَتْ هِيَ لَكَ عَنْ نَفْسِهَا ، وَتَكَشَّفَتْ لَكَ عَنْ اوِيهَا ، فَإِنَّمَا أَهْلُهَا كِلَابٌ عَاوِيَةٌ ، وَسِبَاعٌ ضَارِيَةٌ ، يَهِرُّ سُهَا عَلَىٰ بَعْضٍ ، وَيَأْكُلُ عَزِيزُهَا ذَلِيلَهَا ، وَيَقْهَرُ كَبِيرُهَا صَغِيرَهَا مُغَفَّلَةٌ(مغفلة) ، وَأُخْرَىٰ مُهْمَلَةٌ ، قَدْ أَضَلَّتْ عُقُولَهَا ، كِبَتْ مَجْهُولَهَا . سُرُوحُ عَاهَةٍ بِوَادٍ وَعْثٍ ، سَ لَهَا رَاعٍ يُقِيمُهَا ، وَلَا مُسِيمٌ يُسِيمُهَا . سَلَكَتْ بِهِمُ الدُّنْيَا بَىٰ الْعَمَىٰ ، وَأَخَذَتْ بِأَبْصَارِهِمْ عَنْ مَنَارِ الْهُدَىٰ ، فَتَاهُوا فِي حَيْرَتِهَا ، قُوا فِي نِعْمَتِهَا ، وَاتَّخَذُوهَا رَبًّا ، فَلَعِبَتْ بِهِمْ وَلَعِبُوا بِهَا ، وَنَسُوا وَرَاءَهَا .

التوقي في الطلب

رُوَيْدًا يُسْفِرُ الظَّلَامُ ، كَأَنْ قَدْ وَرَدَتِ الْأَظْعَانُ ، يُوشِكُ مَنْ عَ

will soon meet. Know, O' my child, that everyone who is riding on the carriage of night and day is being carried by them even though he may be stationary, and he is covering the distance even though he is staying and resting.

Know with certainty that you cannot achieve your desire and cannot exceed your destined life. You are on the track of those before you. Therefore, be humble in seeking and moderate in earning because often seeking leads to deprivation. Every seeker of livelihood does not get it, nor is everyone who is moderate in seeking deprived. Keep yourself away from every low thing even though they may take you to your desired aims, because you will not get any return for your own respect which you spend. Do not be the slave of others for Allāh had made you free. There is no good in good which is achieved through evil and no good in comfort that is achieved through (disgracing) hardship.

Beware lest bearers of greed should carry you and make you descend down to the springs of destruction. If you can manage that there be no wealthy person between yourself and Allāh, do so, because in any case you will find what is for you and get your share. A little received directly from Allāh the Glorified, is more dignified than that which is more but is received through (the obligation of) His creatures, although (really) all is from Allāh.

It is easier to rectify what you miss by silence than to secure what you lose by speaking. Whatever is in a pot can be retained by closing the lid. I should prefer you to retain what is in your hands rather to seek what is in other's hands. Bitterness of disappointment is better than seeking from people. Manual labour with chastity is better than the riches of a vicious life. A man is the best guard of his own secrets. Often a man strives for that which harms him. He who speaks much speaks nonsense. Whoever ponders perceives. Associate with people of virtue; you will become one of them. Keep aloof from people of vice; you will remain safe from them. The worst food is that which is unlawful. Oppressing the weak is the worst oppression.

Where leniency is unsuitable, harshness is lenience. Often cure is illness and illness is cure. Often the ill-wisher gives correct advice while the well-wisher cheats. Do not depend upon hopes because hopes are the mainstay of fools. It is wise to preserve one's experience. Your best experience is that which teaches you a lesson. Make use of leisure before it changes into (the hour of) grief. Every seeker does not achieve (what he seeks); and every departer does not return. To lose provision and to earn evil for the Day of Judgement means ruin. Every matter has a consequence. What is destined for you will shortly come to you. A trader undertakes a risk. Often a small quantity is more beneficial than a large quantity. There is no good in an ignoble helper, nor in a suspicious friend. Be compliant with the world as long as it is in your grip. Do not put yourself to risk as regards anything

نْ يَلْحَقَ! وَٱعْلَمْ يَا بُنَيَّ أَنَّ مَنْ كَانَتْ مَطِيَّتُهُ ٱللَّيْلَ وَٱلنَّهَارَ، فَإِنَّهُ
مَارُ بِهِ وَإِنْ كَانَ وَاقِفاً ، وَيَقْطَعُ ٱلْمَسَافَةَ وَإِنْ كَانَ مُقِيماً وَادِعاً

وَٱعْلَمْ يَقِيناً أَنَّكَ لَنْ تَبْلُغَ أَمَلَكَ ، وَلَنْ تَعْدُوَ أَجَلَكَ ، وَأَنَّكَ فِي
بِيلِ مَنْ كَانَ قَبْلَكَ.فَخَفِّضْ فِي الطَّلَبِ ، وَأَجْمِلْ فِي ٱلْمُكْتَسَبِ ،
نَّهُ رُبَّ طَلَبٍ قَدْ جَرَّ إِلَىٰ حَرَبٍ ، فَلَيْسَ كُلُّ طَالِبٍ بِمَرْزُوقٍ ،
لَا كُلُّ مُجْمِلٍ بِمَحْرُومٍ . وَأَكْرِمْ نَفْسَكَ عَنْ كُلِّ دَنِيَّةٍ وَإِنْ
قَتْكَ إِلَى ٱلرَّغَائِبِ ، فَإِنَّكَ لَنْ تَعْتَاضَ بِمَا تَبْذُلُ مِنْ نَفْسِكَ
وَضاً . وَلَا تَكُنْ عَبْدَ غَيْرِكَ وَقَدْ جَعَلَكَ ٱللَّهُ حُرّاً . وَمَا خَيْرُ خَيْرٍ
يُنَالُ إِلَّا بِشَرٍّ ، وَيُسْرٍ لَا يُنَالُ إِلَّا بِعُسْرٍ ؟!

وَإِيَّاكَ أَنْ تُوجِفَ بِكَ مَطَايَا ٱلطَّمَعِ ، فَتُورِدَكَ مَنَاهِلَ
هَلَكَةِ . وَإِنِ ٱسْتَطَعْتَ أَلَّا يَكُونَ بَيْنَكَ وَبَيْنَ ٱللَّهِ ذُو نِعْمَةٍ فَافْعَلْ،
نَّكَ مُدْرِكٌ قَسْمَكَ ، وَآخِذٌ سَهْمَكَ ، وَإِنَّ ٱلْيَسِيرَ مِنَ ٱللَّهِ سُبْحَانَهُ أَعْظَمُ
كْرَمُ مِنَ ٱلْكَثِيرِ مِنْ خَلْقِهِ وَإِنْ كَانَ كُلٌّ مِنْهُ .

وصايا شتى

وَتَلَافِيكَ مَا فَرَطَ مِنْ صَمْتِكَ أَيْسَرُ مِنْ إِدْرَاكِكَ مَا
تَ مِنْ مَنْطِقِكَ ، وَحِفْظُ مَا فِي ٱلْوِعَاءِ بِشَدِّ ٱلْوِكَاءِ ، وَحِفْظُ
فِي يَدَيْكَ أَحَبُّ إِلَيَّ مِنْ طَلَبِ مَا فِي يَدَيْ غَيْرِكَ. وَمَرَارَةُ ٱلْيَأْسِ خَيْرٌ
نَ الطَّلَبِ إِلَى ٱلنَّاسِ ، وَٱلْحِرْفَةُ مَعَ ٱلْعِفَّةِ خَيْرٌ مِنَ ٱلْغِنَىٰ مَعَ ٱلْفُجُورِ ،
ٱلْمَرْءُ أَحْفَظُ لِسِرِّهِ ، وَرُبَّ سَاعٍ فِيمَا يَضُرُّهُ! مَنْ أَكْثَرَ أَهْجَرَ [14] ،
مَنْ تَفَكَّرَ أَبْصَرَ . قَارِنْ أَهْلَ ٱلْخَيْرِ تَكُنْ مِنْهُمْ ، وَبَايِنْ أَهْلَ ٱلشَّرِّ تَبِنْ
نْهُمْ . بِئْسَ ٱلطَّعَامُ ٱلْحَرَامُ ! وَظُلْمُ ٱلضَّعِيفِ أَفْحَشُ ٱلظُّلْمِ ! إِذَا
كَانَ ٱلرِّفْقُ خُرْقاً كَانَ ٱلْخُرْقُ رِفْقاً . رُبَّمَا كَانَ ٱلدَّوَاءُ دَاءً ، وَٱلدَّاءُ
وَاءً . وَرُبَّمَا نَصَحَ غَيْرُ ٱلنَّاصِحِ ، وَغَشَّ ٱلْمُسْتَنْصَحُ وَإِيَّاكَ
لِٱتِّكَالَ عَلَى ٱلْمُنَىٰ فَإِنَّهَا بَضَائِعُ ٱلنَّوْكَىٰ ، وَٱلْعَقْلُ حِفْظُ
ٱلتَّجَارِبِ ، وَخَيْرُ مَا جَرَّبْتَ مَا وَعَظَكَ . بَادِرِ ٱلْفُرْصَةَ قَبْلَ أَنْ تَكُونَ
صَّةً.لَيْسَ كُلُّ طَالِبٍ يُصِيبُ،وَلَا كُلُّ غَائِبٍ يَؤُوبُ .وَمِنَ ٱلْفَسَادِ (المفسدة)
سَاعَةُ ٱلزَّادِ . وَمَفْسَدَةُ ٱلْمَعَادِ . وَلِكُلِّ أَمْرٍ عَاقِبَةٌ ، سَوْفَ يَأْتِيكَ مَا
نْرٍ لَكَ . ٱلتَّاجِرُ مُخَاطِرٌ ، وَرُبَّ يَسِيرٍ أَنْمَىٰ مِنْ كَثِيرٍ ! لَا خَيْرَ فِي
عِينٍ مَهِينٍ ، وَلَا فِي صَدِيقٍ ظَنِينٍ . سَاهِلِ ٱلدَّهْرَ مَا
لَّ لَكَ قَعُودُهُ ، وَلَا تُخَاطِرْ بِشَيْءٍ

in expectation for more than that. Beware lest the feeling of enmity should overpower you.

Bear yourself towards your brother in such a way that if he disregards kinship you keep to it; when he turns away be kind to him and draw near to him; when he withholds spend for him; when he goes away approach him; when he is harsh be lenient; when he commits wrong, think of (his) excuse for it, so much so as though you are a slave of him and he is the benevolent master over you. But take care that this should not be done inappropriately, and that you should not behave so with an undeserving person. Do not take the enemy of your friend as a friend because you will thus antagonise your friend. Give true advice to your brother, be it good or bitter. Swallow your anger because I did not find a sweeter thing than it in the end, and nothing more pleasant in consequence. Be lenient to him who is harsh to you for it is likely that he will shortly become lenient to you. Treat your enemy with favours, because this is sweeter of the two successes (the success of revenge and the success of doing favour).

If you intend to cut yourself off from a friend leave some scope for him from your side by which he may resume friendship if it so occurs to him some day. If anyone has a good idea about you prove it to be true. Do not disregard the interests of your brother depending upon your terms with him, for he is not your brother if you disregard his interests. Your household should not become the most miserable people through you. Do not lean towards him who turns away from you. Your brother should not be more firm in his disregard of kinship than you in paying regard to it, and you should exceed in doing good to him that is evil to you. Do not feel too much the oppression of a person who oppresses you, because he is only busy in harming himself and benefiting you. The reward of him who pleases you is not that you displease him.

Know O' my child, that livelihood is of two kinds—a livelihood that you seek and a livelihood that seeks you, which is such that if you do not reach it, it will come to you. How bad it is to bend down at the time of need and to be harsh in riches. You should have from this world only that with which you can adorn your permanent abode. If you cry over what has gone out of your hands then also cry for what has not at all come to you. Infer about what has not yet happened from what has already happened, because occurrences are ever similar. Do not be like those whom preaching does not benefit unless you inflict pain on them, because the wise take instruction from teaching while beasts learn only from beating.

Ward off from yourself the onslaught of worries by firmness of endurance and purity of belief. He who gives up moderation commits excess. A companion is like a relation. A friend is he whose absence also proves the friendship. Passion is a partner of distress. Often the near ones are remoter than the distant ones, and often the distant ones are nearer than the near ones. A stranger is he who has no friend. He who transgresses right narrows his own passage. He who

جَاءَ أَكْثَرَ مِنْهُ ، وَإِيَّاكَ أَنْ تَجْمَعَ بِكَ مَطِيَّةُ اللَّجَاجِ

أَحْمِلْ نَفْسَكَ مِنْ أَخِيكَ عِنْدَ صَرْمِهِ عَلَى الصِّلَةِ ، وَعِنْدَ صُدُودِهِ عَلَى اللُّطْفِ وَالْمُقَارَبَةِ ، وَعِنْدَ جُمُودِهِ عَلَى بَذْلِ ، وَعِنْدَ تَبَاعُدِهِ عَلَى الدُّنُوِّ ، وَعِنْدَ شِدَّتِهِ عَلَى اللِّينِ ، وَعِنْدَ ذَنْبِهِ عَلَى الْعُذْرِ ، حَتَّى كَأَنَّكَ لَهُ عَبْدٌ ، وَكَأَنَّهُ ذُو نِعْمَةٍ عَلَيْكَ . وَإِيَّاكَ أَنْ تَضَعَ ذٰلِكَ فِي غَيْرِ مَوْضِعِهِ ، أَوْ أَنْ تَفْعَلَهُ بِغَيْرِ أَهْلِهِ ، تَتَّخِذَنَّ عَدُوَّ صَدِيقِكَ صَدِيقاً فَتُعَادِيَ صَدِيقَكَ ، وَامْحَضْ أَخَاكَ النَّصِيحَةَ ، حَسَنَةً كَانَتْ أَوْ قَبِيحَةً ، وَتَجَرَّعِ الْغَيْظَ فَإِنِّي لَمْ أَرَ جُرْعَةً أَحْلٰى مِنْهَا عَاقِبَةً ، وَلَا أَلَذَّ مَغَبَّةً . وَلِنْ لِمَنْ غَالَظَكَ ، فَإِنَّهُ يُوشِكُ أَنْ يَلِينَ لَكَ ، وَخُذْ عَلَى عَدُوِّكَ بِالْفَضْلِ فَإِنَّهُ أَحْلَى (احد) الظَّفَرَيْنِ

نْ أَرَدْتَ قَطِيعَةَ أَخِيكَ فَاسْتَبْقِ لَهُ مِنْ نَفْسِكَ بَقِيَّةً يَرْجِعُ إِلَيْهَا إِنْ دَا لَهُ ذٰلِكَ يَوْماً مَّا . وَمَنْ ظَنَّ بِكَ خَيْراً فَصَدِّقْ ظَنَّهُ ، وَلَا تُضِيعَنَّ قَّ أَخِيكَ اتِّكَالاً عَلَى مَا بَيْنَكَ وَبَيْنَهُ ، فَإِنَّهُ لَيْسَ لَكَ بِأَخٍ مَنْ ضَيَّعْتَ حَقَّهُ . وَلَا يَكُنْ أَهْلُكَ أَشْقَى الْخَلْقِ بِكَ ، وَلَا تَرْغَبَنَّ فِيمَنْ هَدَ عَنْكَ ، وَلَا يَكُونَنَّ أَخُوكَ أَقْوَى عَلَى قَطِيعَتِكَ مِنْكَ عَلَى صِلَتِهِ ، لَا تَكُونَنَّ عَلَى الْإِسَاءَةِ أَقْوَى مِنْكَ عَلَى الْإِحْسَانِ . وَلَا يَكْبُرَنَّ عَلَيْكَ لْمُ مَنْ ظَلَمَكَ ، فَإِنَّهُ يَسْعَى فِي مَضَرَّتِهِ وَنَفْعِكَ ، وَلَيْسَ جَزَاءُ مَنْ رُكَ أَنْ تَسُوءَهُ

وَاعْلَمْ يَا بُنَيَّ أَنَّ الرِّزْقَ رِزْقَانِ : رِزْقٌ تَطْلُبُهُ ، وَرِزْقٌ يَطْلُبُكَ ، إِنْ أَنْتَ لَمْ تَأْتِهِ أَتَاكَ . مَا أَقْبَحَ الْخُضُوعَ عِنْدَ الْحَاجَةِ ، وَالْجَفَاءَ عِنْدَ غِنَى ! إِنَّمَا لَكَ مِنْ دُنْيَاكَ ، مَا أَصْلَحْتَ بِهِ مَثْوَاكَ ، وَإِنْ كُنْتَ ازِعاً (جزعت) عَلَى مَا تَفَلَّتَ مِنْ يَدَيْكَ ، فَاجْزَعْ عَلَى كُلِّ مَا لَمْ يَصِلْ إِلَيْكَ. تَدِلَّ عَلَى مَا لَمْ يَكُنْ بِمَا قَدْ كَانَ ، فَإِنَّ الْأُمُورَ أَشْبَاهٌ ، وَلَا تَكُونَنَّ نْ لَا تَنْفَعُهُ الْعِظَةُ إِلَّا إِذَا بَالَغْتَ فِي إِيلَامِهِ ، فَإِنَّ الْعَاقِلَ يَتَّعِظُ لْآدَابِ ، وَالْبَهَائِمَ (والجاهل) لَا تَتَّعِظُ إِلَّا بِالضَّرْبِ اطْرَحْ عَنْكَ وَارِدَاتِ هُمُومِ (الامور) بِعَزَائِمِ الصَّبْرِ وَحُسْنِ الْيَقِينِ . مَنْ تَرَكَ الْقَصْدَ جَارَ ، لصَّاحِبُ مُنَاسِبٌ ، وَالصَّدِيقُ مَنْ صَدَقَ غَيْبُهُ . وَالْهَوَى يكَ الْعَمَى ، وَرُبَّ بَعِيدٍ أَقْرَبُ مِنْ قَرِيبٍ ، وَقَرِيبٍ أَبْعَدُ مِنْ بَعِيدٍ ، لْغَرِيبُ مَنْ لَمْ يَكُنْ لَهُ حَبِيبٌ . مَنْ تَعَدَّى الْحَقَّ ضَاقَ مَذْهَبُهُ ، وَمَنِ

stays in his position remains constant upon it. The most trustworthy intermediary is that which you adopt between yourself and Allāh the Glorified. He who does not care for your interests is your enemy. When greed leads to ruin deprivation is an achievement. Not every defect can be reviewed, and not every opportunity recurs.

Often a person with eyes misses the track while a blind person finds the correct path. Delay an evil because you will be able to hasten it whenever you desire. The disregard of kinship of the ignorant is equal to the regard for kinship of the wise. Whoever takes the world to be safe, it will betray him. Whoever regards the world as great, it will humiliate him. Every one who shoots does not hit. When authority changes the time changes too. Consult the friend before adopting a course and the neighbour before taking a house. Beware, lest you mention in your speech what may rouse laughter even though you may be relating it from others.

Do not consult women because their view is weak and their determination is unstable. Cover their eyes by keeping them under the veil because strictness of veiling keeps them for long. Their coming out is not worse than your allowing an unreliable man to visit them. If you can manage that they should not know anyone other than you, do so. Do not allow a woman matters other than those about herself, because a woman is a flower not an administrator. Do not pay her regard beyond herself. Do not encourage her to intercede for others. Do not show suspicion out of place, because this leads a correct woman to evil and a chaste woman to deflection.

For everyone among your servants fix a work for which you may hold him responsible. In this way, they will not fling the work one over the other. Respect your kinsmen because they are your wings with which you fly, the origin towards which you return and your hands with which you attack. Place your religion and your world at Allāh's disposal and beg Him to ordain the best for you in respect of the near and the far, this world and the next; and that is an end to the matter.

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LETTER 32

To Mu'āwiyah

You have ruined a large group of people whom you have deceived by your misguidance, and have flung them into the currents of your sea where darkness has covered them and misgivings toss them about. As a result they have strayed from the right path and turned on their backs.

They turned their backs and pushed forward except those wise ones who came back because they left you after understanding you and ran towards Allāh away from your assistance when you put them to troubles and deviated them from the middle path. Therefore, O' Mu'awiyah, fear Allāh about yourself and take away your rein from Satan, since this world

فَتُقْصَرَ عَلَىٰ قَدْرِهِ كَانَ أَبْقَىٰ لَهُ . وَأَوْثَقُ سَبَبٍ أَخَذْتَ بِهِ سَبَبٌ بَيْنَكَ وَبَيْنَ اللهِ سُبْحَانَهُ . وَمَنْ لَمْ يُبَالِكَ فَهُوَ عَدُوُّكَ . قَدْ يَكُونُ الْيَأْسُ ذَرَاكاً ، إِذَا كَانَ الطَّمَعُ هَلَاكاً . لَيْسَ كُلُّ عَوْرَةٍ تَظْهَرُ ، وَلَا كُلُّ رِصَّةٍ تُصَابُ ، وَرُبَّمَا أَخْطَأَ الْبَصِيرُ قَصْدَهُ ، وَأَصَابَ الْأَعْمَىٰ رُشْدَهُ . خَيْرُ الشَّرِّ فَإِنَّكَ إِذَا شِئْتَ تَعَجَّلْتَهُ ، وَقَطِيعَةُ الْجَاهِلِ تَعْدِلُ صِلَةَ الْعَاقِلِ . مَنْ أَمِنَ الزَّمَانَ خَانَهُ ، وَمَنْ أَعْظَمَهُ أَهَانَهُ . لَيْسَ كُلُّ مَنْ رَمَىٰ أَصَابَ . إِذَا تَغَيَّرَ السُّلْطَانُ تَغَيَّرَ الزَّمَانُ . سَلْ عَنِ الرَّفِيقِ قَبْلَ الطَّرِيقِ ، وَعَنِ الْجَارِ قَبْلَ الدَّارِ . إِيَّاكَ أَنْ تَذْكُرَ مِنَ الْكَلَامِ مَا يَكُونُ مُضْحِكاً ، وَإِنْ حَكَيْتَ ذٰلِكَ عَنْ غَيْرِكَ .

الولي في النساء

وَإِيَّاكَ وَمُشَاوَرَةَ النِّسَاءِ فَإِنَّ رَأْيَهُنَّ إِلَىٰ أَفْنٍ ، وَعَزْمَهُنَّ إِلَىٰ وَهْنٍ . وَاكْفُفْ عَلَيْهِنَّ مِنْ أَبْصَارِهِنَّ بِحِجَابِكَ إِيَّاهُنَّ ، فَإِنَّ شِدَّةَ الْحِجَابِ أَبْقَىٰ عَلَيْهِنَّ ، وَلَيْسَ خُرُوجُهُنَّ بِأَشَدَّ مِنْ إِدْخَالِكَ مَنْ لَا وُثُقَ بِهِ عَلَيْهِنَّ ، وَإِنِ اسْتَطَعْتَ أَلَّا يَعْرِفْنَ غَيْرَكَ فَافْعَلْ . وَلَا تُمَلِّكِ الْمَرْأَةَ مِنْ أَمْرِهَا مَا جَاوَزَ نَفْسَهَا ، فَإِنَّ الْمَرْأَةَ رَيْحَانَةٌ ، وَلَيْسَتْ بِقَهْرَمَانَةٍ لَا تَعْدُ بِكَرَامَتِهَا نَفْسَهَا ، وَلَا تُطْمِعْهَا فِي أَنْ تَشْفَعَ لِغَيْرِهَا . وَإِيَّاكَ وَالتَّغَايُرَ فِي غَيْرِ مَوْضِعِ غَيْرَةٍ ، فَإِنَّ ذٰلِكَ يَدْعُو الصَّحِيحَةَ إِلَىٰ السَّقَمِ ، وَالْبَرِيئَةَ إِلَى الرِّيَبِ . وَاجْعَلْ لِكُلِّ إِنْسَانٍ مِنْ خَدَمِكَ عَمَلًا تَأْخُذُهُ بِهِ ، فَإِنَّهُ أَحْرَىٰ أَلَّا يَتَوَاكَلُوا فِي خِدْمَتِكَ وَأَكْرِمْ شِيرَتَكَ ، فَإِنَّهُمْ جَنَاحُكَ الَّذِي بِهِ تَطِيرُ ، وَأَصْلُكَ الَّذِي إِلَيْهِ تَصِيرُ ، وَيَدُكَ الَّتِي بِهَا تَصُولُ .

دعاء

أَسْتَوْدِعُ اللهَ دِينَكَ وَدُنْيَاكَ ، وَأَسْأَلُهُ خَيْرَ الْقَضَاءِ لَكَ فِي الْعَاجِلَةِ لْآجِلَةِ ، وَالدُّنْيَا وَالْآخِرَةِ ، وَالسَّلَامُ

٣٢- وَمِنْ كِتَابٍ لَهُ عليه السلام

إلى معاوية

وَأَرْدَيْتَ جِيلًا مِنَ النَّاسِ كَثِيراً ، خَدَعْتَهُمْ بِغَيِّكَ ، لْقَيْتَهُمْ فِي مَوْجِ بَحْرِكَ ، تَغْشَاهُمُ الظُّلُمَاتُ ، وَتَتَلَاطَمُ بِهِمُ شُبُهَاتُ . فَجَازُوا (جاروا) عَنْ وِجْهَتِهِمْ ، وَنَكَصُوا عَلَىٰ قَايِبِهِمْ ، وَتَوَلَّوْا عَلَىٰ أَدْبَارِهِمْ ، وَعَوَّلُوا عَلَىٰ أَحْسَابِهِمْ ، مَنْ فَاءَ مِنْ أَهْلِ الْبَصَائِرِ ، فَإِنَّهُمْ فَارَقُوكَ بَعْدَ مَعْرِفَتِكَ ، وَهَرَبُوا لَى اللهِ مِنْ مُوَازَرَتِكَ ، إِذْ حَمَلْتَهُمْ عَلَى الصَّعْبِ ، وَعَدَلْتَ بِهِمْ ي الْقَصْدِ . فَاتَّقِ اللهَ يَا مُعَاوِيَةُ فِي نَفْسِكَ ، وَجَاذِبِ الشَّيْطَانَ ادَكَ ، فَإِنَّ الدُّنْيَا

is shortly to be cut off from you and the next world is near you; and that is an end to the matter.

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LETTER 33

To Quthman ibn al-'Abbās, his Governor of Mecca

My spy in the West has written to me telling me that some people of Syria have been sent for *hajj* who are blind of heart, deaf of ears and devoid of eyesight. They confound the truth with vanity, obey men in disobeying Allāh, claim the milk of the world in the name of religion, and trade in the pleasures of this world by forsaking the rewards of the virtuous and the God-fearing. No one achieves good except he who acts for it, and no one is awarded the recompense of evil except he who commits it. Therefore, behave yourself in your duties like an intelligent, experienced, well-wishing and wise man who follows his superior and is obedient to his Imām. You should avoid what you may have to explain. Do not rise up in riches nor lose courage in distress; and that is an end to the matter.

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LETTER 34

To Muḥammad ibn Abī Bakr on coming to know that he had taken over the position of (Mālik) al-Ashtar as Governor of Egypt after the latter had died on his way to Egypt.

I have come to know of your anger at the position of al-Ashtar in your place, but I did not do so because of any shortcoming on your part or to get you to increase your efforts, but when I had taken away what was under your authority I would have placed you at a position which would have been less exacting and more attractive to you.

The man whom I have made Governor of Egypt was my well-wisher, and very harsh and vengeful towards our enemies. May Allāh have mercy on him, as he has finished his days and met his death. I am quite pleased with him. May Allāh too accord him His pleasure, and multiply his reward. Now get ready for your enemy and act according to your intelligence. Prepare for fighting him who fights you and calling to the path of Allāh. Seek Allāh's help exceedingly. If Allāh wills He will assist you in what worries you and help you with what befalls you.

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LETTER 35

To 'Abdullāh ibn al-'Abbās after Muḥammad ibn Abī Bakr had been killed.

Now then, Egypt has been conquered and Muhammad ibn Abi Bakr, may Allāh have mercy

مَقْطُوعَةٌ عَنْكَ ، وَالْآخِرَةُ قَرِيبَةٌ مِنْكَ ، وَالسَّلَامُ.

٣٣ - وَمِنْ كِتَابٍ لَهُ

إلى قثم بن العباس وهو عامله على مكة

أَمَّا بَعْدُ ، فَإِنَّ عَيْنِي - بِالْمَغْرِبِ - كَتَبَ إِلَيَّ يُعْلِمُنِي أَنَّهُ
إِلَى الْمَوْسِمِ أُنَاسٌ مِنْ أَهْلِ الشَّامِ الْعُمْيِ الْقُلُوبِ ، الصُّمِّ
مَاعِ ، الْكُمْهِ الْأَبْصَارِ ، الَّذِينَ يَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ ،
يعُونَ الْمَخْلُوقَ فِي مَعْصِيَةِ الْخَالِقِ ، وَيَحْتَلِبُونَ الدُّنْيَا دَرَّهَا
ينِ ، وَيَشْتَرُونَ عَاجِلَهَا بِآجِلِ الْأَبْرَارِ الْمُتَّقِينَ ؛ وَلَنْ يَفُوزَ بِالْخَيْرِ
عَامِلُهُ ، وَلَا يُجْزَى جَزَاءَ الشَّرِّ إِلَّا فَاعِلُهُ . فَأَقِمْ عَلَى مَا فِي يَدَيْكَ
الْحَازِمِ الصَّلِيبِ (المصيب) ، وَالنَّاصِحِ اللَّبِيبِ ، التَّابِعِ لِسُلْطَانِهِ ،
بِعِ لِإِمَامِهِ . وَإِيَّاكَ وَمَا يُعْتَذَرُ مِنْهُ ، وَلَا تَكُنْ عِنْدَ النَّعْمَاءِ
ا ، وَلَا عِنْدَ الْبَأْسَاءِ فَشِلًا ، وَالسَّلَامُ .

٣٤ - وَمِنْ كِتَابٍ لَهُ

إلى محمد بن أبي بكر ، لما بلغه توجده من عزله بالأشتر عن مصر ، ثم توفي الأشتر في توجهه إلى هناك قبل وصوله إليها

أَمَّا بَعْدُ ، فَقَدْ بَلَغَنِي مَوْجِدَتُكَ مِنْ تَسْرِيحِ الْأَشْتَرِ إِلَى
كَ ، وَإِنِّي لَمْ أَفْعَلْ ذَلِكَ اسْتِبْطَاءً لَكَ فِي الْجَهْدِ ، وَلَا ازْدِيَاداً
فِي الْجِدِّ ؛ وَلَوْ نَزَعْتُ مَا تَحْتَ يَدِكَ مِنْ سُلْطَانِكَ ، لَوَلَّيْتُكَ مَا هُوَ
عَلَيْكَ مَؤُونَةً ، وَأَعْجَبُ إِلَيْكَ وِلَايَةً
نَّ الرَّجُلَ الَّذِي كُنْتُ وَلَّيْتُهُ أَمْرَ مِصْرَ كَانَ رَجُلًا لَنَا نَاصِحاً ، وَعَلَى
نَا شَدِيداً نَاقِماً ، فَرَحِمَهُ اللهُ ! فَلَقَدِ اسْتَكْمَلَ أَيَّامَهُ ، وَلَاقَى
نَهُ ، وَنَحْنُ عَنْهُ رَاضُونَ ؛ أَوْلَاهُ اللهُ رِضْوَانَهُ ، وَضَاعَفَ الثَّوَابَ
فَأَصْحِرْ لِعَدُوِّكَ ، وَامْضِ عَلَى بَصِيرَتِكَ ، وَشَمِّرْ لِحَرْبِ مَنْ
كَ ، وَادْعُ إِلَى سَبِيلِ رَبِّكَ ، وَأَكْثِرِ الِاسْتِعَانَةَ بِاللهِ يَكْفِكَ مَا
كَ ، وَيُعِنْكَ عَلَى مَا يَنْزِلُ بِكَ ، إِنْ شَاءَ اللهُ .

٣٥ - وَمِنْ كِتَابٍ لَهُ

إلى عبد الله بن العباس ، بعد مقتل محمد بن أبي بكر

أَمَّا بَعْدُ ، فَإِنَّ مِصْرَ قَدِ افْتُتِحَتْ ، وَمُحَمَّدُ بْنُ أَبِي بَكْرٍ - رَحِمَهُ اللهُ -

on him, has been martyred. We seek his reward from Allāh. He was a son who was a well-wisher, a hard worker, a sharp sword and a bastion of defence. I had roused the people to join him and ordered them to reach him to help before this incident. I called to them secretly as well as openly repeatedly. Some of them came half-heartedly, some put up false excuses and some sat away leaving me. I ask Allāh the Sublime, to give me early relief from them, for by Allāh, had I not been yearning to meet the enemy for martyrdom and not prepared myself for death, I would not have liked to be with these people for a single day nor ever to face the enemy with them.

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LETTER 36

To his brother 'Aqīl Abī Ṭālib, in reply to his letter which contained a reference to the army Amīr al-mu'minīn had sent to some enemy.

I had sent towards him a large army of Muslims. When he came to know of it he fled away and retreated repenting. They met him on the way when the sun was about to set. They grappled for a while like nothing. It was about an hour and then he rescued himself half-dead as he had almost been taken by the neck and only the last breath had remained in him. In this way, he escaped in a panic.

Leave the Quraysh in their rushing into misguidance, their galloping in disunity and their leaping over destruction. They have joined together to fight me as they had joined to fight the Messenger of Allāh (p.b.u.h.a.h.p.) before me. I wish the Quraysh will get the reward of their treatment of me. For they disregarded by kinship and deprived me of the power due to me from the son of my mother (i.e., the Holy Prophet).

As for your enquiry about my opinion to fight till I die, I am in favour of fighting those who regard fighting lawful. The crowd of men around me does not give me strength nor does their dispersal from me cause any loneliness. Surely, do not consider the son of your father weak or afraid, even though all people have forsaken him, bow down submissively before injustice or hand over his reins into the hand of the puller, or allow his back to be used by the rider to sit upon. But he is as the man of Banū Salīm has said:

If you enquire how I am, then listen that I am enduring and strong against the vicissitudes of time. I do not allow myself to be grieved lest the foe feels joy and the friend feels sorry.

* * * * *

قَدِاسْتُشْهِدَ ، فَعِنْدَ اللهِ نَحْتَسِبُهُ . وَلَداً نَاصِحاً (صالحاً) ، وَعَامِلاً كَادِحاً ، وَسَيْفاً قَاطِعاً ، وَرُكْناً دَافِعاً . وَقَدْ كُنْتُ حَثَثْتُ النَّاسَ عَلَى لَحَاقِهِ ، وَأَمَرْتُهُمْ بِإِتْيَانِهِ قَبْلَ الْوَقْعَةِ ، وَدَعَوْتُهُمْ سِرًّا وَجَهْراً ، وَعَوْداً وَبَدْءًا ، فَمِنْهُمُ الْآتِي كَارِهاً ، وَمِنْهُمُ الْمُعْتَلُّ كَاذِباً ، وَمِنْهُمُ الْقَاعِدُ خَاذِلاً . أَسْأَلُ اللهَ تَعَالَى أَنْ يَجْعَلَ لِي مِنْهُمْ فَرَجاً عَاجِلاً ، فَوَاللهِ لَوْلَا طَمَعِي عِنْدَ لِقَائِي عَدُوِّي فِي الشَّهَادَةِ ، وَتَوْطِينِي نَفْسِي عَلَى الْمَنِيَّةِ ، لَأَحْبَبْتُ أَلَّا أَلْقَى مَعَ هؤُلَاءِ يَوْماً وَاحِداً ، وَلَا أَلْتَقِيَ بِهِمْ أَبَداً

٣٦- ومن كتاب له عليه السلام

إلى أخيه عقيل بن أبي طالب ، في ذكر جيش أنفذه إلى بعض الأعداء، وهو جواب كتاب كتبه إليه عقيل

فَسَرَّحْتُ إِلَيْهِ جَيْشاً كَثِيفاً مِنَ الْمُسْلِمِينَ ، فَلَمَّا بَلَغَهُ ذٰلِكَ شَمَّرَ هَارِباً ، وَنَكَصَ نَادِماً ، فَلَحِقُوهُ بِبَعْضِ الطَّرِيقِ ، وَقَدْ طَفَّلَتِ الشَّمْسُ لِلْإِيَابِ ، فَاقْتَتَلُوا شَيْئاً كَلَا وَلَا ، فَمَا كَانَ إِلَّا كَمَوْقِفِ سَاعَةٍ حَتَّى نَجَا جَرِيضاً بَعْدَمَا أُخِذَ مِنْهُ بِالْمُخَنَّقِ ، وَلَمْ يَبْقَ مِنْهُ غَيْرُ الرَّمَقِ ، فَلَأْياً بِلَأْيٍ مَا نَجَا . فَدَعْ عَنْكَ قُرَيْشاً وَتَرْكَاضَهُمْ فِي الضَّلَالِ ، وَتَجْوَالَهُمْ فِي الشِّقَاقِ ، وَجِمَاحَهُمْ فِي التِّيهِ ، فَإِنَّهُمْ قَدْ أَجْمَعُوا عَلَى حَرْبِي كَإِجْمَاعِهِمْ عَلَى حَرْبِ رَسُولِ اللهِ - صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - قَبْلِي ، فَجَزَتْ قُرَيْشاً عَنِّي الْجَوَازِي ! فَقَدْ قَطَعُوا رَحِمِي ، وَسَلَبُونِي سُلْطَانَ ابْنِ أُمِّي .

وَأَمَّا مَا سَأَلْتَ عَنْهُ مِنْ رَأْيِي فِي الْقِتَالِ ، فَإِنَّ رَأْيِي قِتَالُ الْمُحِلِّينَ حَتَّى أَلْقَى اللهَ ، لَا يَزِيدُنِي كَثْرَةُ النَّاسِ حَوْلِي عِزَّةً ، وَلَا تَفَرُّقُهُمْ عَنِّي وَحْشَةً ، وَلَا تَحْسَبَنَّ ابْنَ أَبِيكَ - وَلَوْ أَسْلَمَهُ النَّاسُ - مُتَضَرِّعاً مُتَخَشِّعاً ، وَلَا مُقِرًّا لِلضَّيْمِ وَاهِناً ، وَلَا سَلِسَ الزِّمَامِ لِلْقَائِدِ ، وَلَا وَطِيءَ الظَّهْرِ لِلرَّاكِبِ الْمُتَقَعِّدِ ، وَلٰكِنَّهُ كَمَا قَالَ أَخُو بَنِي سَلِيمٍ :

فَإِنْ تَسْأَلِينِي كَيْفَ أَنْتَ فَإِنَّنِي
صَبُورٌ عَلَى رَيْبِ الزَّمَانِ صَلِيبُ
يَعِزُّ عَلَيَّ أَنْ تُرَى بِي كَآبَةٌ
فَيَشْمَتَ عَادٍ أَوْ يُسَاءَ حَبِيبُ

LETTER 37

To Mu'āwiyah

Glory be to Allāh! How staunchly you cling to innovated passions and painful bewilderment along with ignoring the facts and rejecting strong reasons which are liked by Allāh and serve as pleas for the people. As regards your prolonging the question of 'Uthmān's murder the position is that you helped 'Uthmān when it was really your own help while you forsook him when he was in need of help; and that is an end to the matter.

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LETTER 38

To the people of Egypt when he appointed (Mālik) al-Ashtar as their Governor.

From the slave of Allāh, 'Alī, Amīr al-mu'minīn to the people who became wrathful for the sake of Allāh when He was disobeyed on His earth and His rights were ignored and oppression had spread its coverings over the virtuous as well as the vicious, on the local as well as the foreigner. Consequently, no good was acted upon nor any evil was avoided.

Now, I have sent to you a man from among the servants of Allāh who allows himself no sleep in days of danger, nor does he shrink from the enemy at critical moments. He is severer on the wicked than a blazing fire. He is Mālik ibn al-Ḥārith, our brother from (the tribe of) Madhḥij. Therefore, listen to him and obey his orders that accord with right, because he is a sword among the swords of Allāh, whose edge is not dull and which does not miss its victim. If he orders you to advance, advance, and if he orders you to stay, stay, because he surely neither advances or attacks nor puts anyone backward or forward save with my command. I have preferred him for you rather than for myself because of his being your well-wisher and (because of) the severity of his harshness over your enemies.

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LETTER 39

To 'Amr ibn al-'Āṣ

You have surely made your religion subservient to the worldly seekings of a man whose misguidance is not a concealed affair and whose veil been torn away. He mars an honourable man with his company and befools those who keep his society. You are following in his footsteps and seeking his favours like the dog that follows the lion looking at his paws and waiting for whatever remnants of his prey fall down to him. In this way, you have ruined your world as well as the next life, although if you had stuck to the right, you would have got what you were after. If Allāh grants me power over you and Ibn Abī Sufyān (Mu'āwiyah), I shall award you both recompense of

٣٧- ومن كتاب له عليه السلام

إلى معاوية

سُبْحَانَ اللهِ! مَا أَشَدَّ لُزُومَكَ لِلْأَهْوَاءِ الْمُبْتَدَعَةِ، وَالْحَيْرَةِ الْمُتَبَعَةِ
تَضْيِيعِ الْحَقَائِقِ وَاطِّرَاحِ الْوَثَائِقِ، الَّتِي هِيَ لِلهِ طِلْبَةٌ
لِعِبَادِهِ حُجَّةٌ. فَأَمَّا إِكْثَارُكَ الْحِجَاجَ عَلَى عُثْمَانَ وَقَتَلَتِهِ،
كَ إِنَّمَا نَصَرْتَ عُثْمَانَ حَيْثُ كَانَ النَّصْرُ لَكَ، وَخَذَلْتَهُ حَيْثُ كَانَ
صْرُ لَهُ، وَالسَّلَامُ.

٣٨- ومن كتاب له عليه السلام

إلى أهل مصر، لما ولى عليهم الأشتر

مِنْ عَبْدِ اللهِ عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ، إِلَى الْقَوْمِ الَّذِينَ غَضِبُوا لِلهِ حِينَ
بِيَ فِي أَرْضِهِ، وَذُهِبَ بِحَقِّهِ، فَضُرِبَ الْجَوْرُ سُرَادِقَهُ
الْبَرِّ وَالْفَاجِرِ، وَالْمُقِيمِ وَالظَّاعِنِ، فَلَا مَعْرُوفٌ يُسْتَرَاحُ
بِهِ، وَلَا مُنْكَرٌ يُتَنَاهَى عَنْهُ.
أَمَّا بَعْدُ، فَقَدْ بَعَثْتُ إِلَيْكُمْ عَبْداً مِنْ عِبَادِ اللهِ، لَا يَنَامُ أَيَّامَ
خَوْفِ، وَلَا يَنْكُلُ عَنِ الْأَعْدَاءِ سَاعَاتِ الرَّوْعِ، أَشَدَّ عَلَى
فُجَّارِ مِنْ حَرِيقِ النَّارِ، وَهُوَ مَالِكُ بْنُ الْحَارِثِ أَخُو مَذْحِجٍ،
سْمَعُوا لَهُ وَأَطِيعُوا أَمْرَهُ فِيمَا طَابَقَ الْحَقَّ، فَإِنَّهُ سَيْفٌ مِنْ سُيُوفِ اللهِ،
كَلِيلُ الظُّبَةِ، وَلَا نَابِي الضَّرِيبَةِ: فَإِنْ
كُمْ أَنْ تَنْفِرُوا فَانْفِرُوا، وَإِنْ أَمَرَكُمْ أَنْ تُقِيمُوا فَأَقِيمُوا، فَإِنَّهُ لَا
دِمُ وَلَا يُحْجِمُ، وَلَا يُؤَخِّرُ وَلَا يُقَدِّمُ إِلَّا عَنْ أَمْرِي، وَقَدْ آثَرْتُكُمْ
عَلَى نَفْسِي لِنَصِيحَتِهِ لَكُمْ، وَشِدَّةِ شَكِيمَتِهِ عَلَى عَدُوِّكُمْ.

٣٩- ومن كتاب له عليه السلام

إلى عمرو بن العاص

فَإِنَّكَ قَدْ جَعَلْتَ دِينَكَ تَبَعاً لِدُنْيَا امْرِئٍ ظَاهِرٍ غَيُّهُ، مَهْتُوكٍ سِتْرُهُ،
نَ الْكَرِيمَ بِمَجْلِسِهِ، وَيُسَفِّهُ الْحَلِيمَ بِخِلْطَتِهِ، فَاتَّبَعْتَ أَثَرَهُ،
بْتَ فَضْلَهُ، اتِّبَاعَ الْكَلْبِ لِلضِّرْغَامِ يَلُوذُ بِمَخَالِبِهِ، وَيَنْتَظِرُ
لْقَى إِلَيْهِ مِنْ فَضْلِ فَرِيسَتِهِ، فَأَذْهَبْتَ دُنْيَاكَ وَآخِرَتَكَ! وَلَوْ
حَقَّ أَخَذْتَ أَدْرَكْتَ مَا طَلَبْتَ. فَإِنْ يُمَكِّنِّي اللهُ مِنْكَ وَمِنِ ابْنِ أَبِي
يَانَ أَجْزِكُمَا بِمَا

what you have done, but if you escape and survive hen hereafter there is only evil for you both: and that s an end to the matter.

قَدَّمْتُمَا ، وَإِنْ تُعْجِزَا وَتَبْقَيَا فَمَا أَمَامَكُمَا شَرٌّ لَكُمَا ، وَالسَّلَامُ .

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LETTER 40

To one of his officers

Now, I have come to know such a thing about you that if you have done so then you have displeased your Lord, disobeyed your Imām and betrayed your trust.

I have come to know that you have razed the ground and taken away whatever was under your feet and devoured whatever was in your hands. Send me your account and know that the accounting to Allāh will be severer than that to the people; and that is an end to the matter.

٤٠ - وَمِنْ كِتَابٍ لَهُ

إلى بعض عماله

أَمَّا بَعْدُ ، فَقَدْ بَلَغَنِي عَنْكَ أَمْرٌ ، إِنْ كُنْتَ فَعَلْتَهُ فَقَدْ أَسْخَطْتَ رَبَّكَ ، وَعَصَيْتَ إِمَامَكَ ، وَأَخْزَيْتَ(اخربت) أَمَانَتَكَ

بَلَغَنِي أَنَّكَ جَرَّدْتَ الْأَرْضَ فَأَخَذْتَ مَا تَحْتَ قَدَمَيْكَ ، وَأَكَلْتَ مَا تَحْتَ يَدَيْكَ ، فَارْفَعْ إِلَيَّ حِسَابَكَ ، وَاعْلَمْ أَنَّ حِسَابَ اللهِ أَعْظَمُ مِنْ حِسَابِ النَّاسِ ، وَالسَّلَامُ .

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LETTER 41

To one of his officers

Now, I had made you a partner in my trust, and made you my chief man. And for me no other person from my kinsmen was more trustworthy than you in the matter of sympathising with me, assisting and respecting my trusts. But when you saw that time had attacked your cousin, the enemy had waged war, the trust of the people was being humiliated, and the whole community was trackless and disunited, you turned your back against your cousin and forsook him when others forsook him, you abandoned him when others abandoned him, and you betrayed him when others betrayed him. Thus, you showed no sympathy to your cousin, nor discharged the trust.

It seems as if you do not want (to please) Allāh by your *jihād*, and as if you do not stand upon a clear sign from your Lord, and as if you have been playing tricks with this *ummah* (Muslim community) to earn (the pleasure of) this world and watching for the moment of their neglectfulness to usurp their share of the wealth. As soon as it was possible for you to misappropriate the *ummah*'s trust, you hastened to turn around and attack (them), and made a swift leap to snatch away whatever you could from their property meant for their widows and their orphans as a wolf snatches a wounded and helpless goat. Then, you happily loaded it off to the Hijāz without feeling guilty for having appropriated it. Allāh's woe be to your ill-wishers; it was as though you were sending to your family what you had inherited from your father and mother.

Glory be to Allāh! Do you not believe in the Day of Judgement, or do you not fear the exaction of account? O' you who were counted by us among the men possessed of mind, how can you enjoy food and drink when you know that you are eating the unlawful and drinking the unlawful? You are purchasing

٤١ - وَمِنْ كِتَابٍ لَهُ

إلى بعض عماله

أَمَّا بَعْدُ ، فَإِنِّي كُنْتُ أَشْرَكْتُكَ فِي أَمَانَتِي ، وَجَعَلْتُكَ شِعَارِي وَبِطَانَتِي ، وَلَمْ يَكُنْ رَجُلٌ مِنْ أَهْلِي أَوْثَقَ مِنْكَ فِي نَفْسِي لِمُوَاسَاتِي وَمُوَازَرَتِي وَأَدَاءِ الْأَمَانَةِ إِلَيَّ ؛ فَلَمَّا رَأَيْتَ الزَّمَانَ عَلَى ابْنِ عَمِّكَ قَدْ كَلِبَ ، وَالْعَدُوَّ قَدْ حَرِبَ ، وَأَمَانَةَ النَّاسِ قَدْ خَرِبَتْ(خربت) ، بِهذِهِ الْأُمَّةِ قَدْ فَنَكَتْ وَشَغَرَتْ . فَلَبْتَ لِابْنِ عَمِّكَ ظَهْرَ لِمِجَنٍّ فَفَارَقْتَهُ مَعَ الْمُفَارِقِينَ ، وَخَذَلْتَهُ مَعَ الْخَاذِلِينَ ، وَخُنْتَهُ مَعَ الْخَائِنِينَ ، فَلَا ابْنَ عَمِّكَ آسَيْتَ ، وَلَا الْأَمَانَةَ أَدَّيْتَ. وَكَأَنَّكَ لَمْ تَكُنِ اللهَ تُرِيدُ(اردت) بِجِهَادِكَ ، وَكَأَنَّكَ لَمْ تَكُنْ عَلَى بَيِّنَةٍ مِنْ رَبِّكَ ، كَأَنَّكَ إِنَّمَا كُنْتَ تَكِيدُ هذِهِ الْأُمَّةَ عَنْ دُنْيَاهُمْ ، وَتَنْوِي غِرَّتَهُمْ مِنْ فَيْئِهِمْ ، فَلَمَّا أَمْكَنَتْكَ الشِّدَّةُ فِي خِيَانَةِ الْأُمَّةِ أَسْرَعْتَ الْكَرَّةَ ، وَعَاجَلْتَ الْوَثْبَةَ ، وَاخْتَطَفْتَ مَا قَدَرْتَ عَلَيْهِ مِنْ أَمْوَالِهِمُ الْمَصُونَةِ لِأَرَامِلِهِمْ وَأَيْتَامِهِمُ اخْتِطَافَ الذِّئْبِ الْأَزَلِّ دَامِيَةَ الْمِعْزَى الْكَسِيرَةَ ، فَحَمَلْتَهُ إِلَى الْحِجَازِ رَحِيبَ الصَّدْرِ بِحَمْلِهِ ، غَيْرَ مُتَأَثِّمٍ مِنْ أَخْذِهِ ، كَأَنَّكَ - لَا أَبَا لِغَيْرِكَ - حَدَرْتَ إِلَى أَهْلِكَ تُرَاثَكَ مِنْ أَبِيكَ وَأُمِّكَ ، فَسُبْحَانَ اللهِ ! أَمَا تُؤْمِنُ بِالْمَعَادِ ؟ أَوَ مَا تَخَافُ نِقَاشَ الْحِسَابِ ! أَيُّهَا الْمَعْدُودُ - كَانَ - عِنْدَنَا مِنْ أُولِي الْأَلْبَابِ ، كَيْفَ تُسِيغُ شَرَاباً وَطَعَاماً ، وَأَنْتَ تَعْلَمُ أَنَّكَ تَأْكُلُ حَرَاماً ، وَتَشْرَبُ حَرَاماً ، وَتَبْتَاعُ

slavemaids and wedding women with the money of the orphans, the poor, the believers and the participants in *jihād* to whom Allāh had dedicated this money and through whom He had strengthened these cities. Fear Allāh and return to these people their properties. If you do not do so and Allāh grants me power over you I shall excuse myself before Allāh about you and strike you with my sword with which I did not strike anyone but that he went to Hell.

By Allāh, even if Ḥasan and Ḥusayn had done what you did there would have been no leniency with me for them and they could not have won their way with me till I had recovered from them the right and destroyed the wrong produced by their unjust action. I swear by Allāh, the Lord of all beings, that I would not be pleased to regard their money which you have appropriated as lawful for me and to leave it to my successors by way of inheritance. Mind yourself and consider for a while as though you had reached the end of life and had been buried under the earth. Then your actions will be presented before you in the place where the oppressor cries "Alas" while he who wasted his life yearns for return (to the world), *but time was none to escape.* (Qur'ān, 38:3)

مَاءَ وَتَنْكِحُ النِّسَاءَ مِنْ
الِ الْيَتَامَىٰ وَالْمَسَاكِينِ وَالْمُؤْمِنِينَ وَالْمُجَاهِدِينَ ، الَّذِينَ أَفَاءَ اللهُ عَلَيْهِمْ
هِ الْأَمْوَالَ ، وَأَحْرَزَ بِهِمْ هٰذِهِ الْبِلَادَ ! فَاتَّقِ اللهَ وَارْدُدْ إِلَىٰ هٰؤُلَاءِ الْقَوْمِ
الَهُمْ ، فَإِنَّكَ إِنْ لَمْ تَفْعَلْ ثُمَّ أَمْكَنَنِي اللهُ مِنْكَ لَأُعْذِرَنَّ إِلَى اللهِ
كَ ، وَلَأَضْرِبَنَّكَ بِسَيْفِي الَّذِي مَا ضَرَبْتُ بِهِ أَحَداً إِلَّا دَخَلَ
ارَ ! وَوَاللهِ لَوْ أَنَّ الْحَسَنَ وَالْحُسَيْنَ فَعَلَا مِثْلَ الَّذِي فَعَلْتَ ، مَا كَانَتْ
مَا عِنْدِي هَوَادَةٌ ، وَلَا ظَفِرَا مِنِّي بِإِرَادَةٍ ، حَتَّىٰ آخُذَ الْحَقَّ
مِنْهُمَا ، وَأُزِيحَ الْبَاطِلَ عَنْ مَظْلَمَتِهِمَا ، وَأُقْسِمُ بِاللهِ رَبِّ الْعَالَمِينَ مَا
رُرِّي أَنَّ مَا أَخَذْتَهُ مِنْ أَمْوَالِهِمْ حَلَالٌ لِي ، أَتْرُكُهُ مِيرَاثاً لِمَنْ بَعْدِي ؛
سِحٌ وَمَيْلاً ، فَكَأَنَّكَ قَدْ بَلَغْتَ الْمَدَى ، وَدُفِنْتَ تَحْتَ
رَىٰ ، وَعُرِضَتْ عَلَيْكَ أَعْمَالُكَ بِالْمَحَلِّ الَّذِي يُنَادِي الظَّالِمُ
مِ بِالْحَسْرَةِ ، وَيَتَمَنَّى الْمُضَيِّعُ فِيهِ الرَّجْعَةَ ، « وَلَاتَ حِينَ مَنَاصٍ !

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LETTER 42

To 'Umar ibn Abī Salamah al-Makhzūmī (foster son of the Holy Prophet from Umm al-mu'minīn, Umm Salamah) who was Amīr al-mu'minīn's Governor of Bahrain, but whom he removed and replaced by an-Nu'mān ibn Ajlān az-Zuraqī.

Now, I have posted an-Nu'mān ibn 'Ajlān az-Zuraqī at Bahrain and have released you from that position without anything bad from you nor reproach on you, because you managed the governorship well and discharged the obligations. Therefore, proceed to me when you are neither suspected nor rebuked, neither blamed nor guilty. I have just intended to proceed towards the recalcitrant of Syria and desired that you should be with me because you are among those on whom I rely in fighting the enemy and erecting the pillars of religion, if Allāh wills.

٤٢ - وَمِنْ كِتَابٍ لَهُ عليه السلام

إلى عمر بن أبي سلمة المخزومي ، وكان عامله على البحرين ، فعزله ، واستعمل نعمان بن عجلان الزرقي مكانه

أَمَّا بَعْدُ ، فَإِنِّي قَدْ وَلَّيْتُ نُعْمَانَ بْنَ عَجْلَانَ الزُّرَقِيَّ عَلَى الْبَحْرَيْنِ ، وَنَزَعْتُ يَدَكَ بِلَا ذَمٍّ لَكَ ، وَلَا تَثْرِيبٍ عَلَيْكَ ؛ فَلَقَدْ أَحْسَنْتَ الْإِيَابَةَ ، وَأَدَّيْتَ الْأَمَانَةَ ، فَأَقْبِلْ غَيْرَ ظَنِينٍ ، وَلَا مَلُومٍ ، وَلَا مُتَّهَمٍ ، وَلَا مَأْثُومٍ ، فَلَقَدْ أَرَدْتُ الْمَسِيرَ إِلَى طَغَمَةِ أَهْلِ الشَّامِ ، أَحْبَبْتُ أَنْ تَشْهَدَ مَعِي ، فَإِنَّكَ مِمَّنْ أَسْتَظْهِرُ بِهِ عَلَى جِهَادِ الْعَدُوِّ ، وَإِقَامَةِ عَمُودِ الدِّينِ ، إِنْ شَاءَ اللهُ .

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LETTER 43

To Masqalah ibn Hubayrah ash-Shaybānī, the Governor of Ardashīr Khurrah (Iran).

I have come to know concerning you a matter which if you have done it you have displeased your Allāh and disobeyed your Imām. You are distributing among the Arabs (Bedouins) of your kin who tend towards you the property of the Muslims which they collected by dint of their spears and horses and on which their blood was shed. By Allāh Who germinated the seed and created living beings, if this is

٤٣ - وَمِنْ كِتَابٍ لَهُ عليه السلام

إلى مصقلة بن هبيرة الشيباني ، وهو عامله على أردشير خرة

لَغَنِي عَنْكَ أَمْرٌ إِنْ كُنْتَ فَعَلْتَهُ فَقَدْ أَسْخَطْتَ إِلٰهَكَ ، وَعَصَيْتَ
كَ : أَنَّكَ تَقْسِمُ فَيْءَ الْمُسْلِمِينَ الَّذِي حَازَتْهُ رِمَاحُهُمْ
وَلُهُمْ ، وَأُرِيقَتْ عَلَيْهِ دِمَاؤُهُمْ ، فِيمَنِ اعْتَامَكَ مِنْ أَعْرَابِ
كَ . فَوَالَّذِي فَلَقَ الْحَبَّةَ ، وَبَرَأَ النَّسَمَةَ ، لَئِنْ

true you will be humbled in my view and you will become light in weight. Therefore, do not treat lightly the obligations of your Lord and do not reform your world by ruining your religion, since then you will be among losers by the way of (your) actions.

Know that the right of those Muslims who are around you and those who are around me in this property is equal. For that reason they come to me and take from it.

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LETTER 44

To Ziyād Ibn Abīh when Amīr al-mu'minīn had come to know that Mu'āwiyah had written to Ziyād to deceive him and to attach him to himself in kinship.

I have learnt that Mu'āwiyah has written to you to deceive your wit and blunt your sharpness. You should be on guard against him because he is the Satan who approaches a believer from the front and from the back, from the right and from the left, to catch him suddenly in the hour of his carelessness and overcome his intelligence.

In the days of 'Umar ibn al-Khaṭṭāb, Abū Sufyān happened to utter a thoughtless point which was an evil suggestion of Satan, from which neither kinship is established nor entitlement to succession occurs. He who relies on it is like the uninvited guest to a drink-party or like the dangling cup (tied to a saddle).

as-Sayyid ar-Raḍī says: When Ziyād read this letter he said, "By Allāh he has testified to it." This point remained in his mind till Mu'āwiyah claimed him (as his brother by his father).

Amīr al-mu'minīn's word "*al-wāghail*" means the man who joins the drinking group so as to drink with them, but he is not one of them. He is therefore constantly turned out and pushed off. As for the words "*an-nawṭu'l-mudhabdhab*", it is a wooden cup or a bowl or the like attached to the saddle of the rider so the it dangles when the rider drives the beast or quickens its pace.

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LETTER 45

To 'Uthmān ibn Hunayf al-Anṣārī who was Amīr al-mu'minīn's Governor of Baṣrah, when he came to know that the people of that place had invited 'Uthmān to a banquet and he had attended.

O' Ibn Hunayf, I have come to know that a young man of Baṣrah invited you to a feast and you leapt towards it. Foods of different colours were being chosen for you and big bowls were being given to you. I never thought that you would accept the feast of a people who turn out the beggars and invite the rich. Look at the morsels you take leave out that about which you are in doubt and take that

نَ ذٰلِكَ حَقًّا

جِدَنَّ لَكَ عَلَيَّ هَوَاناً ، وَلَتَخِفَّنَّ عِنْدِي مِيزَاناً ، فَلَا تَسْتَهِنْ بِحَقِّ رَبِّكَ ، تُصْلِحْ دُنْيَاكَ بِمَحْقِ دِينِكَ ، فَتَكُونَ مِنَ الْأَخْسَرِينَ أَعْمَالاً .

أَلَا وَإِنَّ حَقَّ مَنْ قِبَلَكَ وَقِبَلَنَا مِنَ الْمُسْلِمِينَ فِي قِسْمَةِ هٰذَا يْءِ سَوَاءٌ : يَرِدُونَ عِنْدِي عَلَيْهِ ، وَيَصْدُرُونَ عَنْهُ .

٤٤ - وَمِنْ كِتَابٍ لَهُ إِلَى الْعَلَاءِ

إلى زياد بن أبيه ، وقد بلغه أن معاوية كتب إليه يريد خديعته باستلحاقه

قَدْ عَرَفْتُ أَنَّ مُعَاوِيَةَ كَتَبَ إِلَيْكَ يَسْتَزِلُّ لُبَّكَ ، نفِلُ غَرْبَكَ ، فَاحْذَرْهُ ، فَإِنَّمَا هُوَ الشَّيْطَانُ : يَأْتِي الْمَرْءَ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ ، وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ ، لِيَقْتَحِمَ هُ ، وَيَسْتَلِبَ غِرَّتَهُ .

لَدْ كَانَ مِنْ أَبِي سُفْيَانَ فِي زَمَنِ عُمَرَ بْنِ الْخَطَّابِ فَلْتَةٌ مِنْ وْ النَّفْسِ ، وَنَزْغَةٌ مِنْ نَزَغَاتِ الشَّيْطَانِ : لَا يَثْبُتُ بِهَا نَسَبٌ . سْتَحَقُّ بِهَا إِرْثٌ ، وَالْمُتَعَلِّقُ بِهَا كَالْوَاغِلِ الْمُدَفَّعِ ، وَالسَّوْطِ لذَبِ

ا قرأ زياد الكتاب قال : شهد بها ورب الكعبة ، ولم تزل في نفسه حتى ادّعاه معاوية .

الرضي : قوله عليه السلام « الواغل » : هو الذي يهجم على الشرب ليشرب معهم، منهم ، فلا يزال مدفعاً محاجزاً . و « النوط المذبذب » : هو ما يناط برحل الراكب ب أو قدح أو ما أشبه ذلك ، فهو أبداً يقلقل إذا حث ظهره واستعجل سيره .

٤٥ - وَمِنْ كِتَابٍ لَهُ إِلَى الْعَلَاءِ

إلى عثمان بن حنيف الأنصاري – وكان عامله على البصرة

وقد بلغه أنه دعي إلى وليمة قوم من أهلها ، فمضى إليها – قوله :

ا بَعْدُ ، يَابْنَ حُنَيْفٍ : فَقَدْ بَلَغَنِي أَنَّ رَجُلًا مِنْ فِتْيَةِ أَهْلِ الْبَصْرَةِ إِلَى مَأْدُبَةٍ فَأَسْرَعْتَ إِلَيْهَا تُسْتَطَابُ لَكَ الْأَلْوَانُ ، لُ إِلَيْكَ الْجِفَانُ . وَمَا ظَنَنْتُ أَنَّكَ تُجِيبُ إِلَى طَعَامِ قَوْمٍ ، هُمْ مَجْفُوٌّ ، وَغَنِيُّهُمْ مَدْعُوٌّ . فَانْظُرْ إِلَى مَا تَقْضَمُهُ هٰذَا الْمَقْضَمِ ، فَمَا اشْتَبَهَ عَلَيْكَ عِلْمُهُ فَالْفِظْهُ ،

about which you are sure that it has been secured lawfully.

Remember that every follower has a leader whom he follows and from the effulgence of whose knowledge he takes light. Realise that your Imām has contented himself with two shabby pieces of cloth out of the (comforts of the) world and two loaves for his meal. Certainly you cannot do so but at least support me in piety, exertion, chastity and uprightness, because, by Allāh, I have not treasured any gold out of your world nor amassed plentiful wealth nor collected any clothes other than the two shabby sheets.

Of course, all that we had in our possession under this sky was Fadak, but a group of people felt greedy for it and the other party withheld themselves from it. Allāh is, after all, the best arbiter. What shall I do: Fadak, or no Fadak, while tomorrow this body is to go into the grave in whose darkness its traces will be destroyed and (even) news of it will disappear. It is a pit that, even if its width is widened or the hands of the digger make it broad and open, the stones and clods of clay will narrow it and the falling earth will close its aperture. I try to keep myself engaged in piety so that one the day of great fear it will be peaceful and steady in slippery places.

If I wished I could have taken the way leading towards (worldly pleasures like) pure honey, fine wheat and silk clothes but it cannot be that my passions lead me and greed take me to choosing good meals while in the Ḥijāz or in Yamāmah there may be people who have no hope of getting bread or who do not have a full meal. Shall I lie with a satiated belly while around me there may be hungry bellies and thirsty livers? Or shall I be as the poet has said?

> *It is enough for you to have a disease that you lie with your belly full while around you people may be badly yearning for dried leather.*

Shall I be content with being called Amīr al-mu'minīn (The Commander of the Believers), although I do not share with the people the hardships of the world? Or shall I be an example for them in the distresses of life? I have not been created to keep myself busy in eating good foods like the tied animal whose only worry is his fodder or like a loose animal whose activity is to swallow. It fills its belly with its feed and forgets the purpose behind it. Shall I be left uncontrolled to pasture freely, or draw the rope of misguidance or roam aimlessly in the paths of bewilderment?

I see as if one of you would say that if this is what the son of Abī Ṭālib eats then weakness must have made him unfit to fight his foes and encounter the brave. Remember that the tree of the forest is the best of timber, while green twigs have soft bark, and the wild bushes are very strong for burning and slow in dying off. My relation with the Messenger of Allāh is that of one branch with another, or of the wrist with

وَمَا أَيْقَنْتَ بِطِيبِ وُجُوهِهِ فَنَلْ مِنْهُ .

أَلَا وَإِنَّ لِكُلِّ مَأْمُومٍ إِمَاماً ، يَقْتَدِي بِهِ وَيَسْتَضِيءُ بِنُورِ عِلْمِهِ ، أَلَا وَإِنَّ إِمَامَكُمْ قَدِ اكْتَفَى مِنْ دُنْيَاهُ بِطِمْرَيْهِ ، وَمِنْ طُعْمِهِ بِقُرْصَيْهِ أَلَا وَإِنَّكُمْ لَا تَقْدِرُونَ عَلَى ذَلِكَ ، وَلَكِنْ أَعِينُونِي بِوَرَعٍ وَاجْتِهَادٍ ، وَعِفَّةٍ وَسَدَادٍ . فَوَاللهِ مَا كَنَزْتُ مِنْ دُنْيَاكُمْ تِبْراً ، وَلَا ادَّخَرْتُ مِنْ غَنَائِمِهَا وَفْراً ، وَلَا أَعْدَدْتُ لِبَالِي ثَوْبِي طِمْراً ، وَلَا حُزْتُ مِنْ أَرْضِهَا شِبْراً ، وَلَا أَخَذْتُ مِنْهُ إِلَّا كَقُوتِ أَتَانِ دَبِرَةٍ ، وَلَهِيَ فِي عَيْنِي أَوْهَى وَأَهْوَنُ مِنْ عَفْصَةٍ مَقِرَةٍ

بَلَى ! كَانَتْ فِي أَيْدِينَا فَدَكٌ مِنْ كُلِّ مَا أَظَلَّتْهُ السَّمَاءُ ، فَشَحَّتْ عَلَيْهَا نُفُوسُ قَوْمٍ ، وَسَخَتْ عَنْهَا نُفُوسُ قَوْمٍ آخَرِينَ ، وَنِعْمَ الْحَكَمُ اللهُ وَمَا أَصْنَعُ بِفَدَكٍ وَغَيْرِ فَدَكٍ ، وَالنَّفْسُ مَظَانُّهَا فِي غَدٍ جَدَثٌ تَنْقَطِعُ فِي ظُلْمَتِهِ آثَارُهَا . وَتَغِيبُ أَخْبَارُهَا ، وَحُفْرَةٌ لَوْ يَدٌ فِي فُسْحَتِهَا ، وَأَوْسَعَتْ يَدَا حَافِرِهَا ، لَأَضْغَطَهَا الْحَجَرُ الْمَدَرُ ، وَسَدَّ فُرَجَهَا التُّرَابُ الْمُتَرَاكِمُ ؛ وَإِنَّمَا هِيَ نَفْسِي رُوضُهَا بِالتَّقْوَى لِتَأْتِيَ آمِنَةً يَوْمَ الْخَوْفِ الْأَكْبَرِ (القيامة)، وَتَثْبُتَ عَلَى نَوَائِبِ الْمَزْلَقِ . وَلَوْ شِئْتُ لَاهْتَدَيْتُ الطَّرِيقَ ، إِلَى مُصَفَّى هَذَا الْعَسَلِ ، وَلُبَابِ هَذَا الْقَمْحِ ، وَنَسَائِجِ هَذَا الْقَزِّ . وَلَكِنْ هَيْهَاتَ أَنْ يَغْلِبَنِي هَوَايَ ، وَيَقُودَنِي جَشَعِي إِلَى تَخَيُّرِ الْأَطْعِمَةِ ـ وَلَعَلَّ بِالْحِجَازِ أَوِ الْيَمَامَةِ مَنْ لَا طَمَعَ لَهُ فِي الْقُرْصِ ، وَلَا عَهْدَ لَهُ بِالشِّبَعِ ـ أَوْ أَبِيتَ مِبْطَاناً وَحَوْلِي بُطُونٌ غَرْثَى وَأَكْبَادٌ حَرَّى (٣٣) ، أَوْ أَكُونَ كَمَا قَالَ الْقَائِلُ :

حَسْبُكَ دَاءً أَنْ تَبِيتَ بِبِطْنَةٍ وَحَوْلَكَ أَكْبَادٌ تَحِنُّ إِلَى الْقِدِّ !

أَأَقْنَعُ مِنْ نَفْسِي بِأَنْ يُقَالَ : هَذَا أَمِيرُ الْمُؤْمِنِينَ ، وَلَا أُشَارِكُهُمْ فِي مَكَارِهِ الدَّهْرِ، أَوْ أَكُونَ أُسْوَةً لَهُمْ فِي جُشُوبَةِ (خشونة)(٣٤) الْعَيْشِ ، فَمَا خُلِقْتُ لِأَشْغَلَنِي أَكْلُ الطَّيِّبَاتِ ، كَالْبَهِيمَةِ الْمَرْبُوطَةِ ، هَمُّهَا عَلَفُهَا ، أَوِ الْمُرْسَلَةِ شُغْلُهَا تَقَمُّمُهَا ، تَكْتَرِشُ مِنْ أَعْلَافِهَا ، وَتَلْهُو عَمَّا يُرَادُ بِهَا ، أَوْ أُتْرَكَ سُدًى ، أَوْ أُهْمَلَ عَابِثاً ، أَوْ أَجُرَّ حَبْلَ الضَّلَالَةِ ، أَوِ أَعْتَسِفَ طَرِيقَ الْمَتَاهَةِ ! وَكَأَنِّي بِقَائِلِكُمْ يَقُولُ : «إِذَا كَانَ هَذَا قُوتُ ابْنِ أَبِي طَالِبٍ ، فَقَدْ قَعَدَ بِهِ الضَّعْفُ عَنْ قِتَالِ الْأَقْرَانِ ، وَمُنَازَلَةِ الشُّجْعَانِ » . أَلَا وَإِنَّ الشَّجَرَةَ الْبَرِّيَّةَ أَصْلَبُ عُوداً ، وَالرَّوَاتِعَ الْخَضِرَةَ أَرَقُّ جُلُوداً ، وَالنَّابِتَاتِ الْبَدَوِيَّةَ أَقْوَى وَقُوداً ، وَأَبْطَأُ خُمُوداً. وَأَنَا مِنْ رَسُولِ اللهِ كَالضَّوْءِ مِنَ الضَّوْءِ (كالصنوين الصنو)، وَالذِّرَاعِ

the forearm. By Allāh, if the Arabs join together to fight me I will not run away from them and if I get the opportunity I will hasten to catch them by their necks. I shall surely strive to relieve the earth of this man of perverse mind and uncouth body, till the bits of earth are removed from the grain.

A part of the same which is the end of the letter

Get away from me, O' world. Your rein is on your own shoulders as I have released myself from your ditches, removed myself of your snares and avoided walking into your slippery places. Where are those whom you have deceived by your jokes? Where are those communities whom you have enticed with your embellishments? They are all confined to graves and hidden in burial places. By Allāh, if you had been a visible personality and a body capable of feeling, I would have awarded you the penalties fixed by Allāh because of the people whom you received through desires and the communities whom you threw into destruction and the rulers whom you consigned to ruin and drove to places of distress after which there is neither going nor returning. Indeed whoever stepped on your slippery place slipped, whoever rode your waves was drowned, and whoever evaded your snares received inward support. He who keeps himself safe from you does not worry even though his affairs may be straitened and the world to him is like a day which is near expiring.

Get away from me, for, by Allāh, I do not bow before you so that you may humiliate me, nor do I let loose the reins for you so that you may drive me away. I swear by Allāh an oath wherein I, except the will of Allāh, that I shall so train myself that it will feel joy if it gets one loaf for eating, and be content with only salt to season it. I shall let my eyes empty themselves of tears like the stream whose water has flown away. Should 'Alī eat whatever he has and fall asleep like the cattle who fill their stomachs from the pasture land and lie down, or as the goats (who) graze, eat the green grass and go into their pen! His eyes may die if he, after long years, follows loose cattle and pasturing animals.

Blessed is he who discharges his obligations towards Allāh and endures his hardships, allows himself no sleep in the night but when sleep overpowers him lies down on the ground using his hand as a pillow, along with those who keep their eyes wakeful in fear of the Day of Judgement, whose bodies are ever away from beds, whose lips are humming in remembrance of Allāh and whose sins have been erased through their prolonged beseechings for forgiveness. *They are the party of Allāh; Be it known, verily the party of Allāh alone shall be the successful one* (Qur'ān, 58:22). Therefore, O' Ibn Ḥunayf, fear Allāh and be content with your own loaves so that you may escape Hell.

* * * * *

نَ ٱلْعَضُدِ . وَٱللهِ لَوْ تَظَاهَرَتِ ٱلْعَرَبُ عَلَىٰ قِتَالِي لَمَا
يْتُ عَنْهَا ، وَلَوْ أَمْكَنَتِ ٱلْفُرَصُ مِنْ رِقَابِهَا لَسَارَعْتُ إِلَيْهَا. وَسَأَجْهَدُ
أَنْ أُطَهِّرَ ٱلْأَرْضَ مِنْ هٰذَا ٱلشَّخْصِ ٱلْمَعْكُوسِ (ٱلرَّجُلِ) وَٱلْجِسْمِ ٱلْمَرْكُوسِ ،
تَّىٰ تَخْرُجَ ٱلْمَدَرَةُ مِنْ بَيْنِ حَبِّ ٱلْحَصِيدِ

ومن هذا الكتاب ، وهو آخره :

إِلَيْكِ عَنِّي يَا دُنْيَا ، فَحَبْلُكِ عَلَىٰ غَارِبِكِ ، قَدِ ٱنْسَلَلْتُ مِنْ
قَالِيبِكِ ، وَأَفْلَتُّ مِنْ حَبَائِلِكِ ، وَٱجْتَنَبْتُ ٱلذَّهَابَ فِي
احِضِكِ أَيْنَ ٱلْقُرُونُ (القوم) ٱلَّذِينَ غَرَرْتِهِمْ بِمَدَاعِيكِ (مداعبك) أَيْنَ
مُ ٱلَّذِينَ فَتَنْتِهِمْ بِزَخَارِفِكِ ! فَهَا هُمْ رَهَائِنُ ٱلْقُبُورِ ، وَمَضَامِينُ
حُودِ . وَٱللهِ لَوْ كُنْتِ شَخْصاً مَرْئِيّاً ، وَقَالَباً حِسِّيّاً (جنيّاً) ، لَأَقَمْتُ
يْكِ حُدُودَ ٱللهِ فِي عِبَادٍ غَرَرْتِهِمْ بِٱلْأَمَانِي ، وَأُمَمٍ أَلْقَيْتِهِمْ فِي
هَاوِي ، وَمُلُوكٍ أَسْلَمْتِهِمْ إِلَىٰ ٱلثَّلَفِ ، وَأَوْرَدْتِهِمْ مَوَارِدَ
لَاء ، إِذْ لَا وِرْدَ وَلَا صَدَرَ ! هَيْهَاتَ ! مَنْ وَطِىءَ دَحْضَكِ
قَ ، وَمَنْ رَكِبَ لُجَجَكِ غَرِقَ ، وَمَنِ ٱزْوَرَّ عَنْ حَبَائِلِكِ
قَ ، وَٱلسَّالِمُ مِنْكِ لَا يُبَالِي إِنْ ضَاقَ بِهِ مَنَاخُهُ ، وَٱلدُّنْيَا عِنْدَهُ
وْمٍ حَانَ ٱنْسِلَاخُهُ (٢٨)

ٱغْرُبِي عَنِّي ! فَوَٱللهِ لَا أَذِلُّ لَكِ فَتَسْتَذِلِّينِي ، وَلَا أَسْلَسُ
فَتَقُودِينِي . وَأَيْمُ ٱللهِ - يَمِيناً أَسْتَثْنِي فِيهَا بِمَشِيئَةِ ٱللهِ - لَأَرُوضَنَّ
سِي رِيَاضَةً تَهِشُّ مَعَهَا إِلَىٰ ٱلْقُرْصِ إِذَا قَدَرْتُ عَلَيْهِ مَطْعُوماً ،
نَعُ بِٱلْمِلْحِ مَأْدُوماً ، وَلَأَدَعَنَّ مُقْلَتِي كَعَيْنِ مَاءٍ ،
سَبَ مَعِينُهَا ، مُسْتَفْرِغَةً دُمُوعَهَا (عيونها) . أَتَمْتَلِىءُ ٱلسَّائِمَةُ
رِعْيِهَا فَتَبْرُكَ ؟ وَتَشْبَعُ ٱلرَّبِيضَةُ مِنْ عُشْبِهَا فَتَرْبِضَ
أَكُلُ عَلِيٌّ مِنْ زَادِهِ فَيَهْجَعَ ! قَرَّتْ إِذاً عَيْنُهُ إِذَا ٱقْتَدَى
: ٱلسِّنِينَ ٱلْمُتَطَاوِلَةِ بِٱلْبَهِيمَةِ ٱلْهَامِلَةِ ، وَٱلسَّائِمَةِ ٱلْمَرْعِيَّةِ !
طُوبَىٰ لِنَفْسٍ أَدَّتْ إِلَىٰ رَبِّهَا فَرْضَهَا وَعَرَكَتْ بِجَنْبِهَا بُؤْسَهَا ،
جَرَتْ فِي ٱلدَّلِيلِ غُمْضَهَا ، حَتَّىٰ إِذَا غَلَبَ ٱلْكَرَىٰ عَلَيْهَا
رَشَتْ أَرْضَهَا ، وَتَوَسَّدَتْ كَفَّهَا ، فِي مَعْشَرٍ أَسْهَرَ عُيُونَهُمْ
فُ مَعَادِهِمْ ، وَتَجَافَتْ عَنْ مَضَاجِعِهِمْ جُنُوبُهُمْ .
مْهَمَتْ بِذِكْرِ رَبِّهِمْ شِفَاهُهُمْ ، وَتَقَشَّعَتْ بِطُولِ ٱسْتِغْفَارِهِمْ
بُهُمْ ، « أُولٰئِكَ حِزْبُ ٱللهِ ، أَلَا إِنَّ حِزْبَ ٱللهِ هُمُ ٱلْمُفْلِحُونَ » .
فَاتَّقِ ٱللهَ يَابْنَ حُنَيْفٍ ، وَلْتَكْفُفْ أَقْرَاصُكَ ، لِيَكُونَ مِنَ ٱلنَّارِ
صُكَ .

LETTER 46

To One of his Officers

Now, you are surely one of those whose help I take in establishing religion and with whose help I break the haughtiness of the sinful and guard critical boundaries. You should seek Allāh's help in whatever causes you anxiety. Add a little harshness to the mixture of leniency and remain lenient where leniency is more appropriate. Adopt harshness when you cannot do without harshness. Bend your wings (in humbleness) before the subjects. Meet them with your face broad and keep yourself lenient (in behaviour) with them. Treat them equally in looking at them with half eyes or full eyes, in signalling and in greeting so that the great should not expect transgression on your part and the weak should not lose hope in your justice; and that is an end to the matter.

* * * * *

WILL 47

For Imām al-Ḥasan and Imām al-Ḥusayn (peace be upon them) when ('Abd ar-Raḥmān) Ibn Muljam (the curse of Allāh be upon him) struck him (fatally with a sword).

I advise you (both) to fear Allāh and that you should not hanker after the (pleasures of this) world even though it may run after you. Do not be sorry for anything of this world that you have been denied. Speak the truth and act (in expectation) for reward. Be an enemy of the oppressor and helper of the oppressed.

I advise you (both) and all my children and members of my family and everyone whom my writing reaches, to fear Allāh, to keep your affairs in order, and to maintain good relations among yourselves for I have heard your grandfather (the Holy Prophet - p.b.u.h.a.h.p.) saying, "Improvement of mutual differences is better than general prayers and fastings."

(Fear) Allāh (and) keep Allāh in view in the matter of orphans. So do not allow them to starve and they should not be ruined in your presence.

(Fear) Allāh (and) keep Allāh in view in the matter of your neighbours, because they were the subject of the Prophet's advice. He went on advising in their favour till we thought he would allow them a share in inheritance.

(Fear) Allāh (and) keep Allāh in view in the matter of the Qur'ān. No one should excel you in acting upon it

(Fear) Allāh (and) keep Allāh in view in the matter of prayer, because it is the pillar of your religion.

(Fear) Allāh (and) keep Allāh in view in the matter of your Lord's House (the Ka'bah). Do not forsake it so long as you live, because if it is abandoned you will not be spared.

(Fear) Allāh (and) keep Allāh in view in the matter of *jihād* with the help of your property, lives and tongues in the way of Allāh.

٤٦ - وَمِنْ كِتَابٍ لَهُ عليه السلام

إلى بعض عماله

أَمَّا بَعْدُ ، فَإِنَّكَ مِمَّنْ أَسْتَظْهِرُ بِهِ عَلَىٰ إِقَامَةِ الدِّينِ ، وَأُقِيمُ بِهِ نَاكِبَ الْأَثِيمِ ، وَأَسُدُّ بِهِ لَهَاةَ الثَّغْرِ الْمَخُوفِ . فَلَسْتَ بِمِلْءٍ فِيكَ مِنْ أَمْرِ اللهِ ، وَلَا بِآخِذٍ بِرُمَّةِ نَفْسِكَ عَلَىٰ مَا أَعَمَّكَ ، وَلَا بِخَلِيطٍ بِأَمْرِهِ أَحْوَجَكَ إِلَىٰ مُدَاجَاةِ الرِّجَالِ ، وَلَا بِوَهَّانٍ فِي أَمْرِ اللهِ ، وَلَا بِكَلِيلٍ عَنْ مَوْعِدِ الْحَقِّ ، وَلَا بِمُونِقٍ بِمَا يَلِي لِمَا يَعْلَمُ ، وَلَا بِمُتَعَلِّلٍ بِمَا لَا يَقْبَلُ ، وَلَا بِبَطِيءٍ عَمَّا فِيهِ الْأَنَاةُ أَحْرَزُ ، وَلَا بِحَدِيدٍ عَمَّا فِيهِ الرِّفْقُ أَرْفَقُ (اوفق) ، وَلَا بِجَافٍ عَمَّا فِيهِ اللِّينُ أَعْذَرُ ، وَلَا بِمُتَحَيِّرٍ فِيمَا لَا تُغْنِي عَنْكَ فِيهِ إِلَّا شِدَّةُ ، وَأَخْفِضْ لِلرَّعِيَّةِ جَنَاحَكَ ، وَابْسُطْ لَهُمْ وَجْهَكَ ، وَأَلِنْ لَهُمْ جَانِبَكَ ، وَآسِ بَيْنَهُمْ فِي اللَّحْظَةِ وَالنَّظْرَةِ ، وَالْإِشَارَةِ وَالتَّحِيَّةِ ، حَتَّىٰ لَا يَطْمَعَ الْعُظَمَاءُ فِي حَيْفِكَ ، وَلَا يَيْأَسَ الضُّعَفَاءُ مِنْ عَدْلِكَ ، وَالسَّلَامُ

٤٧ - وَمِنْ وَصِيَّةٍ لَهُ عليه السلام

للحسن والحسين عليهما السلام لما ضربه ابن ملجم لعنه الله

وَصِيكُمَا بِتَقْوَىٰ اللهِ ، وَأَلَّا تَبْغِيَا الدُّنْيَا وَإِنْ بَغَتْكُمَا ، وَلَا تَأْسَفَا عَلَىٰ شَيْءٍ مِنْهَا زُوِيَ عَنْكُمَا ، وَقُولَا بِالْحَقِّ ، وَاعْمَلَا لِلْأَجْرِ (للآخرة) ، وَكُونَا لِلظَّالِمِ خَصْماً ، وَلِلْمَظْلُومِ عَوْناً .

وَصِيَّتِي لِجَمِيعِ وَلَدِي وَأَهْلِي وَمَنْ بَلَغَهُ كِتَابِي ، بِتَقْوَىٰ اللهِ ، وَنَظْمِ أَمْرِكُمْ ، وَصَلَاحِ ذَاتِ بَيْنِكُمْ ، فَإِنِّي سَمِعْتُ جَدَّكُمَا - صَلَّىٰ اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - يَقُولُ : «صَلَاحُ ذَاتِ الْبَيْنِ أَفْضَلُ مِنْ عَامَّةِ الصَّلَاةِ وَالصِّيَامِ» .

اللهَ اللهَ فِي الْأَيْتَامِ ، فَلَا تُغِبُّوا أَفْوَاهَهُمْ ، وَلَا يَضِيعُوا بِحَضْرَتِكُمْ .

اللهَ اللهَ فِي جِيرَانِكُمْ ، فَإِنَّهُمْ وَصِيَّةُ نَبِيِّكُمْ . مَا زَالَ يُوصِي بِهِمْ حَتَّىٰ ظَنَنَّا أَنَّهُ سَيُوَرِّثُهُمْ .

اللهَ اللهَ فِي الْقُرْآنِ ، لَا يَسْبِقُكُمْ بِالْعَمَلِ بِهِ غَيْرُكُمْ .

اللهَ اللهَ فِي الصَّلَاةِ ، فَإِنَّهَا عَمُودُ دِينِكُمْ .

اللهَ اللهَ فِي بَيْتِ رَبِّكُمْ ، لَا تُخْلُوهُ مَا بَقِيتُمْ ، فَإِنَّهُ إِنْ تُرِكَ لَمْ تُنَاظَرُوا .

اللهَ اللهَ فِي الْجِهَادِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ وَأَلْسِنَتِكُمْ فِي سَبِيلِ اللهِ .

You should keep to a respect for kinship and pending for others. Avoid turning away from one nother and severing mutual relations. Do not give up oidding for good and forbidding from evil lest the nischievous gain positions over you, and then if you vill pray, the prayers will not be granted.

Then he said: O' sons of 'Abd al-Muttalib, certainly I do not wish to see you plunging harshly into he blood of Muslims shouting "Amīr al-mu'minīn nas been killed." Beware, do not kill on account of ne except my killer.

Wait till I die by his (Ibn Muljam's) existing stroke. Then strike him one stroke for his stroke and do not dismember the limbs of the man, for I have neard the Messenger of Allāh (p.b.u.h.a.h.p.) saying, 'Avoid cutting limbs even though it may be a rabid log."

وَعَلَيْكُمْ بِالتَّوَاصُلِ وَالتَّبَاذُلِ ، وإِيَّاكُمْ وَالتَّدَابُرَ وَالتَّقَاطُعَ لَا تَتْرُكُوا الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ فَيُوَلَّى عَلَيْكُمْ شِرَارُكُمْ ثُمَّ تَدْعُونَ فَلَا يُسْتَجَابُ لَكُمْ .

ثم قال :

يَا بَنِي عَبْدِ الْمُطَّلِبِ ، لَا أُلْفِيَنَّكُمْ تَخُوضُونَ دِمَاءَ الْمُسْلِمِينَ خَوْضاً ، تَقُولُونَ : «قُتِلَ أَمِيرُ الْمُؤْمِنِينَ» . أَلَا لَا تَقْتُلُنَّ بِي إِلَّا قَاتِلِي .

انْظُرُوا إِذَا أَنَا مِتُّ مِنْ ضَرْبَتِهِ هذِهِ ، فَاضْرِبُوهُ ضَرْبَةً بِضَرْبَةٍ ، وَلَا تُمَثِّلُوا بِالرَّجُلِ . فَإِنِّي سَمِعْتُ رَسُولَ اللهِ - صَلَّى اللهُ عَلَيهِ وَآلِهِ وَسَلَّمَ - يَقُولُ : «إِيَّاكُمْ وَالْمُثْلَةَ وَلَوْ بِالْكَلْبِ الْعَقُورِ

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LETTER 48

To Mu'āwiyah

Surely, revolt and falsehood abase a man in his religious as well as worldly matters and manifest his shortcomings before his critic. You know that you cannot catch what is destined to remain away from you. Many people had aims other than right (ones) and began to swear by Allāh (that they will attain their goal) but He falsified them. Therefore, fear the Day when happy is he who made his end happy (by good actions) while repentant is he who allowed Satan to lead him and did not resist him. You called us to a settlement through the Qur'ān although you were not a man of the Qur'ān, and we responded to the Qur'ān through its judgement, and not to you; and that is an end to the matter.

٤٨ - وَمِنْ كِتَابٍ لَهُ عليه السلام

إلى معاوية

وَإِنَّ الْبَغْيَ وَالزُّورَ يُوتِغَانِ (يذيعان) الْمَرْءَ فِي دِينِهِ وَدُنْيَاهُ ، وَيُبْدِيَانِ خَلَلَهُ عِنْدَ مَنْ يَعِيبُهُ ، وَقَدْ عَلِمْتُ أَنَّكَ غَيْرُ مُدْرِكٍ مَا قُضِيَ فَوَاتُهُ ، وَقَدْ رَامَ أَقْوَامٌ أَمْرًا بِغَيْرِ الْحَقِّ فَتَأَلَّوْا عَلَى اللهِ فَأَكْذَبَهُمْ ، فَاحْذَرْ يَوْماً يَغْتَبِطُ فِيهِ مَنْ أَحْمَدَ عَاقِبَةَ عَمَلِهِ ، وَيَنْدَمُ مَنْ أَمْكَنَ الشَّيْطَانَ مِنْ قِيَادِهِ فَلَمْ يُجَاذِبْهُ .

وَقَدْ دَعَوْتَنَا إِلَى حُكْمِ الْقُرْآنِ وَلَسْتَ مِنْ أَهْلِهِ ، وَلَسْنَا إِيَّاكَ أَجَبْنَا وَلَكِنَّا أَجَبْنَا الْقُرْآنَ فِي حُكْمِهِ ، وَالسَّلَامُ .

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LETTER 49

To Mu'āwiyah

So now, this world turns away from the next one. He who is devoted to it achieves nothing from it except that it increases his greed and coveting for it. He who is devoted to it is not satisfied with what he gets from it because of what he has not got. Even-tually, there is separation from what has been amassed, and a breaking of what has been strengthened. If you take a lesson from the past you can be safe in the future; and that is an end to the matter.

٤٩ - وَمِنْ كِتَابٍ لَهُ عليه السلام

إلى معاوية أيضاً

أَمَّا بَعْدُ ، فَإِنَّ الدُّنْيَا مُشْغَلَةٌ عَنْ غَيْرِهَا ، وَلَمْ يُصِبْ صَاحِبُهَا مِنْهَا شَيْئاً إِلَّا فَتَحَتْ لَهُ حِرْصاً عَلَيْهَا ، وَلَهَجاً بِهَا ، وَلَنْ يَسْتَغْنِيَ صَاحِبُهَا بِمَا نَالَ فِيهَا عَمَّا لَمْ يَبْلُغْهُ مِنْهَا ، وَمِنْ وَرَاءِ ذلِكَ فِرَاقُ مَا جَمَعَ ، وَنَقْضُ مَا أَبْرَمَ ! وَلَوِ اعْتَبَرْتَ بِمَا مَضَى حَفِظْتَ مَا بَقِيَ ، وَالسَّلَامُ .

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LETTER 50

To the of officers of his army

From the servant of Allāh, 'Alī, Amīr al-mu'minīn to the Officer-in-charge of garrisons:

٥٠ - وَمِنْ كِتَابٍ لَهُ عليه السلام

إلى أمراء على الجيش

مِنْ عَبْدِ اللهِ عَلِيٍّ بْنِ أَبِي طَالِبٍ أَمِيرِ الْمُؤْمِنِينَ إِلَى أَصْحَابِ الْمَسَالِحِ

Now, it is obligatory on an officer that the distinction he achieves, or the wealth with which he has been exclusively endowed, should not make him change his behaviour towards those under him, and that the riches Allāh has bestowed on him should increase him in nearness to his people and kindness over his brethren.

Beware, that it is obligatory for you on me that I should not keep anything secret from you except during war, nor should I decide any matter without consulting you except the commands of religion, nor should I ignore the fulfilment of any of your rights nor desist till I discharge it fully, and that for me all of you should be equal in rights. When I have done all this, it becomes obligatory on you to thank Allāh for this bounty and to obey me, and you should not hold back when called, nor shirk good acts, and you should face hardships for the sake of right. If you do not remain steadfast in this, there will be no one more humiliated in my view than the one among you who has deviated, and then I will increase the punishment for him, wherein no one will get any concession from me. Take this (pledge) from your (subordinate) officers and accord to them such behaviour from your side by which Allāh may improve your matters; and that is an end to the matter.

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LETTER 51

To his collectors of (land) tax

From the servant of Allāh 'Alī, Amīr al-mu'minīn to the tax collectors:

So now, he who does not fear where he is going, does not send forward for himself that which could protect him. You should know that the obligations laid on you are few, while their reward is much. Even if there had been no fear of punishment for revolt and disobedience, which Allāh has prohibited, the reward in keeping aloof from it would be enough (incentive) to abstain from going after it. Behave yourselves justly with the people and act with endurance with regard to their needs, because you are the treasurers of the people, representatives of the community and the ambassadors of the Imāms.

Do not deprive anyone of his needs and do not prevent him from (securing) his requirements. For the collection of tax (*kharāj*) from the people do not sell their winter or summer clothes, nor cattle with which they work, nor slaves. Do not whip anyone for the sake of one dirham. Do not touch the property of any person whether he be one who prays (a Muslim) or a protected unbeliever, unless you find a horse or weapons used for attack against Muslims, because it is not proper for the Muslims to leave these things in the hands of the enemies of Islam to enable them to have power over Islam.

Do not deny good counsel to yourself, good behaviour to the army, succour to the subjects and strength to the religion of Allāh. Strive in the way of Allāh as is obligatory on you, because Allāh the

أَمَّا بَعْدُ ، فَإِنَّ حَقًّا عَلَى الْوَالِي أَلَّا يُغَيِّرَهُ عَلَى رَعِيَّتِهِ فَضْلٌ نَالَهُ ، طَوْلٌ خُصَّ بِهِ ، وَأَنْ يَزِيدَهُ مَا قَسَمَ اللهُ لَهُ مِنْ نِعَمِهِ دُنُوًّا مِنْ دِيهِ ، وَعَطْفاً عَلَى إِخْوَانِهِ .

لَا وَإِنَّ لَكُمْ عِنْدِي أَلَّا أَحْتَجِزَ (احتجن) دُونَكُمْ سِرًّا إِلَّا فِي حَرْبٍ ، أَطْوِيَ دُونَكُمْ أَمْرًا إِلَّا فِي حُكْمٍ ، وَلَا أُؤْخِرَ لَكُمْ حَقًّا عَنْ لِهِ ، وَلَا أَقِفَ بِهِ دُونَ مَقْطَعِهِ ، وَأَنْ تَكُونُوا عِنْدِي فِي الْحَقِّ ، فَإِذَا فَعَلْتُ ذَلِكَ وَجَبَتْ لِلهِ عَلَيْكُمُ النِّعْمَةُ ، وَلِي عَلَيْكُمُ الطَّاعَةُ ، تَنْكُصُوا عَنْ دَعْوَةٍ ، وَلَا تُفَرِّطُوا فِي صَلَاحٍ ، وَأَنْ تَخُوضُوا رَاتِ إِلَى الْحَقِّ ، فَإِنْ أَنْتُمْ لَمْ تَسْتَقِيمُوا لِي عَلَى ذَلِكَ لَمْ يَكُنْ أَهْوَنَ عَلَيَّ مِمَّنْ اعْوَجَّ مِنْكُمْ ، ثُمَّ أَعْظَمُ لَهُ الْعُقُوبَةَ ، وَلَا يَجِدُ عِنْدِي رُخْصَةً ، فَخُذُوا هٰذَا مِنْ أُمَرَائِكُمْ ، وَأَعْطُوهُمْ مِنْ أَنْفُسِكُمْ مَا سَحَ اللهُ بِهِ أَمْرَكُمْ وَالسَّلَامُ .

٥١ - ومن كتاب له عليه السلام

إلى عماله على الخراج

مِنْ عَبْدِ اللهِ عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ إِلَى أَصْحَابِ الْخَرَاجِ :

مَّا بَعْدُ ، فَإِنَّ مَنْ لَمْ يَحْذَرْ مَا هُوَ صَائِرٌ إِلَيْهِ لَمْ يُقَدِّمْ لِنَفْسِهِ مَا زُهَا . وَاعْلَمُوا أَنَّ مَا كُلِّفْتُمْ بِهِ يَسِيرٌ ، وَأَنَّ ثَوَابَهُ كَثِيرٌ ، وَلَوْ لَمْ ، فِيمَا نَهَى اللهُ عَنْهُ مِنَ الْبَغْيِ وَالْعُدْوَانِ عِقَابٌ يُخَافُ لَكَانَ فِي بِ اجْتِنَابِهِ مَا لَا عُذْرَ فِي تَرْكِ طَلَبِهِ . فَأَنْصِفُوا النَّاسَ مِنْ أَنْفُسِكُمْ ، بِرُوا لِحَوَائِجِهِمْ ، فَإِنَّكُمْ خُزَّانُ الرَّعِيَّةِ ، وَوُكَلَاءُ الْأُمَّةِ ، وَسُفَرَاءُ ةِ . وَلَا تُخْشِنُوا (تحسموا-تحبسوا) أَحَدًا عَنْ حَاجَتِهِ ، وَلَا تَحْبِسُوهُ عَنْ بِهِ ، وَلَا تَبِيعُنَّ لِلنَّاسِ فِي الْخَرَاجِ كِسْوَةَ شِتَاءٍ وَلَا صَيْفٍ ، دَابَّةً يَعْتَمِلُونَ عَلَيْهَا ، وَلَا عَبْدًا ، وَلَا تَضْرِبُنَّ أَحَدًا سَوْطاً انِ دِرْهَمٍ ، وَلَا تَمَسُّنَّ مَالَ أَحَدٍ مِنَ النَّاسِ ، مُصَلٍّ وَلَا ، إِلَّا أَنْ تَجِدُوا فَرَساً أَوْ سِلَاحاً يُعْدَى بِهِ عَلَى أَهْلِ الْإِسْلَامِ ، لَا يَنْبَغِي لِلْمُسْلِمِ أَنْ يَدَعَ ذَلِكَ فِي أَيْدِي أَعْدَاءِ الْإِسْلَامِ ، نَ شَوْكَةً عَلَيْهِ . وَلَا تَدَّخِرُوا أَنْفُسَكُمْ نَصِيحَةً ، وَلَا الْجُنْدَ سِيرَةٍ ، وَلَا الرَّعِيَّةَ مَعُونَةً ، وَلَا دِينَ اللهِ قُوَّةً ، وَأَبْلُوا فِي لِ اللهِ مَا اسْتَوْجَبَ عَلَيْكُمْ ، فَإِنَّ اللهَ

Glorified, desires us and you to be thankful to Him as best as we can and that we should help Him to the best of our power. And there is no power save with Allāh, the All-high, the All-glorious.

سُبْحَانَهُ قَدِ اصْطَنَعَ عِنْدَنَا
وَعِنْدَكُمْ أَنْ نَشْكُرَهُ بِجُهْدِنَا ، وَأَنْ نَنْصُرَهُ بِمَا بَلَغَتْ قُوَّتُنَا ، وَلَا قُوَّةَ إِلَّا بِاللهِ الْعَلِيِّ الْعَظِيمِ .

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LETTER 52

To the Governors of various places concerning prayers

Now, say the *zuhr* (noon) prayers with the people when the shade of the wall of the goats' pen is equal to the wall. Say the *'aṣr* (afternoon) prayers with them when the sun is still shining in a portion of the day enough for covering the distance of two *farsakhs* (about six miles). Say the *maghrib* (sunset) prayers when he who is fasting ends the fast and the pilgrim rushes (from 'Arafāt) to Minā. Say the *'ishā'* (night) prayers with them when twilight disappears and upto one third of the night. Say the (early) morning prayers with them when a man can recognise the face of his companion. Say the prayers with the people as the weakest of them would do and do not be a source of trouble to them.

٥٢ - وَمِنْ كِتَابٍ لَهُ عليه السلام

إلى أمراء البلاد في معنى الصلاة

أَمَّا بَعْدُ ، فَصَلُّوا بِالنَّاسِ الظُّهْرَ حَتَّىٰ تَفِيءَ الشَّمْسُ مِثْلَ مَرْبِضِ الْعَنْزِ ، وَصَلُّوا بِهِمُ الْعَصْرَ وَالشَّمْسُ بَيْضَاءُ حَيَّةٌ فِي عُضْوٍ مِنَ النَّهَارِ حِينَ يُسَارُ فِيهَا فَرْسَخَانِ ، وَصَلُّوا بِهِمُ الْمَغْرِبَ حِينَ يُفْطِرُ الصَّائِمُ ، وَيَدْفَعُ الْحَاجُّ إِلَىٰ مِنًى ، وَصَلُّوا بِهِمُ الْعِشَاءَ حِينَ يَتَوَارَى الشَّفَقُ إِلَىٰ ثُلُثِ اللَّيْلِ ، وَصَلُّوا بِهِمُ الْغَدَاةَ وَالرَّجُلُ يَعْرِفُ وَجْهَ صَاحِبِهِ وَصَلُّوا بِهِمْ صَلَاةَ أَضْعَفِهِمْ ، وَلَا تَكُونُوا فَتَّانِينَ

DOCUMENT OF INSTRUCTION 53

Written for (Mālik) al-Ashtar an-Nakha'ī, when the position of Muḥammad ibn Abī Bakr had become precarious, and Amīr al-mu'minīn had appointed al-Ashtar as the Governor of Egypt and the surrounding areas; it is the longest document and contains the greatest number of beautiful sayings.

In the Name of Allāh, the Compassionate, the Merciful

This is what Allāh's servant 'Alī, Amīr al-mu'minīn, has ordered Mālik ibn al-Ḥārith al-Ashtar in his instrument (of appointment) for him when he made him Governor of Egypt for the collection of its revenues, fighting against its enemies, seeking the good of its people and making its cities prosperous.

He has ordered him to fear Allāh, to prefer obedience to Him, and to follow what He has commanded in His Book (the Qur'ān) out of His obligatory and elective commands, without following which one cannot achieve virtue, nor (can one) be evil save by opposing them and ignoring them, and to help Allāh the Glorified, with his heart, hand and tongue, because Allāh whose name is Sublime takes the responsibility for helping him who helps Him, and for protecting him who gives Him support.

He also orders him to break his heart off from passions, and to restrain it at the time of their increase, because the heart leads towards evil unless Allāh has mercy.

٥٣ - وَمِنْ كِتَابٍ لَهُ عليه السلام

كتبه للأشتر النخعي ، لما ولاه على مصر وأعمالها حين اضطرب أمر أميرها محمد بن أبي بكر ، وهو أطول عهد كتبه وأجمعه للمحاسن :

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

هٰذَا مَا أَمَرَ بِهِ عَبْدُ اللهِ عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ ، مَالِكَ بْنَ الْحَارِثِ الْأَشْتَرَ فِي عَهْدِهِ إِلَيْهِ ، حِينَ وَلَّاهُ مِصْرَ : جِبَايَةَ خَرَاجِهَا ، وَجِهَادَ عَدُوِّهَا ، وَاسْتِصْلَاحَ أَهْلِهَا ، وَعِمَارَةَ بِلَادِهَا .

أَمَرَهُ بِتَقْوَى اللهِ ، وَإِيثَارِ طَاعَتِهِ ، وَاتِّبَاعِ مَا أَمَرَ بِهِ فِي كِتَابِهِ : بِنْ فَرَائِضِهِ وَسُنَنِهِ ، الَّتِي لَا يَسْعَدُ أَحَدٌ إِلَّا بِاتِّبَاعِهَا ، وَلَا يَشْقَىٰ إِلَّا مَعَ جُحُودِهَا وَإِضَاعَتِهَا ، وَأَنْ يَنْصُرَ اللهَ سُبْحَانَهُ بِقَلْبِهِ وَيَدِهِ وَلِسَانِهِ ؛ إِنَّهُ ، جَلَّ اسْمُهُ ، قَدْ تَكَفَّلَ بِنَصْرِ مَنْ نَصَرَهُ ، وَإِعْزَازِ مَنْ أَعَزَّهُ .

وَأَمَرَهُ أَنْ يَكْسِرَ نَفْسَهُ مِنَ الشَّهَوَاتِ ، وَيَزَعَهَا عِنْدَ الْجَمَحَاتِ ، إِنَّ النَّفْسَ أَمَّارَةٌ بِالسُّوءِ ، إِلَّا مَا رَحِمَ اللهُ .

The qualifications of a governor and his responsibilities

Then, know O' Mālik that I have sent you to an area where there have been governments before you, both just as well as oppressive. People will now watch your dealings as you used to watch the dealings of the rulers before you, and they (people) will criticise you as you criticised them (rulers). Surely, the virtuous are known by the reputation that Allāh circulates for them through the tongues of His creatures. Therefore, the best collection with you should be the collection of good deeds. So, control your passions and check your heart from doing what is not lawful for you, because checking the heart means detaining it just half way between what it likes and dislikes.

Habituate your heart to mercy for the subjects and to affection and kindness for them. Do not stand over them like greedy beasts who feel it is enough to devour them, since they are of two kinds, either your brother in religion or one like you in creation. They will commit slips and encounter mistakes. They may act wrongly, wilfully or by neglect. So, extend to them your forgiveness and pardon, in the same way as you would like Allāh to extend His forgiveness and pardon to you, because you are over them and your responsible Commander (Imām) is over you while Allāh is over him who has appointed you. He (Allāh) has sought you to manage their affairs and has tried you through them.

Do not set yourself to fight Allāh because you have no power before His power and you cannot do without His pardon and mercy. Do not repent of forgiving or be merciful in punishing. Do not act hastily during anger if you can find way out of it. Do not say: "I have been given authority, I should be obeyed when I order," because it engenders confusion in the heart, weakens the religion and takes one near ruin. If the authority in which you are placed produces pride or vanity in you then look at the greatness of the realm of Allāh over you and His might the like of which might you do not even possess over yourself. This will curb your haughtiness, cure youself of your high temper and bring back to youself your wisdom which had gone away from you.

Beware of comparing yourself to Allāh in His greatness or likening yourself to Him in His power, for Allāh humiliates every claimant of power and disgraces every one who is haughty.

Do justice for Allāh and do justice towards the people, as against yourself, your near ones and those of your subjects for whom you have a liking, because if you do not do so you will be oppressive, and when a person oppresses the creatures of Allāh then, instead of His creatures, Allāh becomes his opponent, and when Allāh is the opponent of a person He tramples his plea; and we will remain in the position of being at war with Allāh until he gives it up and repents. Nothing is more inducive of the reversal of Allāh's bounty or for the hastening of His retribution than continuance in oppression, because

ثُمَّ اعْلَمْ يَا مَالِكُ ، أَنِّي قَدْ وَجَّهْتُكَ إِلَىٰ بِلَادٍ قَدْ جَرَتْ عَلَيْهَا دُوَلٌ
كَ ، مِنْ عَدْلٍ وَجَوْرٍ ، وَأَنَّ النَّاسَ يَنْظُرُونَ مِنْ أُمُورِكَ فِي مِثْلِ مَا
تَ تَنْظُرُ فِيهِ مِنْ أُمُورِ الْوُلَاةِ قَبْلَكَ ، وَيَقُولُونَ فِيكَ مَا كُنْتَ تَقُولُ
مْ ، وَإِنَّمَا يُسْتَدَلُّ عَلَى الصَّالِحِينَ بِمَا يُجْرِي اللَّهُ لَهُمْ عَلَى أَلْسُنِ
هِ ، فَلْيَكُنْ أَحَبَّ الذَّخَائِرِ إِلَيْكَ ذَخِيرَةُ الْعَمَلِ الصَّالِحِ ، فَامْلِكْ هَوَاكَ ،
كَ بِنَفْسِكَ عَمَّا لَا يَحِلُّ لَكَ ، فَإِنَّ الشُّحَّ بِالنَّفْسِ (الأنفس) الْإِنْصَافُ مِنْهَا
أَحْبَبْتَ أَوْ كَرِهْتَ . وَأَشْعِرْ قَلْبَكَ الرَّحْمَةَ لِلرَّعِيَّةِ ، وَالْمَحَبَّةَ لَهُمْ ،
لُفَ بِهِمْ ، وَلَا تَكُونَنَّ عَلَيْهِمْ سَبُعاً ضَارِياً (ضارياً) تَغْتَنِمُ أَكْلَهُمْ ، فَإِنَّهُمْ
نَانِ : إِمَّا أَخٌ لَكَ فِي الدِّينِ ، أَوْ نَظِيرٌ لَكَ فِي الْخَلْقِ ، يَفْرُطُ
الزَّلَلُ ، وَتَعْرِضُ لَهُمُ الْعِلَلُ ، وَيُؤْتَى عَلَىٰ أَيْدِيهِمْ فِي الْعَمْدِ
طَإِ ، فَأَعْطِهِمْ مِنْ عَفْوِكَ وَصَفْحِكَ مِثْلِ الَّذِي تُحِبُّ وَتَرْضَى أَنْ يُعْطِيَكَ اللَّهُ
فْوِهِ وَصَفْحِهِ ، فَإِنَّكَ فَوْقَهُمْ ، وَوَالِي الْأَمْرِ عَلَيْكَ فَوْقَكَ ، وَاللَّهُ فَوْقَ
لَّاكَ! وَقَدِ اسْتَكْفَاكَ أَمْرَهُمْ ، وَابْتَلَاكَ بِهِمْ . وَلَا تَنْصِبَنَّ نَفْسَكَ
بِ اللَّهِ فَإِنَّهُ لَا يَدَ لَكَ بِنِقْمَتِهِ ، وَلَا غِنَىٰ بِكَ عَنْ عَفْوِهِ
حَتِهِ . وَلَا تَنْدَمَنَّ عَلَى عَفْوٍ ، وَلَا تَبْجَحَنَّ بِعُقُوبَةٍ . وَلَا
عَنَّ إِلَىٰ بَادِرَةٍ وَجَدْتَ مِنْهَا مَنْدُوحَةً ، وَلَا تَقُولَنَّ : إِنِّي
آمَرُ فَأُطَاعُ ، فَإِنَّ ذَلِكَ إِدْغَالٌ فِي الْقَلْبِ ، وَمَنْهَكَةٌ
نِ ، وَتَقَرُّبٌ مِنَ الْغِيَرِ ، وَإِذَا أَحْدَثَ لَكَ مَا أَنْتَ فِيهِ مِنْ
انِكَ أُبَّهَةً أَوْ مَخِيلَةً ، فَانْظُرْ إِلَىٰ عِظَمِ مُلْكِ اللَّهِ فَوْقَكَ ،
رِهِ مِنْكَ عَلَىٰ مَا لَا تَقْدِرُ عَلَيْهِ مِنْ نَفْسِكَ ، فَإِنَّ ذَلِكَ يَطَّامِنُ
كَ مِنْ طِمَاحِكَ ، وَيَكُفُّ عَنْكَ مِنْ غَرْبِكَ ، وَيَفِيءُ
كَ بِمَا عَزَبَ عَنْكَ مِنْ عَقْلِكَ !

كَ وَسَمَامَةَ اللَّهِ فِي عَظَمَتِهِ ، وَالتَّشَبُّهَ بِهِ فِي جَبَرُوتِهِ ، فَإِنَّ
يُذِلُّ كُلَّ جَبَّارٍ ، وَيُهِينُ كُلَّ مُخْتَالٍ

صِفِ اللَّهَ وَأَنْصِفِ النَّاسَ مِنْ نَفْسِكَ ، وَمِنْ خَاصَّةِ أَهْلِكَ ، وَمَنْ لَكَ
هَوَىً مِنْ رَعِيَّتِكَ ، فَإِنَّكَ إِلَّا تَفْعَلْ تَظْلِمْ ! وَمَنْ ظَلَمَ عِبَادَ
كَانَ اللَّهُ خَصْمَهُ دُونَ عِبَادِهِ ، وَمَنْ خَاصَمَهُ اللَّهُ أَدْحَضَ حُجَّتَهُ ،
لِلَّهِ حَرْباً حَتَّىٰ يَنْزِعَ أَوْ يَتُوبَ . وَلَيْسَ شَيْءٌ أَدْعَىٰ إِلَىٰ
يِ نِعْمَةِ اللَّهِ وَتَعْجِيلِ نِقْمَتِهِ مِنْ إِقَامَةٍ عَلَى ظُلْمٍ ،

Allāh hears the prayer of the oppressed and is on the lookout for the oppressors.

فَإِنَّ اللهَ سَمِيعٌ دَعْوَةَ الْمُضْطَهَدِينَ ،(المظلومين) وَهُوَ لِلظَّالِمِينَ بِالْمِرْصَادِ .

Ruling should be in favour of the people as a whole

The way most coveted by you should be that which is the most equitable for the right, the most universal by way of justice, and the most comprehensive with regard to the agreement among those under you, because the disagreement among the common people sweeps away the arguments of the chiefs and can be disregarded when compared with the agreement of the common people. No one among those under you is more burdensome to the ruler in the comfort of life, less helpful in distress, more disliking of equitable treatment, more tricky in asking favours, less thankful at the time of giving, less appreciative of reasons at the time of refusal and weaker in endurance at the time of the discomforts of life than the chiefs. It is the common people of the community who are the pillars of the religion, the power of the Muslims and the defence against the enemies. Your leanings should therefore be towards them and your inclination with them.

The one among the people under you who is furthest from you and the worst of them in your view should be he who is the most inquisitive of the shortcomings of the people, because people do have shortcomings and the ruler is the most appropriate person to cover them. Do not disclose whatever of it is hidden from you because your obligation is to correct what is manifest to you, while Allāh will deal with whatever is hidden from you. Therefore, cover shortcomings so far as you can; Allāh would cover those of your shortcomings which you would like to remain under cover from your subjects. Unfasten every knot of hatred in the people and cut away from yourself the cause of every enmity. Feign ignorance of what is not clear to you. Do not hasten to second a backbiter, because a backbiter is a cheat although he looks like those who wish well.

وَلْيَكُنْ أَحَبُّ الْأُمُورِ إِلَيْكَ أَوْسَطُهَا فِي الْحَقِّ ، وَأَعَمُّهَا فِي الْعَدْلِ ، وَأَجْمَعُهَا لِرِضَى الرَّعِيَّةِ ، فَإِنَّ سُخْطَ الْعَامَّةِ يُجْحِفُ بِرِضَى الْخَاصَّةِ ، وَإِنَّ سُخْطَ الْخَاصَّةِ يُغْتَفَرُ مَعَ رِضَى الْعَامَّةِ . وَلَيْسَ أَحَدٌ مِنَ الرَّعِيَّةِ أَثْقَلَ عَلَى الْوَالِي مَؤُونَةً فِي الرَّخَاءِ ، وَأَقَلَّ مَعُونَةً لَهُ فِي الْبَلَاءِ ، وَأَكْرَهَ لِلْإِنْصَافِ ، وَأَسْأَلَ بِالْإِلْحَافِ ، وَأَقَلَّ شُكْرًا عِنْدَ الْإِعْطَاءِ ، وَأَبْطَأَ عُذْرًا عِنْدَ الْمَنْعِ ، وَأَضْعَفَ صَبْرًا عِنْدَ مُلِمَّاتِ الدَّهْرِ مِنْ أَهْلِ الْخَاصَّةِ . وَإِنَّمَا عِمَادُ الدِّينِ ، وَجِمَاعُ الْمُسْلِمِينَ ، وَالْعُدَّةُ لِلْأَعْدَاءِ ، الْعَامَّةُ مِنَ الْأُمَّةِ ، فَلْيَكُنْ صِغْوُكَ لَهُمْ ، وَمَيْلُكَ مَعَهُمْ .

About counsellors

Do not include among those you consult a miser who would keep you back from being generous and caution you against destitution, nor a coward who would make you feel too weak for your affairs, nor a greedy person who would make beautiful to you the collection of wealth by evil ways. This is because although miserliness, cowardice and greed are different qualities, yet they are common in having an incorrect idea about Allāh.

The worst minister for you is he who has been a minister for mischievous persons before you, and who joined them in sins. Therefore, he should not be your chief man, because they are abettors of sinners and brothers of the oppressors. You can find good substitutes for them who will be like them in their views and influence, while not being like them in sins and vices. They have never assisted an oppressor in his oppression or a sinner in his sin. They will give

وَلْيَكُنْ أَبْعَدَ رَعِيَّتِكَ مِنْكَ ،وَأَشْنَأَهُمْ عِنْدَكَ ، أَطْلَبُهُمْ لِمَعَائِبِ النَّاسِ ، فَإِنَّ فِي النَّاسِ عُيُوباً ، الْوَالِي أَحَقُّ مَنْ سَتَرَهَا ، فَلَا تَكْشِفَنَّ عَمَّا غَابَ عَنْكَ مِنْهَا ، فَإِنَّمَا عَلَيْكَ تَطْهِيرُ مَا ظَهَرَ لَكَ ، وَاللهُ يَحْكُمُ عَلَى مَا غَابَ عَنْكَ ، فَاسْتُرِ الْعَوْرَةَ مَا اسْتَطَعْتَ يَسْتُرِ اللهُ مِنْكَ مَا تُحِبُّ سَتْرَهُ مِنْ رَعِيَّتِكَ . أَطْلِقْ عَنِ النَّاسِ عُقْدَةَ كُلِّ حِقْدٍ ، وَاقْطَعْ عَنْكَ سَبَبَ كُلِّ وِتْرٍ ، وَتَغَابَ عَنْ كُلِّ مَا لَا يَضِحُ لَكَ ، وَلَا تَعْجَلَنَّ إِلَى تَصْدِيقِ سَاعٍ ، فَإِنَّ السَّاعِيَ غَاشٌّ ، وَإِنْ تَشَبَّهَ بِالنَّاصِحِينَ . وَلَا تُدْخِلَنَّ فِي مَشُورَتِكَ بَخِيلًا يَعْدِلُ بِكَ عَنِ الْفَضْلِ ، وَيَعِدُكَ الْفَقْرَ ، وَلَا جَبَاناً يُضْعِفُكَ عَنِ الْأُمُورِ ، وَلَا حَرِيصاً يُزَيِّنُ لَكَ الشَّرَهَ بِالْجَوْرِ ، فَإِنَّ الْبُخْلَ وَالْجُبْنَ وَالْحِرْصَ غَرَائِزُ شَتَّى يَجْمَعُهَا سُوءُ الظَّنِّ بِاللهِ .

إِنَّ شَرَّ وُزَرَائِكَ مَنْ كَانَ لِلْأَشْرَارِ قَبْلَكَ وَزِيراً ، وَمَنْ شَرِكَهُمْ فِي الْآثَامِ فَلَا يَكُونَنَّ لَكَ بِطَانَةً ، فَإِنَّهُمْ أَعْوَانُ الْأَئِمَّةِ(الائمة) ، وَإِخْوَانُ الظَّلَمَةِ ، وَأَنْتَ وَاجِدٌ مِنْهُمْ خَيْرَ الْخَلَفِ مِمَّنْ لَهُ مِثْلُ آرَائِهِمْ وَنَفَاذِهِمْ ، وَلَيْسَ عَلَيْهِ مِثْلُ آصَارِهِمْ وَأَوْزَارِهِمْ وَآثَامِهِمْ ، مِمَّنْ لَمْ يُعَاوِنْ ظَالِماً عَلَى ظُلْمِهِ ، وَلَا آثِماً عَلَى إِثْمِهِ : أُولَئِكَ أَخَفُّ

you the least trouble and the best support. They will be most considerate towards you and the least inclined towards others. Therefore, make them your chief companions in privacy as well as in public.

Then, more preferable among them for you should be those who openly speak better truths before you and who support you least in those of your actions which Allāh does not approve in His friends, even though they may be according to your wishes. Associate yourself with God-fearing and truthful people; then educate them, so that they should not praise you or please you by reason of an action you did not perform, because and excess of praise produces pride an drives you near haughtiness.

The virtuous and the vicious should not be in equal positions before you because this means dissuasion of the virtuous from virtue and persuasion of the vicious to vice. Keep everyone in the position which is his. You should know that the most conducive thing for the good impression of the ruler on his subjects is that he should extend good behaviour towards them, lighten their hardships, and avoid putting them to unbearable troubles. You should therefore, in this way follow a course by which you will leave a good impression with your subjects, because such good ideas will relieve you of great worries. Certainly, the most appropriate for a good impression of you is he to whom your behaviour has not been good.

Do not discontinue the good lives in which the earlier people of this community had been acting, by virtue of which there was general unity and through which the subjects prospered. Do not innovate any line of action which injures these earlier ways because (in that case) the reward for those who had established those ways will continue but the burden for discontinuing them will be on you. Keep on increasing your conversations with the scholars and discussions with the wise to stabilise the prosperity of the areas under you, and to continue with that in which the earlier people had remained steadfast.

The different classes of people

Know that the people consist of classes who prosper only with the help of one another, and they are not independent of one another. Among them are the army of Allāh, then the secretarial workers of the common people and the chiefs, then the dispensers of justice, then those engaged in law and order, then the payers of head tax (*jizyah*) and land tax (*kharāj*) from the protected unbelievers and the common Muslims, then there are the traders and the men of industry and then the lowest class of the needy and the destitute. Allāh has fixed the share of every one of them and laid down His precepts about the limits of each in His Book (the Qur'ān) and *the* sunnah of His Prophet by way of a settlement which is preserved with us.

Now the army is, by the will of Allāh, the fortress of the subjects, the ornament of the ruler, the strength of the religion and the means of peace. The subjects cannot exist without them while the army

لك مَوُونَةً ، وَأَحْسَنُ لَكَ مَعُونَةً ، وَأَحْنَى عَلَيْكَ عَطْفاً ، وَأَقَلُّ لِغَيْرِكَ
أ ، فَاتَّخِذْ أُولَئِكَ خَاصَّةً لِخَلَوَاتِكَ وَحَفَلَاتِكَ ، ثُمَّ لْيَكُنْ
رُهُمْ عِنْدَكَ أَقْوَلَهُمْ بِمُرِّ ٱلْحَقِّ لَكَ ، وَأَقَلَّهُمْ مُسَاعَدَةً فِيمَا يَكُونُ مِنْكَ
كَرِهَ ٱللهُ لِأَوْلِيَائِهِ ، وَاقِعاً ذٰلِكَ مِنْ هَوَاكَ حَيْثُ وَقَعَ . وَٱلْصَقْ
لِ ٱلْوَرَعِ وَالصِّدْقِ ، ثُمَّ رُضْهُمْ عَلَىٰ أَلَّا يُطْرُوكَ وَلَا يَبْجَحُوكَ
طِلٍ لَمْ تَفْعَلْهُ ، فَإِنَّ كَثْرَةَ ٱلْإِطْرَاءِ تُحْدِثُ الزَّهْوَ ، وَتُدْنِي
ٱلْعِزَّةِ (الغرّة).

وَلَا يَكُونَنَّ ٱلْمُحْسِنُ وَٱلْمُسِيءُ عِنْدَكَ بِمَنْزِلَةٍ سَوَاءٍ ، فَإِنَّ فِي ذٰلِكَ
بدًا لِأَهْلِ ٱلْإِحْسَانِ فِي ٱلْإِحْسَانِ ، وَتَدْرِيباً لِأَهْلِ ٱلْإِسَاءَةِ عَلَىٰ
اءَةِ ! وَٱلْزِمْ كُلاًّ مِنْهُمْ مَا أَلْزَمَ نَفْسَهُ . وَٱعْلَمْ أَنَّهُ لَيْسَ شَيْءٌ بِأَدْعَىٰ
حُسْنِ ظَنِّ رَاعٍ بِرَعِيَّتِهِ مِنْ إِحْسَانِهِ إِلَيْهِمْ ، وَتَخْفِيفِهِ ٱلْمَؤُونَاتِ
هِمْ ، وَتَرْكِ اسْتِكْرَاهِهِ إِيَّاهُمْ عَلَىٰ مَا لَيْسَ لَهُ قِبَلَهُمْ . فَلْيَكُنْ
فِي ذٰلِكَ أَمْرٌ يَجْتَمِعُ لَكَ بِهِ حُسْنُ الظَّنِّ بِرَعِيَّتِكَ ، فَإِنَّ حُسْنَ الظَّنِّ
عَنْكَ نَصَباً طَوِيلاً . وَإِنَّ أَحَقَّ مَنْ حَسُنَ ظَنُّكَ بِهِ لَمَنْ حَسُنَ
كَ عِنْدَهُ ، وَإِنَّ أَحَقَّ مَنْ سَاءَ ظَنُّكَ بِهِ لَمَنْ سَاءَ بَلَاؤُكَ عِنْدَهُ .
لَا تَنْقُضْ سُنَّةً صَالِحَةً عَمِلَ بِهَا صُدُورُ هٰذِهِ ٱلْأُمَّةِ ، وَٱجْتَمَعَتْ بِهَا
ةُ ، وَصَلَحَتْ عَلَيْهَا الرَّعِيَّةُ . وَلَا تُحْدِثَنَّ سُنَّةً تَضُرُّ بِشَيْءٍ مِنْ
ي تِلْكَ السُّنَنِ ، فَيَكُونَ ٱلْأَجْرُ لِمَنْ سَنَّهَا ، وَٱلْوِزْرُ عَلَيْكَ بِمَا
تَ مِنْهَا .

أَكْثِرْ مُدَارَسَةَ ٱلْعُلَمَاءِ ، وَمُنَاقَشَةَ ٱلْحُكَمَاءِ ، فِي تَثْبِيتِ مَا صَلَحَ
أَمْرُ بِلَادِكَ ، وَإِقَامَةِ مَا اسْتَقَامَ بِهِ النَّاسُ قَبْلَكَ .

اعْلَمْ أَنَّ الرَّعِيَّةَ طَبَقَاتٌ لَا يَصْلُحُ بَعْضُهَا إِلَّا بِبَعْضٍ ، وَلَا غِنَىٰ
هَا عَنْ بَعْضٍ : فَمِنْهَا جُنُودُ ٱللهِ ، وَمِنْهَا كُتَّابُ ٱلْعَامَّةِ وَٱلْخَاصَّةِ ،
ا قُضَاةُ ٱلْعَدْلِ ، وَمِنْهَا عُمَّالُ ٱلْإِنْصَافِ وَالرِّفْقِ ، وَمِنْهَا أَهْلُ ٱلْجِزْيَةِ
رَاجِ مِنْ أَهْلِ الذِّمَّةِ وَمُسْلِمَةِ النَّاسِ ، وَمِنْهَا التُّجَّارُ وَأَهْلُ الصِّنَاعَاتِ
ا الطَّبَقَةُ السُّفْلَىٰ مِنْ ذَوِي ٱلْحَاجَةِ وَٱلْمَسْكَنَةِ ، وَكُلٌّ قَدْ سَمَّىٰ ٱللهُ
هْمَهُ ، وَوَضَعَ عَلَىٰ حَدِّهِ فَرِيضَةً فِي كِتَابِهِ أَوْ سُنَّةِ نَبِيِّهِ – صَلَّىٰ
عَلَيْهِ وَآلِهِ وَسَلَّمَ – عَهْداً مِنْهُ عِنْدَنَا مَحْفُوظاً .
ٱلْجُنُودُ ، بِإِذْنِ ٱللهِ ، حُصُونُ الرَّعِيَّةِ ، وَزَيْنُ ٱلْوُلَاةِ ، وَعِزُّ الدِّينِ ،
ُ ٱلْأَمْنِ ، وَلَيْسَ تَقُومُ الرَّعِيَّةُ إِلَّا بِهِمْ .

can be maintained only by the funds fixed by Allāh in the revenues, through which they acquire the strength to fight the enemies, on which they depend for their prosperity, and with which they meet their needs. These two classes cannot exist without the third class namely the judges, the executives and the secretaries who pass judgements about contracts, collect revenues and are depended upon in special and general matters.

And these classes cannot exist except with the traders and men of industry, who provide necessities for them, establish markets and make it possible for others not to do all this with their own hands. Then is the lowest class of the needy and the destitute support of and help for whom is an obligation, and everyone of them has (a share in) livelihood in the name of Allāh. Everyone of them has a right on the ruler according to what is needed for his prosperity. The ruler cannot acquit himself of the obligations laid on him by Allāh in this matter except by striving and seeking help from Allāh and by training himself to adhere to the right and by enduring on that account all that is light or hard.

1. The Army

Put in command of your forces the man who in your view is the best well-wisher of Allāh, His Prophet and your Imām. The chastest of them in heart and the highest of them in endurance is he who is slow in getting enraged, accepts excuses, is kind to the weak and is strict with the strong; violence should not raise his temper and weakness should not keep him sitting.

Also associate with considerate people from high families, virtuous houses and decent traditions, then people of courage, velour, generosity and benevolence, because they are repositories of honour and springs of virtues. Strive for their matters as the parents strive for their child. Do not regard anything that you do to strengthen them as big nor consider anything that you have agreed to do for them as little (so as to give it up), even though it may be small, because this will make them your well-wishers and create a good impression of you. Do not neglect to attend to their small matters, confining yourself to their important matters, because your small favours will also be of benefit to them while the important ones are such that they cannot ignore them.

That commander of the army should have such a position before you that he renders help to them equitably and spends from his money on them and on those of their families who remain behind so that all their worries converge on the one worry for fighting the enemy. Your kindness to them will turn their hearts to you. The most pleasant thing for the rulers is the establishment of justice in their areas and the manifestation of the love of their subjects, but the subjects' love manifests itself only when their hearts are clean. Their good wishes prove correct only when they surround their commanders (to protect them). Do not regard their positions to be a burden over

ثُمَّ لَا قِوَامَ لِلْجُنُودِ إِلَّا
بِمَا يُخْرِجُ اللهُ لَهُمْ مِنَ الْخَرَاجِ الَّذِي يَقْوَوْنَ بِهِ عَلَى جِهَادِ عَدُوِّهِمْ ،
وَيَعْتَمِلُونَ عَلَيْهِ فِيمَا يُصْلِحُهُمْ ، وَيَكُونُ مِنْ وَرَاءِ حَاجَتِهِمْ . ثُمَّ
لَا قِوَامَ لِهَذَيْنِ الصِّنْفَيْنِ إِلَّا بِالصِّنْفِ الثَّالِثِ مِنَ الْقُضَاةِ وَالْعُمَّالِ
وَالْكُتَّابِ ، لِمَا يُحْكِمُونَ مِنَ الْمَعَاقِدِ ، وَيَجْمَعُونَ مِنَ الْمَنَافِعِ ،
وَيُؤْتَمَنُونَ عَلَيْهِ مِنْ خَوَاصِّ الْأُمُورِ وَعَوَامِّهَا . وَلَا قِوَامَ لَهُمْ جَمِيعاً إِلَّا
بِالتُّجَّارِ وَذَوِي الصِّنَاعَاتِ ، فِيمَا يَجْتَمِعُونَ عَلَيْهِ مِنْ مَرَافِقِهِمْ ،
وَيُقِيمُونَهُ مِنْ أَسْوَاقِهِمْ ، وَيَكْفُونَهُمْ مِنَ التَّرَفُّقِ بِأَيْدِيهِمْ مَا لَا
يَبْلُغُهُ رِفْقُ غَيْرِهِمْ . ثُمَّ الطَّبَقَةُ السُّفْلَى مِنْ أَهْلِ الْحَاجَةِ وَالْمَسْكَنَةِ
الَّذِينَ يَحِقُّ رِفْدُهُمْ وَمَعُونَتُهُمْ . وَفِي اللهِ لِكُلٍّ سَعَةٌ ، وَلِكُلٍّ عَلَى الْوَالِي حَقٌّ
بِقَدْرِ مَا يُصْلِحُهُ ، وَلَيْسَ يَخْرُجُ الْوَالِي مِنْ حَقِيقَةِ مَا أَلْزَمَهُ اللهُ مِنْ
ذَلِكَ إِلَّا بِالِاهْتِمَامِ وَالِاسْتِعَانَةِ بِاللهِ ، وَتَوْطِينِ نَفْسِهِ عَلَى لُزُومِ الْحَقِّ ،
وَالصَّبْرِ عَلَيْهِ فِيمَا خَفَّ عَلَيْهِ أَوْ ثَقُلَ . فَوَلِّ مِنْ جُنُودِكَ أَنْصَحَهُمْ فِي
نَفْسِكَ لِلَّهِ وَلِرَسُولِهِ وَلِإِمَامِكَ ، وَأَنْقَاهُمْ جَيْباً ، وَأَفْضَلَهُمْ حِلْماً ،
مِمَّنْ يُبْطِئُ عَنِ الْغَضَبِ ، وَيَسْتَرِيحُ إِلَى الْعُذْرِ ، وَيَرْأَفُ بِالضُّعَفَاءِ ،
وَيَنْبُو عَلَى الْأَقْوِيَاءِ ، وَمِمَّنْ لَا يُثِيرُهُ الْعُنْفُ ، وَلَا يَقْعُدُ بِهِ الضَّعْفُ .

ثُمَّ الْصَقْ بِذَوِي الْمُرُوءَاتِ وَالْأَحْسَابِ ، وَأَهْلِ الْبُيُوتَاتِ الصَّالِحَةِ ،
وَالسَّوَابِقِ الْحَسَنَةِ ، ثُمَّ أَهْلِ النَّجْدَةِ وَالشَّجَاعَةِ ، وَالسَّخَاءِ وَالسَّمَاحَةِ ،
فَإِنَّهُمْ جِمَاعٌ مِنَ الْكَرَمِ ، وَشُعَبٌ مِنَ الْعُرْفِ . ثُمَّ
تَفَقَّدْ مِنْ أُمُورِهِمْ مَا يَتَفَقَّدُ الْوَالِدَانِ مِنْ وَلَدِهِمَا ، وَلَا يَتَفَاقَمَنَّ فِي
نَفْسِكَ شَيْءٌ قَوَّيْتَهُمْ بِهِ ، وَلَا تَحْقِرَنَّ لُطْفاً تَعَاهَدْتَهُمْ بِهِ وَإِنْ
قَلَّ ، فَإِنَّهُ دَاعِيَةٌ لَهُمْ إِلَى بَذْلِ النَّصِيحَةِ لَكَ ، وَحُسْنِ الظَّنِّ بِكَ .
وَلَا تَدَعْ تَفَقُّدَ لَطِيفِ أُمُورِهِمُ اتِّكَالًا عَلَى جَسِيمِهَا ، فَإِنَّ لِلْيَسِيرِ مِنْ
لُطْفِكَ مَوْضِعاً يَنْتَفِعُونَ بِهِ ، وَلِلْجَسِيمِ مَوْقِعاً لَا يَسْتَغْنُونَ عَنْهُ .

وَلْيَكُنْ آثَرُ رُؤُوسِ جُنْدِكَ عِنْدَكَ مَنْ وَاسَاهُمْ فِي مَعُونَتِهِ ،
وَأَفْضَلَ عَلَيْهِمْ مِنْ جِدَتِهِ ، بِمَا يَسَعُهُمْ وَيَسَعُ مَنْ وَرَاءَهُمْ
مِنْ خُلُوفِ أَهْلِيهِمْ ، حَتَّى يَكُونَ هَمُّهُمْ هَمّاً وَاحِداً فِي جِهَادِ
الْعَدُوِّ ، فَإِنَّ عَطْفَكَ عَلَيْهِمْ يَعْطِفُ قُلُوبَهُمْ عَلَيْكَ ، وَإِنَّ أَفْضَلَ قُرَّةِ
عَيْنِ الْوُلَاةِ اسْتِقَامَةُ الْعَدْلِ فِي الْبِلَادِ ، وَظُهُورُ مَوَدَّةِ الرَّعِيَّةِ . وَإِنَّهُ لَا
تَظْهَرُ مَوَدَّتُهُمْ إِلَّا بِسَلَامَةِ صُدُورِهِمْ ، وَلَا تَصِحُّ نَصِيحَتُهُمْ إِلَّا
بِحَوْطَتِهِمْ عَلَى وُلَاةِ الْأُمُورِ ، وَقِلَّةِ اسْتِثْقَالِ دُوَلِهِمْ ،

them and do not keep watching for the end of their tenure. Therefore, be broad-minded in regard to their desires, continue praising them and recounting the good deeds of those who have shown such deeds, because the mention of good actions shakes the brave and rouses the weak, if Allāh so wills.

Appreciate the performance of every one of them, do not attribute the performance of one to the other, and do not minimise the reward below the level of the performance. The high position of a man should not lead you to regard his small deeds as big, nor should the low position of a man make you regard his big deeds as small.

Refer to Allāh and His Prophet the affairs which worry you and matters which appear confusing to you, because, addressing the people whom Allāh the Sublime, wishes to guide, He said:

> *O' you who believe! Obey Allāh and obey the Prophet and those vested with authority from among you; and then if you quarrel about anything refer it to Allāh and the Prophet if you believe in Allāh and in the Last Day (of Judgement)* ... (Qur'ān, 4:59)

Referring to Allāh means to act according to what is clear in His Book and referring to the Prophet means to follow his unanimously agreed *sunnah* in regard to which there are no differences.

2. The Chief Judge

For the settlement of disputes among people select him who is the most distinguished of your subjects in your view. The cases (coming before him) should not vex him, disputation should not enrage him, he should not insist on any wrong point, and should not grudge accepting the truth when he perceives it; he should not lean towards greed and should not content himself with a cursory understanding (of a matter) without going thoroughly into it. He should be most ready to stop (to ponder) on doubtful points, most regardful of arguments, least disgusted at the quarrel of litigants, most patient at probing into matters and most fearless at the time of passing judgement. Praise should not make him vain and elation should not make him lean (to any side). Such people are very few.

Then, very often check his decisions and allow him so much money (as remuneration) that he has no excuse worth hearing (for not being honest) and there remains no occasion for him to go to others for his needs. Give him that rank in your audience for which no one else among your chiefs aspires, so that he remains safe from the harm of those around you. You should have a piercing eye in this matter because this religion has formerly been a prisoner in the hands of vicious persons when action was taken according to passion, and worldly wealth was sought.

رِهِ
تِبْطَاءِ انْقِطَاعِ مُدَّتِهِمْ ، فَافْسَحْ فِي آمَالِهِمْ ، وَوَاصِلْ فِي حُسْنِ الثَّنَاءِ
يْهِمْ ، وَتَعْدِيدِ مَا أَبْلَىٰ ذَوُو الْبَلَاءِ مِنْهُمْ ، فَإِنَّ كَثْرَةَ الذِّكْرِ لِحُسْنِ
مَالِهِمْ تَهُزُّ الشُّجَاعَ ، وَتُحَرِّضُ النَّاكِلَ ، إِنْ شَاءَ اللهُ
ثُمَّ اعْرِفْ لِكُلِّ امْرِئٍ مِنْهُمْ مَا أَبْلَىٰ ، وَلَا تَضُمَّنَّ بَلَاءَ امْرِئٍ
غَيْرِهِ ، وَلَا تُقَصِّرَنَّ بِهِ دُونَ غَايَةِ بَلَائِهِ ، وَلَا يَدْعُوَنَّكَ شَرَفُ امْرِئٍ
أَنْ تُعْظِمَ مِنْ بَلَائِهِ مَا كَانَ صَغِيرًا ، وَلَا ضَعَةُ امْرِئٍ إِلَىٰ أَنْ تَسْتَصْغِرَ
بَلَائِهِ مَا كَانَ عَظِيماً
وَارْدُدْ إِلَىٰ اللهِ وَرَسُولِهِ مَا يُضْلِعُكَ مِنَ الْخُطُوبِ ، وَيَشْتَبِهُ عَلَيْكَ
الْأُمُورِ ؛ فَقَدْ قَالَ اللهُ تَعَالَىٰ لِقَوْمٍ أَحَبَّ إِرْشَادَهُمْ : «يَا أَيُّهَا الَّذِينَ
نُوا أَطِيعُوا اللهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ، فَإِنْ تَنَازَعْتُمْ فِي
ءٍ فَرُدُّوهُ إِلَىٰ اللهِ وَالرَّسُولِ» فَالرَّدُّ إِلَىٰ اللهِ : الْأَخْذُ بِمُحْكَمِ كِتَابِهِ ،
لرَّدُّ إِلَىٰ الرَّسُولِ : الْأَخْذُ بِسُنَّتِهِ الْجَامِعَةِ غَيْرِ الْمُفَرِّقَةِ .
ثُمَّ اخْتَرْ لِلْحُكْمِ بَيْنَ النَّاسِ أَفْضَلَ رَعِيَّتِكَ فِي نَفْسِكَ ، مِمَّنْ لَا تَضِيقُ
الْأُمُورُ ، وَلَا تُمَحِّكُهُ الْخُصُومُ ، وَلَا يَتَمَادَىٰ فِي الزَّلَّةِ ،
يَحْصَرُ مِنَ الْفَيْءِ إِلَىٰ الْحَقِّ إِذَا عَرَفَهُ ، وَلَا تُشْرِفُ
سُهُ عَلَىٰ طَمَعٍ ، وَلَا يَكْتَفِي بِأَدْنَىٰ فَهْمٍ دُونَ أَقْصَاهُ ، وَأَوْقَفَهُمْ
الشُّبُهَاتِ ، وَآخَذَهُمْ بِالْحُجَجِ ، وَأَقَلَّهُمْ تَبَرُّمًا بِمُرَاجَعَةِ
فَهْمِ ، وَأَصْبَرَهُمْ عَلَىٰ تَكَشُّفِ الْأُمُورِ ، وَأَصْرَمَهُمْ عِنْدَ اتِّضَاحِ
حُكْمِ ، مِمَّنْ لَا يَزْدَهِيهِ إِطْرَاءٌ ، وَلَا يَسْتَمِيلُهُ إِغْرَاءٌ ، وَأُولَٰئِكَ
بلُ. ثُمَّ أَكْثِرْ تَعَاهُدَ (تعهد) قَضَائِهِ ، وَافْسَحْ لَهُ فِي الْبَذْلِ مَا يُزِيلُ
تَهُ ، وَتَقِلُّ مَعَهُ حَاجَتُهُ إِلَى النَّاسِ . وَأَعْطِهِ مِنَ الْمَنْزِلَةِ لَدَيْكَ مَا لَا
مَعُ فِيهِ غَيْرُهُ مِنْ خَاصَّتِكَ . لِيَأْمَنَ بِذَٰلِكَ اغْتِيَالَ (اغتيال) الرِّجَالِ لَهُ عِنْدَكَ ،
ظُرْ فِي ذَٰلِكَ نَظَرًا بَلِيغاً ، فَإِنَّ هَٰذَا الدِّينَ قَدْ كَانَ أَسِيرًا فِي أَيْدِي
شْرَارِ ، يُعْمَلُ فِيهِ بِالْهَوَىٰ ، وَتُطْلَبُ بِهِ الدُّنْيَا .

3. Executive Officers

Thereafter, look into the affairs of your executives. Give them appointment after tests and do not appoint them according to partiality or favouritism, because these two things constitute sources of injustice and unfairness. Select among them those who are people of experience and modesty, hailing from virtuous houses, having been previously in Islam, because such persons possess high manners and untarnished honour. They are the least inclined towards greed and always have their eyes on the ends of matters.

Give them an abundant livelihood (by way of salary) because this gives them the strength to maintain themselves in order and not to have an eye upon the funds in their custody, and it would be an argument against them if they disobeyed your orders or misappropriated your trust. You should also check their activities and have people who report on them who should be truthful and faithful, because your watching their actions secretly will urge them to preserve trust with and to be kind to the people. Be careful of assistants. If any one of them extends his hands towards misappropriation and the reports of your reporters reaching you confirm it, that should be regarded enough evidence. You should then inflict corporal punishment on him and recover what he has misappropriated. You should put him in a place of disgrace, blacklist him with (the charge of) misappropriation and make him wear the necklace of shame for his offence.

4. The Administration of Revenues

Look after the revenue (*kharāj* or land tax) affairs in such a way that those engaged in it remain prosperous because in their prosperity lies the prosperity of all others. The others cannot prosper without them, because all people are dependent on revenue and its payers. You should also keep an eye on the cultivation of the land more than on the collection of revenue because revenue cannot be had without cultivation and whoever asks for revenue without cultivation, ruins the area and brings death to the people. His rule will not last only a moment.

If they complain of the heaviness (of the revenue) or of diseases, or dearth of water, or excess of water or of a change in the condition of the land either due to flood or to drought, you should remit the revenue to the extent that you hope will improve their position. The remission granted by you for the removal of distress from them should not be grudged by you, because it is an investment which they will return to you in the shape of the prosperity of your country and the progress of your domain in addition to earning their praise and happiness for meeting out justice to them. You can depend upon their strength because of the investment made by you in them through catering to their convenience, and can have confidence in them because of the justice extended to them by being kind to them. After that, circumstances may so

ثُمَّ انْظُرْ فِي أُمُورِ عُمَّالِكَ فَاسْتَعْمِلْهُمُ اخْتِبَاراً (اختيارا) ، وَلَا تُوَلِّهِمْ
مَحَابَاةً وَأَثَرَةً ، فَإِنَّهُمَا جِمَاعٌ مِنْ شُعَبِ الْجَوْرِ وَالْخِيَانَةِ .
وَتَوَخَّ مِنْهُمْ أَهْلَ التَّجْرِبَةِ (النصيحة) وَالْحَيَاءِ ، مِنْ أَهْلِ الْبُيُوتَاتِ الصَّالِحَةِ ،
وَالْقَدَمِ فِي الْإِسْلَامِ الْمُتَقَدِّمَةِ ، فَإِنَّهُمْ أَكْرَمُ أَخْلَاقاً ، وَأَصَحُّ
أَعْرَاضاً (أغراضا) ، وَأَقَلُّ فِي الْمَطَامِعِ إِشْرَاقاً (اسرافا) ، وَأَبْلَغُ فِي عَوَاقِبِ
الْأُمُورِ نَظَراً . ثُمَّ أَسْبِغْ عَلَيْهِمُ الْأَرْزَاقَ ، فَإِنَّ ذَلِكَ قُوَّةٌ لَهُمْ عَلَى
اسْتِصْلَاحِ أَنْفُسِهِمْ ، وَغِنًى لَهُمْ عَنْ تَنَاوُلِ مَا تَحْتَ أَيْدِيهِمْ ، وَحُجَّةٌ
عَلَيْهِمْ إِنْ خَالَفُوا أَمْرَكَ أَوْ ثَلَمُوا أَمَانَتَكَ . ثُمَّ تَفَقَّدْ أَعْمَالَهُمْ ،
وَابْعَثِ الْعُيُونَ مِنْ أَهْلِ الصِّدْقِ وَالْوَفَاءِ عَلَيْهِمْ ، فَإِنَّ تَعَاهُدَكَ فِي
السِّرِّ لِأُمُورِهِمْ حَدْوَةٌ لَهُمْ عَلَى اسْتِعْمَالِ الْأَمَانَةِ ، وَالرِّفْقِ بِالرَّعِيَّةِ .
وَتَحَفَّظْ مِنَ الْأَعْوَانِ ، فَإِنْ أَحَدٌ مِنْهُمْ بَسَطَ يَدَهُ إِلَى خِيَانَةٍ اجْتَمَعَتْ بِهَا
عَلَيْهِ عِنْدَكَ أَخْبَارُ عُيُونِكَ ، اكْتَفَيْتَ بِذَلِكَ شَاهِداً ، فَبَسَطْتَ عَلَيْهِ
الْعُقُوبَةَ فِي بَدَنِهِ (بدنه) ، وَأَخَذْتَهُ بِمَا أَصَابَ مِنْ عَمَلِهِ ، ثُمَّ نَصَبْتَهُ
بِمَقَامِ الْمَذَلَّةِ ، وَوَسَمْتَهُ بِالْخِيَانَةِ ، وَقَلَّدْتَهُ عَارَ التُّهَمَةِ .
وَتَفَقَّدْ أَمْرَ الْخَرَاجِ بِمَا يُصْلِحُ أَهْلَهُ ، فَإِنَّ فِي صَلَاحِهِ وَصَلَاحِهِمْ
صَلَاحاً لِمَنْ سِوَاهُمْ ، وَلَا صَلَاحَ لِمَنْ سِوَاهُمْ إِلَّا بِهِمْ ، لِأَنَّ النَّاسَ
كُلَّهُمْ عِيَالٌ عَلَى الْخَرَاجِ وَأَهْلِهِ . وَلْيَكُنْ نَظَرُكَ فِي عِمَارَةِ الْأَرْضِ أَبْلَغَ
مِنْ نَظَرِكَ فِي اسْتِجْلَابِ الْخَرَاجِ ، لِأَنَّ ذَلِكَ لَا يُدْرَكُ إِلَّا بِالْعِمَارَةِ ؛
وَمَنْ طَلَبَ الْخَرَاجَ بِغَيْرِ عِمَارَةٍ أَخْرَبَ الْبِلَادَ ، وَأَهْلَكَ الْعِبَادَ ، وَلَمْ
يَسْتَقِمْ أَمْرُهُ إِلَّا قَلِيلاً . فَإِنْ شَكَوْا ثِقَلاً أَوْ عِلَّةً ، أَوِ انْقِطَاعَ شِرْبٍ
أَوْ بَالَّةٍ ، أَوْ إِحَالَةَ أَرْضٍ اغْتَمَرَهَا غَرَقٌ ، أَوْ أَجْحَفَ
بِهَا عَطَشٌ ، خَفَّفْتَ عَنْهُمْ بِمَا تَرْجُو أَنْ يَصْلُحَ بِهِ أَمْرُهُمْ ، وَلَا
يَثْقُلَنَّ عَلَيْكَ شَيْءٌ خَفَّفْتَ بِهِ الْمُؤُونَةَ عَنْهُمْ ، فَإِنَّهُ ذُخْرٌ يَعُودُونَ بِهِ
عَلَيْكَ فِي عِمَارَةِ بِلَادِكَ ، وَتَزْيِينِ وِلَايَتِكَ ، مَعَ اسْتِجْلَابِكَ حُسْنَ
ثَنَائِهِمْ (ثناءهم) ، وَتَبَجُّحِكَ بِاسْتِفَاضَةِ الْعَدْلِ فِيهِمْ ، مُعْتَمِداً فَضْلَ
قُوَّةٍ ، بِمَا ذَخَرْتَ عِنْدَهُمْ مِنْ إِجْمَامِكَ لَهُمْ ، وَالثِّقَةَ
بِمَا عَوَّدْتَهُمْ مِنْ عَدْلِكَ عَلَيْهِمْ وَرِفْقِكَ بِهِمْ ، فَرُبَّمَا حَدَثَ مِنَ

turn that you may have ask for their assistance, when they will bear it happily, for prosperity is capable of bearing whatever you load on it. The ruin of the land is caused by the poverty of the cultivators, while the cultivators become poor when the officers concentrate on the collection (of money), having little hope for continuance (in their posts) and deriving no benefit from objects of warning.

الْأُمُورِ مَا إِذَا عَوَّلْتَ فِيهِ عَلَيْهِمْ مِنْ بَعْدُ احْتَمَلُوهُ طَيِّعَةً أَنْفُسُهُمْ بِهِ ، فَإِنَّ الْعُمْرَانَ مُحْتَمِلٌ مَا حَمَّلْتَهُ ، وَإِنَّمَا يُؤْتَى خَرَابُ الْأَرْضِ مِنْ إِعْوَازِ أَهْلِهَا ، وَإِنَّمَا يُعْوِزُ أَهْلُهَا لِإِشْرَافِ أَنْفُسِ الْوُلَاةِ عَلَى الْجَمْعِ وَسُوءِ ظَنِّهِمْ بِالْبَقَاءِ ، وَقِلَّةِ انْتِفَاعِهِمْ بِالْعِبَرِ .

5. The Clerical Establishment

Then you should take care of your secretarial workers. Put the best of them in charge of your affairs. Entrust those of your letters which contain your policies and secrets to him who possesses the best character, who is not elated by honours, lest he dares speak against you in common audiences. He should also not be negligent in presenting the communications of your officers before you and issuing correct replies to them on your behalf and in matters of your receipts and payments. He should not make any damaging agreement on your behalf and should not fail in repudiating an agreement against you. He should not be ignorant of the extent of his own position in matters because he who is ignorant of his own position is (even) more ignorant of the position of others.

Your selection of these people should not be on the basis of your understanding (of them), confidence and your good impression, because people catch the ideas of the officers through affectation and personal service and there is nothing in it which is like well-wishing or trustfulness. You should rather test them by what they did under the virtuous people before you. Take a decision in favour of one who has a good name among the common people and is the most renowned in trustworthiness, because this will be a proof of your regard for Allāh and for him on whose behalf you have been appointed to this position (namely your Imām). Establish one chief for every department of work. He should not be incapable of big matters, and a rush of work should not perplex him. Whenever there is a defect in your secretaries which you overlook, then you will be held responsible for it.

ثُمَّ انْظُرْ فِي حَالِ كُتَّابِكَ ، فَوَلِّ عَلَى أُمُورِكَ خَيْرَهُمْ ، وَاخْصُصْ رَسَائِلَكَ الَّتِي تَدْخُلُ فِيهَا مَكَايِدُكَ وَأَسْرَارُكَ بِأَجْمَعِهِمْ لِوُجُوهِ صَالِحِ الْأَخْلَاقِ مِمَّنْ لَا تَبْطَرُهُ الْكَرَامَةُ ، فَيَجْتَرِيءَ بِهَا عَلَيْكَ فِي خِلَافٍ لَكَ بِحَضْرَةِ مَلَإٍ ، وَلَا تَقْصُرُ بِهِ الْغَفْلَةُ عَنْ إِيرَادِ مُكَاتَبَاتِ عُمَّالِكَ عَلَيْكَ ، وَإِصْدَارِ جَوَابَاتِهَا عَلَى الصَّوَابِ عَنْكَ ، فِيمَا يَأْخُذُ لَكَ وَيُعْطِي مِنْكَ ، وَلَا يُضْعِفُ عَقْدًا اعْتَقَدَهُ لَكَ ، وَلَا يَعْجِزُ عَنْ إِطْلَاقِ مَا عُقِدَ عَلَيْكَ ، وَلَا يَجْهَلُ مَبْلَغَ قَدْرِ نَفْسِهِ فِي الْأُمُورِ ، فَإِنَّ الْجَاهِلَ بِقَدْرِ نَفْسِهِ يَكُونُ بِقَدْرِ غَيْرِهِ أَجْهَلَ . ثُمَّ لَا يَكُنِ اخْتِيَارُكَ إِيَّاهُمْ عَلَى فِرَاسَتِكَ وَاسْتِنَامَتِكَ وَحُسْنِ الظَّنِّ مِنْكَ ، فَإِنَّ الرِّجَالَ يَتَعَرَّضُونَ لِفِرَاسَاتِ الْوُلَاةِ بِتَصَنُّعِهِمْ وَحُسْنِ خِدْمَتِهِمْ ، لَيْسَ وَرَاءَ ذَلِكَ مِنَ النَّصِيحَةِ وَالْأَمَانَةِ شَيْءٌ . وَلَكِنِ اخْتَبِرْهُمْ بِمَا وَلُّوا لِلصَّالِحِينَ قَبْلَكَ ، فَاعْمِدْ لِأَحْسَنِهِمْ كَانَ فِي الْعَامَّةِ أَثَرًا ، وَأَعْرَفِهِمْ بِالْأَمَانَةِ وَجْهًا ، فَإِنَّ ذَلِكَ دَلِيلٌ عَلَى نَصِيحَتِكَ لِلَّهِ وَلِمَنْ وُلِّيتَ أَمْرَهُ . وَاجْعَلْ لِرَأْسِ كُلِّ أَمْرٍ مِنْ أُمُورِكَ رَأْسًا مِنْهُمْ ، لَا يَقْهَرُهُ كَبِيرُهَا ، وَلَا يَتَشَتَّتُ عَلَيْهِ كَثِيرُهَا ، وَمَهْمَا كَانَ فِي كُتَّابِكَ مِنْ عَيْبٍ فَتَغَابَيْتَ عَنْهُ أُلْزِمْتَهُ .

6. Traders and Industrialists

Now take some advice about traders and industrialists. Give them good counsel whether they be settled (shop-keepers) or traders or physical labourers because they are sources of profit and the means of the provision of useful articles. They bring them from distant and far-flung areas throughout the land and sea, plains or mountains, from where people cannot come and to where they do not dare to go, for they are peaceful and there is no fear of revolt from them, and they are quite without fear of treason.

Look after their affairs before yourself or wherever they may be in your area. Know, along with this, that most of them are very narrow-minded, and awfully avaricious. They hoard goods for profiteering and fix high prices for goods. This is a source of harm

ثُمَّ اسْتَوْصِ بِالتُّجَّارِ وَذَوِي الصِّنَاعَاتِ ، وَأَوْصِ بِهِمْ خَيْرًا : الْمُقِيمِ مِنْهُمْ وَالْمُضْطَرِبِ بِمَالِهِ ، وَالْمُتَرَفِّقِ بِبَدَنِهِ ، فَإِنَّهُمْ مَوَادُّ الْمَنَافِعِ ، وَأَسْبَابُ الْمَرَافِقِ ، وَجُلَّابُهَا مِنَ الْمَبَاعِدِ وَالْمَطَارِحِ ، فِي بَرِّكَ وَبَحْرِكَ ، وَسَهْلِكَ وَجَبَلِكَ ، وَحَيْثُ لَا يَلْتَئِمُ النَّاسُ لِمَوَاضِعِهَا ، وَلَا يَجْتَرِؤُونَ عَلَيْهَا ، فَإِنَّهُمْ سِلْمٌ لَا تُخَافُ بَائِقَتُهُ ، وَصُلْحٌ لَا تُخْشَى غَائِلَتُهُ ، وَتَفَقَّدْ أُمُورَهُمْ بِحَضْرَتِكَ وَفِي حَوَاشِي بِلَادِكَ . وَاعْلَمْ - مَعَ ذَلِكَ - أَنَّ فِي كَثِيرٍ مِنْهُمْ ضِيقاً فَاحِشاً ، وَشُحّاً قَبِيحاً ، وَاحْتِكَاراً لِلْمَنَافِعِ ، وَتَحَكُّماً فِي الْبِيَاعَاتِ ، وَذَلِكَ بَابُ مَضَرَّةٍ

to the people and a blot on the officers in charge. Stop people from hoarding, because the Messenger of Allāh (p.b.u.h.a.h.p.) has prohibited it. The sale should be smooth, with correct weights and prices, not harmful to either party, the seller or the purchaser, whoever commits hoarding after you prohibit it, give him exemplary but not excessive punishment.

عَامَّةٍ ، وَعَيْبٌ عَلَى الْوُلَاةِ. فَامْنَعْ مِنَ الْاِحْتِكَارِ ، فَإِنَّ
ولَ اللهِ ـ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ـ مَنَعَ مِنْهُ . وَلْيَكُنِ الْبَيْعُ بَيْعاً
حاً : بِمَوَازِينِ عَدْلٍ ، وَأَسْعَارٍ لَا تُجْحِفُ بِالْفَرِيقَيْنِ مِنَ الْبَائِعِ
مُبْتَاعِ . فَمَنْ قَارَفَ حُكْرَةً بَعْدَ نَهْيِكَ إِيَّاهُ فَنَكِّلْ
، وَعَاقِبْهُ فِي غَيْرِ إِسْرَافٍ .

7. The Lowest Class

(Fear) Allāh and keep Allāh in view in respect of the lowest class, consisting of those who have few means: the poor, the destitute, the penniless and the disabled, because in this class are both the discontented and those who beg. Take care for the sake of Allāh of His obligations towards them for which He has made you responsible. Fix for them a share from the public funds and a share from the crops of lands taken over as booty for Islam in every area, because in it the remote ones have the same shares as the near ones. All these people are those whose rights have been placed in your charge. Therefore, a luxurious life should not keep you away from them. You cannot be excused for ignoring small matters because you were deciding big problems. Consequently, do not be unmindful of them, nor turn your face from them out of vanity.

Take care of the affairs of those of them who do not approach you because they are of unsightly appearance or those whom people regard as low. Appoint for them some trusted people who are God-fearing and humble. They should inform you of these people's conditions. Then deal with them with a sense of responsibility to Allāh on the day you will meet Him, because of all the subjects these people are the most deserving of equitable treatment, while for others also you should fulfil their rights so as to render account to Allāh.

Take care of the orphans and the aged who have no means (for livelihood) nor are they ready for begging. This is heavy on the officers; in fact, every right is heavy. Allāh lightens it for those who seek the next world and so they endure (hardships) upon themselves and trust on the truthfulness of Allāh's promise to them. And fix a time for complainants wherein you make yourself free for them, and sit for them in common audience and feel humble therein for the sake of Allāh who created you. (On that occasion) you should keep away your army and your assistants such as the guards and the police so that anyone who likes to speak may speak to you without fear, because I have heard the Messenger of Allāh (p.b.u.h.a.h.p.) say in more than one place, "The people among whom the right of the weak is not secured from the strong without fear will never achieve purity." Tolerate their awkwardness and inability to speak. Keep away from you narrowness and haughtiness; Allāh would, on this account, spread over you the skirts of His mercy and assign the reward of His obedience for you. Whatever you give, give it joyfully, but when you refuse, do it handsomely and with excuses.

ثُمَّ اللهَ اللهَ فِي الطَّبَقَةِ السُّفْلَى مِنَ الَّذِينَ لَا حِيلَةَ لَهُمْ ، مِنَ الْمَسَاكِينِ
مُحْتَاجِينَ وَأَهْلِ الْبُؤْسَى وَالزَّمْنَى ، فَإِنَّ فِي هٰذِهِ الطَّبَقَةِ
ناً وَمُعْتَرّاً ، وَاحْفَظْ لِلهِ مَا اسْتَحْفَظَكَ مِنْ حَقِّهِ فِيهِمْ ،
جْعَلْ لَهُمْ قِسْماً مِنْ بَيْتِ مَالِكَ ، وَقِسْماً مِنْ غَلَّاتِ صَوَافِي
سْلَامِ فِي كُلِّ بَلَدٍ ، فَإِنَّ لِلْأَقْصَى مِنْهُمْ مِثْلَ الَّذِي لِلْأَدْنَى ، وَكُلٌّ
اسْتُرْعِيتَ حَقَّهُ ، فَلَا يَشْغَلَنَّكَ عَنْهُمْ بَطَرٌ (نظر) ، فَإِنَّكَ لَا تُعْذَرُ
بِتَضْيِيعِكَ التَّافِهَ لِإِحْكَامِكَ الْكَثِيرَ الْمُهِمَّ . فَلَا تُشْخِصْ هَمَّكَ
عَنْهُمْ ، وَلَا تُصَعِّرْ خَدَّكَ لَهُمْ . وَتَفَقَّدْ أُمُورَ مَنْ لَا يَصِلُ إِلَيْكَ مِنْهُمْ
مِمَّنْ تَقْتَحِمُهُ الْعُيُونُ ، وَتَحْقِرُهُ الرِّجَالُ ؛ فَفَرِّغْ لِأُولٰئِكَ ثِقَتَكَ
مِنْ أَهْلِ الْخَشْيَةِ وَالتَّوَاضُعِ . فَلْيَرْفَعْ إِلَيْكَ أُمُورَهُمْ ، ثُمَّ اعْمَلْ فِيهِمْ
بِالْعُذْرِ إِلَى اللهِ يَوْمَ تَلْقَاهُ . فَإِنَّ هٰؤُلَاءِ مِنْ بَيْنِ الرَّعِيَّةِ أَحْوَجُ
إِلَى الْإِنْصَافِ مِنْ غَيْرِهِمْ . وَكُلٌّ فَأَعْذِرْ إِلَى اللهِ فِي تَأْدِيَةِ حَقِّهِ إِلَيْهِ .
وَمِنْ أَهَمِّ أَبْدَانِهِمْ الْيُتْمَ وَذَوِي الرِّقَّةِ فِي السِّنِّ
مِمَّنْ لَا حِيلَةَ لَهُ ، وَلَا
يَنْصِبُ لِلْمَسْأَلَةِ نَفْسَهُ ، وَذٰلِكَ عَلَى الْوُلَاةِ ثَقِيلٌ ، وَالْحَقُّ كُلُّهُ ثَقِيلٌ ؛
وَقَدْ يُخَفِّفُهُ اللهُ عَلَى أَقْوَامٍ طَلَبُوا الْعَاقِبَةَ فَصَبَّرُوا أَنْفُسَهُمْ ، وَوَثِقُوا
بِصِدْقِ مَوْعُودِ اللهِ لَهُمْ .

وَاجْعَلْ لِذَوِي الْحَاجَاتِ مِنْكَ قِسْماً تُفَرِّغُ لَهُمْ فِيهِ شَخْصَكَ ،
وَتَجْلِسُ لَهُمْ مَجْلِساً عَامّاً فَتَتَوَاضَعُ فِيهِ لِلهِ الَّذِي خَلَقَكَ ، وَتُقْعِدَ
عَنْهُمْ جُنْدَكَ وَأَعْوَانَكَ مِنْ أَحْرَاسِكَ وَشُرَطِكَ ، حَتّٰى
يُكَلِّمَكَ مُتَكَلِّمُهُمْ غَيْرَ مُتَتَعْتِعٍ ، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ـ صَلَّى
اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ـ يَقُولُ فِي غَيْرِ مَوْطِنٍ : «لَنْ تُقَدَّسَ
أُمَّةٌ لَا يُؤْخَذُ لِلضَّعِيفِ فِيهَا حَقُّهُ مِنَ الْقَوِيِّ غَيْرَ مُتَتَعْتِعٍ» . ثُمَّ
احْتَمِلِ الْخُرْقَ مِنْهُمْ وَالْعِيَّ ، وَنَحِّ عَنْهُمُ الضِّيقَ
وَالْأَنَفَ يَبْسُطِ اللهُ عَلَيْكَ بِذٰلِكَ أَكْنَافَ رَحْمَتِهِ ، وَيُوجِبْ
لَكَ ثَوَابَ طَاعَتِهِ . وَأَعْطِ مَا أَعْطَيْتَ هَنِيئاً ، وَامْنَعْ فِي إِجْمَالٍ
وَإِعْذَارٍ

Then there are certain matters which you cannot avoid performing yourself. For example, replying to your officers when your secretaries are unable to do so, or disposing of the complaints of the people when your assistants shirk them. Finish every day the work meant for it, because every day has its own work. Keep for yourself the better and greater portion of these periods for the worship of Allāh, although all these items are for Allāh provided the intention is pure and the subjects prosper thereby.

Communion with Allāh

The particular thing by which you should purify your religion for Allāh should be the fulfilment of those obligations which are especially for Him. Therefore, devote to Allāh some of your physical activity during the night and the day, and whatever (worship) you perform for seeking nearness to Allāh should be complete, without defect or deficiency, whatsoever physical exertion it may involve. When you lead the prayers for the people it should be neither (too long as to be) boring nor (too short as to be) wasteful, because among the people there are the sick as well as those who have needs of their own. When the Messenger of Allāh (p.b.u.h.a.h.p.) sent me to Yemen I enquired how I should offer prayers with them and he replied, "Say the prayers as the weakest of them would say, and be considerate to the believers."

On the behaviour and action of a Ruler

Then, do not keep yourself secluded from the people for a long time, because the seclusion of those in authority from the subjects is a kind of narrow-sightedness and causes ignorance about their affairs. Seclusion from them also prevents them from the knowledge of those things which they do not know and as a result they begin to regard big matters as small and small matters as big, good matters as bad and bad matters as good, while the truth becomes confused with falsehood. After all, a governor is a human being and cannot have knowledge of things which people keep hidden from him.

No writ is big on the face of truth to differentiate its various expressions from falsehood. Then you can be one of two kinds of men. Either you may be generous in granting rights; and then why this hiding in spite of (your) discharging the obligations and good acts that you perform? Or you are a victim of stinginess; in that case people will soon give up asking you since they will lose hope of generous treatment from you. In spite of that there are many needs of the people towards you which do not involve any hardship on you, such as the complaint against oppression or the request for justice in a matter.

Further, a governor has favourites and people of easy access to him. They misappropriate things, are high-handed and do not observe justice in matters. You should destroy the root of evil in the people by cutting away the causes of these defects. Do not make any land grants to your hangers-on or supporters.

مٌ أُمُورٌ مِنْ أُمُورِكَ لَا بُدَّ لَكَ مِنْ مُبَاشَرَتِهَا : مِنْهَا إِجَابَةُ عُمَّالِكَ بِمَا عَنْهُ كُتَّابُكَ ، وَمِنْهَا إِصْدَارُ حَاجَاتِ النَّاسِ يَوْمَ وُرُودِهَا عَلَيْكَ تَحْرَجُ بِهِ صُدُورُ أَعْوَانِكَ . وَأَمْضِ لِكُلِّ يَوْمٍ عَمَلَهُ ، فَإِنَّ يَوْمٍ مَا فِيهِ . وَاجْعَلْ لِنَفْسِكَ فِيمَا بَيْنَكَ وَبَيْنَ اللهِ أَفْضَلَ تِلْكَ قِسَمِ ، وَأَجْزَلَ تِلْكَ الْأَقْسَامِ ، وَإِنْ كَانَتْ كُلُّهَا لِلهِ إِذَا تْ فِيهَا النِّيَّةُ ، وَسَلِمَتْ مِنْهَا الرَّعِيَّةُ .

لْيَكُنْ فِي خَاصَّةِ مَا تُخْلِصُ بِهِ لِلهِ دِينَكَ : إِقَامَةُ فَرَائِضِهِ الَّتِي هِيَ اصَّةً ، فَأَعْطِ اللهَ مِنْ بَدَنِكَ فِي لَيْلِكَ وَنَهَارِكَ ، وَوَفِّ مَا تَقَرَّبْتَ لَى اللهِ مِنْ ذَلِكَ كَامِلًا غَيْرَ مَثْلُومٍ وَلَا مَنْقُوصٍ ، بَالِغاً مِنْ كَ مَا بَلَغَ . وَإِذَا قُمْتَ فِي صَلَاتِكَ لِلنَّاسِ ، فَلَا تَكُونَنَّ مُنَفِّرًا وَلَا اً ، فَإِنَّ فِي النَّاسِ مَنْ بِهِ الْعِلَّةُ وَلَهُ الْحَاجَةُ . وَقَدْ سَأَلْتُ ، اللهِ – صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ – حِينَ وَجَّهَنِي إِلَى الْيَمَنِ كَيْفَ بِهِمْ ؟ فَقَالَ : «صَلِّ بِهِمْ كَصَلَاةِ أَضْعَفِهِمْ ، وَكُنْ بِالْمُؤْمِنِينَ أ » .

مَّا بَعْدُ ، فَلَا تُطَوِّلَنَّ احْتِجَابَكَ عَنْ رَعِيَّتِكَ ، فَإِنَّ احْتِجَابَ الْوُلَاةِ رَعِيَّةِ شُعْبَةٌ مِنَ الضِّيقِ ، وَقِلَّةُ عِلْمٍ بِالْأُمُورِ ؛ وَالِاحْتِجَابُ مِنْهُمْ عَنْهُمْ عِلْمَ مَا احْتَجَبُوا دُونَهُ فَيَصْغُرُ عِنْدَهُمُ الْكَبِيرُ ، وَيَعْظُمُ رُ ، وَيَقْبُحُ الْحَسَنُ ، وَيَحْسُنُ الْقَبِيحُ ، وَيُشَابُ الْحَقُّ بِالْبَاطِلِ . الْوَالِي بَشَرٌ لَا يَعْرِفُ مَا تَوَارَى عَنْهُ النَّاسُ بِهِ مِنَ الْأُمُورِ ، وَلَيْسَتْ لِحَقِّ سِمَاتٌ تُعْرَفُ بِهَا ضُرُوبُ الصِّدْقِ مِنَ الْكَذِبِ ، وَإِنَّمَا أَحَدُ رَجُلَيْنِ : إِمَّا امْرُؤٌ سَخَتْ نَفْسُكَ بِالْبَذْلِ فِي الْحَقِّ ، احْتِجَابُكَ مِنْ وَاجِبِ حَقٍّ تُعْطِيهِ ، أَوْ فِعْلٍ كَرِيمٍ تُسْدِيهِ ! أَوْ بِالْمَنْعِ ، فَمَا أَسْرَعَ كَفَّ النَّاسِ عَنْ مَسْأَلَتِكَ إِذَا أَيِسُوا لِكَ ! مَعَ أَنَّ أَكْثَرَ حَاجَاتِ النَّاسِ إِلَيْكَ مِمَّا لَا مَؤُونَةَ فِيهِ عَلَيْكَ ، كَاةِ مَظْلِمَةٍ ، أَوْ طَلَبِ إِنْصَافٍ فِي مُعَامَلَةٍ .

إِنَّ لِلْوَالِي خَاصَّةً وَبِطَانَةً ، فِيهِمُ اسْتِئْثَارٌ وَتَطَاوُلٌ ، وَقِلَّةُ إِنْصَافٍ فِي ، فَاحْسِمْ مَادَّةَ (مؤونة) أُولَئِكَ بِقَطْعِ أَسْبَابِ تِلْكَ الْأَحْوَالِ طِعَ لِأَحَدٍ مِنْ حَاشِيَتِكَ وَحَامَّتِكَ قَطِيعَةً ،

They should not expect from you the possession of and which may cause harm to adjoining people over he question of irrigation or common services whose urden the grantees place on others. In this way, the enefit will be theirs rather than yours, and the blame vill lie on you in this world and the next.

Allow rights to whomsoever they are due, whether near you or far from you. In this matter, you hould be enduring and watchful even though it may nvolve your relations and favourites, and keep in iew the reward of that which appears burdensome n you because its reward is handsome.

If the subjects suspect you of high-handedness, explain to them your position openly and remove heir suspicion with your explanation, because this would mean exercise for your soul and consideration o the subjects while this explanation will secure your im of keeping them firm in truth.

Do not reject peace to which your enemy may all you and wherein there is the pleasure of Allāh, because peace brings rest to your army and relief rom your worries and safety for your country. But after peace there is great apprehension from the enemy because often the enemy offers peace to benefit by your negligence. Therefore, be cautious and do not act by a wishfulness in this matter.

If you conclude an agreement between yourself and your enemy or enter into a pledge with him then fulfil your agreement and discharge your pledge faithfully. Place yourself as a shield against whatever you have pledged because among the obligations of Allāh there is nothing on which people are more strongly united despite the difference of their ideas and variation of their views than respect for fulfiling pledges. Besides Muslims, even unbelievers have abided by agreements because they realised the dangers which would come in the wake of violation (thereof). Therefore, do not deceive your enemy, because no one can offend Allāh save the ignorant and the wicked. Allāh made His agreement and pledged the sign of security which He has spread over His creatures through His mercy and an asylum in which they stay in His protection and seek the benefit of nearness to Him. Therefore, there should be no deceit, cunning or duplicity in it.

Do not enter into an agreement which may admit of different interpretations and do not change the interpretation of vague words after the conclusion and confirmation (of the agreement). If an agreement of Allāh involves you in hardship do not seek its repudiation without justification, because the bearing of hardships through which you expect relief and a handsome result is better than a violation whose consequence you fear, and that you fear that you will be called upon by Allāh to account for it and you will not be able to seek forgiveness for it in this world or the next.

You should avoid shedding blood without justification, because nothing is more inviting of divine retribution, greater in (evil) consequence, and more effective in the decline of prosperity and cutting short of life than the shedding of blood without jus-

وَلَا يَطْمَعَنَّ
مِنْكَ فِي اعْتِقَادِ عُقْدَةٍ ، تَضُرُّ بِمَنْ يَلِيهَا مِنَ النَّاسِ ، فِي شِرْبٍ
أَوْ عَمَلٍ مُشْتَرَكٍ ، يَحْمِلُونَ مَؤُونَتَهُ عَلَىٰ غَيْرِهِمْ ، فَيَكُونَ مَهْنَأُ
ذٰلِكَ لَهُمْ دُونَكَ ، وَعَيْبُهُ عَلَيْكَ فِي الدُّنْيَا وَالْآخِرَةِ .

وَأَلْزِمِ الْحَقَّ مَنْ لَزِمَهُ مِنَ الْقَرِيبِ وَالْبَعِيدِ ، وَكُنْ فِي ذٰلِكَ صَابِرًا
مُحْتَسِباً ، وَاقِعاً ذٰلِكَ مِنْ قَرَابَتِكَ وَخَاصَّتِكَ (خواصك) حَيْثُ وَقَعَ ، وَابْتَغِ
عَاقِبَتَهُ بِمَا يَثْقُلُ عَلَيْكَ مِنْهُ ، فَإِنَّ مَغَبَّةَ ذٰلِكَ مَحْمُودَةٌ .

وَإِنْ ظَنَّتِ الرَّعِيَّةُ بِكَ حَيْفاً فَأَصْحِرْ لَهُمْ بِعُذْرِكَ ، وَاعْدِلْ (واعزل)
عَنْكَ ظُنُونَهُمْ بِإِصْحَارِكَ ، فَإِنَّ فِي ذٰلِكَ رِيَاضَةً مِنْكَ لِنَفْسِكَ ،
وَرِفْقاً بِرَعِيَّتِكَ ، وَإِعْذَاراً تَبْلُغُ بِهِ حَاجَتَكَ مِنْ تَقْوِيمِهِمْ عَلَى
الْحَقِّ .

وَلَا تَدْفَعَنَّ صُلْحاً دَعَاكَ إِلَيْهِ عَدُوُّكَ وَلِلّٰهِ فِيهِ رِضًى ، فَإِنَّ فِي الصُّلْحِ
دَعَةً لِجُنُودِكَ ، وَرَاحَةً مِنْ هُمُومِكَ ، وَأَمْناً لِبِلَادِكَ ، وَلٰكِنِ الْحَذَرَ
كُلَّ الْحَذَرِ مِنْ عَدُوِّكَ بَعْدَ صُلْحِهِ ، فَإِنَّ الْعَدُوَّ رُبَّمَا قَارَبَ لِيَتَغَفَّلَ .
فَخُذْ بِالْحَزْمِ ، وَاتَّهِمْ فِي ذٰلِكَ حُسْنَ الظَّنِّ . وَإِنْ عَقَدْتَ بَيْنَكَ وَبَيْنَ
عَدُوِّكَ عُقْدَةً ، أَوْ أَلْبَسْتَهُ مِنْكَ ذِمَّةً ، فَحُطْ عَهْدَكَ بِالْوَفَاءِ ،
وَارْعَ ذِمَّتَكَ بِالْأَمَانَةِ ، وَاجْعَلْ نَفْسَكَ جُنَّةً دُونَ مَا أَعْطَيْتَ ،
فَإِنَّهُ لَيْسَ مِنْ فَرَائِضِ اللّٰهِ شَيْءٌ النَّاسُ أَشَدُّ عَلَيْهِ اجْتِمَاعاً ، مَعَ تَفَرُّقِ
أَهْوَائِهِمْ ، وَتَشَتُّتِ آرَائِهِمْ ، مِنْ تَعْظِيمِ الْوَفَاءِ بِالْعُهُودِ . وَقَدْ لَزِمَ ذٰلِكَ
الْمُشْرِكُونَ فِيمَا بَيْنَهُمْ دُونَ الْمُسْلِمِينَ لِمَا اسْتَوْبَلُوا مِنْ عَوَاقِبِ
الْغَدْرِ ، فَلَا تَغْدِرَنَّ بِذِمَّتِكَ ، وَلَا تَخِيسَنَّ (تحبسنّ) بِعَهْدِكَ ، وَلَا تَخْتِلَنَّ
عَدُوَّكَ فَإِنَّهُ لَا يَجْتَرِئُ عَلَى اللّٰهِ إِلَّا جَاهِلٌ شَقِيٌّ . وَقَدْ جَعَلَ اللّٰهُ عَهْدَهُ
وَذِمَّتَهُ أَمْناً أَفْضَاهُ بَيْنَ الْعِبَادِ بِرَحْمَتِهِ . وَحَرِيماً يَسْكُنُونَ إِلَىٰ
مَنَعَتِهِ . وَيَسْتَفِيضُونَ إِلَىٰ جِوَارِهِ ، فَلَا إِدْغَالَ وَلَا
مُدَالَسَةَ وَلَا خِدَاعَ فِيهِ ، وَلَا تَعْقِدْ عَقْداً تُجَوِّزُ فِيهِ الْعِلَلَ ،
وَلَا تُعَوِّلَنَّ عَلَىٰ لَحْنِ قَوْلٍ بَعْدَ التَّأْكِيدِ وَالتَّوْثِقَةِ . وَلَا يَدْعُوَنَّكَ
ضِيقُ أَمْرٍ ، لَزِمَكَ فِيهِ عَهْدُ اللّٰهِ ، إِلَىٰ طَلَبِ انْفِسَاخِهِ بِغَيْرِ الْحَقِّ ، فَإِنَّ
صَبْرَكَ عَلَىٰ ضِيقِ أَمْرٍ تَرْجُو انْفِرَاجَهُ وَفَضْلَ عَاقِبَتِهِ ، خَيْرٌ مِنْ غَدْرٍ
تَخَافُ تَبِعَتَهُ ، وَأَنْ تُحِيطَ بِكَ مِنَ اللّٰهِ فِيهِ طِلْبَةٌ ، لَا تَسْتَقِيلُ
فِيهَا دُنْيَاكَ وَلَا آخِرَتَكَ .

إِيَّاكَ وَالدِّمَاءَ وَسَفْكَهَا بِغَيْرِ حِلِّهَا ، فَإِنَّهُ لَيْسَ شَيْءٌ أَدْنَىٰ لِنِقْمَةٍ ،
وَلَا أَعْظَمَ لِتَبِعَةٍ ، وَلَا أَحْرَىٰ بِزَوَالِ نِعْمَةٍ ، وَانْقِطَاعِ مُدَّةٍ ، مِنْ سَفْكِ
الدِّمَاءِ بِغَيْرِ حَقِّهَا .

tification. On the Day of Judgement Allāh the Glorified, would commence giving His judgement among the people with the cases of bloodshed committed by them. Therefore, do not strengthen your authority by shedding prohibited blood because this will weaken and lower the authority, moreover destroy it and shift it. You cannot offer any excuse before Allāh or before me for wilful killing because there must be the question or revenge in it. If your involvement in it is an error and you exceed in the use of your whip or sword, or are hard in inflicting punishment, as sometimes even a blow by the fist or a smaller stroke causes death, then the haughtiness of your authority should not prevent you from paying the blood price to the successors of the killed person.

You should avoid self-admiration, having reliance in what appears good in yourself and love of exaggerated praise because this is one of the most reliable opportunities for Satan to obliterate the good deeds of the virtuous.

Avoid showing (the existence of) obligation on your subjects for having done good to them or praising your own actions or making promises and then breaking them, because showing (the existence of) obligation destroys good, self-praise takes away the light of truth, and breaking promises earns the hatred of Allāh and of the people. Allāh the Glorified, says:

> *Most hateful is it unto Allāh that you say what you (yourselves) do (it) not.* (Qur'ān, 61:3)

Avoid haste in matters before their time, slowness at their proper time, insistence on them when the propriety of action is not known or weakens when it becomes clear. Assign every matter its proper place and do every job at the appropriate time.

Do not appropriate to yourself that in which the people have an equal share, nor be regardless of matters which have come to light with the excuse that you are accountable for others. Shortly, the curtains of all matters will be raised from your view and you will be required to render redress to the oppressed. Have control over (your) sense of prestige, any outburst of anger, the might of your arm and the sharpness of your tongue. Guard against all this by avoiding haste and by delaying severe action till your anger subsides and you gain your self-control. You cannot withhold yourself from this unless you bear in mind that you have to return to Allāh.

It is necessary for you to recall how matters went with those who preceded you, be it a government or a great tradition or a precedent of our Prophet (may Allāh bless him and his descendants) or the obligatory commands contained in the Book of Allāh. Then you should follow them as you have seen us acting upon them and should exert yourself in following that I have enjoined upon you in this document in which I have exhausted my pleas on you, so that if your heart advances towards its passions you may have no plea in its support.

سُبْحَانَهُ مُبْتَدِئٌ بِالْحُكْمِ بَيْنَ الْعِبَادِ ، فِيمَا
كُوا مِنَ الدِّمَاءِ يَوْمَ الْقِيامَةِ ، فَلا تُقَوِّيَنَّ سُلْطَانَكَ بِسَفْكِ دَمٍ حَرَامٍ ،
ذٰلِكَ مِمَّا يُضْعِفُهُ وَيُوهِنُهُ ، بَلْ يُزِيلُهُ وَيَنْقُلُهُ . وَلا عُذْرَ لَكَ عِنْدَ
لا عِنْدِي فِي قَتْلِ الْعَمْدِ ، لأَنَّ فِيهِ قَوَدَ الْبَدَنِ . وَإِنِ ابْتُلِيتَ
وَأَفْرَطَ عَلَيْكَ سَوْطُكَ أَوْ سَيْفُكَ أَوْ يَدُكَ بِالْعُقُوبَةِ ؛ فَإِنَّ فِي
فَمَا فَوْقَهَا مَفْتَلَةً . فَلا تَطْمَحَنَّ بِكَ نَخْوَةُ سُلْطَانِكَ
نْ تُؤَدِّيَ إِلَى أَوْلِيَاءِ الْمَقْتُولِ حَقَّهُمْ .

بِالَكَ وَالإِعْجَابَ بِنَفْسِكَ ، وَالثِّقَةَ بِمَا يُعْجِبُكَ مِنْهَا ، وَحُبَّ
اءَ ، فَإِنَّ ذٰلِكَ مِنْ أَوْثَقِ فُرَصِ الشَّيْطَانِ فِي نَفْسِهِ لِيَمْحَقَ
ونُ مِنْ إِحْسَانِ الْمُحْسِنِينَ .

بِالَكَ وَالْمَنَّ عَلَى رَعِيَّتِكَ بِإِحْسَانِكَ ، أَوِ التَّزَيُّدَ فِيمَا كَانَ مِنْ
، أَوْ أَنْ تَعِدَهُمْ فَتُتْبِعَ مَوْعِدَكَ بِخُلْفِكَ ، فَإِنَّ الْمَنَّ يُبْطِلُ
انَ ، وَالتَّزَيُّدَ يَذْهَبُ بِنُورِ الْحَقِّ ، وَالْخُلْفَ يُوجِبُ الْمَقْتَ
لّٰهِ وَالنَّاسِ . قَالَ اللّٰهُ تَعَالَى : « كَبُرَ مَقْتاً عِنْدَ اللّٰهِ أَنْ تَقُولُوا مَا
ونَ » .

كَ وَالْعَجَلَةَ بِالأُمُورِ قَبْلَ أَوَانِهَا ، أَوِ التَّسَقُّطَ (التساقط التثبط) فِيهَا
كَانِهَا ، أَوِ اللَّجَاجَةَ فِيهَا إِذَا تَنَكَّرَتْ ، أَوِ الْوَهْنَ عَنْهَا إِذَا
حَتْ . فَضَعْ كُلَّ أَمْرٍ مَوْضِعَهُ ، وَأَوْقِعْ كُلَّ أَمْرٍ مَوْقِعَهُ .
كَ وَالاسْتِئْثَارَ بِمَا النَّاسُ فِيهِ أُسْوَةٌ . وَالتَّغَابِيَ
نَى بِهِ مِمَّا قَدْ وَضَحَ لِلْعُيُونِ . فَإِنَّهُ مَأْخُوذٌ مِنْكَ لِغَيْرِكَ . وَعَمَّا
تَنْكَشِفُ عَنْكَ أَغْطِيَةُ الأُمُورِ ، وَيُنْتَصَفُ مِنْكَ لِلْمَظْلُومِ
حَمِيَّةُ أَنْفِكَ ، وَسَوْرَةُ حَدِّكَ ، وَسَطْوَةُ يَدِكَ .
لِسَانِكَ ، وَاحْتَرِسْ مِنْ كُلِّ ذٰلِكَ بِكَفِّ الْبَادِرَةِ ،
السَّطْوَةِ ، حَتَّى يَسْكُنَ غَضَبُكَ فَتَمْلِكَ الأَخْتِيَارَ : وَلَنْ تَحْكُمَ
نْ نَفْسِكَ حَتَّى تُكْثِرَ هُمُومَكَ بِذِكْرِ الْمَعَادِ إِلَى رَبِّكَ .
اجِبُ عَلَيْكَ أَنْ تَتَذَكَّرَ مَا مَضَى لِمَنْ تَقَدَّمَكَ مِنْ حُكُومَةٍ عَادِلَةٍ ،
فَاضِلَةٍ ، أَوْ أَثَرٍ عَنْ نَبِيِّنَا - صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - أَوْ
فِي كِتَابِ اللّٰهِ ، فَتَقْتَدِيَ بِمَا شَاهَدْتَ مِمَّا عَمِلْنَا بِهِ فِيهَا ،
لِنَفْسِكَ فِي اتِّبَاعِ مَا عَهِدْتُ إِلَيْكَ فِي عَهْدِي هٰذَا ، وَاسْتَوْثَقْتَ
حُجَّةٍ لِنَفْسِي عَلَيْكَ ، لِكَيْلا تَكُونَ لَكَ عِلَّةٌ عِنْدَ تَسَرُّعِ نَفْسِكَ
نَا .

I ask Allāh through the extent of His mercy and the greatness of His power of giving a good inclination that He may prompt me and you to advance a clear plea before Him and His creatures in a manner that may attract His pleasure along with handsome praise among the people, good effect in the country, an increase in prosperity and a heightening of honour; and that He may allow me and you to die a death of virtue and martyrdom. Surely, we have to return to Him. Peace be on the Messenger of Allāh—may Allāh show His blessings and plentyful salutation on him and his pure and chaste descendants; and that is an end to the matter.

* * * * *

LETTER 54

To Ṭalḥah and az-Zubayr (though 'Imran ibn al-Ḥusayn al-Khuzāʿī). Abū Ja'far al-Iskāfī has mentioned this in his "Kitāb al-maqāmāt" on the excellent qualities (manāqib) of Amīr al-mu'minīn (peace be upon him).

Know, both of you know, although you conceal it, that I did not approach the people till they approached me, and I did not ask them to swear allegiance to me till they themselves swore allegiance to me, and both of you were among those who approached me and swore me allegiance. Certainly, the common people did not swear me allegiance under any force put on them or for any money given to them. If you two swore allegiance to me obediently, come back and offer repentance to Allāh soon, but if you swore allegiance to me reluctantly, you have certainly given me cause for action, by showing your obedience and concealing your disobedience. By my life, you were not more entitled than other *muhājirūn* to conceal and hide the matter. Your refusing allegiance before entering into it would have been easier than getting out of it after having accepted it.

You have indicated that I killed 'Uthmān; then let someone from among the people of Medina who supported neither me nor you decide the matter between me and you. Then one of us shall face (the command of law) according to (their) involvement. You should give up your way now, when the great question before you is only one of shame, before you face the question of shame coupled with the Hell-fire; and that is and end to the matter.

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LETTER 55

To Mu'āwiyah

Now, Allāh, the Glorified, has made this world for what is to come hereafter, and put its inhabitants to trial as to which of you is good in action, and we have not been created for this world, nor ordered to strive for it, but we have been made to stay in it to

. وَأَنَا أَسْأَلُ اللهَ بِسَعَةِ رَحْمَتِهِ ، وَعَظِيمِ قُدْرَتِهِ عَلَىٰ إِعْطَاءِ كُلِّ رَغْبَةٍ ، أَنْ يُوَفِّقَنِي وَإِيَّاكَ لِمَا فِيهِ رِضَاهُ مِنَ الْإِقَامَةِ عَلَى الْعُذْرِ الْوَاضِحِ إِلَيْهِ وَإِلَىٰ خَلْقِهِ ، مَعَ حُسْنِ الثَّنَاءِ فِي الْعِبَادِ ، وَجَمِيلِ الْأَثَرِ فِي الْبِلَادِ ، وَتَمَامِ النِّعْمَةِ ، وَتَضْعِيفِ الْكَرَامَةِ (١٢) ، وَأَنْ يَخْتِمَ لِي وَلَكَ بِالسَّعَادَةِ وَالشَّهَادَةِ ، "إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ" (راغبون). وَالسَّلَامُ عَلَىٰ رَسُولِ اللهِ - صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - الطَّيِّبِينَ الطَّاهِرِينَ ، وَسَلَّمَ تَسْلِيماً كَثِيراً ، وَالسَّلَامُ .

٥٤- وَمِنْ كِتَابٍ لَهُ عليه السلام

إلى طلحة والزبير (مع عمران بن الحصين الخزاعي) ذكره أبو جعفر الإسكافي في كتاب المقامات في مناقب أمير المؤمنين عليه السلام .

أَمَّا بَعْدُ ، فَقَدْ عَلِمْتُمَا ، وَإِنْ كَتَمْتُمَا ، أَنِّي لَمْ أُرِدِ النَّاسَ حَتَّىٰ رَادُونِي ، وَلَمْ أُبَايِعْهُمْ حَتَّىٰ بَايَعُونِي . وَإِنَّكُمَا مِمَّنْ أَرَادَنِي وَبَايَعَنِي ، وَإِنَّ الْعَامَّةَ لَمْ تُبَايِعْنِي لِسُلْطَانٍ غَالِبٍ (غاصب)، وَلَا لِعَرَضٍ حَاضِرٍ ، فَإِنْ كُنْتُمَا بَايَعْتُمَانِي طَائِعَيْنِ ، فَارْجِعَا وَتُوبَا إِلَىٰ اللهِ مِنْ قَرِيبٍ ، وَإِنْ كُنْتُمَا بَايَعْتُمَانِي كَارِهَيْنِ ، فَقَدْ جَعَلْتُمَا لِي عَلَيْكُمَا السَّبِيلَ بِإِظْهَارِكُمَا الطَّاعَةَ ، وَإِسْرَارِكُمَا الْمَعْصِيَةَ . وَلَعَمْرِي مَا كُنْتُمَا بِأَحَقِّ الْمُهَاجِرِينَ بِالتَّقِيَّةِ وَالْكِتْمَانِ ، وَإِنَّ دَفْعَكُمَا هَذَا الْأَمْرَ مِنْ قَبْلِ أَنْ تَدْخُلَا فِيهِ ، كَانَ أَوْسَعَ عَلَيْكُمَا مِنْ خُرُوجِكُمَا مِنْهُ ، بَعْدَ إِقْرَارِكُمَا بِهِ .

وَقَدْ زَعَمْتُمَا أَنِّي قَتَلْتُ عُثْمَانَ ، فَبَيْنِي وَبَيْنَكُمَا مَنْ تَخَلَّفَ عَنِّي عَنْكُمَا مِنْ أَهْلِ الْمَدِينَةِ ، ثُمَّ يَلْزَمُ كُلَّ امْرِئٍ بِقَدْرِ مَا احْتَمَلَ . فَارْجِعَا أَيُّهَا الشَّيْخَانِ عَنْ رَأْيِكُمَا ، فَإِنَّ الْآنَ أَعْظَمَ أَمْرِكُمَا الْعَارُ ، مِنْ قَبْلِ أَنْ يَتَجَمَّعَ الْعَارُ وَالنَّارُ ، وَالسَّلَامُ .

٥٥- وَمِنْ كِتَابٍ لَهُ عليه السلام

إلى معاوية

أَمَّا بَعْدُ ، فَإِنَّ اللهَ سُبْحَانَهُ قَدْ جَعَلَ الدُّنْيَا لِمَا بَعْدَهَا ، وَابْتَلَىٰ فِيهَا أَهْلَهَا ، لِيَعْلَمَ أَيُّهُمْ أَحْسَنُ عَمَلًا ، وَلَسْنَا لِلدُّنْيَا خُلِقْنَا ، وَلَا بِالسَّعْيِ فِيهَا أُمِرْنَا ، وَإِنَّمَا وُضِعْنَا فِيهَا

stand trial therein. So, Allāh has tried me with you and tried you with me. He has therefore made either of us a plea for the other.

Now, you have leapt on the world by a wrong interpretation of the Qur'ān, and wanted me to account for what neither my hand nor tongue was responsible, but you and the Syrians put the blame on me, and your scholar incited against me the ignorant and one who is sitting incited the one who is standing. You should fear Allāh about yourself and not allow Satan to lead you. Turn your face towards the next world because that is our path and your path, and fear that Allāh may not entangle you in any sudden infliction which may destroy the root as well as cut away the branches. I swear to you by Allāh an oath which will not be broken that if destiny brings me and you together I shall steadfastly hold before you: *Until Allāh judges between us, and He is the Best of the judges.* (Qur'ān, 7:87)

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INSTRUCTION 56

When Amīr al-mu'minīn placed Shurayh ibn Hāni (al-Madhhijī) at the head of the vanguard preceding towards Syria, he issued this document of instruction to him.

Fear Allāh every morning and evening and remain apprehensive about yourself of this deceitful world and do not regard it safe in any case. Know that if for fear of some evil you do not refrain yourself from things which you love, then passions will fling you into a lot of harm. Therefore, be for yourself a refrainer and protector, and for your anger a suppresser and killer.

* * * * *

LETTER 57

To the people of Kūfah at the time of his march from Medina to Basrah

Now, I have come out of my city either as an oppressor or as the oppressed, either as a rebel or one against whom rebellion has been committed. In any case, to whomsoever this letter of mine reaches, I appeal to him in the name of Allāh that he should come to me and if I am in the right he should help me, but if I am in the wrong then he should try to get me to the right according to his view.

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LETTER 58

Written to the people of various localities describing what took place between him and the people of Ṣiffin.

The whole thing began thus that we and the Syrians met in an encounter although we believe in

one and the same Allāh and the same Prophet, and our message in Islam is the same. We did not want them to add anything in the belief in Allāh or in acknowledging His Messenger (may Allāh bless him and his descendants) nor did they want us to add any such thing. In fact, there was complete unity except that we differed on the question of 'Uthmān's blood while we were uninvolved in it. We suggested to them to appease the situation by calming the temporary irritation and pacifying the people till matters settled down and stabilised when we would gain strength to put matters right.

They however said that they would settle it by war. Thus, they refused our offer and consequently war spread its wings and came to stay. Its flames rose and became strong. When the war had bitten us as well as them and pierced its talons into us as well as them, they accepted what we had proposed to them. So, we agreed to what they suggested and hastened to meet their request. In this way, the plea became clear to them and no excuse was left to them. Now, whoever among them adheres to this will be saved by Allāh from ruin, and whoever shows obstinacy and insistence (on wrong) is the reverser whose heart has been blinded by Allāh and evils will encircle his head.

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LETTER 59

To al-Aswad ibn Qutbah, the Governor of Ḥulwān

Now, if the actions of a governor follow the passions he will be greatly hampered in justice. All the people should be equal in right before you, because injustice cannot be a substitute for justice. Avoid that thing the like of which you would not like for yourself. Exert yourself in what Allāh has made obligatory on you, hoping for His reward and fearing His chastisement.

Know that this world is the place of trial. Whoever here wastes any hour of his time will repent of it on the Day of Judgement, and nothing can ever make you too satisfied as not to need right. One of the rights on you is that you should protect yourself (from sins) and look after the subjects to your best. The benefit that will come to you from this will be greater than that which will accrue (to people) through you; and that is an to the matter.

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LETTER 60

To the officers through whose jurisdiction the army passed.

From the servant of Allāh 'Alī, Amīr al-mu'minīn to all the collectors of revenue and officers of the realm through whose area the army passes.

رَبُّنَا وَاحِدٌ ، وَنَبِيُّنَا وَاحِدٌ ، وَدَعْوَتُنَا فِي ٱلْإِسْلَامِ وَاحِدَةٌ ، وَلَا نَسْتَزِيدُهُمْ فِي ٱلْإِيمَانِ بِٱللهِ وَٱلتَّصْدِيقِ بِرَسُولِهِ وَلَا يَسْتَزِيدُونَنَا : ٱلْأَمْرُ وَاحِدٌ إِلَّا مَا ٱخْتَلَفْنَا فِيهِ مِنْ دَمِ عُثْمَانَ ، وَنَحْنُ مِنْهُ بَرَاءٌ ! فَقُلْنَا : تَعَالَوْا نُدَاوِ مَا لَا يُدْرَكُ ٱلْيَوْمَ بِإِطْفَاءِ ٱلنَّائِرَةِ ، وَتَسْكِينِ ٱلْعَامَّةِ ، حَتَّى يَشْتَدَّ ٱلْأَمْرُ وَيَسْتَجْمِعَ ، فَنَقْوَىٰ عَلَىٰ وَضْعِ ٱلْحَقِّ مَوَاضِعَهُ ، فَقَالُوا : بَلْ نُدَاوِيهِ بِٱلْمُكَابَرَةِ ! فَأَبَوْا حَتَّىٰ جَنَحَتِ ٱلْحَرْبُ وَرَكَدَتْ ، وَقَدَتْ نِيرَانُهَا وَحَمِشَتْ . فَلَمَّا ضَرَّسَتْنَا وَإِيَّاهُمْ ، وَضَعَتْ مَخَالِيبَهَا فِينَا وَفِيهِمْ ، أَجَابُوا عِنْدَ ذٰلِكَ إِلَى ٱلَّذِي دَعَوْنَاهُمْ إِلَيْهِ ، فَأَجَبْنَاهُمْ إِلَىٰ مَا دَعَوْا ، وَسَارَعْنَاهُمْ إِلَىٰ مَا طَلَبُوا ، حَتَّى ٱنْبَاتَتْ عَلَيْهِمُ ٱلْحُجَّةُ ، وَٱنْقَطَعَتْ مِنْهُمُ ٱلْمَعْذِرَةُ . فَمَنْ تَمَّ عَلَىٰ ذٰلِكَ مِنْهُمْ فَهُوَ ٱلَّذِي أَنْقَذَهُ ٱللهُ مِنَ ٱلْهَلَكَةِ ، وَمَنْ لَجَّ وَتَمَادَىٰ فَهُوَ ٱلْمَأْكِسُ ٱلَّذِي رَانَ [٢١] ٱللهُ عَلَىٰ قَلْبِهِ ، وَصَارَتْ دَائِرَةُ ٱلسَّوْءِ عَلَىٰ رَأْسِهِ .

٥٩- وَمِنْ كِتَابٍ لَهُ عليه السلام

إِلَى ٱلْأَسْوَدِ بْنِ قُطْبَةَ صَاحِبِ جُنْدِ حُلْوَانَ

أَمَّا بَعْدُ ، فَإِنَّ ٱلْوَالِيَ إِذَا ٱخْتَلَفَ هَوَاهُ مَنَعَهُ ذٰلِكَ كَثِيرًا مِنَ ٱلْعَدْلِ ، فَلْيَكُنْ أَمْرُ ٱلنَّاسِ عِنْدَكَ فِي ٱلْحَقِّ سَوَاءً ، فَإِنَّهُ لَيْسَ فِي ٱلْجَوْرِ عِوَضٌ مِنَ ٱلْعَدْلِ ، فَٱجْتَنِبْ مَا تُنْكِرُ أَمْثَالَهُ ، وَٱبْتَذِلْ نَفْسَكَ فِيمَا ٱفْتَرَضَ ٱللهُ عَلَيْكَ ، رَاجِيًا ثَوَابَهُ ، وَمُتَخَوِّفًا عِقَابَهُ .

وَٱعْلَمْ أَنَّ ٱلدُّنْيَا دَارُ بَلِيَّةٍ لَمْ يَفْرُغْ صَاحِبُهَا فِيهَا قَطُّ سَاعَةً إِلَّا كَانَتْ عَلَيْهِ حَسْرَةً يَوْمَ ٱلْقِيَامَةِ ، وَأَنَّهُ لَنْ يُغْنِيَكَ عَنِ ٱلْحَقِّ شَيْءٌ أَبَدًا ، وَمِنَ ٱلْحَقِّ عَلَيْكَ حِفْظُ نَفْسِكَ ، وَٱلِاحْتِسَابُ عَلَىٰ رَعِيَّةِ بِجُهْدِكَ ، فَإِنَّ ٱلَّذِي يَصِلُ إِلَيْكَ مِنْ ذٰلِكَ أَفْضَلُ مِنَ ٱلَّذِي يَصِلُ بِكَ ، وَٱلسَّلَامُ .

٦٠- وَمِنْ كِتَابٍ لَهُ عليه السلام

إِلَى عُمَّالِ ٱلَّذِينَ جَازَ بِجُيُوشِهِ عَمَلَهُمْ

مِنْ عَبْدِ ٱللهِ عَلِيٍّ أَمِيرِ ٱلْمُؤْمِنِينَ إِلَىٰ مَنْ مَرَّ بِهِ ٱلْجَيْشُ مِنْ جُبَاةِ ٱلْخَرَاجِ وَعُمَّالِ ٱلْبِلَادِ .

Now, I have sent an army that will pass by you, if Allāh wills. I have instructed them about what Allāh has made obligatory on them, namely that they should avoid molestation and evade harm. I hold myself clear before you and those (unbelievers) who are under your protection from any annoyance committed by the army except when one is compelled by hunger and there is no other way of satisfying it. If anyone of them takes anything through force you should punish him. None of you should be silly enough to obstruct them or intervene in matters which we have allowed them by way of exception. I am myself within the army. So, refer to me their high-handedness, and any hardship which is caused by them and which you cannot avert except through Allāh and through me. I shall then avert it with the help of Allāh, if He so wills.

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LETTER 61

To Kumayl ibn Ziyād an-Nakha'ī, the Governor of Hīt expressing displeasure on his inability to prevent the enemy forces that passed through his area from marauding.

Now, the neglecting by a man of what he has been made responsible for and doing what is to be done by others is a manifest weakness and a ruinous sight. Certainly, your advance on the people of Qarqīsiyā, and your leaving the arsenals over which we had set you, without anyone to protect them or to repulse the enemy force, savoured of shattered thinking. In this way, you served like a bridge for the enemy who came marauding on your allies while your arms were weak, you had no awe around you; you could not prevent the enemy from advancing; you could not break his might; you could not defend the people of your area and you could not discharge functions on behalf of your Imām.

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LETTER 62

To the people of Egypt sent through Mālik al-Ashtar when he was made the Governor of that place

Now, Allāh the Glorified, deputed Muhammad (may Allāh bless him and his descendants) as a warner for all the worlds and a witness for all the prophets. When the Prophet expired, the Muslims quarrelled about power after him. By Allāh, it never occurred to me, and I never imagined, that after the Prophet the Arabs would snatch away the caliphate from his *Ahlu'l-bayt* (the members of his house), nor that they would take it away from me after him, but I suddenly noticed people surrounding the man to swear him allegiance.

I therefore withheld my hand till I saw that many people were reverting from Islam and trying to destroy the religion of Muhammad (may Allāh bless him and his descendants). I then feared that if I did not protect Islam and its people and there occurred in it a breach or destruction, it would mean a greater blow to me than the loss of power over you which was, in any case, to last for a few days of which everything would pass away as the mirage passes away, or as the cloud scuds away. Therefore, in these happenings I rose till wrong was destroyed and disappeared, and religion attained peace and safety.

A part of the same letter

By Allāh, if I had encountered them alone and they had been so numerous as to fill the earth to the brim, I would not have worried or become perplexed. I am clear in myself and possess conviction from Allāh about their misguidance and my guidance. I am hopeful and expectant that I will meet Allāh and get His good reward. But I am worried that silly and wicked people will control the affairs of the entire community, with the result that they will grab the funds of Allāh as their own property and make His people slaves, fight with the virtuous, and ally with the sinful. Indeed, there is among them he who drank (wine) unlawfully and was whipped by way of punishment fixed by Islam, and there is he who did not accept Islam until he had secured financial gain through it. If this had not been so I would not have insisted on gathering you, reprehending you, mobilising you and urging you (for *jihād*) but if you refuse and show weakness I will leave you.

Do you not see that the boundaries of your cities have diminished, your populated areas have been conquered, your possessions have been snatched away and your cities and lands have been attacked? May Allāh have mercy on you, get up to fight your enemy and do not remain confined to the earth, otherwise you will face oppression and suffer ignominy and your fate will be the worst. The warrior should be wakeful because of he sleeps the enemy does not sleep; and that is an end to the matter.

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LETTER 63

To Abū Mūsā ('Abdullāh ibn Qays) al-Ash'arī, the Governor of Kūfah when Amīr al-mu'minīn learned that he was dissuading the people of Kūfah from joining in the battle of Jamal when Amīr al-mu'minīn had called them to fight along with him.

From the servant of Allāh, Amīr al-mu'minīn to 'Abdullāh ibn Qays:

Now, I have come to know of words uttered by you which go in your favour as well as against you. So, when my messenger reaches you prepare yourself and get ready, come out of your den and

فَأَمْسَكْتُ يَدِي حَتَّىٰ رَأَيْتُ رَاجِعَةَ النَّاسِ قَدْ رَجَعَتْ عَنِ الْإِسْلَامِ ، يَدْعُونَ إِلَىٰ مَحْقِ دِينِ مُحَمَّدٍ – صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ – فَخَشِيتُ إِنْ لَمْ أَنْصُرِ الْإِسْلَامَ وَأَهْلَهُ أَنْ أَرَىٰ فِيهِ ثَلْماً أَوْ هَدْماً ، تَكُونُ الْمُصِيبَةُ بِهِ عَلَيَّ أَعْظَمَ مِنْ فَوْتِ وِلَايَتِكُمُ الَّتِي إِنَّمَا هِيَ مَتَاعُ أَيَّامٍ قَلَائِلَ ، يَزُولُ مِنْهَا مَا كَانَ ، كَمَا يَزُولُ السَّرَابُ ، أَوْ كَمَا يَتَقَشَّعُ السَّحَابُ ؛ فَنَهَضْتُ فِي تِلْكَ الْأَحْدَاثِ حَتَّىٰ زَاحَ الْبَاطِلُ وَزَهَقَ ، وَاطْمَأَنَّ الدِّينُ وَتَنَهْنَهَ

ومنه : إِنِّي وَاللهِ لَوْ لَقِيتُهُمْ وَاحِداً وَهُمْ طِلَاعُ الْأَرْضِ كُلِّهَا مَا بَالَيْتُ وَلَا اسْتَوْحَشْتُ ، وَإِنِّي مِنْ ضَلَالِهِمُ الَّذِي هُمْ فِيهِ وَالْهُدَىٰ الَّذِي أَنَا عَلَيْهِ لَعَلَىٰ بَصِيرَةٍ مِنْ نَفْسِي وَيَقِينٍ مِنْ رَبِّي . وَإِنِّي إِلَىٰ لِقَاءِ اللهِ لَمُشْتَاقٌ ، وَحُسْنِ ثَوَابِهِ لَمُنْتَظِرٌ رَاجٍ ، وَلَكِنَّنِي آسَىٰ أَنْ يَلِيَ أَمْرَ هٰذِهِ الْأُمَّةِ سُفَهَاؤُهَا وَفُجَّارُهَا ، فَيَتَّخِذُوا مَالَ اللهِ دُوَلاً ، وَعِبَادَهُ خَوَلاً ، وَالصَّالِحِينَ حَرْباً ، وَالْفَاسِقِينَ حِزْباً ، فَإِنَّ مِنْهُمُ الَّذِي قَدْ شَرِبَ فِيكُمُ الْحَرَامَ ، وَجُلِدَ حَدّاً فِي الْإِسْلَامِ ، وَإِنَّ مِنْهُمْ مَنْ لَمْ يُسْلِمْ حَتَّىٰ رُضِخَتْ لَهُ عَلَى الْإِسْلَامِ الرَّضَائِخُ

فَلَوْلَا ذٰلِكَ مَا أَكْثَرْتُ تَأْلِيبَكُمْ وَتَأْنِيبَكُمْ ، وَجَمْعَكُمْ وَتَحْرِيضَكُمْ ، وَلَتَرَكْتُكُمْ إِذْ أَبَيْتُمْ وَنَيْتُمْ

أَلَا تَرَوْنَ إِلَىٰ أَطْرَافِكُمْ قَدِ انْتَقَصَتْ ، وَإِلَىٰ أَمْصَارِكُمْ قَدِ افْتُتِحَتْ ، وَإِلَىٰ مَمَالِكِكُمْ تُزْوَىٰ ، وَإِلَىٰ بِلَادِكُمْ تُغْزَىٰ ! انْفِرُوا – رَحِمَكُمُ اللهُ – إِلَىٰ قِتَالِ عَدُوِّكُمْ ، وَلَا تَثَّاقَلُوا إِلَى الْأَرْضِ فَتُقِرُّوا بِالْخَسْفِ ، وَتَبُوءُوا بِالذُّلِّ ، وَيَكُونَ نَصِيبُكُمُ الْأَخَسَّ ، وَإِنَّ أَخَا الْحَرْبِ الْأَرِقُ ، وَمَنْ نَامَ لَمْ يُنَمْ عَنْهُ ، وَالسَّلَامُ .

٦٣ - ومن كتاب له عليه السلام

إلى أبي موسى الأشعري، وهو عامله على الكوفة، وقد بلغه عنه تثبيطه الناس عن الخروج إليه لما تقدمهم لحرب أصحاب الجمل .

مِنْ عَبْدِ اللهِ عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ إِلَىٰ عَبْدِ اللهِ بْنِ قَيْسٍ .

أَمَّا بَعْدُ ، فَقَدْ بَلَغَنِي عَنْكَ قَوْلٌ هُوَ لَكَ وَعَلَيْكَ ، فَإِذَا قَدِمَ رَسُولِي عَلَيْكَ فَارْفَعْ ذَيْلَكَ ، وَاشْدُدْ مِئْزَرَكَ ، وَاخْرُجْ مِنْ جُحْرِكَ ،

call those who are with you. Then, if you are convinced of the truth get up but if you feel cowardice go away. By Allāh, you will be caught wherever you may be and you will not be spared till you are completely upset and everything about you is scattered and till you are shaken from your seat. Then, you will fear from your front as you do from the rear.

What you hope is not a light matter, but it is serious calamity. We have to ride its camels, overcome its difficulties and level its mountains. Set your mind in order, take a grip on your affairs and acquire your (lot and your) share. If you do not like it then go away to where neither you are welcome nor can you escape from it. It is better that you be left alone and lie sleeping. Then no one will enquire where is so-and-so. By Allāh, this is the case of right with the rightful person and we do not care what the heretics do; and that is an end to the matter.

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LETTER 64

In reply to Mu'āwiyah

Now then, certainly, we and you were on amiable terms as you say but difference arose between us and you the other day, when we accepted belief (*īmān*) and you rejected it. Today the position is that we are steadfast (in the belief) but you are creating mischief. Those of you who accepted Islam did so reluctantly and that too when all the chief men had accepted Islam and joined the Messenger of Allāh (may Allāh bless him and his descendants).

You have stated that I killed Ṭalḥah and az-Zubayr, forced 'Ā'ishah out of her house and adopted residence between the two cities (Kūfah and Baṣrah). These are matters with which you have no concern nor do they involve anything against you. Therefore, no explanation about them is due to you.

You also state that you are coming to me with a party of *muhājirūn* and *anṣār*, but *hijrah* came to an end on the day your brother was taken prisoner. If you are in a hurry, then wait a bit as I may come to meet you and that would be more befitting as that would mean that Allāh has appointed me to punish you. But if you come to me it would be as the poet of Banū Asad said:

> *They are advancing against summer winds which are hurling stones on them in the highlands and lowlands.*

(Remember) I have still the sword with which I dispatched your grandfather, your mother's brother and your brother to one and the same place. By Allāh, I know what you are. Your heart is sheathed and your intelligence is weak. It is better to say that you have ascended to where you view a bad scene which is against you, not in your favour, because you are searching a thing lost by someone else, you are tending someone else's cattle and you

نَدْبٌ مَنْ مَعَكَ ، فَإِنْ حَقَّقْتَ فَانْفُذْ ، وَإِنْ تَفَشَّلْتَ
بَعْدُ ! وَايْمُ اللهِ لَتُؤْتَيَنَّ مِنْ حَيْثُ أَنْتَ ، وَلَا تُتْرَكُ حَتَّى يُخْلَطَ زُبْدُكَ
فَائِرِكَ ، وَذَائِبُكَ بِجَامِدِكَ ، وَحَتَّى تُعْجَلَ عَنْ قِعْدَتِكَ ،
حْذَرَ مِنْ أَمَامِكَ كَحَذَرِكَ مِنْ خَلْفِكَ ، وَمَا هِيَ بِالْهُوَيْنَى الَّتِي
جُو ، وَلَكِنَّهَا الدَّاهِيَةُ الْكُبْرَى ، يُرْكَبُ جَمَلُهَا ، وَيُذَلَّلُ صَعْبُهَا ،
سَهْلُ جَبَلُهَا . فَاعْقِلْ عَقْلَكَ ، وَامْلِكْ أَمْرَكَ ، وَخُذْ نَصِيبَكَ
ظَّكَ . فَإِنْ كَرِهْتَ فَتَنَحَّ إِلَى غَيْرِ رَحْبٍ وَلَا فِي نَجَاةٍ ، فَبِالْحَرِيِّ
كْفِيَنَّ وَأَنْتَ نَائِمٌ ، حَتَّى لَا يُقَالَ : أَيْنَ فُلَانٌ ؟ وَاللهِ إِنَّهُ لَحَقٌّ
مُحِقٌّ ، وَمَا أُبَالِي مَا صَنَعَ الْمُلْحِدُونَ ، وَالسَّلَامُ .

٦٤ - إلى معاوية ، جواباً

مَّا بَعْدُ ، فَإِنَّا كُنَّا نَحْنُ وَأَنْتُمْ عَلَى مَا ذَكَرْتَ مِنَ الْأُلْفَةِ وَالْجَمَاعَةِ ،
نَ بَيْنِنَا وَبَيْنَكُمْ أَمْسِ أَنَّا آمَنَّا وَكَفَرْتُمْ ، وَالْيَوْمَ أَنَّا اسْتَقَمْنَا
تُمْ ، وَمَا أَسْلَمَ مُسْلِمُكُمْ إِلَّا كَرْهاً ، وَبَعْدَ أَنْ كَانَ أَنْفُ الْإِسْلَامِ
لِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ، حِزْباً (حرباً) .

كَرْتَ أَنِّي قَتَلْتُ طَلْحَةَ وَالزُّبَيْرَ ، وَشَرَّدْتُ بِعَائِشَةَ ، وَنَزَلْتُ
الْمِصْرَيْنِ ! وَذَلِكَ أَمْرٌ غِبْتَ عَنْهُ فَلَا عَلَيْكَ ، وَلَا الْعُذْرُ فِيهِ

كَرْتَ أَنَّكَ زَائِرِي فِي الْمُهَاجِرِينَ وَالْأَنْصَارِ ، وَقَدِ انْقَطَعَتِ
يَوْمَ أُسِرَ أَخُوكَ (ابوك) ، فَإِنْ كَانَ فِيهِ عَجَلٌ فَاسْتَرْفِهْ ، فَإِنِّي إِنْ
فَذَلِكَ جَدِيرٌ أَنْ يَكُونَ اللهُ إِنَّمَا بَعَثَنِي إِلَيْكَ لِلنِّقْمَةِ مِنْكَ ! وَإِنْ
فَكَمَا قَالَ أَخُو بَنِي أَسَدٍ :

نَبِلِينَ رِيَاحَ الصَّيْفِ تَضْرِبُهُمْ
بِحَاصِبٍ بَيْنَ أَغْوَارٍ وَجُلْمُودِ

عِنْدِيَ السَّيْفُ الَّذِي أَعْضَضْتُهُ بِجَدِّكَ وَخَالِكَ وَأَخِيكَ فِي
وَاحِدٍ . وَإِنَّكَ وَاللهِ مَا عَلِمْتُ الْأَغْلَفُ الْقَلْبِ ، الْمُقَارِبُ
، وَالْأَوْلَى أَنْ يُقَالَ لَكَ : إِنَّكَ رُقِيتَ سُلَّماً أَطْلَعَكَ مَطْلَعَ
يْكَ لَا لَكَ ، لِأَنَّكَ نَشَدْتَ غَيْرَ ضَالَّتِكَ ، وَرَعَيْتَ غَيْرَ

ire hankering after a thing which is not yours nor have you any attachment with it. How remote are your words from your actions, and how closely you resemble your paternal and maternal uncles who were led by their wickedness and love for wrong to oppose Muhammad (may Allāh bless him and his descendants) and in consequence they were killed as you know. They could not put up a defence against the calamity and could not protect their place of safety from the striking of swords which abound in the battle and which do not show weakness.

You have said a lot about the killing of Uthmān. You first join what the people have joined (i.e., allegiance) then seek a verdict about (the accused people) from me and I shall settle the matter between you and them according to the Book of Allāh, the Sublime. But what you are aiming at is just the fake nipple given to a child in the first days of stopping of nursing. Peace be on those who deserve it.

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LETTER 65

To Mu'āwiyah

Now, this is the time that you should derive benefit by observing a clear view of the main matters, because you have been treading in the path of your forefathers in making wrong claims, spreading false and untrue notions, claiming for yourself what is far above you and demanding what is not meant for you, because you want to run away from right and to revolt against what is more fastened to your flesh and blood namely what has been heard by the depth of your ears and has filled your chest. And after forsaking right there remains nothing except clear misguidance, and after disregarding a (clear) statement there is nothing except confusion. You should therefore guard (yourself) against doubts and its ill-effects of confusion, because for a long time mischief has spread its veils and its gloom has blinded your eyes.

I have received your letter which is full of uncouth utterances which weaken the cause of peace and nonsensical expressions which have not been prepared with knowledge and forbearance. By reason of these things you have become like one who is sinking in a marsh or groping in a dark place. You have raised yourself to a position which is difficult to approach and devoid of any signs (to guide) Even the royal kite cannot reach it. It is parallel to the *'Ayyūq* (the star Capella), in height.

May Allāh forbid that you be in charge of people's affairs after my assuming authority as Caliph, or that I issue an edict or document granting you authority over any one of them. Therefore, from now onwards you guard yourself and be watchful, because if you recalcitrate till the people of Allāh

لَبَّتْ أَمْرًا لَسْتَ مِنْ أَهْلِهِ وَلَا فِي مَعْدِنِهِ ، فَمَا أَبْعَدَ
لَكَ مِنْ فِعْلِكَ !! وَقَرِيبٌ مَا أَشْبَهْتَ مِنْ أَعْمَامٍ وَأَخْوَالٍ! حَمَلَتْهُمُ
نْقَاوَةُ ، وَتَمَنِّي الْبَاطِلِ ، عَلَى الْجُحُودِ بِمُحَمَّدٍ - صَلَّى اللهُ عَلَيْهِ وَآلِهِ
لَّمَ - فَصُرِعُوا مَصَارِعَهُمْ حَيْثُ عَلِمْتَ ، لَمْ يَدْفَعُوا عَظِيماً ،
مْ يَمْنَعُوا حَرِيماً ، بِوَقْعِ سُيُوفٍ مَا خَلَا مِنْهَا الْوَغَى ، وَلَمْ تُمَاشِهَا
هْوِيْنَى .

وَقَدْ أَكْثَرْتَ فِي قَتَلَةِ عُثْمَانَ ، فَادْخُلْ فِيمَا دَخَلَ فِيهِ النَّاسُ ، ثُمَّ
احِمِ الْقَوْمَ إِلَيَّ ، أَحْمِلْكَ وَإِيَّاهُمْ عَلَى كِتَابِ اللهِ تَعَالَى ، وَأَمَّا تِلْكَ
بِي تُرِيدُ فَإِنَّهَا خُدْعَةُ الصَّبِيِّ عَنِ اللَّبَنِ فِي أَوَّلِ الْفِصَالِ ،
لسَّلَامُ لِأَهْلِهِ .

٦٥ - وَمِنْ كِتَابٍ لَهُ عليه السلام

إِلَى أَبِيهَا

أَمَّا بَعْدُ ، فَقَدْ آنَ لَكَ أَنْ تَنْتَفِعَ بِاللَّمْحِ الْبَاصِرِ مِنْ عِيَانِ
أُمُورٍ ، فَقَدْ سَلَكْتَ مَدَارِجَ أَسْلَافِكَ بِادِّعَائِكَ الْأَبَاطِيلَ ،
اقْتِحَامِكَ غُرُورَ الْمَيْنِ وَالْأَكَاذِيبِ ، وَبِانْتِحَالِكَ مَا
دْ عَلَا عَنْكَ ، وَابْتِزَازِكَ لِمَا قَدِ اخْتُزِنَ دُونَكَ ، فِرَارًا
ن الْحَقِّ ، وَجُحُودًا لِمَا هُوَ أَلْزَمُ لَكَ مِنْ لَحْمِكَ وَدَمِكَ ، مِمَّا قَدْ
عَاهُ سَمْعُكَ ، وَمُلِئَ بِهِ صَدْرُكَ ، فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ الْمُبِينُ ،
بَعْدَ الْبَيَانِ إِلَّا اللَّبْسُ ؟ فَاحْذَرِ الشُّبْهَةَ وَاشْتِمَالَهَا عَلَى لُبْسَتِهَا ،
فَإِنَّ الْفِتْنَةَ طَالَمَا أَغْدَفَتْ جَلَابِيبَهَا وَاغْشَتِ الْأَبْصَارَ
ظُلْمَتُهَا .

وَقَدْ أَتَانِي كِتَابٌ مِنْكَ ذُو أَفَانِينَ مِنَ الْقَوْلِ ضَعُفَتْ قُوَاهَا عَنِ
السَّلْمِ ، وَأَسَاطِيرَ لَمْ يَحُكْهَا مِنْكَ عِلْمٌ وَلَا حِلْمٌ ،
أَصْبَحْتَ مِنْهَا كَالْخَائِضِ فِي الدَّهَاسِ ، وَالْخَابِطِ فِي الدَّيْمَاسِ ،
وَتَرَقَّيْتَ إِلَى مَرْقَبَةٍ بَعِيدَةِ الْمَرَامِ ، نَازِحَةِ الْأَعْلَامِ ، تَقْصُرُ
دُونَهَا الْأَيُّوقُ وَيُحَاذَى بِهَا الْعَيُّوقُ .

وَحَاشَ لِلهِ أَنْ تَلِيَ لِلْمُسْلِمِينَ بَعْدِي صَدْرًا أَوْ وِرْدًا ، أَوْ أُجْرِيَ
لَكَ عَلَى أَحَدٍ مِنْهُمْ عَقْدًا أَوْ عَهْدًا ! ! فَمِنَ الْآنَ فَتَدَارَكْ نَفْسَكَ ، وَانْظُرْ
لَهَا ، فَإِنَّكَ إِنْ فَرَّطْتَ حَتَّى

(are forced to) rush upon you, then matters will be closed for you and whatever can be accepted from you today will not be accepted then; and that is an end to the matter.

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LETTER 66

To 'Abdullāh ibn al-'Abbās (This letter has already been included with a different version)

And then, sometimes a person feels joyful about a thing which he was not to miss in any case and feels grieved for a thing which was not to come to him at all. Therefore, you should not regard the attainment of pleasure and the satisfaction of the desire for revenge as the best favour of this world, but it should be the putting off of the (flame of) wrong and the revival of right. Your pleasure should be for what (good acts) you have sent forward; your grief should be for what you are leaving behind; and your worry should be about what is to befall after death.

* * * * *

LETTER 67

To Qutham ibn al-'Abbās, his Governor of Mecca

Now, make arrangements for *ḥajj* by the people, remind them of the days (to be devoted to) Allāh. Sit for giving them audience morning and evening. Explain the law to the seeker, teach the ignorant and discuss with the learned. There should be no intermediary between you and the people except your tongue, and no guard save your own face. Do not prevent any needy person from meeting you, because if the needy is returned unsatisfied from your door in the first instance then even doing it thereafter will not bring you praise.

See what has been collected with you of the funds of Allāh (in the public treasury) and spend it over the persons with families, the distressed, the starving and the naked, at your end. Then, send the remaining to us for distribution to those who are on this side.

Ask the people of Mecca not to charge rent from lodgers, because Allāh, the Glorified, says that: "*alike; for the dweller therein as well as the stranger*" (Qur'ān,-22:25). "*al-ākif*" (the dweller) here means he who is living there while "*al-bādī*" (the stranger) means he who is not among the people of Mecca, comes for *ḥajj* from outside. May Allāh grant us and you promptitude for seeking His love (by doing good acts); and that is an end to the matter.

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LETTER 68

To Salmān al-Fārisī before Amīr al-mu'minīn's caliphate

Now, the example of the world is like that of a snake which is soft in touch but whose poison is fatal. Therefore, keep yourself aloof from whatever appears good to you because of its short stay with you. Do not worry for it because of your conviction that it will leave you and that its circumstances are vicissitudes. When you feel most attracted towards it, shun it most, because whenever someone is assured of happiness in it, it throws him into danger; or when he feels secure in it, the world alters his security into fear; and that is an end to the matter.

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LETTER 69

To al-Hārith (ibn 'Abdillāh, al A'war) al-Hamdānī

Adhere to the rope of the Qur'ān and seek instructions from it. Regard its lawful as lawful and its unlawful as unlawful. Testify to the right that has been in the past. Take lesson for the present condition of this world from the past (condition), because its one phase resembles the other, and its end is to meet its beginning, and the whole of it is to change and depart. Regard the name of Allāh as too great to mention Him, save in the matter of right. Remember more often death, and (what is to come) after death. Do not long for death except on a reliable condition.

Avoid every action which the doer likes for his own self but dislikes for the Muslims in general. Avoid every such action which is performed in secret and from which shame is felt in the open. Also avoid that action about which if the doer is questioned he himself regards it bad or offers excuses for it. Do not expose your honour to be treated as the subject of people's discussions. Do not relate to the people all that you hear, for that would amount to falsehood. Do not contest all that the people relate to you for that would mean ignorance. Kill your anger and forgive when you have power (to punish). Show forbearance in the moment of rage, and pardon in spite of authority; the eventual end will then be in your favour. Seek good out of every favour that Allāh has bestowed on you, and do not waste any favour of Allāh over you. The effect of Allāh's favours over you should be visible on you.

Know that the most distinguished among the believers is he who is the most forward of them in spending from himself, his family and his property, because whatever good you send forward will remain in store for you and the benefit of whatever you keep behind will be derived by others. Avoid the company of the person whose opinion is unsound and whose

٦٨- ومن كتاب له عليه السلام

إلى سلمان الفارسي رحمه الله قبل أيام خلافته

أَمَّا بَعْدُ ، فَإِنَّمَا مَثَلُ الدُّنْيَا مَثَلُ الْحَيَّةِ : لَيِّنٌ مَسُّهَا ، قَاتِلٌ سُمُّهَا ، فَأَعْرِضْ عَمَّا يُعْجِبُكَ فِيهَا ، لِقِلَّةِ مَا يَصْحَبُكَ مِنْهَا ، وَضَعْ عَنْكَ هُمُومَهَا ، لِمَا أَيْقَنْتَ بِهِ مِنْ فِرَاقِهَا ، وَتَصَرُّفِ حَالَاتِهَا ؛ وَكُنْ آنَسَ مَا تَكُونُ بِهَا ، أَحْذَرَ مَا تَكُونُ مِنْهَا ؛ فَإِنَّ صَاحِبَهَا كُلَّمَا اطْمَأَنَّ فِيهَا إِلَىٰ سُرُورٍ أَشْخَصَتْهُ (٣٠) عَنْهُ إِلَىٰ مَحْذُورٍ ، أَوْ إِلَىٰ إِينَاسٍ أَزَالَتْهُ عَنْهُ إِلَىٰ إِيحَاشٍ ! وَالسَّلَامُ .

٦٩- ومن كتاب له عليه السلام

إلى الحارث الهمداني

وَتَمَسَّكْ بِحَبْلِ الْقُرْآنِ وَاسْتَنْصِحْهُ ، وَأَحِلَّ حَلَالَهُ ، وَحَرِّمْ حَرَامَهُ ؛ وَصَدِّقْ بِمَا سَلَفَ مِنَ الْحَقِّ ، وَاعْتَبِرْ بِمَا مَضَىٰ مِنَ الدُّنْيَا لِمَا بَقِيَ مِنْهَا ، فَإِنَّ بَعْضَهَا يُشْبِهُ بَعْضاً ، وَآخِرَهَا لَاحِقٌ بِأَوَّلِهَا ! وَكُلُّهَا حَائِلٌ مُفَارِقٌ . وَعَظِّمِ اسْمَ اللهِ أَنْ تَذْكُرَهُ إِلَّا عَلَىٰ حَقٍّ ، وَأَكْثِرْ ذِكْرَ الْمَوْتِ وَمَا بَعْدَ الْمَوْتِ ، وَلَا تَتَمَنَّ الْمَوْتَ إِلَّا بِشَرْطٍ وَثِيقٍ وَاحْذَرْ كُلَّ عَمَلٍ يَرْضَاهُ صَاحِبُهُ لِنَفْسِهِ ، وَيُكْرَهُ لِعَامَّةِ الْمُسْلِمِينَ . وَاحْذَرْ كُلَّ عَمَلٍ يُعْمَلُ بِهِ فِي السِّرِّ ، وَيُسْتَحَىٰ مِنْهُ فِي الْعَلَانِيَةِ ، وَاحْذَرْ كُلَّ عَمَلٍ إِذَا سُئِلَ عَنْهُ صَاحِبُهُ أَنْكَرَهُ أَوِ اعْتَذَرَ مِنْهُ . وَلَا تَجْعَلْ عِرْضَكَ غَرَضاً لِنِبَالِ الْقَوْلِ ، وَلَا تُحَدِّثِ النَّاسَ بِكُلِّ مَا سَمِعْتَ بِهِ ، فَكَفَىٰ بِذٰلِكَ كَذِباً . وَلَا تَرُدَّ عَلَى النَّاسِ كُلَّ مَا حَدَّثُوكَ بِهِ ، فَكَفَىٰ بِذٰلِكَ جَهْلًا . وَاكْظِمِ الْغَيْظَ ، وَتَجَاوَزْ عِنْدَ الْمَقْدَرَةِ ، وَاحْلُمْ عِنْدَ الْغَضَبِ ، وَاصْفَحْ مَعَ الدَّوْلَةِ ، تَكُنْ لَكَ الْعَاقِبَةُ . وَاسْتَصْلِحْ كُلَّ نِعْمَةٍ أَنْعَمَهَا اللهُ عَلَيْكَ ، وَلَا تُضَيِّعَنَّ نِعْمَةً مِنْ نِعَمِ اللهِ عِنْدَكَ ، وَلْيُرَ عَلَيْكَ أَثَرُ مَا أَنْعَمَ اللهُ بِهِ عَلَيْكَ .

وَاعْلَمْ أَنَّ أَفْضَلَ الْمُؤْمِنِينَ أَفْضَلُهُمْ تَقْدِمَةً مِنْ نَفْسِهِ وَأَهْلِهِ وَمَالِهِ ، فَإِنَّكَ مَا تُقَدِّمْ مِنْ خَيْرٍ يَبْقَ لَكَ ذُخْرُهُ ، وَمَا تُؤَخِّرْهُ يَكُنْ لِغَيْرِكَ خَيْرُهُ . وَاحْذَرْ صَحَابَةَ (مصاحبة) مَنْ يَثْقُلُ رَأْيُهُ ،

action is detestable, because a man is judged after his companion.

Live in big cities because they are collective centres of the Muslims. Avoid places of neglectfulness and wickedness and places where there are paucity of supporters for the obedience of Allāh. Confine your thinking to matters which are helpful to you. Do not sit in the marketing centres because they are the meeting places of Satan, and targets of mischiefs. Frequently look at those over whom you enjoy superiority because this is a way of giving thanks.

Do not undertake a journey on Friday until you have attended the prayers, except when you are going in the way of Allāh, or in an excusable matter. Obey Allāh in all your affairs because Allāh's obedience has precedence over all other things. Deceive your heart into worshipping, persuade it and do not force it. Engage it (in worshipping) when it is free and merry, except as regards the obligations enjoined upon you, for they should not be neglected and must be performed at the five times. Be on guard lest death comes down upon you while you have fled away from your Lord in search of worldly pleasure. Avoid the company of the wicked because vice adjoins vice. Regard Allāh as great, and love His lovers. Keep off anger because it is one large army from Satan's armies; and that is an end to the matter.

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LETTER 70

To Sahl ibn Ḥunayf al-Anṣārī, his Governor of Medina about certain persons in Medina who had gone over to Mu'āwiyah.

Now, I have come to know that certain persons from your side are stealthily going over to Mu'āwiyah. Do not feel sorry for their numbers so lost to you or for their help of which you are deprived. It is enough that they have gone into misguidance and you have been relieved of them. They are running away from guidance and truth and advancing towards blindness and ignorance. They are seekers of this world and are proceeding to it and are leaping towards it. They have known justice, seen it, heard it and appreciated it. They have realised that here, to us, all men are equal in the matter of right. Therefore, they ran away to selfishness and partiality. Let them remain remote and far away.

By Allāh, surely they have not gone away from oppression and joined justice. In this matter, we only desire Allāh to resolve for us its hardships and to level for us its unevenness, if Allāh wills; and that is an end to the matter.

* * * * *

بُكْرُ عَمَلُهُ، فَإِنَّ

احِبٌ مُعْتَبَرٌ بِصَاحِبِهِ. وَاسْكُنِ الْأَمْصَارَ الْعِظَامَ فَإِنَّهَا جِمَاعُ الْمُسْلِمِينَ ،
نْزِلَ الْغَفْلَةِ وَالْجَفَاءِ وَقِلَّةَ الْأَعْوَانِ عَلَىٰ طَاعَةِ اللهِ . وَاقْصُرْ رَأْيَكَ
مَا يَعْنِيكَ. وَإِيَّاكَ وَمَقَاعِدَ(معاقد) الْأَسْوَاقِ ، فَإِنَّهَا مَحَاضِرُ الشَّيْطَانِ ،
اريضُ الْفِتَنِ . وَأَكْثِرْ أَنْ تَنْظُرَ إِلَىٰ مَنْ فُضِّلْتَ عَلَيْهِ ،
ذٰلِكَ مِنْ أَبْوَابِ الشُّكْرِ ، وَلَا تُسَافِرْ فِي يَوْمِ جُمُعَةٍ حَتَّىٰ
دَ الصَّلَاةَ إِلَّا فَاصِلًا فِي سَبِيلِ اللهِ ، أَوْ فِي أَمْرٍ تُعْذَرُ بِهِ.
سِ اللهَ فِي جَمِيعِ أُمُورِكَ ، فَإِنَّ طَاعَةَ اللهِ فَاضِلَةٌ عَلَىٰ مَا سِوَاهَا .
دِعْ نَفْسَكَ فِي الْعِبَادَةِ ، وَارْفُقْ بِهَا وَلَا تَقْهَرْهَا ، وَخُذْ عَفْوَهَا
اطَهَا ، إِلَّا مَا كَانَ مَكْتُوباً عَلَيْكَ مِنَ الْفَرِيضَةِ ، فَإِنَّهُ لَا بُدَّ مِنْ
ائِهَا وَتَعَاهُدِهَا عِنْدَ مَحَلِّهَا. وَإِيَّاكَ أَنْ يَنْزِلَ بِكَ الْمَوْتُ وَأَنْتَ آبِقٌ
رَبِّكَ فِي طَلَبِ الدُّنْيَا . وَإِيَّاكَ وَمُصَاحَبَةَ الْفُسَّاقِ ، فَإِنَّ الشَّرَّ بِالشَّرِّ
قٌ. وَوَقِّرِ اللهَ ، وَأَحْبِبْ (أحبّ) أَحِبَّاءَهُ . وَاحْذَرِ الْغَضَبَ ، فَإِنَّهُ جُنْدٌ
يمٌ مِنْ جُنُودِ إِبْلِيسَ ، وَالسَّلَامُ .

٧٠ - ومن كتاب له عليه السلام

إلى سهل بن حنيف الأنصاري ، وهو عامله على المدينة، في معنى قوم
من أهلها خفوا بمعاوية

مَّا بَعْدُ ، فَقَدْ بَلَغَنِي أَنَّ رِجَالًا مِمَّنْ قِبَلَكَ يَتَسَلَّلُونَ إِلَىٰ
يَةَ ، فَلَا تَأْسَفْ عَلَىٰ مَا يَفُوتُكَ مِنْ عَدَدِهِمْ ، وَيَذْهَبُ عَنْكَ مِنْ
هِمْ ، فَكَفَىٰ لَهُمْ غَيًّا ، وَلَكَ مِنْهُمْ شَافِياً ، فِرَارُهُمْ مِنَ الْهُدَىٰ
قِّ ، وَإِيضَاعُهُمْ إِلَى الْعَمَىٰ وَالْجَهْلِ ، وَإِنَّمَا هُمْ أَهْلُ دُنْيَا
لُونَ عَلَيْهَا ، وَمُهْطِعُونَ إِلَيْهَا ، وَقَدْ عَرَفُوا الْعَدْلَ وَرَأَوْهُ ، وَسَمِعُوهُ
وَعَوْهُ ، وَعَلِمُوا أَنَّ النَّاسَ عِنْدَنَا فِي الْحَقِّ أُسْوَةٌ ، فَهَرَبُوا إِلَى الْأَثَرَةِ ،
دًا لَهُمْ وَسُحْقاً !!

إِنَّهُمْ - وَاللهِ - لَمْ يَنْفِرُوا مِنْ جَوْرٍ ، وَلَمْ يَلْحَقُوا بِعَدْلٍ ، وَإِنَّا
طَمَعُ فِي هٰذَا الْأَمْرِ أَنْ يُذَلِّلَ اللهُ لَنَا صَعْبَهُ ، وَيُسَهِّلَ لَنَا حَزْنَهُ ،
شَاءَ اللهُ ، وَالسَّلَامُ .

LETTER 71

To al-Mundhir ibn Jārūd al-'Abdī who had misappropriated certain things given into his administrative charge.

Now, the good behaviour of your father deceived me about you and I thought that you would follow his way and tread in his path. But according to what has reached me about you, you are not giving up following your passions and are not retaining any provision for the next world. You are making this world by ruining your next life, and doing good to your kinsmen by cutting yourself off from religion.

If what has reached me about you is correct, then the camel of your family and the strap of your shoe is better than yourself. A man with qualities like yours is not fit to close a hole in the ground, nor for performing any deed, nor for increasing his position, nor for taking him as a partner in any trust, nor for trusting him against misappropriation. Therefore, proceed to me as soon as this letter of mine reaches you if Allāh so wills.

as-Sayyid ar-Raḍī says: al-Mundhir ibn Jārūd al-Abdī is he about whom Amīr al-mu'minīn (peace be upon him) said that:

> He looks very often at his shoulders, feels proud in his garments (appearance) and usually blows away (dust) from his shoes.

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LETTER 72

To 'Abdullāh ibn al-'Abbās

Now, you cannot go farther than the limit of your life, nor can you be given a livelihood which is not for you. Remember that this life consists of two days - a day for you and a day against you, and that the world is a house (changing) authorities. Whatever in it is for you will come to you despite your weakness; and whatever in it turns against you cannot be brought back despite your strength.

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LETTER 73

To Mu'āwiyah

Now, (in) exchanging replies and listening to your letters my view has been weak and my intelligence has been erring. When you refer your demands to me and expect me to send you written replies, you are like one who is in deep slumber while his dreams contradict him, or one who stands perplexed and overwhelmed, not knowing whether whatever comes to him is for him or against him. You are not such a man but he is (to some extent)

٧١ - ومن كتاب له عليه السلام

إلى المنذر بن الجارود العبدي ، وقد خان في بعض ما ولاّه من أعماله

أَمَّا بَعْدُ ، فَإِنَّ صَلَاحَ أَبِيكَ غَرَّنِي مِنْكَ ، وَظَنَنْتُ أَنَّكَ تَتَّبِعُ هَدْيَهُ ، وَتَسْلُكُ سَبِيلَهُ ، فَإِذَا أَنْتَ فِيمَا رُقِّيَ إِلَيَّ عَنْكَ لَا تَدَعُ لِهَوَاكَ انْقِيَادًا ، وَلَا تُبْقِي لِآخِرَتِكَ عَتَادًا . تَعْمُرُ دُنْيَاكَ بِخَرَابِ آخِرَتِكَ ، وَتَصِلُ عَشِيرَتَكَ بِقَطِيعَةِ دِينِكَ . وَلَئِنْ كَانَ مَا بَلَغَنِي عَنْكَ حَقًّا ، لَجَمَلُ أَهْلِكَ وَشِسْعُ نَعْلِكَ خَيْرٌ مِنْكَ ، وَمَنْ كَانَ بِصِفَتِكَ فَلَيْسَ بِأَهْلٍ أَنْ يُسَدَّ بِهِ ثَغْرٌ ، أَوْ يُنْفَذَ بِهِ أَمْرٌ ، أَوْ يُعْلَى لَهُ قَدْرٌ ، أَوْ يُشْرَكَ فِي أَمَانَةٍ ، أَوْ يُؤْمَنَ عَلَى جِبَايَةِ (خيانة) ، فَأَقْبِلْ إِلَيَّ حِينَ يَصِلُ إِلَيْكَ كِتَابِي هٰذَا ، إِنْ شَاءَ اللّٰهُ .

قال الرضي : والمنذر بن الجارود هذا هو الذي قال فيه أمير المؤمنين عليه السلام : إنه لنظارٌ في عِطفيه مختال في بُرْدَيْه ، تفّالٌ في شِراكَيْه

٧٢ - ومن كتاب له عليه السلام

إلى عبد الله بن العباس

أَمَّا بَعْدُ ، فَإِنَّكَ لَسْتَ بِسَابِقٍ أَجَلَكَ ، وَلَا مَرْزُوقٍ مَا لَيْسَ لَكَ ؛ فَاعْلَمْ بِأَنَّ الدَّهْرَ يَوْمَانِ : يَوْمٌ لَكَ وَيَوْمٌ عَلَيْكَ ، وَأَنَّ الدُّنْيَا دَارُ دَوَلٍ ، فَمَا كَانَ مِنْهَا لَكَ أَتَاكَ عَلَى ضَعْفِكَ ، وَمَا كَانَ مِنْهَا عَلَيْكَ لَمْ تَدْفَعْهُ بِقُوَّتِكَ .

٧٣ - ومن كتاب له عليه السلام

إلى معاوية

أَمَّا بَعْدُ ، فَإِنِّي عَلَى التَّرَدُّدِ فِي جَوَابِكَ ، وَالِاسْتِمَاعِ إِلَى كِتَابِكَ ، مِنَ الْوَهْنِ (مُوهن) رَأْيِي ، وَمُخَطِّئٌ فِرَاسَتِي . وَإِنَّكَ إِذْ تُحَاوِلُنِي الْأُمُورَ وَتُرَاجِعُنِي السُّطُورَ ، كَالْمُسْتَثْقِلِ النَّائِمِ تَكْذِبُهُ حَلَامُهُ ، وَالْمُتَحَيِّرِ الْقَائِمِ يَبْهَظُهُ مَقَامُهُ ، لَا يَدْرِي أَلَهُ الَّذِي أَمْ عَلَيْهِ ، وَلَسْتَ بِهِ ، غَيْرَ أَنَّهُ

like you (as you are worse than him). I swear by Allāh that, had it not been for (my) giving you time, you would have faced from me catastrophe that would have crushed the bones and removed the flesh. Know that Satan has prevented you from turning to good actions and listening to the words of counsels. Peace be upon those who deserve it.

* * * * *

DOCUMENT 74

Written by Amīr al-mu'minīn as a protocol between the tribes of Rabī'ah and the people of Yemen. Taken from the writing of Hishām ibn (Muḥammad) al-Kalbī.

This indenture contains what the people of Yemen, including the townsmen and nomads, and the tribes of Rabī'ah, including the townsmen and nomads, have agreed upon: that they will adhere to the Book of Allāh, will call to it and order according to it and will respond to whoever calls to it and orders according to it. They will not sell it for any price nor accept any alternative for it. They will join hands against anyone who opposes it and abandons it. They will help one another. Their voice will be one. They will not break their pledge on account of the rebuke of a rebuker the wrath of an angry person the humiliating treatment of one group to the other, or the use of abusive terms by one party against the other.

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LETTER 75

To Mu'āwiyah, soon after Amīr al-mu'minīn was sworn in. (Muḥammad ibn 'Umār) al-Wāqidī has mentioned this in his "Kitāb al-Jamal"

From the servant of Allāh, 'Alī Amīr al-mu'minīn to Mu'āwiyah son of Abū Sufyān:

Now, you are aware of my excuses before you people and my shunning you till that happened which was inevitable and which could not be prevented. The story is long and much is to be said. What was to pass has passed and what was to come has come. Therefore, secure (my) allegiance from those who are with you and come in a deputation of your people to me; and that is an end to the matter.

* * * * *

INSTRUCTION 76

Given to 'Abdullāh ibn 'Abbās at the time of his appointment as his Governor of Baṣrah.

Meet people with a broad face, allow them free audience and pass generous orders. Avoid anger

شَبِيهُ . وَأُقْسِمُ بِاللهِ إِنَّهُ
بَعْضُ ٱلْاِسْتِبْقَاءِ ، لَوَصَلَتْ إِلَيْكَ مِنِّي قَوَارِعُ (نوازع) ، تَقْرَعُ
مَ ، وَتَهْلِسُ اللَّحْمَ ! وَاعْلَمْ أَنَّ الشَّيْطَانَ قَدْ ثَبَّطَكَ عَنْ
تُرَاجِعَ أَحْسَنَ أُمُورِكَ ، وَتَأْذَنَ لِمَقَالِ نَصِيحَتِكَ ، وَالسَّلَامُ
.

٧٤ـ وَمِنْ كِتَابٍ لَهُ عليه السلام

كتبه بين ربيعة واليمن ، ونقل من خط هشام بن الكلبي

هَذَا مَا ٱجْتَمَعَ عَلَيْهِ أَهْلُ ٱلْيَمَنِ حَاضِرُهَا وَبَادِيهَا ، وَرَبِيعَةُ
رُهَا وَبَادِيهَا ، أَنَّهُمْ عَلَىٰ كِتَابِ اللهِ يَدْعُونَ إِلَيْهِ ، وَيَأْمُرُونَ
وَيُجِيبُونَ مَنْ دَعَا إِلَيْهِ وَأَمَرَ بِهِ ، لَا يَشْتَرُونَ بِهِ ثَمَناً ، وَلَا يَرضَوْنَ
بَدَلًا ، وَأَنَّهُمْ يَدٌ وَاحِدَةٌ عَلَىٰ مَنْ خَالَفَ ذٰلِكَ وَتَرَكَهُ ، أَنْصَارٌ
هُمْ لِبَعْضٍ : دَعْوَتُهُمْ وَاحِدَةٌ ، لَا يَنْقُضُونَ عَهْدَهُمْ لِمَعْتَبَةِ
ءٍ ، وَلَا لِغَضَبِ غَاضِبٍ ، وَلَا لِاسْتِذْلَالِ قَوْمٍ قَوْماً ، وَلَا لِمَسَبَّةٍ (لشتة)
قَوْماً ! عَلَىٰ ذٰلِكَ شَاهِدُهُمْ وَغَائِبُهُمْ ، وَسَفِيهُهُمْ وَعَالِمُهُمْ ،
هُمْ وَجَاهِلُهُمْ . ثُمَّ إِنَّ عَلَيْهِمْ بِذٰلِكَ عَهْدَ اللهِ وَمِيثَاقَهُ ، إِنَّ عَهْدَ
كَانَ مَسْؤُولًا » .

وكتب علي بن أبي طالب .

٧٥ـ وَمِنْ كِتَابٍ لَهُ عليه السلام

الى معاوية في أول ما بويع له
ذكره الواقدي في كتاب « الجمل »

عَبْدِ اللهِ عَلِيٍّ أَمِيرِ ٱلْمُؤْمِنِينَ إِلَىٰ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ :
ا بَعْدُ ، فَقَدْ عَلِمْتَ إِعْذَارِي فِيكُمْ ، وَإِعْرَاضِي عَنْكُمْ ، حَتَّى
مَا لَا بُدَّ مِنْهُ وَلَا دَفْعَ لَهُ ، وَٱلْحَدِيثُ طَوِيلٌ ، وَٱلْكَلَامُ كَثِيرٌ ، وَقَدْ
مَا أَدْبَرَ ، وَأَقْبَلَ مَا أَقْبَلَ . فَبَايِعْ مَنْ قِبَلَكَ ، وَأَقْبِلْ إِلَيَّ فِي
مِنْ أَصْحَابِكَ . وَالسَّلَامُ .

٧٦ـ وَمِنْ وَصِيَّةٍ لَهُ عليه السلام

لعبد الله بن العباس ، عند استخلافه إياه على البصرة

(مَتِيع) النَّاسَ بِوَجْهِكَ وَمَجْلِسِكَ وَحُكْمِكَ ، وَإِيَّاكَ وَٱلْغَضَبَ

because it is a augury of Satan. Remember that whatever takes you near Allāh takes you away from the Fire (of Hell), and whatever takes you away from Allāh takes you near the Fire.

إِنَّهُ طَيْرَةٌ مِنَ الشَّيْطَانِ . وَاعْلَمْ أَنَّ مَا قَرَّبَكَ مِنَ اللهِ يُبَاعِدُكَ مِنَ النَّارِ ، وَمَا بَاعَدَكَ مِنَ اللهِ يُقَرِّبُكَ مِنَ النَّارِ .

* * * * *

INSTRUCTION 77

Given to 'Abdullāh ibn 'Abbās at the time of his being deputed to confront the Khārijites.

Do not argue with them by the Qur'ān because the Qur'ān has many faces. You would say your own and they would say their own: but argue with them by the *sunnah,* because they cannot find escape from it.

٧٧ـ وَمِنْ وَصِيَّةٍ لَهُ عليه السلام

لعبد الله بن العباس، لما بعثه للاحتجاج على الخوارج

لَا تُخَاصِمْهُمْ بِالْقُرْآنِ ، فَإِنَّ الْقُرْآنَ حَمَّالٌ ذُو وُجُوهٍ ، تَقُولُ وَيَقُولُونَ، وَلَكِنْ حَاجِجْهُمْ (خاصمهم) بِالسُّنَّةِ، فَإِنَّهُمْ لَنْ يَجِدُوا عَنْهَا مَحِيصاً

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LETTER 78

To Abū Mūsā al-Ash'arī in reply to his letter regarding the two arbitrators. Sa'īd ibn Yaḥyā al-Umawī has mentioned this in his "Kitāb al-maghāzī".

Certainly, many people have turned away from many a (lasting) benefit (of the next life), for they bent towards the world and spoke with passions. I have been struck with wonder in this matter, upon which people who are self-conceited have agreed. I am providing a cure for their wound but I fear lest it develops into a clot of blood (and becomes incurable). Remember that no person is more covetous than I for the unity of the *ummah* of Muhammad (may Allāh bless him and his descendants) and their solidarity. I seek through it good reward and an honourable place to return to.

I shall fulfil what I have pledged upon myself even though you may go back from the sound position that existed when you left me last, because wretched is he who is denied the benefit of wisdom and experience. I feel enraged if anyone speaks wrong, or if I should worsen a matter which Allāh has kept sound. Therefore, leave out what you do not understand, because wicked people will be conveying to you vicious things; and that is an end to the matter.

٧٨ـ وَمِنْ كِتَابٍ لَهُ عليه السلام

إلى أبي موسى الأشعري جواباً في أمر الحكمين ، ذكره سعيد بن يحيى الأموي في كتاب « المغازي » .

فَإِنَّ النَّاسَ قَدْ تَغَيَّرَ كَثِيرٌ مِنْهُمْ عَنْ كَثِيرٍ مِنْ حَظِّهِمْ ، فَمَالُوا مَعَ دُنْيَا ، وَتَطَفُّوا بِالْهَوَى . وَإِنِّي نَزَلْتُ مِنْ هَذَا الْأَمْرِ مَنْزِلًا مُعْجِباً ، يَجْتَمِعُ بِهِ أَقْوَامٌ أَعْجَبَتْهُمْ أَنْفُسُهُمْ ، وَأَنَا أُدَاوِي (أداري) مِنْهُمْ قَرْحاً مَخَافَ أَنْ يَكُونَ عَلَقاً وَلَيْسَ رَجُلٌ - فَاعْلَمْ - أَحْرَصَ عَلَى جَمَاعَةِ أُمَّةِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَأُلْفَتِهَا مِنِّي ، أَبْتَغِي بِذَلِكَ حُسْنَ الثَّوَابِ ، وَكَرَمَ الْمَآبِ . وَسَأَفِي بِالَّذِي وَأَيْتُ عَلَى نَفْسِي ، وَإِنْ نَيَّرْتَ عَنْ صَالِحِ مَا فَارَقْتَنِي عَلَيْهِ ، فَإِنَّ الشَّقِيَّ مَنْ حُرِمَ نَفْعَ مَا أُوتِيَ مِنَ الْعَقْلِ ، وَالتَّجْرِبَةِ ، وَإِنِّي لَأَعْبُدُ أَنْ يَقُولَ قَائِلٌ بِبَاطِلٍ ، أَنْ أَفْسَدَ أَمْرًا قَدْ أَصْلَحَهُ اللهُ . فَدَعْ مَا لَا تَعْرِفُ ، فَإِنَّ شِرَارَ النَّاسِ لَائِرُونَ إِلَيْكَ بِأَقَاوِيلِ السُّوءِ ، وَالسَّلَامُ .

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LETTER 79

To the army officers when Amīr al-mu'minīn became Caliph.

Now, what ruined those before you was that they denied people their rights and then they had to purchase them (by bribes), and they led the people to wrong and they followed it.

٧٩ـ وَمِنْ كِتَابٍ لَهُ عليه السلام

لما استخلف ، إلى أمراء الأجناد

أَمَّا بَعْدُ ، فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ أَنَّهُمْ مَنَعُوا النَّاسَ الْحَقَّ فَاشْتَرَوْهُ ، وَأَخَذُوهُمْ بِالْبَاطِلِ فَاقْتَدَوْهُ .

SELECTIONS FROM THE SAYINGS AND PREACHINGS OF AMIR AL-MU'MININ 'ALI IBN ABI TALIB (PEACE BE UPON HIM) INCLUDING HIS REPLIES TO QUESTIONS AND MAXIMS MADE FOR VARIOUS PURPOSES

1. Amīr al-mu'minīn, peace be upon him, said: During civil disturbance be like an adolescent camel who has neither a back strong enough for riding nor udders for milking.

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2. Amīr al-mu'minīn, peace be upon him, said: He who adopts greed as a habit devalues himself; he who discloses his hardship agrees to humiliation; and he who allows his tongue to overpower his soul debases the soul.

3. Amīr al-mu'minīn, peace be upon him, said: Miserliness is shame; cowardice is a defect; poverty disables an intelligent man from arguing his case; and a destitute person is a stranger in his home town.

4. Amīr al-mu'minīn, peace be upon him, said: Incapability is a catastrophe; endurance is bravery; abstinence is riches; self-restraint is a shield (against sin); and the best companion is submission (to Allāh's will).

5. Amīr al-mu'minīn, peace be upon him, said: Knowledge is a venerable estate; good manners are new dresses; and thinking is clear mirror.

6. Amīr al-mu'minīn, peace be upon him, said: The bosom of the wise is the safe of his secrets; cheerfulness is the bond of friendship; effective forbearance is the grave of shortcomings.

It is narrated that Amīr al-mu'minīn said in expressing this meaning that: Mutual reconciliation is the covering for shortcomings; and he who admires himself attracts many opponents against him.

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7. Amīr al-mu'minīn, peace be upon him, said: Charity is an effective cure, and the actions of people in their present life will be before their eyes in the next life.

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8. Amīr al-mu'minīn, peace be upon him, said: How wonderful is man that he speaks with fat, talks with a piece of flesh, hears with a bone and breathes through a hole.

9. Amīr al-mu'minīn, peace be upon him, said: When this world advances towards anyone (with its favours) it attributes to him other's good; and

قِصَارُ الْحِكَمِ

باب المختار من حِكَمِ امير المؤمنين عليه السلام

ويدخل في ذلك المختار من أجوبة مسائله
والكلام القصير الخارج في سائر أغراضه

١ قال عليه السلام : كُنْ فِي الْفِتْنَةِ كَابْنِ اللَّبُونِ ، لَا ظَهْرٌ فَيُرْكَبَ ، وَلَا ضَرْعٌ فَيُحْلَبَ (فيحتلب).

٢ وقَالَ عليه السلام : أَزْرَى بِنَفْسِهِ مَنِ اسْتَشْعَرَ طَمَعَ ، وَرَضِيَ بِالذُّلِّ مَنْ كَشَفَ عَنْ ضُرِّهِ ، وَهَانَتْ عَلَيْهِ نَفْسُهُ مَنْ مَلَكَ عَلَيْهَا لِسَانَهُ .

٣ وقال عليه السلام : اَلْبُخْلُ عَارٌ ، وَالْجُبْنُ مَنْقَصَةٌ ، وَالْفَقْرُ يُخْرِسُ الْفَطِنَ عَنْ حُجَّتِهِ ، وَالْمُقِلُّ غَرِيبٌ فِي بَلَدِهِ .

٤ وقال عليه السلام : اَلْعَجْزُ آفَةٌ ، وَالصَّبْرُ شَجَاعَةٌ ، وَالزُّهْدُ ثَرْوَةٌ ، وَالْوَرَعُ جُنَّةٌ ، وَنِعْمَ الْقَرِينُ الرِّضَى .

٥ وقال عليه السلام : اَلْعِلْمُ وِرَاثَةٌ كَرِيمَةٌ ، وَالْآدَابُ حُلَلٌ جَدِيدَةٌ ، وَالْفِكْرُ مِرْآةٌ صَافِيَةٌ .

٦ وقال عليه السلام : صَدْرُ الْعَاقِلِ صُنْدُوقُ سِرِّهِ ، وَالْبَشَاشَةُ بَالَةُ الْمَوَدَّةِ ، وَالِاحْتِمَالُ قَبْرُ الْعُيُوبِ .

وروي أنه قال في العبارة عن هذا المعنى أيضاً : اَلْمَسْأَلَةُ غِطَاءُ الْعُيُوبِ ، وَمَنْ بُلِيَ عَنْ نَفْسِهِ كَثُرَ السَّاخِطُ عَلَيْهِ .

٧ وقال عليه السلام : اَلصَّدَقَةُ دَوَاءٌ مُنْجِحٌ ، وَأَعْمَالُ الْعِبَادِ عَاجِلِهِمْ ، نُصْبُ أَعْيُنِهِمْ فِي آجَالِهِمْ .

٨ وقال عليه السلام : اَعْجَبُوا لِهٰذَا الْإِنْسَانِ يَنْظُرُ بِشَحْمٍ ، وَيَتَكَلَّمُ بِلَحْمٍ ، وَيَسْمَعُ بِعَظْمٍ ، وَيَتَنَفَّسُ مِنْ خَرْمٍ !!

٩ وقال عليه السلام : إِذَا أَقْبَلَتِ الدُّنْيَا عَلَى أَحَدٍ أَعَارَتْهُ مَحَاسِنَ غَيْرِهِ ، وَإِذَا

when it turns away from him it deprives him of his own good.

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10. Amīr al-mu'minīn, peace be upon him, said: Meet people in such a manner that if you die they should weep for you and if you live they should long for you.

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11. Amīr al-mu'minīn, peace be upon him, said: When you gain power over your adversary pardon him by way of thanks for being able to overpower him.

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12. Amīr al-mu'minīn, peace be upon him, said: The most helpless of all men is he who cannot find a few brothers during his life, but still more helpless is he who finds such a brother but loses him.'

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13. Amīr al-mu'minīn, peace be upon him, said: When you get (only) small favours do not push them away through lack of gratefulness.

14. Amīr al-mu'minīn, peace be upon him, said: He who is abandoned by near ones is dear to remote ones.

15. Amīr al-mu'minīn, peace be upon him, said: Every mischief-monger cannot even be reproved.

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16. Amīr al-mu'minīn, peace be upon him, said: All matters are subject to destiny, so much so that sometimes death results from effort.

17. Amīr al-mu'minīn, peace be upon him, was asked to explain the saying of the Messenger of Allāh that: Banish your old age (by hair-dye) and do not acquire resemblance to the Jews. **Amīr al-mu'minīn replied:**

The Prophet (p.b.u.h.a.h.p.) said this at a time when the religion was confined to a few, but now that its expanse has widened and it is firmly settled everyone is free in his action.

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18. Amīr al-mu'minīn, peace be upon him, said about those who avoided fighting on his side: They abandoned right but did not support wrong.

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19. Amīr al-mu'minīn, peace be upon him, said: He who gallops with loose reins collides with death.

وَإِذَا أَدْبَرَتْ عَنْهُ سَلَبَتْهُ مَحَاسِنَ نَفْسِهِ (أنفسهم) .

١٠ وقال عليه السلام : خَالِطُوا النَّاسَ مُخَالَطَةً إِنْ مِتُّمْ مَعَهَا بَكَوْا عَلَيْكُمْ ، وَإِنْ عِشْتُمْ (عيتم) حَنُّوا إِلَيْكُمْ .

١١ وقال عليه السلام : إِذَا قَدَرْتَ عَلَى عَدُوِّكَ فَاجْعَلِ الْعَفْوَ عَنْهُ شُكْرًا لِلْقُدْرَةِ عَلَيْهِ .

١٢ وقال عليه السلام : أَعْجَزُ النَّاسِ مَنْ عَجَزَ عَنِ اكْتِسَابِ الْإِخْوَانِ ، وَأَعْجَزُ مِنْهُ مَنْ ضَيَّعَ مَنْ ظَفِرَ بِهِ مِنْهُمْ .

١٣ وقال عليه السلام : إِذَا وَصَلَتْ إِلَيْكُمْ أَطْرَافُ النِّعَمِ فَلَا تُنَفِّرُوا أَقْصَاهَا بِقِلَّةِ الشُّكْرِ .

١٤ وقال عليه السلام : مَنْ ضَيَّعَهُ الْأَقْرَبُ أُتِيحَ لَهُ الْأَبْعَدُ

١٥ وقال عليه السلام : مَا كُلُّ مَفْتُونٍ يُعَاتَبُ .

١٦ وقال عليه السلام : تَذِلُّ الْأُمُورُ لِلْمَقَادِيرِ ، حَتَّى يَكُونَ لَحَتْفُ فِي التَّدْبِيرِ .

١٧ وسئل عليه السلام عن قول الرسول صلى الله عليه وآله وسلم غَيِّرُوا الشَّيْبَ ، وَلَا تَشَبَّهُوا بِالْيَهُودِ ، فقال عليه السلام : إِنَّمَا قَالَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ذٰلِكَ وَالدِّينُ قُلٌّ ، فَأَمَّا الْآنَ وَقَدِ اتَّسَعَ نِطَاقُهُ ، وَضَرَبَ بِجِرَانِهِ ، فَامْرُؤٌ وَمَا اخْتَارَ .

١٨ وقال عليه السلام في الذين اعتزلوا القتال معه : خَذَلُوا الْحَقَّ ، وَلَمْ يَنْصُرُوا الْبَاطِلَ .

١٩ وقال عليه السلام : مَنْ جَرَى فِي عِنَانِ أَمَلِهِ عَثَرَ بِأَجَلِهِ

20. Amīr al-mu'minīn, peace be upon him, said: Forgive the shortcomings of considerate people because when they fall into error Allāh raises them up.

21. Amīr al-mu'minīn, peace be upon him, said: The consequence of fear is disappointment and of bashfulness is frustration. Opportunity passes away like the cloud. Therefore, make use of good opportunities.

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22. Amīr al-mu'minīn, peace be upon him, said: We have a right. If it is allowed to us well and good, otherwise, we will ride on the hind of the camel (like lowly people) even though the night journey may be long.

as-Sayyid ar-Radī says: This is a very fine and eloquent expression. It means that if we are not allowed our right we will be regarded humble. This sense comes out from this expression, because on the rear part of the camel only slaves, prisoners or other people of this type used to ride.

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23. Amīr al-mu'minīn, peace be upon him, said: He whose deeds accord (him) a back position cannot be given a front position because of his lineage.

24. Amīr al-mu'minīn, peace be upon him, said: To render relief to the grief-stricken and to provide comfort in hardship means the atonement of great sins.

25. Amīr al-mu'minīn, peace be upon him, said: O' son of Adam, when you see that your Lord, the Glorified, bestows His favours on you while you are disobeying Him, you should fear Him.

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26. Amīr al-mu'minīn, peace be upon him, said: Whenever a person conceals a thing in his heart it manifests itself through unintentional words from his tongue and (in) the expressions of his face.

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27. Amīr al-mu'minīn, peace be upon him, said: Keep walking in your sickness as long as you can.

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28. Amīr al-mu'minīn, peace be upon him, said: The best abstemiousness is to conceal it.

29. Amīr al-mu'minīn, peace be upon him, said: When you are running away from the world and death is approaching, there is no question of delay in the encounter.

٢٠ . وقال عليه السلام : أَقِيلُوا ذَوِي ٱلْمُرُوءاتِ عَثَرَاتِهِمْ ، مَا يَعْثُرُ مِنْهُمْ عَاثِرٌ إِلَّا وَيَدُ ٱللهِ بِيَدِهِ يَرْفَعُهُ .

٢١ وقال عليه السلام : قُرِنَتِ ٱلْهَيْبَةُ بِٱلْخَيْبَةِ ، وَٱلْحَيَاءُ بِٱلْحِرْمَانِ ، وَٱلْفُرْصَةُ تَمُرُّ مَرَّ ٱلسَّحَابِ ، فَانْتَهِزُوا فُرَصَ ٱلْخَيْرِ .

٢٢ وقال عليه السلام : لَنَا حَقٌّ ، فَإِنْ أُعْطِينَاهُ ، وَإِلَّا رَكِبْنَا عَجَازَ ٱلْإِبِلِ ، وَإِنْ طَالَ ٱلسُّرَى .

قال الرضي : وهذا من لطيف الكلام وفصيحه، ومعناه: أنا إن لم نعط حقنا كنا أذلاء . فذلك أن الرديف يركب عجزَ البعير ، كالعبد والأسير ومن يجري مجراهما .

٢٣ وقال عليه السلام : مَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ (حسبه)

٢٤ وقال عليه السلام : مِنْ كَفَّارَاتِ ٱلذُّنُوبِ ٱلْعِظَامِ إِغَاثَةُ ٱلْمَلْهُوفِ ، وَٱلتَّنْفِيسُ عَنِ ٱلْمَكْرُوبِ .

٢٥ وقال عليه السلام : يَابْنَ آدَمَ ، إِذَا رَأَيْتَ رَبَّكَ سُبْحَانَهُ يُتَابِعُ عَلَيْكَ نِعَمَهُ وَأَنْتَ تَعْصِيهِ فَاحْذَرْهُ .

٢٦ وقال عليه السلام : مَا أَضْمَرَ أَحَدٌ شَيْئاً إِلَّا ظَهَرَ فِي فَلَتَاتِ (لفنات) لِسَانِهِ ، وَصَفَحَاتِ وَجْهِهِ .

٢٧ وقال عليه السلام : ٱمْشِ بِدَائِكَ مَا مَشَى بِكَ

٢٨ وقال عليه السلام : أَفْضَلُ ٱلزُّهْدِ إِخْفَاءُ ٱلزُّهْدِ .

٢٩ وقال عليه السلام : إِذَا كُنْتَ فِي إِدْبَارٍ ، وَٱلْمَوْتُ فِي إِقْبَالٍ ، فَمَا أَسْرَعَ ٱلْمُلْتَقَى !

30. Amīr al-mu'minīn, peace be upon him, said: Fear! Fear! By Allāh, He has hidden your sins so much so as though He has forgiven.

٢٠ وقال عليه السلام : ٱلْحَذَرَ ٱلْحَذَرَ ! فَوَٱللهِ لَقَدْ سَتَرَ ، حَتَّى كَأَنَّهُ قَدْ غَفَرَ .

FAITH, UNBELIEF, DOUBT AND THEIR SUPPORTS

31. Amīr al-mu'minīn, peace be upon him, was asked about faith when he said:

Faith stands on four supports: on endurance. conviction, justice and *jihād* (fighting in the way of Allāh).

Endurance again has four aspects: eagerness, fear, abstention (from the world) and anticipation (of death). So, whoever is eager for Paradise will ignore the passions; whoever fears the Fire (of Hell) will refrain from prohibited acts; whoever abstains from the world takes hardships lightly; and whoever anticipates death will hasten towards good deeds.

Conviction also has four aspects: prudent perception, intelligence and understanding, drawing lessons from instructive things and following the precedents of past people. So, whoever perceives with prudence, wise knowledge will be manifest to him, and to whomsoever wise knowledge becomes manifest he appreciates instructive objects, and whoever appreciates instructive objects is just like past people.

Justice also has four aspects: keen understanding, deep knowledge, a good power of decision and firm forbearance. Therefore, whoever understands comes to acquire depth of knowledge; whoever acquires depth of knowledge drinks from the spring of judgement; and whoever exercises forbearance never commits evil actions in his affairs and leads a praiseworthy life among the people.

Jihād also has four aspects: to ask others to do good, to keep away others from doing evil, to fight (in the way of Allāh) sincerely and firmly on all occasions, and to detest the vicious. So, whoever asks others to do good provides strength to the believers; whoever desists others from evil humiliates the unbelievers; whoever fights sincerely on all occasions discharges all his obligations; and whoever detests the vicious and becomes angry for the sake of Allāh, then Allāh will be angry in favour of him and will keep him pleased on the Day of Judgement.

Unbelief stands on four supports: hankering after whims, mutual quarrelling, deviation from the truth, and dissension. So, whoever hankers after whims does not incline towards right; whoever quarrels much on account of ignorance remains permanently blinded from the right; whoever deviates from truth, for him good becomes evil and evil becomes good and he remains intoxicated with misguidance; and whoever makes a breach (with Allāh and His Messenger), his path becomes difficult, his affairs become complicated and his way of escape becomes narrow.

Doubt has also four aspects: unreasonableness, fear, wavering and undue submission to every thing. So, he who adopts unreasonableness

٢١ وَسُئِلَ عَنِ ٱلْإِيمَانِ، فَقَالَ : ٱلْإِيمَانُ عَلَىٰ أَرْبَعِ دَعَائِمَ (شعب) عَلَى ٱلصَّبْرِ ، وَٱلْيَقِينِ ، وَٱلْعَدْلِ ، وَٱلْجِهَادِ . وَٱلصَّبْرُ مِنْهَا عَلَىٰ أَرْبَعِ شُعَبٍ : عَلَى ٱلشَّوْقِ ، وَٱلشَّفَقِ ، وَٱلزُّهْدِ ، وَٱلتَّرَقُّبِ : فَمَنِ ٱشْتَاقَ إِلَى ٱلْجَنَّةِ سَلَا عَنِ ٱلشَّهَوَاتِ ، وَمَنْ أَشْفَقَ مِنَ ٱلنَّارِ ٱجْتَنَبَ ٱلْمُحَرَّمَاتِ ، وَمَنْ زَهِدَ فِي ٱلدُّنْيَا ٱسْتَهَانَ بِٱلْمُصِيبَاتِ ، وَمَنِ ٱرْتَقَبَ ٱلْمَوْتَ سَارَعَ إِلَى ٱلْخَيْرَاتِ . وَٱلْيَقِينُ مِنْهَا عَلَىٰ أَرْبَعِ شُعَبٍ : عَلَى تَبْصِرَةِ ٱلْفِطْنَةِ ، وَتَأَوُّلِ ٱلْحِكْمَةِ ، وَمَوْعِظَةِ ٱلْعِبْرَةِ ، وَسُنَّةِ ٱلْأَوَّلِينَ فَمَنْ تَبَصَّرَ فِي ٱلْفِطْنَةِ تَبَيَّنَتْ لَهُ ٱلْحِكْمَةُ ، وَمَنْ تَبَيَّنَتْ لَهُ ٱلْحِكْمَةُ عَرَفَ ٱلْعِبْرَةَ ، وَمَنْ عَرَفَ ٱلْعِبْرَةَ فَكَأَنَّمَا كَانَ فِي ٱلْأَوَّلِينَ . وَٱلْعَدْلُ مِنْهَا عَلَىٰ أَرْبَعِ شُعَبٍ : عَلَىٰ غَائِصِ ٱلْفَهْمِ ، وَغَوْرِ ٱلْعِلْمِ ، وَزُهْرَةِ ٱلْحُكْمِ ، وَرَسَاخَةِ ٱلْحِلْمِ ، فَمَنْ فَهِمَ عَلِمَ غَوْرَ ٱلْعِلْمِ ، وَمَنْ عَلِمَ غَوْرَ ٱلْعِلْمِ صَدَرَ عَنْ شَرَائِعِ ٱلْحُكْمِ ، وَمَنْ حَلُمَ لَمْ يُفْرِطْ فِي أَمْرِهِ وَعَاشَ فِي ٱلنَّاسِ حَمِيدًا . وَٱلْجِهَادُ مِنْهَا عَلَىٰ أَرْبَعِ شُعَبٍ : عَلَى ٱلْأَمْرِ بِٱلْمَعْرُوفِ ، وَٱلنَّهْيِ عَنِ ٱلْمُنْكَرِ ، وَٱلصِّدْقِ فِي ٱلْمَوَاطِنِ وَشَنَآنِ ٱلْفَاسِقِينَ : فَمَنْ أَمَرَ بِٱلْمَعْرُوفِ شَدَّ ظُهُورَ ٱلْمُؤْمِنِينَ ، وَمَنْ نَهَى عَنِ ٱلْمُنْكَرِ أَرْغَمَ أُنُوفَ ٱلْكَافِرِينَ (المنافقين) ؛ وَمَنْ صَدَقَ فِي ٱلْمَوَاطِنِ قَضَى مَا عَلَيْهِ ؛ وَمَنْ شَنِئَ ٱلْفَاسِقِينَ وَغَضِبَ لِلهِ ، غَضِبَ ٱللهُ لَهُ وَأَرْضَاهُ يَوْمَ ٱلْقِيَامَةِ . وَٱلْكُفْرُ عَلَىٰ أَرْبَعِ دَعَائِمَ : عَلَى ٱلتَّعَمُّقِ ، وَٱلتَّنَازُعِ ، وَٱلزَّيْغِ ، وَٱلشِّقَاقِ : فَمَنْ تَعَمَّقَ لَمْ يُنِبْ إِلَى ٱلْحَقِّ ، وَمَنْ كَثُرَ نِزَاعُهُ بِٱلْجَهْلِ دَامَ عَمَاهُ عَنِ ٱلْحَقِّ ، وَمَنْ زَاغَ سَاءَتْ عِنْدَهُ ٱلْحَسَنَةُ ، وَحَسُنَتْ عِنْدَهُ ٱلسَّيِّئَةُ ، وَسَكِرَ سُكْرَ ٱلضَّلَالَةِ ، وَمَنْ شَاقَّ وَعُرَتْ عَلَيْهِ طُرُقُهُ ، وَأَعْضَلَ عَلَيْهِ أَمْرُهُ ، وَضَاقَ عَلَيْهِ مَخْرَجُهُ . وَٱلشَّكُّ عَلَىٰ أَرْبَعِ شُعَبٍ : عَلَى ٱلتَّمَارِي ، وَٱلْهَوْلِ ، وَٱلتَّرَدُّدِ ، وَٱلْاسْتِسْلَامِ : فَمَنْ جَعَلَ ٱلْمِرَاءَ

as his way, for him there is no dawn after the night; he who is afraid of what befalls him has to run on his heels; he who wavers in doubt Satans trample him under their feet; and he who submits to the destruction of this and the next world succumbs to it.

as-Sayyid ar-Raḍī says: We have left out the remaining portion of this saying for fear of length and for being outside the purpose of this chapter.

32. Amīr al-mu'minīn, peace be upon him, said: The doer of good is better than the good itself, and the doer of evil is worse than the evil itself.

33. Amīr al-mu'minīn, peace be upon him, said: Be generous but not extravagant; be thrifty but not miserly.

34. Amīr al-mu'minīn, peace be upon him, said: The best of riches is the abandonment of desires.

35. Amīr al-mu'minīn, peace be upon him, said: If someone is quick in saying about people what they dislike, they speak about him that about which they have no knowledge.

36. Amīr al-mu'minīn, peace be upon him, said: Whoever prolongs his desire ruins his actions.

37. Once Amīr al-mu'minīn, peace be upon him, was proceeding towards Syria when the countrymen of al-Anbār met him. Seeing him they began to walk on foot and then ran in front of him. He enquired why they were doing so and they replied that this was the way they respected their chiefs. Then he said:

By Allāh, this does not benefit your chiefs. You are belabouring yourself in this world and earning misery for the next world by it. How harmful is the labour in whose wake there is punishment and how profitable is the case with which there is deliverance from the Fire (of Hell).

38. Amīr al-mu'minīn, peace be upon him, said to his son al-Ḥasan:

O' my son, learn four things and (a further) four things from me. Nothing will harm you if you practice them. That the richest of riches is intelligence, the biggest destitution is foolishness; the wildest wildness is vanity and the best achievement is goodness of the moral character.

O' my son, you should avoid making friends with a fool because he may intend to benefit you but may harm you; you should avoid making friends with a miser because he will run away from you when you need him most; you should avoid making friends with a sinful person because he will sell you for nought; and you should avoid making friends with a liar because he is like a mirage, making you feel far things near and near things far.

يْدَناً(دينا)

مْ يُصْبِحْ لَيْلُهُ ؛ وَمَنْ هَالَهُ مَا بَيْنَ يَدَيْهِ نَكَصَ عَلَى عَقِبَيْهِ

مَنْ تَرَدَّدَ فِي الرَّيْبِ وَطِئَتْهُ سَنَابِكُ الشَّيَاطِينِ ؛ وَمَنِ اسْتَسْلَمَ

لِمَلَكَةِ الدُّنْيَا وَالْآخِرَةِ هَلَكَ فِيهِمَا .

قال الرضي : وبعد هذا كلام تركنا ذكره خوف الإطالة والخروج عن الغرض المقصود هذا الباب .

٣٢ وقال عليه السلام : فَاعِلُ الْخَيْرِ خَيْرٌ مِنْهُ ، وَفَاعِلُ الشَّرِّ رٌ مِنْهُ .

٣٣ وقال عليه السلام : كُنْ سَمْحاً وَلَا تَكُنْ مُبَذِّرًا ، وَكُنْ قَدِّرًا وَلَا تَكُنْ مُقَتِّرًا

٣٤ وقال عليه السلام : أَشْرَفُ الْغِنَى تَرْكُ الْمُنَى

٣٥ وقال عليه السلام : مَنْ أَسْرَعَ إِلَى النَّاسِ بِمَا يَكْرَهُونَ ، قَالُو بِهِ بِمَا لَا يَعْلَمُونَ .

٣٦ وقال عليه السلام : مَنْ أَطَالَ الْأَمَلَ أَسَاءَ الْعَمَلَ .

٣٧ وقال عليه‌السلام وقد قفاه عند مسيره إلى الشام دهاقين الأنبار ، فترجلوا له شاة بين يديه ، فقال :

مَا هَذَا الَّذِي صَنَعْتُمُوهُ ؟ فقالوا : خُلُقٌ مِنَّا نُعَظِّمُ بِهِ أُمَرَاءَنَا ، فقال : لله مَا يَنْتَفِعُ بِهَذَا أُمَرَاؤُكُمْ ! وَإِنَّكُمْ لَتَشْقُونَ عَلَى أَنْفُسِكُمْ فِي يَاكُمْ ، وَتَشْقَوْنَ بِهِ فِي آخِرَتِكُمْ . وَمَا أَخْسَرَ الْمَشَقَّةَ وَرَاءَهَا بِقَابُ ، وَأَرْبَحَ الدَّعَةَ مَعَهَا الْأَمَانُ مِنَ النَّارِ !

٣٨ وقال عليه السلام لابنه الحسن :

يَا بُنَيَّ ، احْفَظْ عَنِّي أَرْبَعاً ، وَأَرْبَعاً ، لَا يَضُرُّكَ مَا عَمِلْتَ مَعَهُنَّ : نَّ أَغْنَى الْغِنَى الْعَقْلُ ، وَأَكْبَرَ الْفَقْرِ الْحُمْقُ ، وَأَوْحَشَ الْوَحْشَةِ عْجُبُ ، وَأَكْرَمَ الْحَسَبِ حُسْنُ الْخُلُقِ .

يَا بُنَيَّ ، إِيَّاكَ وَمُصَادَقَةَ الْأَحْمَقِ ، فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيَضُرُّكَ ؛ يَّاكَ وَمُصَادَقَةَ الْبَخِيلِ ، فَإِنَّهُ يَقْعُدُ عَنْكَ أَحْوَجَ مَا تَكُونُ إِلَيْهِ ؛ يَّاكَ وَمُصَادَقَةَ الْفَاجِرِ ، فَإِنَّهُ يَبِيعُكَ بِالتَّافِهِ ؛ وإِيَّاكَ وَمُصَادَقَةَ كَذَّابِ ، فَإِنَّهُ كَالسَّرَابِ : يُقَرِّبُ عَلَيْكَ الْبَعِيدَ ، وَيُبَعِّدُ عَلَيْكَ رِيبَ .

39. Amīr al-mu'minīn, peace be upon him, said: Supererogatory worship cannot bring about nearness to Allāh if it hampers the obligatory.

٣٩ وقال عليه السلام : لَا قُرْبَةَ بِالنَّوَافِلِ إِذَا أَضَرَّتْ بِالْفَرَائِضِ .

40. Amīr al-mu'minīn, peace be upon him, said: The tongue of the wise man is behind his heart, and the heart of the fool is behind his tongue.

٤٠ وقال عليه السلام : لِسَانُ الْعَاقِلِ وَرَاءَ قَلْبِهِ ، وَقَلْبُ الْأَحْمَقِ وَرَاءَ لِسَانِهِ .

as-Sayyid ar-Raḍī says: This sentence has a strange and beautiful meaning. It means that the wise man does not speak with his tongue except after consulting his mind and exercising his imagination, but the fool quickly utters whatever comes to his tongue without thinking. In this way, the tongue of the wise man follows his heart while the heart of the fool follows his tongue.

قال الرضي : وهذا من المعاني العجيبة الشريفة ، والمراد به أن العاقل لا يطلق لسانه ، إلا بعد مشاورة الروية ومؤامرة الفكرة . والأحمق تسبق حلفاتُ لسانه وقلتاتُ كلامه مراجعةَ فكره ، ومماحضة رأيه . فكان لسان العاقل تابع لقلبه ، وكان قلب الأحمق تابع لسانه .

41. This very sense has been related from Amīr al-mu'minīn, peace be upon him, in a different version as follows:

The heart of a fool is in his mouth while the tongue of the wise man is in his heart.

The meaning of both sayings (40 and 41) is the same.

٤١ وقد روي عنه عليه السلام هذا المعنى بلفظ آخر ، وهو قوله :

قَلْبُ الْأَحْمَقِ فِي فِيهِ ، وَلِسَانُ الْعَاقِلِ فِي قَلْبِهِ .

ومعناهما واحد .

42. Amīr al-mu'minīn, peace be upon him, said to one of his companions during his sickness:

May Allāh make your illness a means for writing off your sins, because there is no reward for sickness but that it erases sins and makes them fall like (dried) leaves. Reward lies in saying by the tongue and doing something with the hands and feet. Certainly, Allāh, the Glorified, admits into Paradise by virtue of truthfulness of intention and chastity of heart to whomsoever He wishes from among His creatures.

٤٢ وقال لبعض أصحابه في علة اعتلها : جَعَلَ اللهُ مَا كَانَ مِنْ شَكْوَاكَ حَطًّا لِسَيِّئَاتِكَ ، فَإِنَّ الْمَرَضَ لَا أَجْرَ فِيهِ ، وَلَكِنَّهُ يَحُطُّ السَّيِّئَاتِ ، وَيَحُتُّهَا حَتَّ الْأَوْرَاقِ . وَإِنَّمَا الْأَجْرُ فِي الْقَوْلِ بِاللِّسَانِ ، وَالْعَمَلِ بِالْأَيْدِي وَالْأَقْدَامِ ، وَإِنَّ اللهَ سُبْحَانَهُ يُدْخِلُ بِصِدْقِ النِّيَّةِ وَالسَّرِيرَةِ الصَّالِحَةِ مَنْ يَشَاءُ مِنْ عِبَادِهِ الْجَنَّةَ .

قال الرضي : وأقول : صدق عليه السلام ، إن المرض لا أجر فيه ، لأنه ليس من قبيل ما يستحق عليه العوض ، لأن العوض يستحق على ما كان في مقابلة فعل الله تعالى بالعبد ، من الآلام والأمراض ، وما يجري مجرى ذلك . والأجر والثواب يستحقان على ما كان في مقابلة فعل العبد ، فبينهما فرق قد بينه عليه السلام ، كما يقتضيه علمه الثاقب ورأيه الصائب .

as-Sayyid ar-Raḍī says: Amīr al-mu'minīn is right in saying that there is no reward for sickness as such because compensation is admissible in respect of the acts of Allāh, the Sublime, towards His creatures such as grief, illness and the like, whereas reward and recompense become admissible against actions by the creature. This is the difference between the two and Amīr al-mu'minīn has clarified it through his lustrous knowledge and sound view.

43. Amīr al-mu'minīn, peace be upon him, said about Khabbāb ibn al-Aratt.

May Allāh have mercy on Khabbāb ibn al-Aratt since he accepted Islam willingly, immigrated (from Mecca) obediently, remained content with what sufficed him, was pleased with Allāh and lived the life of a *mujāhid* (holy soldier).

٤٣ وقال عليه السلام في ذكر حباب بن الأرت : يَرْحَمُ اللهُ خَبَّابَ بْنَ الْأَرَتِّ ، فَلَقَدْ أَسْلَمَ رَاغِباً ، وَهَاجَرَ طَائِعاً ، وَقَنِعَ بِالْكَفَافِ ، وَرَضِيَ عَنِ اللهِ ، وَعَاشَ مُجَاهِداً .

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44. Amīr al-mu'minīn, peace be upon him, said: Blessed is the person who kept in mind the next life, acted so as to be able to render account, remained content with what sufficed him and remained pleased with Allāh.

٤٤ وقال عليه السلام : طُوبَىٰ لِمَنْ ذَكَرَ الْمَعَادَ ، وَعَمِلَ لِلْحِسَابِ ، وَقَنِعَ بِالْكَفَافِ ، وَرَضِيَ عَنِ اللهِ .

45. Amīr al-mu'minīn, peace be upon him, said: Even if I strike the nose of a believer with this, my sword, for hating me he will not hate me, and even if I pile all the wealth of the world before a hypocrite (Muslim) for loving me he will not love me. This is because it is a verdict pronounced by the tongue of the revered Prophet, may Allāh bless him and his descendants, as he said:

O' 'Alī, a believer will never hate you and
a hypocrite (Muslim) will never love you.

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46. Amīr al-mu'minīn, peace be upon him, said: The sin that displeases you is better in the view of Allāh than the virtue which makes you proud.

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47. Amīr al-mu'minīn, peace be upon him, said: The worth of a man is according to his courage, his truthfulness is according to his balance of temper, his valour is according to his self-respect and his chasteness is according to his sense of shame.

48. Amīr al-mu'minīn, peace be upon him, said: Victory is by determination, determination is by turning over of thoughts, and thoughts are formed by guarding secrets.

49. Amīr al-mu'minīn, peace be upon him, said: Fear the attack of a noble person when he is hungry, and that of an ignoble person when he is satiated.

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50. Amīr al-mu'minīn, peace be upon him, said: The hearts of the people are like wild beasts. Whoever tames them, they would pounce upon him.

51. Amīr al-mu'minīn, peace be upon him, said: So long as your position is good, your defects will remain covered.

52. Amīr al-mu'minīn, peace be upon him, said: The most capable of pardoning is he who is the most powerful to punish.

53. Amīr al-mu'minīn, peace be upon him, said: Generosity is that which is by one's own initiative, because giving on being asked is either out of self-respect or to avoid rebuke.

54. Amīr al-mu'minīn, peace be upon him, said: There is no wealth like wisdom, no destitution like ignorance, no inheritance like refinement and no support like consultation.

55. Amīr al-mu'minīn, peace be upon him, said: Patience is of two kinds, patience over what pains you, and patience against what you covet.

٤٥ وقال عليه السلام : لَوْ ضَرَبْتُ خَيْشُومَ ٱلْمُؤْمِنِ بِسَيْفِي
ا عَلَىٰ أَنْ يُبْغِضَنِي مَا أَبْغَضَنِي ، وَلَوْ صَبَبْتُ ٱلدُّنْيَا بِجَمَّاتِهَا
ٱلْمُنَافِقِ عَلَىٰ أَنْ يُحِبَّنِي مَا أَحَبَّنِي . وَذٰلِكَ أَنَّهُ قُضِيَ فَٱنْقَضَىٰ عَلَىٰ
ان النَّبِيِّ ٱلْأُمِّيِّ صَلَّى ٱللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ، أَنَّهُ قَالَ : يَا عَلِيُّ ، لَا
بِضُكَ مُؤْمِنٌ ، وَلَا يُحِبُّكَ مُنَافِقٌ .

٤٦ وقال عليه السلام : سَيِّئَةٌ تَسُوءُكَ خَيْرٌ عِنْدَ ٱللهِ مِنْ حَسَنَةٍ
جِبُكَ .

٤٧ وقال عليه السلام : قَدْرُ ٱلرَّجُلِ عَلَىٰ قَدْرِ هِمَّتِهِ ، وَصِدْقُهُ
ىٰ قَدْرِ مُرُوءَتِهِ ، وَشَجَاعَتُهُ عَلَىٰ قَدْرِ أَنَفَتِهِ ، وَعِفَّتُهُ عَلَىٰ قَدْرِ غَيْرَتِهِ .

٤٨ وقال عليه السلام : ٱلظَّفَرُ بِٱلْحَزْمِ ، وَٱلْحَزْمُ بِإِجَالَةِ ٱلرَّأْيِ ،
رَّأْيُ بِتَحْصِينِ ٱلْأَسْرَارِ .

٤٩ وقال عليه السلام : ٱحْذَرُوا صَوْلَةَ ٱلْكَرِيمِ إِذَا جَاعَ ،
لِلَّئِيمِ إِذَا شَبِعَ .

٥٠ وقال عليه السلام : قُلُوبُ ٱلرِّجَالِ وَحْشِيَّةٌ ، فَمَنْ تَأَلَّفَهَا
لَتْ عَلَيْهِ .

٥١ وقال عليه السلام : عَيْبُكَ مَسْتُورٌ مَا أَسْعَدَكَ جَدُّكَ .

٥٢ وقال عليه السلام : أَوْلَى ٱلنَّاسِ بِٱلْعَفْوِ أَقْدَرُهُمْ عَلَىٰ ٱلْعُقُوبَةِ .

٥٣ وقال عليه السلام : ٱلسَّخَاءُ مَا كَانَ ٱبْتِدَاءً ؛ فَأَمَّا مَا كَانَ
نْ مَسْأَلَةٍ فَحَيَاءٌ وَتَذَمُّمٌ

٥٤ وقال عليه السلام : لَا غِنَىٰ كَٱلْعَقْلِ ، وَلَا فَقْرَ كَٱلْجَهْلِ ؛
لَا مِيرَاثَ كَٱلْأَدَبِ ؛ وَلَا ظَهِيرَ كَٱلْمُشَاوَرَةِ .

٥٥ وقال عليه السلام : ٱلصَّبْرُ صَبْرَانِ : صَبْرٌ عَلَىٰ مَا تَكْرَهُ ،
بْرٌ عَمَّا تُحِبُّ .

56. Amīr al-mu'minīn, peace be upon him, said: With wealth a strange land is a homeland, while with destitution even a homeland is a strange land.'

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57. Amīr al-mu'minīn, peace be upon him, said: Contentment is wealth that does not diminish.

as-Sayyid ar-Radī says: This saying has also been related from the Prophet, may Allāh bless him and his descendants.

58. Amīr al-mu'minīn, peace be upon him, said: Wealth is the fountainhead of passions.

59. Amīr al-mu'minīn, peace be upon him, said: Whoever warns you is like one who gives you good tidings.

60. Amīr al-mu'minīn, peace be upon him, said: The tongue is a beast; if it is let loose, it devours.

61. Amīr al-mu'minīn, peace be upon him, said: Woman is a scorpion whose grip is sweet.

62. Amīr al-mu'minīn, peace be upon him, said: If you are met with a greeting, give better greetings in return. If a hand of help is extended to you, do a better favour in return, although the credit would remain with the one who was first.

63. Amīr al-mu'minīn, peace be upon him, said: The interceder is the wing of the seeker.

64. Amīr al-mu'minīn, peace be upon him, said: The people of the world are like travellers who are being carried while they are asleep.

65. Amīr al-mu'minīn, peace be upon him, said: A lack of friends means strangeness.

66. Amīr al-mu'minīn, peace be upon him, said: To miss what one needs is easier than to beg from an inappropriate person.

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67. Amīr al-mu'minīn, peace be upon him, said: Do not feel ashamed for giving little, because refusal is smaller than that.

68. Amīr al-mu'minīn, peace be upon him, said: Charity is the adornment of destitution, while gratefulness (to Allāh) is the adornment of riches.

69. Amīr al-mu'minīn, peace be upon him, said: If what you aim at does not come about then do not worry as to what you were.

70. Amīr al-mu'minīn, peace be upon him, said: You will not find an ignorant person but at one

٥٦ وقال عليه السلام : اَلْغِنَىٰ فِي اَلْغُرْبَةِ وَطَنٌ، وَاَلْفَقْرُ فِي اَلْوَطَنِ غُرْبَةٌ .

٥٧ وقال عليه السلام : اَلْقَنَاعَةُ مَالٌ لَا يَنْفَدُ .

قال الرضي : وقد روي هذا الكلام عن النبي صلى الله عليه وآله وسلم .

٥٨ وقال عليه السلام : اَلْمَالُ مَادَّةُ الشَّهَوَاتِ .

٥٩ وقال عليه السلام : مَنْ خَوَّفَكَ كَمَنْ بَشَّرَكَ .

٦٠ وقال عليه السلام : اللِّسَانُ سَبُعٌ، إِنْ خُلِّيَ عَنْهُ عَقَرَ .

٦١ وقال عليه السلام : اَلْمَرْأَةُ عَقْرَبٌ حُلْوَةُ اللَّسْبَةِ .

٦٢ وقال عليه السلام : إِذَا حُيِّيتَ بِتَحِيَّةٍ فَحَيِّ بِأَحْسَنَ مِنْهَا ، إِذَا أُسْدِيَتْ إِلَيْكَ يَدٌ فَكَافِئْهَا بِمَا يُرْبِي عَلَيْهَا، وَاَلْفَضْلُ مَعَ ذٰلِكَ لِلْبَادِيءِ .

٦٣ وقال عليه السلام : اَلشَّفِيعُ جَنَاحُ الطَّالِبِ .

٦٤ وقال عليه السلام : أَهْلُ الدُّنْيَا كَرَكْبٍ يُسَارُ بِهِمْ وَهُمْ نِيَامٌ.

٦٥ وقال عليه السلام : فَقْدُ اَلْأَحِبَّةِ غُرْبَةٌ .

٦٦ وقال عليه السلام : فَوْتُ اَلْحَاجَةِ أَهْوَنُ مِنْ طَلَبِهَا إِلَىٰ غَيْرِ أَهْلِهَا .

٦٧ وقال عليه السلام : لَا تَسْتَحِ مِنْ إِعْطَاءِ اَلْقَلِيلِ ، فَإِنَّ اَلْحِرْمَانَ أَقَلُّ مِنْهُ .

٦٨ وقال عليه السلام : اَلْعَفَافُ زِينَةُ اَلْفَقْرِ، وَالشُّكْرُ زِينَةُ اَلْغِنَىٰ .

٦٩ وقال عليه السلام : إِذَا لَمْ يَكُنْ مَا تُرِيدُ فَلَا تُبَالِ مَا كُنْتَ .

٧٠ وقال عليه السلام : لَا تَرَىٰ اَلْجَاهِلَ إِلَّا

extreme or the other (i.e. a person who neglects or a person who exaggerates).

71. Amīr al-mu'minīn, peace be upon him, said: As intelligence increases, speech decreases.

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72. Amīr al-mu'minīn, peace be upon him, said: Time wears our bodies, renews desires, brings death nearer and takes away aspirations. Whoever is successful with it encounters grief and whoever misses its favours also undergoes hardships.

73. Amīr al-mu'minīn, peace be upon him, said: Whoever places himself as a leader of the people should commence with educating his own self before educating others; and his teaching should be by his own conduct before teaching by the tongue. The person who teaches and instructs his own self is more entitled to esteem then he who teaches and instructs others.

74. Amīr al-mu'minīn, peace be upon him, said: The breath of a man is a step towards his death.

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75. Amīr al-mu'minīn, peace be upon him, said: Every countable thing is to pass away and every expected thing must come about.

76. Amīr al-mu'minīn, peace be upon him, said: If matters get mixed up then the last ones should be appreciated according to the previous one.

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77. It is related that when Ḍirār ibn Ḥamzah (the correct: Damrah) aḍ-Ḍibābī (or aṣ-Ṣudā'ī) went to Mu'āwiyah and Mu'āwiyah enquired from him about Amīr al-mu'minīn, peace be upon him, he said: I stand witness that I have seen him on several occasions when night had spread and he was standing in the niche (of the mosque) holding his beard, groaning like a man bitten by a snake and weeping as a grieved man, saying:

O' world, O' world! Get away from me. Why do you present yourself to me? Or are you eager for me? You may not get that opportunity to impress me. Deceive some other person. I have no concern with you. I have divorced you thrice, whereafter there is no restitution. Your life is short, your importance is little and your liking is humble. Alas! The provision is little, the way is long, the journey is far and the goal is hard to reach.

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ON PREDESTINATION

78. A man enquired from Amīr al-mu'minīn: Was our going to fight against the Syrians destined by Allāh? **Amīr al-mu'minīn, peace be upon him,**

رِطاً أَوْ مُفَرِّطاً .

٧ وقال عليه السلام : إِذَا تَمَّ ٱلْعَقْلُ نَقَصَ ٱلْكَلَامُ .

٧ وقال عليه السلام: اَلدَّهْرُ يُخْلِقُ ٱلْأَبْدَانَ، وَيُجَدِّدُ ٱلْآمَالَ (الأعمال)، نَرَبُّ ٱلْمَنِيَّةَ ، وَيُبَاعِدُ ٱلْأُمْنِيَّةَ : مَنْ ظَفِرَ بِهِ نَصِبَ (٣) ، وَمَنْ هُ تَعِبَ .

١ وقال عليه السلام : مَنْ نَصَبَ نَفْسَهُ لِلنَّاسِ إِمَاماً فَلْيَبْدَأْ لِيمِ نَفْسِهِ قَبْلَ تَعْلِيمِ غَيْرِهِ ، وَلْيَكُنْ تَأْدِيبُهُ بِسِيرَتِهِ قَبْلَ تَأْدِيبِهِ سَانِهِ ؛ وَمُعَلِّمُ نَفْسِهِ وَمُؤَدِّبُهَا أَحَقُّ بِٱلْإِجْلَالِ مِنْ مُعَلِّمِ ٱلنَّاسِ دِّبِهِمْ .

١ وقال عليه السلام : نَفَسُ ٱلْمَرْءِ خُطَاهُ إِلَىٰ أَجَلِهِ .

١ وقال عليه السلام: كُلُّ مَعْدُودٍ مُنْقَضٍ (منقص) . وَكُلُّ مُتَوَقَّعٍ آتٍ .

١ وقال عليه السلام : إِنَّ ٱلْأُمُورَ إِذَا ٱشْتَبَهَتْ اُعْتُبِرَ آخِرُهَا لِهَا

ومن خبر ضرار بن حمزة الضبابي عند دخوله على معاوية ومسألته له عن أمير ين ، وقال : فأشهد لقد رأيته في بعض مواقفه وقد أرخى الليل سدوله وهو في محرابه قابض على لحيته يتململ تململ السليم ، ويبكي بكاء الحزين ، ل :

يَا دُنْيَا يَا دُنْيَا ، إِلَيْكِ عَنِّي ، أَبِي تَعَرَّضْتِ ؟ أَمْ إِلَيَّ تَشَوَّقْتِ؟ لَا انَ حِينُكِ ! هَيْهَاتَ ! غُرِّي غَيْرِي ، لَا حَاجَةَ لِي فِيكِ ، قَدْ طَلَّقْتُكِ ثَ لَا رَجْعَةَ فِيهَا ! فَعَيْشُكِ قَصِيرٌ ، وَخَطَرُكِ يَسِيرٌ ، وَأَمَلُكِ حَقِيرٌ . مِنْ قِلَّةِ ٱلزَّادِ ، وَطُولِ ٱلطَّرِيقِ ، وَبُعْدِ ٱلسَّفَرِ ، وَعَظِيمِ ٱلْمَوْرِدِ !

ومن كلام له عليه السلام للسائل الشامي لما سأله : أكان رنا إلى الشام بقضاء من الله وقدر ؟

gave a detailed reply, a selection from which is hereunder:

Woe to you! You take it as a final and unavoidable destiny (according to which we are bound to act). If it were so, there would have been no question of reward or chastisement and there would have been no sense in Allāh's promises or warnings. (On the other hand) Allāh, the Glorified, has ordered His people to act by free will and has cautioned them and refrained them (from evil). He has placed easy obligations on them and has not put heavy obligations. He gives them much (reward) in return for little (action). He is disobeyed, not because He is overpowered. He is obeyed but not under force. He did not send prophets just for fun. He did not send down the Book for the people without purpose. He did not create the skies, the earth and all that is in between them in vain. *That is the imagination of those who disbelieve; then woe to those who disbelieve—because of the fire.* (Qur'ān, 38:27)

بعد كلام طويل هذا مختاره :

وَيْحَكَ ! لَعَلَّكَ ظَنَنْتَ قَضَاءً لَازِماً، وَقَدَرًا حَاتِماً ! وَلَوْ كَانَ ذٰلِكَ كَذٰلِكَ لَبَطَلَ الثَّوَابُ وَالْعِقَابُ، وَسَقَطَ الْوَعْدُ وَالْوَعِيدُ. إِنَّ اللهَ سُبْحَانَهُ أَمَرَ عِبَادَهُ تَخْيِيرًا، وَنَهَاهُمْ تَحْذِيرًا، وَكَلَّفَ يَسِيرًا، وَلَمْ يُكَلِّفْ عَسِيرًا ، وَأَعْطَىٰ عَلَى الْقَلِيلِ كَثِيرًا، وَلَمْ يُعْصَ مَغْلُوباً، وَلَمْ يُطَعْ مُكْرِهاً، وَلَمْ يُرْسِلِ الْأَنْبِيَاءَ لَعِباً، وَلَمْ يُنْزِلِ الْكِتَابَ لِلْعِبَادِ عَبَثاً، وَلَا خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا : «ذٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا، فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ» .

79. **Amīr al-mu'minīn, peace be upon him, said:** Take wise points from wherever they may be, because if a wise saying is in the bosom of a hypocrite it flutters in his bosom till it comes out and settles with others of its own category in the bosom of the believer.

٧٩ وقال عليه السلام : خُذِ الْحِكْمَةَ أَنَّىٰ كَانَتْ، فَإِنَّ الْحِكْمَةَ تَكُونُ فِي صَدْرِ الْمُنَافِقِ فَتَلَجْلَجُ فِي صَدْرِهِ حَتَّىٰ تَخْرُجَ فَتَسْكُنَ إِلَىٰ صَوَاحِبِهَا فِي صَدْرِ الْمُؤْمِنِ .

80. **Amīr al-mu'minīn, peace be upon him, said:** A wise saying is a lost article of the believer. Therefore, get wise sayings even though from people of hypocrisy.

٨٠ وقال عليه السلام : الْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ، فَخُذِ الْحِكْمَةَ وَلَوْ مِنْ أَهْلِ النِّفَاقِ .

81. **Amīr al-mu'minīn, peace be upon him, said:** The worth of every man is in his attainments.

٨١ وقال عليه السلام : قِيمَةُ كُلِّ امْرِئٍ مَا يُحْسِنُهُ .

قال الرضي : وهي الكلمة التي لا تصاب لها قيمة ، ولا توزن بها حكمة ، ولا تقرن إليها كلمة .

as-Sayyid ar-Radī says: This is the sentence whose value cannot be assessed, with which no wise saying can be weighed and with which no other sentence can be matched.

82. **Amīr al-mu'minīn, peace be upon him, said:** I impart to you five things which, if you ride your camels fast in search of them, you will find them worth it.

No one of you should repose hope save in his Lord (Allāh); no one of you should fear anything save his sin; no one should feel ashamed of saying "I do not know" when he is asked a matter which he does not know; no one should feel ashamed of learning a thing that he does not know; and you should practise endurance, because endurance is for belief what the head is for the body, so that just as there is no good in a body without the head there is no good in belief without endurance.

٨٢ قال عليه السلام : أُوصِيكُمْ بِخَمْسٍ لَوْ ضَرَبْتُمْ إِلَيْهَا آبَاطَ الْإِبِلِ لَكَانَتْ لِذٰلِكَ أَهْلًا : لَا يَرْجُوَنَّ أَحَدٌ مِنْكُمْ إِلَّا رَبَّهُ ، وَلَا يَخَافَنَّ إِلَّا ذَنْبَهُ ، وَلَا يَسْتَحِيَنَّ أَحَدٌ مِنْكُمْ إِذَا سُئِلَ عَمَّا لَا يَعْلَمُ أَنْ يَقُولَ : لَا أَعْلَمُ ، وَلَا يَسْتَحِيَنَّ أَحَدٌ إِذَا لَمْ يَعْلَمِ الشَّيْءَ أَنْ يَتَعَلَّمَهُ ، وَعَلَيْكُمْ بِالصَّبْرِ ، فَإِنَّ الصَّبْرَ مِنَ الْإِيمَانِ كَالرَّأْسِ مِنَ الْجَسَدِ ، وَلَا خَيْرَ فِي جَسَدٍ لَا رَأْسَ مَعَهُ ، وَلَا فِي إِيمَانٍ لَا صَبْرَ مَعَهُ .

83. **Amīr al-mu'minīn, peace be upon him, said about a man who praised him much,**

٨٣ وقال عليه السلام لرجل أفرط في الثناء عليه ،

although he did not admire him: I am below what you express and above what you feel in your heart.

84. Amīr al-mu'minīn, peace be upon him, said: The survivors of the sword (from getting killed) are large in number and have a large progeny.

85. Amīr al-mu'minīn, peace be upon him, said: Whoever abandons saying, "I do not know" meets his destruction.

86. Amīr al-mu'minīn, peace be upon him, said: I love the opinion of an old man more than the determination of a young man; (or according to another version) more than the martyrdom of a young man.

87. Amīr al-mu'minīn, peace be upon him, said: I wonder about the man who loses hope despite the possibility of seeking forgiveness.

88. (Imām) Abū Ja'far Muḥammad ibn 'Alī al-Bāqir, peace be upon both of them, has related from Amīr al-mu'minīn, peace be upon him, that he said:

There are two sources of deliverance from Allāh's punishment, one of which has been raised up, while the other is before you. You should therefore adhere to it. The source of deliverance, which has been raised up is the Messenger of Allāh (may He bless him and his descendants), while the source of deliverance that remains is the seeking of forgiveness. Allāh, the Glorified, has said: *And Allāh is not to chastise them while you are among them, nor is Allāh to chastise them while yet they seek forgiveness.* (Qur'ān, 8:33)

as-Sayyid ar-Raḍī says: This is one of the most beautiful ways of deducing the meaning and the most delicate manner of interpretation.

89. Amīr al-mu'minīn, peace be upon him, said: If a man behaves properly in matters between himself and Allāh, then Allāh keeps proper the matters between him and other people; and if a man keeps proper the affairs of his next life then Allāh keeps proper for him the affairs of this world. Whoever is a preacher for himself is protected by Allāh.

90. Amīr al-mu'minīn, peace be upon him, said: The perfect jurist of Islam is he who does not let people lose hope for the mercy of Allāh, does not make him despondent of Allāh's kindness and does no make him feel safe from Allāh's punishment.

91. Amīr al-mu'minīn, peace be upon him, said: The hearts get disgusted as bodies get disgusted; so look for a beautiful wise saying for them.

92. Amīr al-mu'minīn, peace be upon him, said: The most humble knowledge is that which

remains on the tongue and the most honourable one is that which manifests itself through (the action of) the limbs and the organs of the body.

93. Amīr al-mu'minīn, peace be upon him, said: None of you should say, "O' Allāh, I seek Your protection from trouble," because there is no one who is not involved in trouble. But whoever seeks Allāh's protection he should seek it from misguiding troubles, because Allāh, the Glorified, says: *And know you! That your wealth and your children are a temptation* (Qur'ān, 8:28), and its meaning is that He tries people with wealth and progeny in order to distinguish one who is displeased with his livelihood from the one who is happy with what he has been given. Even though Allāh, the Glorified, knows them more than they know themselves, yet He does so to let them perform actions with which they earn reward or punishment because some of them like to have male (children) and dislike to have female (children), and some like to amass wealth, and dislike adversity.

as-Sayyid ar-Raḍī says: This is one of the wonderful interpretations related from him.

94. Amīr al-mu'minīn, peace be upon him, was asked what is good and he replied: Good is not that your wealth and progeny should be much, but good is that your knowledge should be much, your forbearance should be great, and that you should vie with other people in worship of Allāh. If you do good deeds you thank Allāh, but if you commit evil you seek forgiveness from Allāh. In this world good is for two persons only; the man who commits sins but rectifies them by repentance, and the man who hastens towards good actions.

95. Amīr al-mu'minīn, peace be upon him, said: Action accompanied by fear for Allāh does not fail, and how can a thing fail that has been accepted.

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96. Amīr al-mu'minīn, peace be upon him, said: The persons most attached to the prophets are those who know most what the prophets have brought. **Then Amīr al-mu'minīn recited the verse:** *Verily, of men nearest to Abraham are surely those who followed him and this* (Our) *Prophet* (Muhammad) *and those who believe* (Qur'ān, 3:68). **Then he said:** The friend of Muhammad is he who obeys Allāh, even though he may have no blood relationship, and the enemy of Muhammad is he who disobeys Allāh even though he may have near kinship.

97. Amīr al-mu'minīn, peace be upon him, heard about a Khārijite who said the midnight prayers and recited the Qur'ān, then he said: Sleeping in a state of firm belief is better than praying in a state of doubtfulness.

مَا وُقِفَ عَلَى اللِّسَانِ ، وَأَرْفَعُهُ مَا ظَهَرَ فِي الْجَوَارِحِ وَالْأَرْكَانِ .

٩٣ وقال عليه السلام : لَا يَقُولَنَّ أَحَدُكُمْ : «اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفِتْنَةِ» لِأَنَّهُ لَيْسَ أَحَدٌ إِلَّا وَهُوَ مُشْتَمِلٌ عَلَى فِتْنَةٍ ، وَلٰكِنْ مَنِ اسْتَعَاذَ فَلْيَسْتَعِذْ مِنْ مُضِلَّاتِ الْفِتَنِ ، فَإِنَّ اللّٰهَ سُبْحَانَهُ يَقُولُ : «وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ» ، وَمَعْنَى ذٰلِكَ أَنَّهُ يَخْتَبِرُهُمْ بِالْأَمْوَالِ وَالْأَوْلَادِ لِيَتَبَيَّنَ السَّاخِطَ لِرِزْقِهِ ، وَالرَّاضِيَ بِقِسْمِهِ ، وَإِنْ كَانَ سُبْحَانَهُ أَعْلَمَ بِهِمْ مِنْ أَنْفُسِهِمْ ، وَلٰكِنْ لِتَظْهَرَ الْأَفْعَالُ الَّتِي بِهَا يُسْتَحَقُّ الثَّوَابُ وَالْعِقَابُ ، لِأَنَّ بَعْضَهُمْ يُحِبُّ الذُّكُورَ وَيَكْرَهُ الْإِنَاثَ ، وَبَعْضَهُمْ يُحِبُّ تَكْثِيرَ الْمَالِ ، وَيَكْرَهُ انْثِلَامَ الْحَالِ .

قال الرضي : وهذا من غريب ما سمع منه في التفسير .

٩٤ وسئل عن الخير ما هو ؟ فقال : لَيْسَ الْخَيْرُ أَنْ يَكْثُرَ مَالُكَ وَوَلَدُكَ ، وَلٰكِنَّ الْخَيْرَ أَنْ يَكْثُرَ عِلْمُكَ ، وَأَنْ يَعْظُمَ حِلْمُكَ ، وَأَنْ تُبَاهِيَ النَّاسَ بِعِبَادَةِ رَبِّكَ ، فَإِنْ أَحْسَنْتَ حَمِدْتَ اللّٰهَ ، وَإِنْ أَسَأْتَ اسْتَغْفَرْتَ اللّٰهَ . وَلَا خَيْرَ فِي الدُّنْيَا إِلَّا لِرَجُلَيْنِ : رَجُلٍ أَذْنَبَ ذُنُوباً فَهُوَ يَتَدَارَكُهَا بِالتَّوْبَةِ ، وَرَجُلٍ يُسَارِعُ فِي الْخَيْرَاتِ .

٩٥ وقال عليه السلام : لَا يَقِلُّ عَمَلٌ مَعَ التَّقْوَىٰ ، وَكَيْفَ يَقِلُّ مَا يُتَقَبَّلُ ؟

٩٦ وقال عليه السلام : إِنَّ أَوْلَى النَّاسِ بِالْأَنْبِيَاءِ أَعْلَمُهُمْ بِمَا جَاءُوا بِهِ ، ثُمَّ تَلَا : «إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهٰذَا النَّبِيُّ وَالَّذِينَ آمَنُوا» الْآيَةَ ، ثُمَّ قَالَ : إِنَّ وَلِيَّ مُحَمَّدٍ مَنْ أَطَاعَ اللّٰهَ وَإِنْ بَعُدَتْ لُحْمَتُهُ ، وَإِنَّ عَدُوَّ مُحَمَّدٍ مَنْ عَصَى اللّٰهَ وَإِنْ قَرُبَتْ قَرَابَتُهُ !

٩٧ وسمع عليه السلام رجلاً من الخورورية يتهجد ويقرأ ، فقال :

نَوْمٌ عَلَى يَقِينٍ خَيْرٌ مِنْ صَلَاةٍ فِي شَكٍّ .

98. Amīr al-mu'minīn, peace be upon him, said: When you hear a tradition test it according to the criterion of intelligence not that of mere hearing, because relaters of knowledge are numerous but those who guard it are few.

99. Amīr al-mu'minīn, peace be upon him, heard a man recite: Verily we are Allāh's and verily to Him shall we return (Qur'ān 2:156). **Then he said:** Our saying *"innā li'llāh"* (Verily we are Allāh's) is an admission of His majesty over us and our saying *"wa innā ilayhi rāji'ūn"* (and verily to Him shall we return) is an admission of our being mortal.

100. Some people praised Amīr al-mu'minīn, peace be upon him, to his face, then he said: O' my Allāh! You know me better than myself and I know myself more than they know. O' my Allāh! make us better than what they think and forgive us what they do not know.

101. Amīr al-mu'minīn, peace be upon him, said: Fulfilment of (others') needs becomes a lasting virtue in three ways: regarding it small so that it attains bigness, concealing it so that it may manifest itself, and doing it quickly so that it becomes pleasant.

102. Amīr al-mu'minīn, peace be upon him, said: Shortly a time will come for people when high positions will be given only to those who defame others, when vicious people will be regarded as witty and the just will be regarded as weak. People will regard charity as a loss, consideration for kinship as an obligation, and worship grounds for claiming greatness among others. At this time, authority will be exercised through the counsel of women, the posting of young boys in high positions and the running of the administration by eunuchs.

103. Amīr al-mu'minīn, peace be upon him, was seen in worn-out clothes with patches and when it was pointed out to him he said: With it the heart fears, the mind feels humble and the believers emulate it. Certainly, this world and the next are two enemies against each other and two paths in different directions. Whoever likes this world and loves it hates the next and is its enemy. These two are like East and West. If the walker between them gets near to one, he gets farther from the other. After all, they are like two fellow-wives.

104. It is related by Nawf al-Bikālī that: I saw that one night Amīr al-mu'minīn, peace be upon him, came out from his bed and looked at the stars, then he said to me: "O' Nawf, are you awake or sleeping?" **I said:** "I am awake, O' Amīr al-mu'minīn." **Then he said:**

O' Nawf! blessed be those who abstain from this world and are eager for the next world. They are the people who regard this earth as floor, its dust as their bed-cloth; and its water as their perfume; they recite

٩٨ وقال عليه السلام : اعْقِلُوا الْخَبَرَ إِذَا سَمِعْتُمُوهُ عَقْلَ رِعَايَةٍ
عَقْلَ رِوَايَةٍ ، فَإِنَّ رُوَاةَ الْعِلْمِ كَثِيرٌ ، وَرُعَاتَهُ قَلِيلٌ .

٩٩ وسمع رجلًا يقول : «إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ» ، فقال
له السلام :
نَ قَوْلَنَا : «إِنَّا لِلّٰهِ» إِقْرَارٌ عَلَىٰ أَنْفُسِنَا بِالْمُلْكِ ، وقولنا :
نَّا إِلَيْهِ رَاجِعُونَ» إِقْرَارٌ عَلَىٰ أَنْفُسِنَا بِالْهُلْكِ .

١٠٠ وقال عليه السلام ، ومدحه قوم في وجهه ، فقال : اللّٰهُمَّ
نَ أَعْلَمَ بِي مِنْ نَفْسِي ، وَأَنَا أَعْلَمُ بِنَفْسِي مِنْهُمْ ، اللّٰهُمَّ اجْعَلْنَا خَيْرًا
يَظُنُّونَ ، وَاغْفِرْ لَنَا مَا لَا يَعْلَمُونَ .

١٠١ وقال عليه السلام : لَا يَسْتَقِيمُ قَضَاءُ الْحَوَائِجِ إِلَّا بِثَلَاثٍ :
تَصْغَارِهَا لِتَعْظُمَ ، وَبِاسْتِكْتَامِهَا لِتَظْهَرَ ، وَبِتَعْجِيلِهَا
نُؤَ .

١٠٢ وقال عليه السلام : يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يُقَرَّبُ فِيهِ
الْمَاحِلُ (الاجن) ، وَلَا يُظَرَّفُ فِيهِ إِلَّا الْفَاجِرُ ، وَلَا يُضَعَّفُ
إِلَّا الْمُنْصِفُ ، يَعُدُّونَ الصَّدَقَةَ فِيهِ غُرْمًا ، وَصِلَةَ الرَّحِمِ
، وَالْعِبَادَةَ اسْتِطَالَةً عَلَى النَّاسِ ! فَعِنْدَ ذٰلِكَ يَكُونُ السُّلْطَانُ
وَرَةِ النِّسَاءِ ، وَإِمَارَةِ الصِّبْيَانِ ، وَتَدْبِيرِ الْخِصْيَانِ !

١٠٣ ورؤي عليه إزار عتكي مرقوع فقيل له في ذلك ، فقال :
خْشَعُ لَهُ الْقَلْبُ ، وَتَذِلُّ بِهِ النَّفْسُ ، وَيَقْتَدِي بِهِ الْمُؤْمِنُونَ . إِنَّ
يَا وَالْآخِرَةَ عَدُوَّانِ مُتَفَاوِتَانِ ، وَسَبِيلَانِ مُخْتَلِفَانِ ، فَمَنْ أَحَبَّ الدُّنْيَا
لَاهَا أَبْغَضَ الْآخِرَةَ وَعَادَاهَا ، وَهُمَا بِمَنْزِلَةِ الْمَشْرِقِ وَالْمَغْرِبِ وَمَاشٍ
هُمَا ، كُلَّمَا قَرُبَ مِنْ وَاحِدٍ بَعُدَ مِنَ الْآخَرِ ، وَهُمَا بَعْدُ ضَرَتَانِ !

١٠٤ وعن نوف البكالي ، قال : رأيت أمير المؤمنين عليه السلام ذات ليلة ، وقد
ج من فراشه ، فنظر في النجوم فقال لي : يا نوف ، أرقد أنت أم راقد ؟ قلت : بل
، قال :
يَا نَوْفُ ، طُوبَىٰ لِلزَّاهِدِينَ فِي الدُّنْيَا ، الرَّاغِبِينَ فِي الْآخِرَةِ ، أُولٰئِكَ
مُ اتَّخَذُوا الْأَرْضَ بِسَاطًا ، وَتُرَابَهَا فِرَاشًا ، وَمَاءَهَا طِيبًا ،

the Qur'ān in low tones and supplicate in high tones and then they are cut off from the world like 'Īsā (Jesus).

O' Nawf! The prophet Dāwūd (David), peace be upon him, rose up at a similar hour one night and said, "This is the hour when whatever a person prays for is granted to him unless he is a tax-collector, an intelligence man, a police officer, a lute player or a drummer.

as-Sayyid ar-Raḍī says: It is also said that "'*arṭabah*" means *ṭabl* (drum) and "kūbah" means lute.

105. Amīr al-mu'minīn, peace be upon him, said: Allāh has placed on you some obligations which you should not ignore, has laid down for you limits which you should not transgress, has prohibited you from certain things which you should not violate, and has kept quiet about certain things, but He has not left them out by mistake so that you should not find them.

106. Amīr al-mu'minīn, peace be upon him, said: If people give up something relating to religion to set right their worldly affairs, Allāh will inflict upon them something more harmful than that.

107. Amīr al-mu'minīn, peace be upon him, said: Often the ignorance of a learned man ruins him while the knowledge he has does not avail him.

108. Amīr al-mu'minīn, peace be upon him, said: In man there is a piece of flesh attached to him by a vein and it is the strangest thing in him. It is the heart. It has a store of wisdom and things contrary to wisdom. If it sees a ray of hope, eagerness humiliates it and when eagerness increases, greed ruins it. If disappointment overtakes it, grief kills it. If anger rises in it, a serious rage develops. If it is blessed with pleasure, it forgets to be cautious. If it becomes fearful, it becomes heedless. If peace extends all round, it becomes neglectful. If it earns wealth, freedom from care puts it in the wrong. If trouble befalls it, impatience makes it humble. If it faces starvation, distress overtakes it. If hunger attacks it, weakness makes it sit down. If its eating increases, heaviness of stomach pains it. Thus, every shortness is harmful to it and every excess is injurious to it.

109. Amīr al-mu'minīn, peace be upon him, said: We (the members of the Prophet's family) are like the pillow in the middle. He who lags behind has to come forward to meet it while he who has exceeded the bounds has to return to it.

110. Amīr al-mu'minīn, peace be upon him, said: No one can establish the rule of Allāh, the Glorified, except he who shows no relenting (in the matter of right), who does not behave like wrong doers and who does not run after objects of greed.

وَالْقُرْآنَ
شِعَارًا ، وَالدُّعَاءَ دِثَارًا ، ثُمَّ قَرَضُوا الدُّنْيَا قَرْضاً عَلَى مِنْهَاجِ التِّيهِ .

يَا نَوْفُ ، إِنَّ دَاوُودَ عَلَيْهِ السَّلَامُ قَامَ فِي مِثْلِ هٰذِهِ السَّاعَةِ مِنَ اللَّيْلِ فَقَالَ : إِنَّهَا لَسَاعَةٌ لَا يَدْعُو فِيهَا عَبْدٌ إِلَّا اسْتُجِيبَ لَهُ ، إِلَّا أَنْ يَكُونَ عَشَّاراً أَوْ عَرِيفاً أَوْ شُرْطِيًّا ، أَوْ صَاحِبَ عَرْطَبَةٍ (وهي الطنبور) أَوْ صَاحِبَ كُوبَةٍ (وهي الطبل . وقد قيل أيضاً : إن العرطبة الطبل والكوبة الطنبور) .

١٠٥ وقال عليه السلام : إِنَّ اللهَ افْتَرَضَ عَلَيْكُمْ فَرَائِضَ ، فَلَا تُضَيِّعُوهَا ؛ وَحَدَّ لَكُمْ حُدُوداً ، فَلَا تَعْتَدُوهَا ؛ وَنَهَاكُمْ عَنْ أَشْيَاءَ ، فَلَا تَنْتَهِكُوهَا ؛ وَسَكَتَ لَكُمْ عَنْ أَشْيَاءَ وَلَمْ يَدَعْهَا نِسْيَاناً ، فَلَا تَتَكَلَّفُوهَا .

١٠٦ وقال عليه السلام : لَا يَتْرُكُ النَّاسُ شَيْئاً مِنْ أَمْرِ دِينِهِمْ لِاسْتِصْلَاحِ دُنْيَاهُمْ إِلَّا فَتَحَ اللهُ عَلَيْهِمْ مَا هُوَ أَضَرُّ مِنْهُ .

١٠٧ وقال عليه السلام : رُبَّ عَالِمٍ قَدْ قَتَلَهُ جَهْلُهُ ، وَعِلْمُهُ مَعَهُ لَا يَنْفَعُهُ .

١٠٨ وقال عليه السلام : لَقَدْ عُلِّقَ بِنِيَاطِ هٰذَا الْإِنْسَانِ بَضْعَةٌ هِيَ أَعْجَبُ مَا فِيهِ : وَذٰلِكَ الْقَلْبُ . وَذٰلِكَ أَنَّ لَهُ مَوَادَّ مِنَ الْحِكْمَةِ وَأَضْدَاداً مِنْ خِلَافِهَا ؛ فَإِنْ سَنَحَ لَهُ الرَّجَاءُ أَذَلَّهُ الطَّمَعُ ، وَإِنْ هَاجَ بِهِ الطَّمَعُ أَهْلَكَهُ الْحِرْصُ ، وَإِنْ مَلَكَهُ الْيَأْسُ قَتَلَهُ الْأَسَفُ ، وَإِنْ عَرَضَ لَهُ الْغَضَبُ اشْتَدَّ بِهِ الْغَيْظُ ، وَإِنْ أَسْعَدَهُ الرِّضَى نَسِيَ التَّحَفُّظَ ، وَإِنْ غَالَهُ الْخَوْفُ أَخْلَدَ الْحَذَرَ ، وَإِنِ اتَّسَعَ لَهُ الْأَمْرُ (الأمن) اسْتَلَبَتْهُ الْغِرَّةُ (العزة) ، وَإِنْ أَفَادَ مَالاً أَطْغَاهُ الْغِنَى ، وَإِنْ أَصَابَتْهُ مُصِيبَةٌ فَضَحَهُ الْجَزَعُ ، وَإِنْ عَضَّتْهُ الْفَاقَةُ شَغَلَهُ الْبَلَاءُ ، وَإِنْ جَهَدَهُ الْجُوعُ قَعَدَ بِهِ الضَّعْفُ ، وَإِنْ أَفْرَطَ بِهِ الشِّبَعُ كَظَّتْهُ الْبِطْنَةُ . فَكُلُّ تَقْصِيرٍ بِهِ مُضِرٌّ ، وَكُلُّ إِفْرَاطٍ لَهُ مُفْسِدٌ .

١٠٩ وقال عليه السلام : نَحْنُ النُّمْرُقَةُ الْوُسْطَى ، بِهَا يَلْحَقُ التَّالِي ، وَإِلَيْهَا يَرْجِعُ الْغَالِي .

١١٠ وقال عليه السلام : لَا يُقِيمُ أَمْرَ اللهِ سُبْحَانَهُ إِلَّا مَنْ لَا يُصَانِعُ ، وَلَا يُضَارِعُ ، وَلَا يَتَّبِعُ الْمَطَامِعَ .

111. Sahl ibn Ḥunayf al Anṣārī died at Kūfah after his return from the battle of Ṣiffīn and he was very much loved by Amīr al-mu'minīn, peace be upon him. On this occasion Amīr al-mu'minīn said: Even if a mountain had loved me, it would have crumbled down.

as-Sayyid ar-Raḍī says: The meaning of this is that since the trial of the man who loves Amīr al-mu'minīn will be so, severe troubles would leap towards him, and this is not the case except with the God-fearing, the virtuous and select good. There is another similar saying Amīr al-mu'minīn's individuals, namely:

112. Whoever loves us, members of the Household (of the Prophet), should be prepared to face destitution.

as-Sayyid ar-Raḍī says: This has been interpreted in a different way as well, but on this occasion is not fit to mention here.

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113. Amīr al-mu'minīn, peace be upon him, said: No wealth is more profitable than wisdom, no loneliness is more estranging than vanity, no wisdom is as good as tact, no honour is like fear from Allāh, no companion is like the goodness of moral character, no inheritance is like civility, no guide is like promptitude, no trade is like virtuous acts, no profit is like divine reward, no self-control is like inaction in time of doubt, no abstention is like that (which is) from prohibitions, no knowledge is like thinking, no worship is like the discharge of obligation, no belief is like modesty and endurance, no attainment is like humility, no honour is like knowledge, no power is like forbearance, and no support is more reliable than consultation.

114. Amīr al-mu'minīn, peace be upon him, said: At a time when virtue is in vogue in the world and among people, if a person entertains an evil suspicion about another person from whom nothing evil has ever been seen, then he has been unjust. And at a time when vice is in vogue in the world and among people, if a man entertains a good idea about another person he has flung himself in peril.

115. It was said to Amīr al-mu'minīn, peace be upon him: How are you, O' Amīr al-mu'minīn? **and he replied:** How can he be whom life is driving towards death, whose state of healthiness can change into sickness any moment and who is to be caught (by death) from his place of safety?

116. Amīr al-mu'minīn, peace be upon him, said: There are many people who are given time (by Allāh) through good treatment towards them, and many who are deceived because their sinful activities are veiled (by Allāh), and many who are enamoured by good talk about themselves. And Allāh does not

١١ وقال عليه السلام، وقد توفي سهل بن حُنَيف الأنصاري بالكوفة بعد مرجعه من صفين، وكان أحب الناس إليه :

لَوْ أَحَبَّنِي جَبَلٌ لَتَهَافَتَ .

معنى ذلك أن المحنة تفلظ عليه ، فتسرع المصائب إليه ، ولا يفعل ذلك إلا بالأتقياء الأبرار المختارين الأخيار ، وهذا مثل قوله عليه السلام :

١١ مَنْ أَحَبَّنَا أَهْلَ الْبَيْتِ فَلْيَسْتَعِدَّ لِلْفَقْرِ جِلْبَاباً .

« وقد يؤول ذلك على معنى آخر ليس هذا موضع ذكره » .

١١ وقال عليه السلام : لَا مَالَ أَعْوَدُ مِنَ الْعَقْلِ ، وَلَا وَحْشَةَ أَوْحَشُ مِنَ الْعُجْبِ ، وَلَا عَقْلَ كَالتَّدْبِيرِ ، وَلَا كَرَمَ كَالتَّقْوَىٰ ، وَلَا قَرِينَ كَحُسْنِ الْخُلُقِ ، وَلَا مِيرَاثَ كَالْأَدَبِ ، وَلَا قَائِدَ كَالتَّوْفِيقِ ، وَلَا تِجَارَةَ كَالْعَمَلِ الصَّالِحِ ، وَلَا رِبْحَ كَالثَّوَابِ ، وَلَا وَرَعَ كَالْوُقُوفِ عِنَ الشُّبْهَةِ ، وَلَا زُهْدَ كَالزُّهْدِ فِي الْحَرَامِ ، وَلَا عِلْمَ كَالتَّفَكُّرِ ، وَلَا عِبَادَةَ كَأَدَاءِ الْفَرَائِضِ ، وَلَا إِيمَانَ كَالْحَيَاءِ وَالصَّبْرِ ، وَلَا حَسَبَ كَالتَّوَاضُعِ ، وَلَا شَرَفَ كَالْعِلْمِ ، وَلَا عِزَّ كَالْحِلْمِ ، وَلَا مُظَاهَرَةَ أَوْثَقَ مِنَ الْمُشَاوَرَةِ .

١ وقال عليه السلام : إِذَا اسْتَوْلَى الصَّلَاحُ عَلَى الزَّمَانِ وَأَهْلِهِ ، فَسَاءَ رَجُلٌ الظَّنَّ بِرَجُلٍ لَمْ تَظْهَرْ مِنْهُ حَوْبَةٌ فَقَدْ ظَلَمَ ! وإِذَا اسْتَوْلَى الْفَسَادُ عَلَى الزَّمَانِ وَأَهْلِهِ ، فَأَحْسَنَ رَجُلٌ الظَّنَّ بِرَجُلٍ فَقَدْ غَرَّ !

وقيل له عليه السلام : كيف نجدك يا أمير المؤمنين ؟ فقال عليه السلام : كَيْفَ يَكُونُ حَالُ مَنْ يُفْنِي بَقَاؤُهُ ، وَيَسْقَمُ بِصِحَّتِهِ وَيُؤْتَى مِنْ مَأْمَنِهِ !

وقال عليه السلام : كَمْ مِنْ مُسْتَدْرَجٍ بِالْإِحْسَانِ ، وَمَغْرُورٍ بِالسَّتْرِ عَلَيْهِ ، وَمَفْتُونٍ بِحُسْنِ الْقَوْلِ فِيهِ !

try anyone as seriously as He tries him whom He allows time (to remain sinful).

117. Amīr al-mu'minīn, peace be upon him, said: Two categories of persons will face ruin on account of me: he who loves me with exaggeration, and he who hates me intensely.

118. Amīr al-mu'minīn, peace be upon him, said: To miss an opportunity brings about grief.

119. Amīr al-mu'minīn, peace be upon him, said: The example of the world is like a serpent. It is soft to the touch but its inside is full of venom. An ignorant person who has fallen into deceit is attracted towards it but a wise and intelligent man keeps on his guard against it.

120. Amīr al-mu'minīn, peace be upon him, was asked about the Quraysh, when he replied: As for Banū Makhzūm they are the blossoms of the Quraysh. It is delightful to talk to their men and to marry their women. As for Banū 'Abd Shams, they are farsighted and cautious about all that is hidden from them. As for ourselves (Banū Hāshim), we spend whatever we get and are very generous in offering ourselves in death. Consequently, those people are more numerous, more contriving and more ugly while we are more eloquent, well-wishing and handsome.

121. Amīr al-mu'minīn, peace be upon him, said: What a difference there is between two kinds of actions: an act whose pleasure passes away but its (ill) consequence remains, and the act whose hardship passes away but its reward stays.

122. Amīr al-mu'minīn, peace be upon him, was accompanying a funeral when he heard someone laugh. Then he said: Is it that death has been ordained only for others? Is it that right is obligatory only on others? Is it that those whom we see departing on their journey of death will come back to us? We lay them down in their graves and then enjoy their estate (as if we will live for good after them). We have ignored every preacher, man or woman, and have exposed ourselves to every catastrophe.

123. Amīr al-mu'minīn, peace be upon him, said: Blessed be he who humbles himself, whose livelihood is pure, whose heart is chaste, whose habits are virtuous, who spends his savings (in the name of Allāh), who prevents his tongue from speaking nonsense, who keeps people safe from evil, who is pleased with the (Prophet's) *sunnah*, and who is unconnected with innovation (in religion).

as-Sayyid ar-Raḍī says: Some people attribute this and the previous saying to the Messenger of Allāh (may Allāh bless him and his descendants).

مَا ابْتَلَى اللهُ أَحَدًا بِمِثْلِ الْإِمْلَاءِ لَهُ

١١٧ وقال عليه السلام : هَلَكَ فِيَّ رَجُلَانِ : مُحِبٌّ غَالٍ وَمُبْغِضٌ قَالٍ

١١٨ وقال عليه السلام : إِضَاعَةُ الْفُرْصَةِ غُصَّةٌ .

١١٩ وقال عليه السلام : مَثَلُ الدُّنْيَا كَمَثَلِ الْحَيَّةِ لَيِّنٌ مَسُّهَا، السُّمُّ النَّاقِعُ فِي جَوْفِهَا، يَهْوِي إِلَيْهَا الْغِرُّ الْجَاهِلُ، وَيَحْذَرُهَا ذُو لُبٍّ الْعَاقِلُ !

١٢٠ وسئل عليه السلام عن قريش فقال : أَمَّا بَنُو مَخْزُومٍ رَيْحَانَةُ قُرَيْشٍ، تُحِبُّ حَدِيثَ رِجَالِهِمْ، وَالنِّكَاحَ فِي نِسَائِهِمْ. وَأَمَّا بَنُو بَيْدِ شَمْسٍ فَأَبْعَدُهَا رَأْياً، وَأَمْنَعُهَا لِمَا وَرَاءَ ظُهُورِهَا . وَأَمَّا نَحْنُ فَأَبْذَلُ لِمَا فِي أَيْدِينَا، وَأَسْمَحُ عِنْدَ الْمَوْتِ بِنُفُوسِنَا، وَهُمْ أَكْثَرُ وَأَمْكَرُ وَأَنْكَرُ، وَنَحْنُ أَفْصَحُ وَأَنْصَحُ وَأَصْبَحُ .

١٢١ وقال عليه السلام : شَتَّانَ مَا بَيْنَ عَمَلَيْنِ : عَمَلٍ تَذْهَبُ لَذَّتُهُ وَتَبْقَى تَبِعَتُهُ، وَعَمَلٍ تَذْهَبُ مَؤُونَتُهُ وَيَبْقَى أَجْرُهُ .

١٢٢ وتبع جنازة فسمع رجلًا يضحك، فقال : كَأَنَّ الْمَوْتَ فِيهَا عَلَى غَيْرِنَا كُتِبَ، وَكَأَنَّ الْحَقَّ فِيهَا عَلَى غَيْرِنَا وَجَبَ، وَكَأَنَّ الَّذِي نَرَى مِنَ الْأَمْوَاتِ سَفْرٌ عَمَّا قَلِيلٍ إِلَيْنَا رَاجِعُونَ ! نُبَوِّئُهُمْ أَجْدَاثَهُمْ ، وَنَأْكُلُ تُرَاثَهُمْ ، كَأَنَّا مُخَلَّدُونَ بَعْدَهُمْ ! ثُمَّ قَدْ نَسِينَا كُلَّ وَاعِظٍ وَوَاعِظَةٍ، وَرُمِينَا بِكُلِّ فَادِحٍ وَجَائِحَةٍ !!

١٢٣ وقال عليه السلام : طُوبَى لِمَنْ ذَلَّ فِي نَفْسِهِ، وَطَابَ كَسْبُهُ، وَصَلَحَتْ سَرِيرَتُهُ (سيرته)، وَحَسُنَتْ خَلِيقَتُهُ ، وَأَنْفَقَ الْفَضْلَ مِنْ مَالِهِ، وَأَمْسَكَ الْفَضْلَ مِنْ لِسَانِهِ، وَعَزَلَ عَنِ النَّاسِ شَرَّهُ، وَوَسِعَتْهُ السُّنَّةُ، وَلَمْ يُنْسَبْ إِلَى الْبِدْعَةِ .

قال الرضي : أقول : ومن الناس من ينسب هذا الكلام إلى رسول الله صلى الله عليه وآله وسلم، وكذلك الذي قبله .

124. Amīr al-mu'minīn, peace be upon him, said: The jealousy of a woman (with co-wives) is heresy, while the jealousy of a man is a part of belief.

125. Amīr al-mu'minīn, peace be upon him, said: I am defining Islam as no one has defined before me: Islam is submission, submission is conviction, conviction is affirmation, affirmation is acknowledgement, acknowledgement is discharge (of obligations), and discharge of obligations is action.

126. Amīr al-mu'minīn, peace be upon him, said: I wonder at the miser who is speeding towards the very destitution from which he wants to run away and misses the very ease of life which he covets. Consequently, he passes his life in this world like the destitute, but will have to render an account in the next world like the rich.

I wonder at the proud man who was just a drop of semen the other day and will turn into a corpse tomorrow. I wonder at the man who doubts Allāh although he sees His creations. I wonder at him who has forgotten death although he sees people dying. I wonder at him who denies the second life although he has seen the first life. I wonder at him who inhabits this transient abode but ignores the everlasting abode.

127. Amīr al-mu'minīn, peace be upon him, said: Whoever falls short of actions falls into grief, and Allāh has nothing to do with him who spares nothing from his wealth in the name of Allāh.

128. Amīr al-mu'minīn, peace be upon him, said: Guard against cold in its (seasonal) beginning and welcome it towards its end because it effects bodies in the same way as it effects plants. In the beginning, it destroys them but in the end it gives them fresh leaves.

129. Amīr al-mu'minīn, peace be upon him, said: Greatness of the Creator appreciated by you would belittle the creatures in your view.

130. When Amīr al-mu'minīn, peace be upon him, returned from (the battle of) Ṣiffīn and noticed the graves outside Kūfah, he said: O' residents of houses which give a sense of loneliness, of depopulated areas and gloomy graves. O' people of the dust, O' victims of strangeness, O' people of loneliness and O' people of desolateness! You have gone ahead and preceded us while we are following you and will meet you. The houses (you left) have been inhabited by others; the wives (you left) have been married by others; the properties have been distributed (among heirs). This is the news about those around us. What is the news about things around you?

Then Amīr al-mu'minīn, peace be upon him, turned to his companions and said: Beware. If they were allowed to speak they would inform you

١ وقال عليه السلام : غَيْرَةُ ٱلْمَرْأَةِ كُفْرٌ ، وَغَيْرَةُ الرَّجُلِ

٢ .

١ وقال عليه السلام : لَأَنْسُبَنَّ ٱلْإِسْلَامَ نِسْبَةً لَمْ يَنْسُبْهَا أَحَدٌ
ٱلْإِسْلَامُ هُوَ التَّسْلِيمُ ، وَالتَّسْلِيمُ هُوَ ٱلْيَقِينُ ، وَٱلْيَقِينُ هُوَ التَّصْدِيقُ ،
صديقُ هُوَ ٱلْإِقْرَارُ ، وَٱلْإِقْرَارُ هُوَ ٱلْأَدَاءُ ، وَٱلْأَدَاءُ هُوَ ٱلْعَمَلُ .
وقالَ عَلَيْهِ السَّلَامُ : عَجِبْتُ لِلْبَخِيلِ يَسْتَعْجِلُ ٱلْفَقْرَ (٢)
، مِنْهُ هَرَبَ ، وَيَفُوتُهُ ٱلْغِنَىٰ ٱلَّذِي إِيَّاهُ طَلَبَ ، فَيَعِيشُ فِي ٱلدُّنْيَا
ٱلْفُقَرَاءِ ، وَيُحَاسَبُ فِي ٱلْآخِرَةِ حِسَابَ ٱلْأَغْنِيَاءِ ؛ وَعَجِبْتُ لِلْمُتَكَبِّرِ
كَانَ بِٱلْأَمْسِ نُطْفَةً ، وَيَكُونُ غَدًا جِيفَةً ؛ وَعَجِبْتُ لِمَنْ شَكَّ فِي
وَهُوَ يَرَىٰ خَلْقَ ٱللهِ ؛ وَعَجِبْتُ لِمَنْ نَسِيَ ٱلْمَوْتَ ، وَهُوَ يَرَىٰ ٱلْمَوْتَىٰ
بوت) ؛ وَعَجِبْتُ لِمَنْ أَنْكَرَ ٱلنَّشْأَةَ ٱلْأُخْرَىٰ ، وَهُوَ يَرَى ٱلنَّشْأَةَ ٱلْأُولَىٰ ؛
بْتُ لِعَامِرٍ دَارَ ٱلْفَنَاءِ وَتَارِكٍ دَارَ ٱلْبَقَاءِ .

وقال عليه السلام : مَنْ قَصَّرَ فِي ٱلْعَمَلِ ٱبْتُلِيَ بِٱلْهَمِّ ، وَلَا
للهِ فِيمَنْ لَيْسَ للهِ فِي مَالِهِ وَنَفْسِهِ نَصِيبٌ .

وقال عليه السلام : تَوَقَّوُا ٱلْبَرْدَ فِي أَوَّلِهِ ، وَتَلَقَّوْهُ
خِرِهِ ، فَإِنَّهُ يَفْعَلُ فِي ٱلْأَبْدَانِ كَفِعْلِهِ فِي ٱلْأَشْجَارِ ، أَوَّلُهُ يُحْرِقُ ،
هُ يُورِقُ

وقال عليه السلام : عِظَمُ ٱلْخَالِقِ عِنْدَكَ يُصَغِّرُ ٱلْمَخْلُوقَ
نِكَ

وقال عليه السلام ، وقد رجع من صفين ، فأشرف على
بظاهر الكوفة :

أَهْلَ ٱلدِّيَارِ ٱلْمُوحِشَةِ ، وَٱلْمَحَالِّ ٱلْمُقْفِرَةِ ، وَٱلْقُبُورِ
نِ ؛ يَا أَهْلَ ٱلتُّرْبَةِ ، يَا أَهْلَ ٱلْغُرْبَةِ ، يَا أَهْلَ ٱلْوَحْدَةِ ، يَا أَهْلَ
، أَنْتُمْ لَنَا فَرَطٌ سَابِقٌ ، وَنَحْنُ لَكُمْ تَبَعٌ لَاحِقٌ . أَمَّا
فَقَدْ سُكِنَتْ ، وَأَمَّا ٱلْأَزْوَاجُ فَقَدْ نُكِحَتْ ، وَأَمَّا ٱلْأَمْوَالُ فَقَدْ
. هٰذَا خَبَرُ مَا عِنْدَنَا ، فَمَا خَبَرُ مَا عِنْدَكُمْ ؟

لتفت إلى أصحابه فقال : أَمَا لَوْ أُذِنَ لَهُمْ فِي ٱلْكَلَامِ لَأَخْبَرُوكُمْ

أنَّ «خَيْرَ الزَّادِ التَّقْوَى» .

١٣١ وقال عليه السلام، وقد سمع رجلًا يذم الدنيا : أَيُّهَا الذَّامُّ لِلدُّنْيَا، اَلْمُغْتَرُّ بِغُرُورِهَا، اَلْمَخْدُوعُ بِأَبَاطِيلِهَا ! أَتَغْتَرُّ بِالدُّنْيَا ثُمَّ تَذُمُّهَا ؟ أَنْتَ اَلْمُتَجَرِّمُ عَلَيْهَا، أَمْ هِيَ اَلْمُتَجَرِّمَةُ عَلَيْكَ ؟ مَتَى اسْتَهْوَتْكَ ، أَمْ مَتَى غَرَّتْكَ ؟ أَبِمَصَارِعِ آبَائِكَ مِنَ اَلْبِلَى أَمْ بِمَضَاجِعِ أُمَّهَاتِكَ تَحْتَ اَلثَّرَى ؟ كَمْ عَلَّلْتَ بِكَفَّيْكَ ، وَكَمْ مَرَّضْتَ بِيَدَيْكَ ! تَبْتَغِي لَهُمُ الشِّفَاءَ، وَتَسْتَوْصِفُ لَهُمُ الْأَطِبَّاءَ، غَدَاةَ لَا يُغْنِي عَنْهُمْ دَوَاؤُكَ، وَلَا يُجْدِي عَلَيْهِمْ بُكَاؤُكَ . لَمْ يَنْفَعْ أَحَدَهُمْ إِشْفَاقُكَ ، وَلَمْ تُسْعَفْ فِيهِ بِطِلْبَتِكَ [١] ، وَلَمْ تَدْفَعْ عَنْهُ بِقُوَّتِكَ ! وَقَدْ مَثَّلَتْ لَكَ بِهِ الدُّنْيَا نَفْسَكَ ، وَبِمَصْرَعِهِ مَصْرَعَكَ . إِنَّ الدُّنْيَا دَارُ صِدْقٍ لِمَنْ صَدَقَهَا، وَدَارُ عَافِيَةٍ لِمَنْ فَهِمَ عَنْهَا، وَدَارُ غِنًى لِمَنْ تَزَوَّدَ مِنْهَا ، وَدَارُ مَوْعِظَةٍ لِمَنِ اتَّعَظَ بِهَا. مَسْجِدُ أَحِبَّاءِ اللهِ، وَمُصَلَّى مَلَائِكَةِ اللهِ، وَمَهْبِطُ وَحْيِ اللهِ، وَمَتْجَرُ أَوْلِيَاءِ اللهِ . اكْتَسَبُوا فِيهَا الرَّحْمَةَ، وَرَبِحُوا فِيهَا اَلْجَنَّةَ . فَمَنْ ذَا يَذُمُّهَا وَقَدْ آذَنَتْ بِبَيْنِهَا ، وَنَادَتْ بِفِرَاقِهَا، وَنَعَتْ نَفْسَهَا وَأَهْلَهَا ؛ فَمَثَّلَتْ لَهُمْ بِبَلَائِهَا اَلْبَلَاءَ، وَشَوَّقَتْهُمْ بِسُرُورِهَا إِلَى السُّرُورِ؟! رَاحَتْ بِعَافِيَةٍ، وَابْتَكَرَتْ بِفَجِيعَةٍ (نجعة) ، ترغِيباً وَتَرْهِيباً، وَتَخْوِيفاً وَتَحْذِيراً، فَذَمَّهَا رِجَالٌ غَدَاةَ اَلنَّدَامَةِ، وَحَمِدَهَا آخَرُونَ يَوْمَ اَلْقِيَامَةِ. ذَكَّرَتْهُمُ الدُّنْيَا فَتَذَكَّرُوا، وَحَدَّثَتْهُمْ فَصَدَّقُوا، وَوَعَظَتْهُمْ فَاتَّعَظُوا .

١٣٢ وقال عليه السلام : إِنَّ لِلهِ مَلَكاً يُنَادِي فِي كُلِّ يَوْمٍ : لِدُوا لِلْمَوْتِ، وَاجْمَعُوا لِلْفَنَاءِ، وَابْنُوا لِلْخَرَابِ .

١٣٣ وقال عليه السلام : اَلدُّنْيَا دَارُ مَمَرٍّ لَا دَارُ مَقَرٍّ، وَالنَّاسُ فِيهَا رَجُلَانِ : رَجُلٌ بَاعَ فِيهَا نَفْسَهُ فَأَوْبَقَهَا ،

at: *Verily, the best provision is fear of Allāh.* Qur'ān, 2:197)

ABOUT THOSE WHO FALSELY ACCUSE THIS WORLD

131. Amīr al-mu'minīn, peace be upon him, eard a man abusing the world and said: O' you ho abuse the world, O' you who have been ceived by its deceit and cheated by its wrongs. Do ou covet the world and then abuse it? Do you cuse it or it should accuse you? When did it bewil-r you or deceive you—whether by the decay and ll of your forefathers, or by the sleeping places of our mothers under the ground? How much you oked after them in their illness and nursed them ring sickness, desiring them to be cured and con-lting physicians for them in the morning when our medicine did not avail them and your wailing r them did not benefit them. Your mourning over em did not prove useful to them and you could not hieve your aims. You could not ward off (death) om them with all your power. In fact, through the ying man the world presented an illustration for you d showed you by the example of his falling down w you would (also) fall.

Certainly, this world is a house of truth for him ho appreciates it; a place of safety for him who derstands it; a house of riches for him who collects ovision from it (for the next world); and a house of structions for him who draws instruction from it. It the place of worship for the lovers of Allāh; the ace of praying for the angels of Allāh; the place here the revelation of Allāh descends; and the mar-eting place for those devoted to Allāh. Herein they rned mercy and herein they acquired Paradise by ay of profit.

Therefore, who can abuse it when it has nounced its departure and called out that it would ave! It had given news of its own destruction and e death of its people. By its hardship it set an exam-e of their hardships. By its pleasures it created gerness for the pleasures (of the next world). It rings ease in the evening and grief in the morning by ay of persuasion, dissuasion, alarm and warning. eople abuse it on the morning of their repentance it there are others who will praise it on the Day of dgement. The world recalled to them the next life d they bore it in mind. It related to them (things of e next life) and they acknowledged them. It eached to them and they took lesson therefrom.

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132. Amīr al-mu'minīn, peace be upon him, id: There is an angel of Allāh who calls out every ay, "Beget children for death, collect wealth for estruction, and raise construction for ruin."

133. Amīr al-mu'minīn, peace be upon him, id: This world is a place for transit, not a place for ay. The people herein are of two categories. One is e man who sold away his self (to his passions) and

thus ruined it, and the other is the man who purchased his self (by control against his passions) and freed it.

134. Amīr al-mu'minīn, peace be upon him, said: A friend is not a friend unless he affords protection to his comrade on three occasions: in his adversity, in his absence and at his death.

135. Amīr al-mu'minīn, peace be upon him, said: He who is bestowed four things is not disallowed four things: he who is allowed to pray is not deprived of the response to it; he who is allowed to offer repentance is not deprived of its acceptance; he who is allowed to seek forgiveness is not deprived of forgiveness; and he who is allowed to be grateful is not deprived of furtherance of favours.

as-Sayyid ar-Radī says: This is confirmed by the Book of Allāh. About praying, Allāh says: "*Call you to Me, I will answer you*" (Qur'ān, 4:60). About forgiveness Allāh says: "*And whoever does evil, or wrongs his own self and thereafter seeks pardon of Allāh, shall find Allāh Oft-forgiving, Merciful*" (Qur'ān, 4:110). About gratefulness He says: "*If you be grateful I win increase (my favours) to you*" (Qur'ān, 14:7). About repentance He says: "*Verily, repentance (acceptable) with Allāh is only for those who do evil ignorantly and then turn (to Allāh) soon (after); these (are those) Allāh will turn (merciful) to them; and Allāh is All-knowing, All-wise*" (Qur'ān, 4:17)

136. Amīr al-mu'minīn, peace be upon him, said: For the God-fearing, prayers is a means of seeking nearness to Allāh; and for the weak the *hajj* (pilgrimage to Mecca) is as good as *jihād* (fighting in the way of Allāh). For every thing there is a levy; and the levy of the body is fasting. The *jihād* of a woman is to afford pleasant company to her husband.

137. Amīr al-mu'minīn, peace be upon him, said: Seek livelihood by giving alms.

138. Amīr al-mu'minīn, peace be upon him, said: He who is sure of a good return is generous in giving.

139. Amīr al-mu'minīn, peace be upon him, said: Assistance is allowed according to need.

140. Amlr al-mu'minīn, peace be upon him, said: He who is moderate does not become destitute.

141. Amīr al-mu'minīn, peace be upon him, said: A small family is one of the ways of (securing) ease.

142. Amīr al-mu'minīn, peace be upon him, said: Loving one another is half of wisdom.

143. Amīr al-mu'minīn, peace be upon him, said: Grief is half of old age.

جُلٌ اِبْتَاعَ نَفْسَهُ فَأَعْتَقَهَا .

١٢ وقال عليه السلام : لَا يَكُونُ الصَّدِيقُ صَدِيقاً حَتَّىٰ يَحْفَظَ اهُ فِي ثَلَاثٍ : فِي نَكْبَتِهِ ، وَغَيْبَتِهِ ، وَوَفَاتِهِ .

١٢ وقال عليه السلام : مَنْ أُعْطِيَ أَرْبعاً لَمْ يُحْرَمْ أَرْبَعاً : مَنْ طِيَ الدُّعَاءَ لَمْ يُحْرَمِ الْإِجَابَةَ ، وَمَنْ أُعْطِيَ التَّوْبَةَ لَمْ يُحْرَمِ الْقَبُولَ ، نْ أُعْطِيَ الِاسْتِغْفَارَ لَمْ يُحْرَمِ الْمَغْفِرَةَ ، وَمَنْ أُعْطِيَ الشُّكْرَ لَمْ يُحْرَمِ يَادَةَ .

قال الرضي : وتصديقُ ذلكَ كتابُ الله ، قالَ اللهُ في الدعاء: « ادْعُونِي أَسْتَجِبْ كُمْ » وقال في الاستغفار : « وَمَنْ يَعْمَلْ سُوءاً أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ ةَ يَجِدِ اللهَ غَفُوراً رَحِيماً » وقال في الشكر : « لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ » قال في التوبة : « إِنَّمَا التَّوْبَةُ عَلَى اللهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ تُوبُونَ مِنْ قَرِيبٍ ، فَأُولَئِكَ يَتُوبُ اللهُ عَلَيْهِمْ وَكَانَ اللهُ عَلِيماً حَكِيماً » .

١٣٦ وقال عليه السلام : اَلصَّلَاةُ قُرْبَانُ كُلِّ تَقِيٍّ ، وَالْحَجُّ جِهَادُ كُلِّ ضَعِيفٍ . وَلِكُلِّ شَيْءٍ زَكَاةٌ ، وَزَكَاةُ الْبَدَنِ الصِّيَامُ ، وَجِهَادُ الْمَرْأَةِ حُسْنُ التَّبَعُّلِ

١٣٧ وقال عليه السلام : اِسْتَنْزِلُوا الرِّزْقَ بِالصَّدَقَةِ .

١٣٨ وقال عليه السلام : مَنْ أَيْقَنَ بِالْخَلَفِ جَادَ بِالْعَطِيَّةِ .

١٣٩ وقال عليه السلام : تَنْزِلُ الْمَعُونَةُ عَلَى قَدْرِ الْمَؤُونَةِ .

١٤٠ وقال عليه السلام : مَا عَالَ (١٥٠) مَنِ اقْتَصَدَ .

١٤١ وقال عليه السلام : قِلَّةُ الْعِيَالِ أَحَدُ الْيَسَارَيْنِ .

١٤٢ وقال عليه السلام : اَلتَّوَدُّدُ نِصْفُ الْعَقْلِ .

١٤٣ وقال عليه السلام : اَلْهَمُّ نِصْفُ الْهَرَمِ .

144. Amīr al-mu'minīn, peace be upon him, said: Endurance comes according to the affliction. He who beats his hand on the thigh in his affliction ruins all his good actions.

145. Amīr al-mu'minīn, peace be upon him, said: There is many a person who fasts whose fast is nothing but just hunger and thirst, and many an offerer of prayers whose prayer is no better than wakefulness and hardship. The sleep as well as the eating and drinking of the intelligent (god-knowing) person is far better.

146. Amīr al-mu'minīn, peace be upon him, said: Protect your belief by charity; guard your wealth by paying Allāh's share; and ward off the waves of calamity by praying.

AMīR AL-MU'MINīN'S CONVERSATION WITH KUMAYL IBN ZIYĀD AN-NAKHA'Ī

People are of three types

147. Kumayl ibn Ziyād has related: Amīr al-mu'minīn, peace be upon him, caught hold of my hand and took me to the graveyard. When he had passed through the graveyard and left the city behind, he breathed a deep sigh and said:

O' Kumayl these hearts are containers. The best of them is that which preserves (its contents). So, preserve what I say to you.

People are of three types: One is the scholar and divine. Then, the seeker of knowledge who is also on the way to deliverance. Then (lastly) the common rot who run after every caller and bend in the direction of every wind. They seek not light from the effulgence of knowledge and do not take protection of any reliable support.

O' Kumayl, knowledge is better than wealth. Knowledge guards you, while you have to guard the wealth. Wealth decreases by spending, while knowledge multiplies by spending, and the results of wealth die as wealth decays.

O' Kumayl, knowledge is belief which is acted upon. With it man acquires obedience during his life and a good name after his death. Knowledge is the ruler while wealth is ruled upon.

O' Kumayl, those who amass wealth are dead even though they may be living while those endowed with knowledge will remain as long as the world lives. Their bodies are not available but their figures exist in the hearts. Look, here is a heap of knowledge (and Amīr al-mu'minīn pointed to his bosom). I wish I could get someone to bear it. Yes, I did find (such a one); but either he was one who could not be relied upon. He would exploit the religion for worldly gains, and by virtue of Allāh's favours on him he would domineer over the people and through Allāh's pleas he would lord over His devotees. Or he was one who was obedient to the hearers of truth but there was no intelligence in his

١٤٤ وقال عليه السلام : يَنْزِلُ الصَّبْرُ عَلَىٰ قَدْرِ الْمُصِيبَةِ ، وَمَنْ ضَرَبَ يَدَهُ عَلَىٰ فَخِذِهِ عِنْدَ مُصِيبَتِهِ حَبِطَ عَمَلُهُ(أجره).

١٤٥ وقال عليه السلام : كَمْ مِنْ صَائِمٍ لَيْسَ لَهُ مِنْ صِيَامِهِ إِلَّا الْجُوعُ وَالظَّمَأُ ، وَكَمْ مِنْ قَائِمٍ لَيْسَ لَهُ مِنْ قِيَامِهِ إِلَّا السَّهَرُ وَالْعَنَاءُ ، حَبَّذَا نَوْمُ الْأَكْيَاسِ وَإِفْطَارُهُمْ !

١٤٦ وقال عليه السلام : سُوسُوا(شوبوا) إِيمَانَكُمْ بِالصَّدَقَةِ ، وَحَصِّنُوا أَمْوَالَكُمْ بِالزَّكَاةِ ، وَادْفَعُوا أَمْوَاجَ الْبَلَاءِ بِالدُّعَاءِ .

١٤٧- ومن كلامه عليه السلام

لكُمَيْل بن زياد النخعي

قال كُمَيْل بن زياد: أخذ بيدي أمير المؤمنين علي بن أبي طالب عليه السلام، فأخرجني إلى الجبّان ، فلما أصحر تنفس الصعداء ، ثم قال :

يَا كُمَيْلُ بْنَ زِيَاد، إِنَّ هٰذِهِ الْقُلُوبَ أَوْعِيَةٌ ، فَخَيْرُهَا أَوْعَاهَا فَاحْفَظْ عَنِّي مَا أَقُولُ لَكَ :

النَّاسُ ثَلَاثَةٌ : فَعَالِمٌ رَبَّانِيٌّ ، وَمُتَعَلِّمٌ عَلَىٰ سَبِيلِ نَجَاةٍ ، وَهَمَجٌ رَعَاعٌ أَتْبَاعُ كُلِّ نَاعِقٍ(صائح) ، يَمِيلُونَ مَعَ كُلِّ رِيحٍ ، لَمْ يَسْتَضِيئُوا بِنُورِ الْعِلْمِ ، وَلَمْ يَلْجَؤُوا إِلَىٰ رُكْنٍ وَثِيقٍ .

يَا كُمَيْلُ ، الْعِلْمُ خَيْرٌ مِنَ الْمَالِ ، الْعِلْمُ يَحْرُسُكَ وَأَنْتَ تَحْرُسُ الْمَالَ. وَالْمَالُ تَنْقُصُهُ النَّفَقَةُ ، وَالْعِلْمُ يَزْكُو عَلَى الْإِنْفَاقِ ، وَصَنِيعُ الْمَالِ يَزُولُ بِزَوَالِهِ .

يَا كُمَيْلُ بْنَ زِيَاد ، مَعْرِفَةُ الْعِلْمِ دِينٌ يُدَانُ بِهِ ، بِهِ يَكْسِبُ الْإِنْسَانُ الطَّاعَةَ فِي حَيَاتِهِ ، وَجَمِيلَ الْأُحْدُوثَةِ بَعْدَ وَفَاتِهِ. وَالْعِلْمُ حَاكِمٌ ، وَالْمَالُ مَحْكُومٌ عَلَيْهِ .

يَا كُمَيْلُ ، هَلَكَ خُزَّانُ الْأَمْوَالِ وَهُمْ أَحْيَاءٌ ، وَالْعُلَمَاءُ بَاقُونَ مَا بَقِيَ الدَّهْرُ : أَعْيَانُهُمْ مَفْقُودَةٌ ، وَأَمْثَالُهُمْ فِي الْقُلُوبِ مَوْجُودَةٌ . هَا إِنَّ هَا هُنَا لَعِلْماً جَمّاً (وَأَشَارَ بِيَدِهِ إِلَىٰ صدره) لَوْ أَصَبْتُ لَهُ حَمَلَةً ! بَلَىٰ أَصَبْتُ لَقِناً غَيْرَ مَأْمُونٍ عَلَيْهِ ، مُسْتَعْمِلًا آلَةَ الدِّينِ لِلدُّنْيَا ، وَمُسْتَظْهِراً بِنِعَمِ اللهِ عَلَىٰ عِبَادِهِ ، وَبِحُجَجِهِ عَلَىٰ أَوْلِيَائِهِ ؛ أَوْ مُنْقَاداً لِحَمَلَةِ الْحَقِّ ، لَا بَصِيرَةَ لَهُ فِي أَحْنَائِهِ(احيائه) ،

bosom. At the first appearance of doubt he would entertain misgivings in his heart.

So, neither this nor that was good enough. Either the man is eager for pleasures, easily led away by passions, or is covetous for collecting and hoarding wealth. Neither of them has any regard for religion in any matter. The nearest example of these is the loose cattle. This is the way that knowledge dies away with the death of its bearers.

O' my Allāh! Yes; but the earth is never devoid of those who maintain Allāh's plea either openly and reputedly or, being afraid, as hidden in order that Allāh's pleas and proofs should not be rebutted. How many are they and where are they? By Allāh, they are few in number, but they are great in esteem before Allāh. Through them Allāh guards His pleas and proofs till they entrust them to others like themselves and sow the seeds thereof in the hearts of those who are similar to them.

Knowledge has led them to real understanding and so they have associated themselves with the spirit of conviction. They take easy what the easygoing regard as hard. They endear what the ignorant take as strange. They live in this world with their bodies here but their spirits resting in the high above. They are the vicegerents of Allāh on His earth and callers to His religion. Oh, oh, how I yearn to see them!

Go away now, O' Kumayl! wherever you wish.

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148. Amīr al-mu'minīn, peace be upon him, said: Man is hidden under his tongue.

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149. Amīr al-mu'minīn, peace be upon him, said: He who does not know his own worth is ruined.

ON PREACHING

150. Amir al-mu'minin, peace be upon him, said to a man who had requested him to preach:

Do not be like him who hopes for (bliss in) the next life without action, and delays repentance by lengthening desires, who utters words like ascetics in this world but acts like those who are eager for it; if he is allowed something from it he does not feel satisfied; if he is denied he is not content; he is not grateful for what he gets and covets for increase in whatever remains with him; he refrains others but not himself; he commands others for what he himself does not do; he loves the virtuous but does not behave like them; he hates the vicious but himself is one of them; he dislikes death because of the excess of his sins but adheres to that for which he is afraid of death.

If he falls ill he feels ashamed; if he is healthy he feels secure and indulges in amusements; when he recovers from illness he feels vain about himself; when he is afflicted he loses hope; if distress befalls him he prays like a bewildered man; when he finds

نَالَهُ رَخَاءٌ أَعْرَضَ مُغْتَرّاً ، تَغْلِبُهُ نَفْسُهُ عَلَىٰ مَا يَظُنُّ ، وَلَا يَغْلِبُهَا عَلَىٰ مَا يَسْتَيْقِنُ ، يَخَافُ عَلَىٰ غَيْرِهِ بِأَدْنَىٰ مِنْ ذَنْبِهِ ، وَيَرْجُو لِنَفْسِهِ بِأَكْثَرَ مِنْ عَمَلِهِ ، إِنِ اسْتَغْنَىٰ بَطِرَ وَفُتِنَ ، وَإِنِ افْتَقَرَ قَنِطَ وَوَهَنَ ، يُقَصِّرُ إِذَا عَمِلَ ، وَيُبَالِغُ إِذَا سَأَلَ ، إِنْ عَرَضَتْ لَهُ شَهْوَةٌ أَسْلَفَ الْمَعْصِيَةَ ، وَسَوَّفَ التَّوْبَةَ ، وَإِنْ عَرَتْهُ مِحْنَةٌ انْفَرَجَ عَنْ شَرَائِطِ الْمِلَّةِ . يَصِفُ الْعِبْرَةَ وَلَا يَعْتَبِرُ ، وَيُبَالِغُ فِي الْمَوْعِظَةِ وَلَا يَتَّعِظُ ، فَهُوَ بِالْقَوْلِ مُدِلٌّ ، وَمِنَ الْعَمَلِ مُقِلٌّ ، يُنَافِسُ فِيمَا يَفْنَىٰ ، وَيُسَامِحُ فِيمَا يَبْقَىٰ . يَرَى الْغُنْمَ مَغْرَماً ، وَالْغُرْمَ مَغْنَماً ، يَخْشَىٰ الْمَوْتَ ، وَلَا يُبَادِرُ الْفَوْتَ ، يَسْتَعْظِمُ مِنْ مَعْصِيَةِ غَيْرِهِ مَا يَسْتَقِلُّ أَكْثَرَ مِنْهُ مِنْ نَفْسِهِ ، وَيَسْتَكْثِرُ مِنْ طَاعَتِهِ مَا يَحْقِرُهُ مِنْ طَاعَةِ غَيْرِهِ ، فَهُوَ عَلَى النَّاسِ طَاعِنٌ ، وَلِنَفْسِهِ مُدَاهِنٌ ، اللَّهْوُ (اللغو) مَعَ الْأَغْنِيَاءِ أَحَبُّ إِلَيْهِ مِنَ الذِّكْرِ مَعَ الْفُقَرَاءِ ، يَحْكُمُ عَلَى غَيْرِهِ لِنَفْسِهِ ، وَلَا يَحْكُمُ عَلَيْهَا لِغَيْرِهِ ، يُرْشِدُ غَيْرَهُ وَيُغْوِي نَفْسَهُ ، فَهُوَ يُطَاعُ وَيَعْصِي . وَيَسْتَوْفِي وَلَا يُوفِي ، وَيَخْشَى الْخَلْقَ فِي غَيْرِ رَبِّهِ وَلَا يَخْشَى رَبَّهُ فِي خَلْقِهِ .

ase of life he falls into deceit and turns his face away; his heart overpowers him by means of imaginary things while he cannot control his heart by his conviction; for others he is afraid of small sins, but for himself he expects more reward than his performance; if he becomes wealthy he becomes self-conscious and falls into vice; if he becomes poor he despairs and becomes weak; he is brief when he is doing a good thing but goes too far when he is begging; when passion overtakes him he is quick in committing sin but delays repentance; if hardship befalls him he goes beyond the canons of the Islamic) community; he describes instructive events but does not take instruction himself; he preaches at length but does not accept any preaching for himself; he is tall in speaking but short in action; he aspires for things that will perish and ignores things that will last for good; he regards profit as loss and loss as profit; he fears death but does nothing in its anticipation.

He regards the sins of others as big but considers the same things for himself as small; if he does something in obedience to Allāh he considers it much but if others do the same he considers it small; he therefore rebukes others but flatters himself; entertainment in the company of the wealthy is dearer to him than remembrance (of Allāh) with the poor; he passes verdicts against others for his own interests and does not do so against himself for others' interests; he guides others but misguides himself; he is obeyed by others but he himself disobeys (Allāh); he seeks fulfilment of obligations (towards himself) but does not fulfil his obligations (towards others); he fears the people (and acts) for other than his Lord (Allāh) and does not fear his Lord in his dealings with the people.

قال الرضي : ولو لم يكن في هذا الكتاب إلا هذا الكلام لكفى به موعظة ناجعة ، وحكمة بالغة ، وبصيرة لمبصر ، وعبرة لناظر مفكر

١٥١ وقال عليه السلام : لِكُلِّ آمْرِىءٍ عَاقِبَةٌ حُلْوَةٌ أَوْ مُرَّةٌ .

١٥٢ وقال عليه السلام : لِكُلِّ مُقْبِلٍ إِدْبَارٌ ، وَمَا أَدْبَرَ كَأَنْ لَمْ يَكُنْ .

١٥٣ وقال عليه السلام : لَا يَعْدَمُ الصَّبُورُ الظَّفَرَ وَإِنْ طَالَ بِهِ الزَّمَانُ .

١٥٤ وقال عليه السلام : الرَّاضِي بِفِعْلِ قَوْمٍ كَالدَّاخِلِ فِيهِ مَعَهُمْ .

is-Sayyid ar-Raḍī says: If this book had contained nothing save this short utterance it would have sufficed as a successful piece of preaching, a specimen of high philosophy, an object of wisdom for the onlooker and a source of instruction for the meditative watcher.

151. Amīr al-mu'minīn, peace be upon him, said: Every human being has to meet the end, sweet or sour.

152. Amīr al-mu'minīn, peace be upon him, said: Every comer has to return and after returning it is as though he never existed.

153. Amīr al-mu'minīn, peace be upon him, said: The endurer does not miss success although it may take a long time.

154. Amīr al-mu'minīn, peace be upon him, said: He who agrees with the action of a group of persons is as though he joins them in that action. And every one who joins in wrong commits two sins; one sin for committing the wrong and the other for agreeing with it.

155. Amīr al-mu'minīn, peace be upon him, said: Adhere to contracts and entrust their fulfilment to steadfast persons.

156. Amīr al-mu'minīn, peace be upon him, said: On you lies (the obligation of) obedience to the person about whom you cannot plead the excuse of ignorance.

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157. Amīr al-mu'minīn, peace be upon him, said: Surely, you have been made to see if (only) you care to see; surely, you have been guided if (only) you care to take guidance; and surely, you have been made to hear if (only) you care to lend your ears.

158. Amīr al-mu'minīn, peace be upon him, said: Admonish your brother (comrade) by good behaviour towards him, and ward off his evil by favouring him.

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159. Amīr al-mu'minīn, peace be upon him, said: He who puts himself in conditions of ill-repute should not blame those who entertain bad ideas about him.

160. Amīr al-mu'minīn, peace be upon him, said: Whoever obtains authority (usually) adopts partiality.

161. Amīr al-mu'minīn, peace be upon him, said: He who acts solely according to his own opinion gets ruined, and he who consults other people shares in their understanding.

162. Amīr al-mu'minīn, peace be upon him, said: He who guards his secrets retains control in his own hands.

163. Amīr al-mu'minīn, peace be upon him, said: Destitution is the greatest death.

164. Amīr al-mu'minīn, peace be upon him, said: He who fulfils the right of a man who does not fulfil his right, (is as though he) worships him.

165. Amīr al-mu'minīn, peace be upon him, said: There should be no obeying anyone against Allāh's commands.

166. Amīr al-mu'minīn, peace be upon him, said: No person is to be blamed for delay in (securing) his own right but blame lies on him who takes what he is not entitled to.

167. Amīr al-mu'minīn, peace be upon him, said: Vanity prevents progress.

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عَلَىٰ كُلِّ دَاخِلٍ فِي بَاطِلٍ إِثْمَانِ : إِثْمُ ٱلْعَمَلِ بِهِ ، وَإِثْمُ ٱلرِّضَىٰ بِهِ .

١٥٥ وقال عليه السلام : ٱعْتَصِمُوا (استعصموا) بِالذِّمَمِ فِي أَبْنَادِهَا

١٥٦ وقال عليه السلام : عَلَيْكُمْ بِطَاعَةِ مَنْ لَا تُعْذَرُونَ بِجَهَالَتِهِ

١٥٧ وقال عليه السلام : قَدْ بُصِّرْتُمْ إِنْ أَبْصَرْتُمْ ، وَقَدْ هُدِيتُمْ إِنِ ٱهْتَدَيْتُمْ ، وَأُسْمِعْتُمْ إِنِ ٱسْتَمَعْتُمْ .

١٥٨ وقال عليه السلام : عَاتِبْ أَخَاكَ بِٱلْإِحْسَانِ إِلَيْهِ ، وَٱرْدُدْ شَرَّهُ بِٱلْإِنْعَامِ عَلَيْهِ .

١٥٩ وقال عليه السلام : مَنْ وَضَعَ نَفْسَهُ مَوَاضِعَ التُّهَمَةِ فَلَا يَلُومَنَّ مَنْ أَسَاءَ بِهِ الظَّنَّ .

١٦٠ وقال عليه السلام : مَنْ مَلَكَ ٱسْتَأْثَرَ

١٦١ وقال عليه السلام : مَنِ ٱسْتَبَدَّ بِرَأْيِهِ هَلَكَ ، وَمَنْ شَاوَرَ رِجَالَ شَارَكَهَا فِي عُقُولِهَا .

١٦٢ وقال عليه السلام : مَنْ كَتَمَ سِرَّهُ كَانَتِ ٱلْخِيَرَةُ بِيَدِهِ

١٦٣ وقال عليه السلام : ٱلْفَقْرُ ٱلْمَوْتُ ٱلْأَكْبَرُ (الأحمر)

١٦٤ وقال عليه السلام : مَنْ قَضَىٰ حَقَّ مَنْ لَا يَقْضِي حَقَّهُ فَقَدْ عَبَدَهُ .

١٦٥ وقال عليه السلام : « لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ ٱلْخَالِقِ »

١٦٦ وقال عليه السلام : لَا يُعَابُ ٱلْمَرْءُ بِتَأْخِيرِ حَقِّهِ ، إِنَّمَا يُعَابُ مَنْ أَخَذَ مَا لَيْسَ لَهُ .

١٦٧ وقال عليه السلام : ٱلْإِعْجَابُ يَمْنَعُ ٱلِٱزْدِيَادَ .

168. Amīr al-mu'minīn, peace be upon him, said: The Day of Judgement is near and our mutual company is short.

١٦٨ وقال عليه السلام : اَلْأَمْرُ قَرِيبٌ وَالْاصْطِحَابُ قَلِيلٌ

169. Amīr al-mu'minīn, peace be upon him, said: For the man who has eyes the dawn has already appeared.

١٦٩ وقال عليه السلام : قَدْ أَضَاءَ الصُّبْحُ لِذِي عَيْنَيْنِ .

170. Amīr al-mu'minīn, peace be upon him, said: Abstention from sin is easier than seeking help afterwards.

١٧٠ وقال عليه السلام : تَرْكُ الذَّنْبِ أَهْوَنُ مِنْ طَلَبِ الْمَعُونَةِ

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171. Amīr al-mu'minīn, peace be upon him, said: Many a single eating prevents several eatings.

١٧١ وقال عليه السلام : كَمْ مِنْ أَكْلَةٍ مَنَعَتْ أَكَلَاتٍ !

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172. Amīr al-mu'minīn, peace be upon him, said: People are enemies of what they do not know.

١٧٢ وقال عليه السلام : النَّاسُ أَعْدَاءُ مَا جَهِلُوا .

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173. Amīr al-mu'minīn, peace be upon him, said: He who has several opinions understands the pitfalls.

١٧٣ وقال عليه السلام : مَنِ اسْتَقْبَلَ وُجُوهَ الْآرَاءِ عَرَفَ مَوَاقِعَ الْخَطَإِ .

174. Amīr al-mu'minīn, peace be upon him, said: He who sharpens the teeth of anger for the sake of Allāh acquires the strength to kill the stalwarts of wrong.

١٧٤ وقال عليه السلام : مَنْ أَحَدَّ سِنَانَ الْغَضَبِ لِلّٰهِ قَوِيَ عَلَىٰ قَتْلِ أَشِدَّاءِ(أشد) الْبَاطِلِ

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175. Amīr al-mu'minīn, peace be upon him, said: When you are afraid of something dive straight into it, because the intensity of abstaining from it is greater (worse) than what you are afraid of.

١٧٥ وقال عليه السلام : إِذَا هِبْتَ أَمْرًا فَقَعْ فِيهِ ، فَإِنَّ شِدَّةَ تَوَقِّيهِ أَعْظَمُ مِمَّا تَخَافُ مِنْهُ .

176. Amīr al-mu'minīn, peace be upon him, said: The means to secure high authority is breadth of chest (i.e., generosity).

١٧٦ وقال عليه السلام : آلَةُ الرِّيَاسَةِ سَعَةُ الصَّدْرِ .

177. Amīr al-mu'minīn, peace be upon him, said: Rebuke the evil-doer by rewarding the good-doer.

١٧٧ وقال عليه السلام : اَزْجُرِ الْمُسِيءَ بِثَوَابِ الْمُحْسِنِ

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178. Amīr al-mu'minīn, peace be upon him, said: Cut away evil from the chest of others by snatching (it) away from your own chest.

١٧٨ وقال عليه السلام : اُحْصُدِ الشَّرَّ مِنْ صَدْرِ غَيْرِكَ بِقَلْعِهِ مِنْ صَدْرِكَ .

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179. Amīr al-mu'minīn, peace be upon him, said: Stubbornness destroys (good) advice.

١٧٩ وقال عليه السلام : اللَّجَاجَةُ تَسُلُّ الرَّأْيَ

180. Amīr al-mu'minīn, peace be upon him, said: Greed is a lasting slavery.

١٨٠ وقال عليه السلام : الطَّمَعُ رِقٌّ مُؤَبَّدٌ .

181. Amīr al-mu'minīn, peace be upon him, said: The result of neglect is shame, while the result of far-sightedness is safety.

١٨١ وقال عليه السلام : ثَمَرَةُ التَّفْرِيطِ النَّدَامَةُ ، وَثَمَرَةُ الْحَزْمِ السَّلَامَةُ .

182. Amīr al-mu'minīn, peace be upon him, said: There is no advantage in keeping quiet about an issue of wisdom, just as there is no good in speaking out an unintelligent thing.

183. Amīr al-mu'minīn, peace be upon him, said: If there are two different calls then one (of them) must be towards misguidance.

184. Amīr al-mu'minīn, peace be upon him, said: I have never entertained doubt about right since I was shown it.

185. Amīr al-mu'minīn, peace be upon him, said: I have neither spoken a lie nor have I been told a lie. I have neither deviated nor have I been made to deviate (others).

186. Amīr al-mu'minīn, peace be upon him, said: He who takes the lead in oppression has to bite his hand (in repentance) tomorrow.

187. Amīr al-mu'minīn, peace be upon him, said: The departure (from this world) is imminent.

188. Amīr al-mu'minīn, peace be upon him, said: Whoever turned away from right was ruined.

189. Amīr al-mu'minīn, peace be upon him, said: If patience does not give relief to a man impatience kills him.

190. Amīr al-mu'minīn, peace be upon him, said: How strange? Could the caliphate be through the (Prophet's) companionship but not through (his) companionship and (his) kinship?

as-Sayyid ar-Raḍī says: Verses have also been related from Amir al-mu'minin on the same matter. They are:—

> If you claim to have secured authority by consultation, how did it happen when those to be consulted were absent! if you have scored over your opponents by kinship then someone else has greater right for being nearer to the Holy Prophet.

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191. Amīr al-mu'minīn, peace be upon him, said: In this world man is the target towards which the arrows of death fly, and is like that wealth whose destruction is quickened by hardships. (In this world) with every drink there is suffocation and with every morsel there is choking. Here no one gets anything unless he loses something else, and not a day of his age advances till a day passes out from his life. Thus, we are helpers of death and our lives are the targets of mortality. How then can we expect everlasting life since the night and day do not raise anything high without quickly arranging for the destruction of whatever they have built

١٨٢ وقال عليه السلام : لَا خَيْرَ فِي الصَّمْتِ عَنِ الْحُكْمِ ؛ كَمَا أَنَّهُ لَا خَيْرَ فِي الْقَوْلِ بِالْجَهْلِ .

١٨٣ وقال عليه السلام : مَا اخْتَلَفَتْ دَعْوَتَانِ إِلَّا كَانَتْ إِحْدَاهُمَا ضَلَالَةً .

١٨٤ وقال عليه السلام : مَا شَكَكْتُ فِي الْحَقِّ مُذْ أُرِيتُهُ .

١٨٥ وقال عليه السلام : مَا كَذَبْتُ وَلَا كُذِّبْتُ ، وَلَا ضَلَلْتُ وَلَا ضُلَّ بِي .

١٨٦ وقال عليه السلام : لِلظَّالِمِ الْبَادِي غَدًا بِكَفِّهِ عَضَّةٌ .

١٨٧ وقال عليه السلام : الرَّحِيلُ وَشِيكٌ .

١٨٨ وقال عليه السلام : مَنْ أَبْدَى صَفْحَتَهُ لِلْحَقِّ هَلَكَ .

١٨٩ وقال عليه السلام : مَنْ لَمْ يُنْجِهِ الصَّبْرُ أَهْلَكَهُ الْجَزَعُ .

١٩٠ وقال عليه السلام : وَاعَجَبَاهُ ! أَتَكُونُ الْخِلَافَةُ بِالصَّحَابَةِ تَكُونُ بِالصَّحَابَةِ وَالْقَرَابَةِ؟

الرضي : وروي له شعر في هذا المعنى :

إِنْ كُنْتَ بِالشُّورَى مَلَكْتَ أُمُورَهُمْ
فَكَيْفَ بِهٰذَا وَالْمُشِيرُونَ غُيَّبُ ؟

كُنْتَ بِالْقُرْبَى حَجَجْتَ خَصِيمَهُمْ
فَغَيْرُكَ أَوْلَى بِالنَّبِيِّ وَأَقْرَبُ

١٩١ وقال عليه السلام : إِنَّمَا الْمَرْءُ فِي الدُّنْيَا غَرَضٌ يُرْمَى فِيهِ الْمَنَايَا ، وَنَهْبٌ تُبَادِرُهُ الْمَصَائِبُ ؛ وَمَعَ كُلِّ جُرْعَةٍ شَرَقٌ . وَفِي كُلِّ أُكْلَةٍ غَصَصٌ . وَلَا يَنَالُ الْعَبْدُ نِعْمَةً إِلَّا بِفِرَاقِ أُخْرَى ، وَلَا يَسْتَقْبِلُ يَوْماً مِنْ عُمُرِهِ إِلَّا بِفِرَاقِ آخَرَ مِنْ أَجَلِهِ . فَنَحْنُ أَعْوَانُ الْمَنُونِ ، وَأَنْفُسُنَا نُصْبُ الْحُتُوفِ ؛ فَمِنْ أَيْنَ نُرْجَى الْبَقَاءَ وَهٰذَا اللَّيْلُ وَالنَّهَارُ لَمْ يَرْفَعَا مِنْ شَيْءٍ شَرَفاً ، إِلَّا أَسْرَعَا النَّقْضَ فِي هَدْمِ

nd for the splitting asunder of whatever they have oined together.

192. Amīr al-mu'minīn, peace be upon him, aid: O' son of Adam, whatever you earn beyond our basic needs you will only keep vigil over it for thers.

193. Amīr al-mu'minīn, peace be upon him, aid: Hearts are imbued with passion and the power f advancing and retreating. Therefore, approach iem for action at the time of their passionateness and vhen they are in a mood for advancing, because if earts are forced (to do a thing) they will be blinded.

194. Amīr al-mu'minīn, peace be upon him, sed to say: If I am angry when shall I vent my nger—when I am unable to take revenge and it be aid to me "better you endure" or when I have ower to take revenge and it be said to me "better orgive"?

195. Amir al-mu'minin, peace be upon him, assed beside a dump of rubbish full of filth and emarked: This is what the misers used to be nigardly about.

In another tradition it is related that he said: his is what you used to dispute with each other bout until yesterday!

196. Amīr al-mu'minīn, peace be upon him, aid: The wealth that teaches you a lesson does not o waste.

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197. Amīr al-mu'minīn, peace be upon him, aid: The hearts become tired as the bodies become red. You should therefore search for beautiful say-igs for them (to enjoy by way of refreshment).

198. When Amīr al-mu'minin, peace be upon im, heard the slogan of the Khārijites: There is o verdict save of Allāh, **he said:** This sentence is ue but it is interpreted wrongly.

199. Amīr al-mu'minin, peace be upon him, uid about the crowd of people: These are the peo-e who, when they assemble together are over-helming but when they disperse they cannot be cognised.

It is related that instead of this Amīr al-u'minīn, peace be upon him, said: These are the eople who when they assemble together cause harm it when they disperse are beneficial. **It was point-l out to him:** We know their harm at the time of eir assembling, but what is their benefit at the time their dispersal? **Then he replied:** The workers turn to their work and people get benefit out of em, like the return of the mason to the building site, at of the weaver to his loom, and that of the baker his bakery.

مَا بَنِيَا ، وَتَفْرِيقِ مَا جَمَعَا ؟!

١٩١ وقال عليه السلام : يَا بْنَ آدَمَ مَا كَسَبْتَ فَوْقَ قُوتِكَ ، فَأَنْتَ فِيهِ خَازِنٌ لِغَيْرِكَ .

١٩٢ وقال عليه السلام : إِنَّ لِلْقُلُوبِ شَهْوَةً وَإِقْبَالًا وَإِدْبَاراً ، فَأْتُوهَا مِنْ قِبَلِ شَهْوَتِهَا وَإِقْبَالِهَا ، فَإِنَّ ٱلْقَلْبَ إِذَا أُكْرِهَ عَمِيَ .

١٩٣ وكان عليه السلام يقول : مَتَىٰ أَشْفِي غَيْظِي إِذَا غَضِبْتُ ؟ حِينَ أَعْجِزُ عَنِ ٱلْانْتِقَامِ فَيُقَالُ لِي : لَوْ صَبَرْتَ ؟ أَمْ حِينَ أَقْدِرُ عَلَيْهِ فَيُقَالُ لِي : لَوْ عَفَوْتَ (غفرت) .

١٩٤ وقال عليه السلام وقد مر بقذر على مزبلة : هٰذَا مَا بَخِلَ بِهِ ٱلْبَاخِلُونَ .

وروي في خبر آخر أنه قال : هٰذَا مَا كُنْتُمْ تَتَنَافَسُونَ فِيهِ بِٱلْأَمْسِ !

١٩٥ وقال عليه السلام : لَمْ يَذْهَبْ مِنْ مَالِكَ مَا وَعَظَكَ .

١٩٦ وقال عليه السلام : إِنَّ هٰذِهِ ٱلْقُلُوبَ تَمَلُّ كَمَا تَمَلُّ ٱلْأَبْدَانُ ، فَٱبْتَغُوا لَهَا طَرَائِفَ ٱلْحِكْمَةِ .

١٩٧ وقال عليه السلام لما سمع قول الخوارج : « لا حكم إِلَّا لِلّٰهِ » : كَلِمَةُ حَقٍّ يُرَادُ بِهَا بَاطِلٌ .

١٩٨ وقال عليه السلام في صفة ٱلغوغاء : هُمُ ٱلَّذِينَ إِذَا ٱجْتَمَعُوا غَلَبُوا ، وَإِذَا تَفَرَّقُوا لَمْ يُعْرَفُوا . وقيل : بل قال عليه السلام : هُمُ ٱلَّذِينَ إِذَا ٱجْتَمَعُوا ضَرُّوا ، وَإِذَا تَفَرَّقُوا نَفَعُوا ، فقيل : قد عرفنا مضرة اجتماعهم ، فما منفعة افتراقهم ؟ فقال : يَرْجِعُ أَصْحَابُ ٱلْمِهَنِ إِلَىٰ مِهْنَتِهِمْ ، فَيَنْتَفِعُ ٱلنَّاسُ بِهِمْ ، كَرُجُوعِ ٱلْبَنَّاءِ إِلَىٰ بِنَائِهِ ، وَٱلنَّسَّاجِ إِلَىٰ مَنْسَجِهِ ، وَٱلْخَبَّازِ إِلَىٰ مَخْبَزِهِ .

200. An offender was brought before Amīr al-mu'minīn, peace be upon him, and there was a crowd of people with the man, so Amīr al-mu'minīn remarked: Woe to the faces who are seen only on foul occasions.

201. Amīr al-mu'minīn, peace be upon him, said: With every individual there are two angels who protect him; when destiny approaches they let it have its own way with him. Certainly, the appointed time is a protective shield (against the events which occur before it).

202. When Ṭalḥah and az-Zubayr said to him: We are prepared to swear allegiance to you on condition that we have a share with you in this matter (of caliphate), **Amīr al-mu'minīn, peace be upon him, said:** No, but you will have a share in strengthening (the caliphate) and in affording assistance and you will both be helping me at the time of need and hardship.

203. Amīr al-mu'minīn, peace be upon him, said: O' people, fear Allāh Who is such that when you speak He hears and when you conceal (a secret) He knows it. Prepare yourself to meet death which will overtake you even if you run away, catch you even if you stay and remember you even if you forget it.

204. Amīr al-mu'minīn, peace be upon him, said: If someone is not grateful to you, that should not prevent you from good actions, because (possibly) such a person will feel grateful about it who has not even drawn any benefit from it, and his gratefulness will be more than ingratitude of the denier; *And Allāh loves those who do good.* (Qur'ān, 3:134, 148; 5:93)

205. Amīr al-mu'minīn, peace be upon him, said: Every container gets narrower according to what is placed in it except knowledge, which expands instead.

206. Amīr al-mu'minīn, peace be upon him, said: The first reward the exerciser of forbearance gets is that people become his helper against the ignorant.

207. Amīr al-mu'minīn, peace be upon him, said: If you cannot forbear, feign to do so, because it is seldom that a man likens himself to a group and does not become as one of them.

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208. Amīr al-mu'minīn, peace be upon him, said: Whoever takes account of his self is benefited, and whoever remains neglectful of it suffers. Whoever fears remains safe; whoever takes instruction (from things around) gets light; and whoever gets light gets understanding, and whoever gets understanding secures knowledge.

٢٠٠ وقال عليه السلام ، وأتى بجان ومعه غوغاء ، فقال : لَا حَيَّاً بِوُجُوهٍ لَا تُرَىٰ إِلَّا عِنْدَ كُلِّ سَوْأَةٍ .

٢٠١ وقال عليه السلام : إِنَّ مَعَ كُلِّ إِنْسَانٍ مَلَكَيْنِ يَحْفَظَانِهِ ، فَإِذَا جَاءَ الْقَدَرُ خَلَّيَا بَيْنَهُ وَبَيْنَهُ ، وَإِنَّ الْأَجَلَ جُنَّةٌ حَصِينَةٌ

٢٠٢ وقال عليه السلام ، وقد قال له طلحة والزبير : نبايعك أنا شركاؤك في هذا الأمر : لَا ، وَلَكِنَّكُمَا شَرِيكَانِ فِي الْقُوَّةِ وَالِاسْتِعَانَةِ ، وَعَوْنَانِ عَلَى الْعَجْزِ وَالْأَوَدِ

٢٠٣ وقال عليه السلام : أَيُّهَا النَّاسُ ، اتَّقُوا اللَّهَ الَّذِي إِنْ قُلْتُمْ سَمِعَ ، وَإِنْ أَضْمَرْتُمْ عَلِمَ ، وَبَادِرُوا الْمَوْتَ الَّذِي إِنْ هَرَبْتُمْ مِنْهُ أَدْرَكَكُمْ ، وَإِنْ أَقَمْتُمْ أَخَذَكُمْ ، وَإِنْ نَسِيتُمُوهُ ذَكَرَكُمْ

٢٠٤ وقال عليه السلام : لَا يَزَعَنَّكَ فِي الْمَعْرُوفِ مَنْ لَا يَشْكُرُهُ ، فَقَدْ يَشْكُرُكَ عَلَيْهِ مَنْ لَا يَسْتَمْتِعُ بِشَيْءٍ مِنْهُ ، وَقَدْ تُدْرِكُ مِنَ الشُّكْرِ أَكْثَرَ مِمَّا أَضَاعَ الْكَافِرُ ، ﴿ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴾ .

٢٠٥ وقال عليه السلام : كُلُّ وِعَاءٍ يَضِيقُ بِمَا جُعِلَ فِيهِ إِلَّا الْعِلْمِ ، فَإِنَّهُ يَتَّسِعُ بِهِ .

٢٠٦ وقال عليه السلام : أَوَّلُ عِوَضِ الْحَلِيمِ مِنْ حِلْمِهِ أَنَّ النَّاسَ أَنْصَارُهُ عَلَى الْجَاهِلِ .

٢٠٧ وقال عليه السلام : إِنْ لَمْ تَكُنْ حَلِيماً فَتَحَلَّمْ ، فَإِنَّهُ قَلَّ مَنْ تَشَبَّهَ بِقَوْمٍ إِلَّا أَوْشَكَ أَنْ يَكُونَ مِنْهُمْ .

٢٠٨ وقال عليه السلام : مَنْ حَاسَبَ نَفْسَهُ رَبِحَ ، وَمَنْ غَفَلَ خَسِرَ ، وَمَنْ خَافَ أَمِنَ ، وَمَنِ اعْتَبَرَ أَبْصَرَ ، وَمَنْ أَبْصَرَ فَهِمَ ، وَمَنْ فَهِمَ عَلِمَ .

209. Amīr al-mu'minīn, peace be upon him, said: The world will bend towards us after having been refractory as the biting she-camel bends towards its young. **Then Amir al-mu'minin recited the verse:** And intend We bestow (Our) favour upon those who were considered weak in the land, and to make them the Imāms (guides in faith), and to make them the heirs. (Qur'ān 28:5)

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210. Amīr al-mu'minīn, peace be upon him, said: Fear Allāh like the one who prepares himself after extracting himself (from worldly affairs) and after getting ready in this way makes effort; then he acts quickly during the period of this life, hastens in view of the dangers (of falling into error) and has his eye on proceeding towards the goal, on the end of his journey and on the place of his (eventual) return.

211. Amīr al-mu'minīn, peace be upon him, said: Generosity is the protector of honour; forbearance is the bridle of the fool; forgiveness is the bevy of success; disregard is the punishment of him who betrays; and consultation is the chief way of guidance. He who is content with his own opinion faces danger. Endurance braves calamities while impatience is a helper of the hardships of the world. The best contentment is to give up desires. Many a lavish mind is subservient to overpowering longings. Capability helps preservation of experience. Love means well-utilised relationship. Do not trust one who is grieved.

212. Amīr al-mu'minīn, peace be upon him, said: A man's vanity for himself is one of the enemies of his intelligence.

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213. Amir al-mu'minin, peace be upon him, said: Ignore pain, otherwise you will never be happy. **(Or according to another reading):** Ignore pain and grief; you will ever be happy.'

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214. Amīr al-mu'minīn, peace be upon him, said: The tree whose trunk is soft has thick branches.

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215. Amīr al-mu'minīn, peace be upon him, said: Opposition destroys good counsel.

216. Amīr al-mu'minīn, peace be upon him, said: He who gives generously achieves position. **(Or according to another interpretation):** He who achieves position begins to make wrong use of it.

217. Amir al-mu'minin, peace be upon him, said: Through change of circumstances the mettle of men is known.

٢٠٩ وقال عليه السلام : لَتَعْطِفَنَّ الدُّنْيَا عَلَيْنَا بَعْدَ شِمَاسِهَا عَطْفَ الضَّرُوسِ عَلَىٰ وَلَدِهَا ، وتلا عقيب ذلك : «وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ »

٢١٠ وقال عليه السلام : اتَّقُوا اللهَ تَقِيَّةَ مَنْ شَمَّرَ تَجْرِيدًا ، وَجَدَّ تَشْمِيرًا ، وَكَمَّشَ فِي مَهَلٍ ، وَبَادَرَ عَنْ وَجَلٍ ، وَنَظَرَ فِي كَرَّةِ الْمَؤْئِلِ وَعَاقِبَةِ الْمَصْدَرِ ، وَمَغَبَّةِ الْمَرْجِعِ

٢١١ وقال عليه السلام : الْجُودُ حَارِسُ الْأَعْرَاضِ ، وَالْحِلْمُ فِدَامُ السَّفِيهِ ، وَالْعَفْوُ زَكَاةُ الظَّفَرِ ، وَالسُّلُوُّ عِوَضُكَ مِمَّنْ غَدَرَ ، وَالِاسْتِشَارَةُ عَيْنُ الْهِدَايَةِ . وَقَدْ خَاطَرَ مَنِ اسْتَغْنَىٰ بِرَأْيِهِ . وَالصَّبْرُ يُنَاضِلُ الْحِدْثَانَ ، وَالْجَزَعُ مِنْ أَعْوَانِ الزَّمَانِ . وَأَشْرَفُ الْغِنَىٰ تَرْكُ الْمُنَىٰ . وَكَمْ مِنْ عَقْلٍ أَسِيرٍ تَحْتَ هَوَىٰ أَمِيرٍ ! وَمِنَ التَّوْفِيقِ حِفْظُ التَّجْرِبَةِ . وَالْمَوَدَّةُ قَرَابَةٌ مُسْتَفَادَةٌ . وَلَا تَأْمَنَنَّ مَلُولًا

٢١٢ وقال عليه السلام : عُجْبُ الْمَرْءِ بِنَفْسِهِ أَحَدُ حُسَّادِ عَقْلِهِ .

٢١٣ وقال عليه السلام : أَغْضِ عَلَى الْقَذَىٰ وَالْأَلَمِ تَرْضَ أَبَدًا .

٢١٤ وقال عليه السلام : مَنْ لَانَ عُودُهُ كَثُفَتْ أَغْصَانُهُ

٢١٥ وقال عليه السلام : الْخِلَافُ يَهْدِمُ الرَّأْيَ .

٢١٦ وقال عليه السلام : مَنْ نَالَ اسْتَطَالَ

٢١٧ وقال عليه السلام : فِي تَقَلُّبِ الْأَحْوَالِ ، عِلْمُ جَوَاهِرِ الرِّجَالِ .

218. Amīr al-mu'minīn, peace be upon him, said: Jealousy by a friend means defect in his love.

219. Amīr al-mu'minīn, peace be upon him, said: Most of the deficiency of intelligence occurs due to the flash of greed.

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220. Amīr al-mu'minīn, peace be upon him, said: There is no justice in passing a verdict by relying on probability.

221. Amīr al-mu'minīn, peace be upon him, said: The worst provision for the Day of Judgement is high-handedness over people.

122. Amīr al-mu'minīn, peace be upon him, said: The highest act of a noble person is to ignore what he knows.

223. Amīr al-mu'minīn, peace be upon him, said: Whomever modesty clothes with its dress people cannot see his defects.

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224. Amīr al-mu'minīn, peace be upon him, said: Excess of silence produces awe; justice results in more close friends; generosity heightens position; with humility blessings abound in plenty; by facing hardships leadership is achieved; by just behaviour the adversary is overpowered; and with forbearance against a fool there is increase of one's supporters against him.

225. Amīr al-mu'minīn, peace be upon him, said: It is strange that the jealous do not feel jealous about bodily health.

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226. Amīr al-mu'minīn, peace be upon him, said: The greedy is in the shackles of disgrace.

227. Amīr al-mu'minīn, peace be upon him, was asked about belief (īmān) when he said: Belief means appreciation with the heart, acknowledgement with the tongue and action with the limbs.

228. Amīr al-mu'minīn, peace be upon him, said: He who is sorrowful for this world is in fact displeased with the dispensation of Allāh. He who complains of a calamity that befalls him complains of his Lord (Allāh). He who approaches a rich man and bends before him on account of his riches then two-third of his religion is gone. If a man reads the Qur'ān and on dying goes to Hell then it means that he was among those who treated divine verses with mockery. If a man's heart gets attached to the world, then it catches three things, namely worry that never leaves him, greed that does not abandon him and desire which he never fulfils.

٢ وقال عليه السلام : حَسَدُ الصَّدِيقِ مِنْ سُقْمِ الْمَوَدَّةِ

١ وقال عليه السلام : أَكْثَرُ مَصَارِعِ الْعُقُولِ تَحْتَ بُرُوقِ

امِعِ .

وقال عليه السلام : لَيْسَ مِنَ الْعَدْلِ الْقَضَاءُ عَلَى الثِّقَةِ بِالظَّنِّ.

وقال عليه السلام : بِئْسَ الزَّادُ إِلَى الْمَعَادِ ، الْعُدْوَانُ عَلَى

د .

وقال عليه السلام : مِنْ أَشْرَفِ أَعْمَالِ (احوال) الْكَرِيمِ

نُهُ عَمَّا يَعْلَمُ .

وقال عليه السلام : مَنْ كَسَاهُ الْحَيَاءُ ثَوْبَهُ ، لَمْ يَرَ النَّاسُ عَيْبَهُ.

وقال عليه السلام : بِكَثْرَةِ الصَّمْتِ تَكُونُ الْهَيْبَةُ ، وَبِالنَّصَفَةِ

الْمُوَاصِلُونَ وَبِالْإِفْضَالِ تَعْظُمُ الْأَقْدَارُ ، وَبِالتَّوَاضُعِ تَتِمُّ

ةُ ، وَبِاحْتِمَالِ الْمُؤْنِ يَجِبُ السُّؤْدَدُ ، وَبِالسِّيرَةِ الْعَادِلَةِ

الْمُنَاوِئُ ، وَبِالْحِلْمِ عَنِ السَّفِيهِ تَكْثُرُ الْأَنْصَارُ عَلَيْهِ .

وقال عليه السلام : الْعَجَبُ لِغَفْلَةِ الْحُسَّادِ ، عَنْ سَلَامَةِ

سَادِ !

وقال عليه السلام : الطَّامِعُ فِي وِثَاقِ الذُّلِّ .

وسئل عن الإيمان فقال : الْإِيمَانُ مَعْرِفَةٌ بِالْقَلْبِ ، وَإِقْرَارٌ

سَانِ ، وَعَمَلٌ بِالْأَرْكَانِ .

وقال عليه السلام : مَنْ أَصْبَحَ عَلَى الدُّنْيَا حَزِيناً فَقَدْ

حَ لِقَضَاءِ اللهِ سَاخِطاً ، وَمَنْ أَصْبَحَ يَشْكُو مُصِيبَةً نَزَلَتْ بِهِ فَقَدْ

حَ يَشْكُو رَبَّهُ ، وَمَنْ أَتَى غَنِيّاً فَتَوَاضَعَ لَهُ لِغِنَاهُ ذَهَبَ ثُلُثَا دِينِهِ ،

قَرَأَ الْقُرْآنَ فَمَاتَ فَدَخَلَ النَّارَ فَهُوَ مِمَّنْ كَانَ يَتَّخِذُ آيَاتِ اللهِ

، وَمَنْ لَهِجَ قَلْبُهُ بِحُبِّ الدُّنْيَا الْتَاطَ قَلْبُهُ مِنْهَا بِثَلَاثٍ :

لَا يُغِبُّهُ ، وَحِرْصٍ لَا يَتْرُكُهُ ، وَأَمَلٍ لَا يُدْرِكُهُ .

229. Amīr al-mu'minīn, peace be upon him, said: Contentment is as good as estate, and goodness of moral character is as good as a blessing.

٢٢٩ وقال عليه السلام : كَفَىٰ بِٱلْقَنَاعَةِ مُلْكاً ، وَبِحُسْنِ ٱلْخُلُقِ نَعِيماً .

230. Amīr al-mu'minīn, peace be upon him, was asked about Allāh's saying: (Whosoever did good, whether male or female, and he be a believer, men); *We will certainly make him live a life good and pure* (and certainly We will give them their return with the best of what they were doing). (Qur'ān, 6:97) **when he said:** that means contentment.

٢٣٠ وسئل عليه السلام عن قوله تعالى : «فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً» ، فَقَالَ : هِيَ ٱلْقَنَاعَةُ .

٢٣١ وقال عليه السلام : شَارِكُوا ٱلَّذِي قَدْ أَقْبَلَ عَلَيْهِ ٱلرِّزْقُ . فَإِنَّهُ أَحْلَقُ لِلْغِنَىٰ ، وَأَجْدَرُ بِإِقْبَالِ ٱلْحَظِّ عَلَيْهِ .

٢٣٢ وقال عليه السلام في قوله تعالى : «إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَانِ» ٱلْعَدْلُ : ٱلْإِنْصَافُ ، وَٱلْإِحْسَانُ : ٱلتَّفَضُّلُ .

٢٣٣ وقال عليه السلام : مَنْ يُعْطِ بِٱلْيَدِ ٱلْقَصِيرَةِ يُعْطَ بِٱلْيَدِ ٱلطَّوِيلَةِ .

231. Amīr al-mu'minīn, peace be upon him, said: Be a sharer with him who has an abundant livelihood because he is more probable to get more riches and likely to secure an increase of the share therein.

232. Amīr al-mu'minīn, peace be upon him, said about Allāh's saying: Verily, Allāh enjoins justice *('adl)* and benevolence *(iḥsān)*, (Qur'ān, 16:90). Here *'adl* means equidistribution and *iḥsān* means favour.

233. Amīr al-mu'minīn, peace be upon him, said: He who gives with his short hand is given by a long hand.

s-Sayyid ar-Raḍī says: The meaning of this saying is that even though what a man spends in charity from his possessions may be small, yet Allāh, the Sublime, gives good reward for it. And the two hands referred to, here means two favours. Thus, Amīr al-mu'minīn has differentiated between the favour of man and the favour of the Lord (Allāh) - exalted be the mention of His name - since he has described the first as small and the other as big. This is because the favours of Allāh are ever multiplied manifold to the favours of man since Allāh's favours are basic in the sense that every other favour springs from it and turns to it.

قال الرضي : أقول : ومعنى ذلك أن ما ينفقه المرء من ماله في سبيل الخير والبر – وإن كان يسيراً – فإن الله تعالى يجعل الجزاء عليه عظيماً كثيراً ، واليدان ها هنا : عبارة عن النعمتين ، فرق عليه السلام بين نعمة العبد ونعمة الرب تعالى ذكره ، بالقصرة والطويلة ، فجعل تلك قصيرة وهذه طويلة ، لأن نعم الله أبداً تُضعف على نعم المخلوق أضعافاً كثيرة ، إذ كانت نعم الله أصل النعم كلها ، فكل نعمة إليها ترجع ومنها تنزع .

٢٣٤ وقال عليه السلام لابنه الحسن عليهما السلام : لَا تَدْعُوَنَّ إِلَىٰ مُبَارَزَةٍ . وَإِنْ دُعِيتَ إِلَيْهَا فَأَجِبْ ، فَإِنَّ ٱلدَّاعِيَ إِلَيْهَا بَاغٍ . وَٱلْبَاغِيَ مَصْرُوعٌ

234. Amīr al-mu'minīn said to his son al-Ḥasan, peace be upon them both: Do not call out for fighting, but if you are called to it do respond, because the caller to fighting is a rebel and the rebel deserves destruction.

٢٣٥ وقال عليه السلام : خِيَارُ خِصَالِ ٱلنِّسَاءِ شِرَارُ خِصَالِ ٱلرِّجَالِ : ٱلزَّهْوُ ، وَٱلْجُبْنُ ، وَٱلْبُخْلُ ، فَإِذَا كَانَتِ ٱلْمَرْأَةُ مَزْهُوَّةً لَمْ تُمَكِّنْ مِنْ نَفْسِهَا ، وَإِذَا كَانَتْ بَخِيلَةً حَفِظَتْ مَالَهَا وَمَالَ بَعْلِهَا ، وَإِذَا كَانَتْ جَبَانَةً فَرِقَتْ مِنْ كُلِّ شَيْءٍ يَعْرِضُ لَهَا .

235. Amīr al-mu'minīn, peace be upon him, said: The best traits of women are those which are the worst traits of men, namely: vanity, cowardice and miserliness. Thus, since the woman is vain, she will not allow anyone access to herself; since she is miserly, she will preserve her own property and the property of her husband; all since she is weak-hearted, she will be frightened with everything that befalls her.

٢٣٦ وقيل له : صف لنا العاقل ، فقال

236. It was said to Amīr al-mu'minīn, peace be upon him: Describe the wise to us; **and he said:**

The wise is one who places things in their proper positions. **Then he was asked:** Describe the ignorant to us; and he said: I have already done so.

as-Sayyid ar-Raḍī says: The meaning is that the ignorant is one who does not place things in their proper positions. In this way Amīr al-mu'minīn's abstention from describing was a way of describing him because his attributes are just the opposite of the wise.

237. Amīr al-mu'minīn, peace be upon him, said: By Allāh, this world of yours is more lowly in my view than the (left over) bone of a pig in the hand of a leper.

238. Amīr al-mu'minīn, peace be upon him, said: A group of people worshipped Allāh out of desire for reward, surely this is the worship of traders. Another group worshipped Allāh out of fear, this is the worship of slaves. Still another group worshipped Allāh out of gratefulness, this is the worship of free men.

239. Amīr al-mu'minīn, peace be upon him, said: Woman is evil, all in all; and the worst of it is that one cannot do without her.

240. Amīr al-mu'minīn, peace be upon him, said: He who is a sluggard loses his rights and he who believes in the backbiter foes his friend.

241. Amīr al-mu'minīn, peace be upon him, said: One ill-gotten piece of stone in a house is a guarantee for its ruin.

as-Sayyid ar-Raḍī says: In one tradition this saying is attributed to the Prophet. It is no wonder that the two sayings should resemble each other because they are driven from the same source and dispersed though the same means.

242. Amīr al-mu'minīn, peace be upon him, said: The day of the oppressed over the oppressor will be severer than the day of the oppressor over the oppressed.

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243. Amīr al-mu'minīn, peace be upon him, said: Fear Allāh to some degree (even) though it be little; and set a curtain between you and Allāh (even) though it be thin.

244. Amīr al-mu'minīn, peace be upon him, said: When replies are numerous the correct point remain obscure.

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245. Amīr al-mu'minīn, peace be upon him, said: Surely in every blessing there is a right of Allāh. If one discharges that right Allāh increases the

ه السلام : هُوَ الَّذِي

ضعُ الشَّيْءَ مَوَاضِعَهُ ، فقيل : فصف لنا الجاهل ، فقال : قَدْ فَعَلْتُ

ال الرضي : يعني أن الجاهل هو الذي لا يضع الشيء مواضعه ، فكان ترك صفته صفة له ، كان بخلاف وصف العاقل .

وقال عليه السلام : وَاللهِ لَدُنْيَاكُمْ هٰذِهِ أَهْوَنُ فِي عَيْنِي مِنْ

فِي خِنْزِيرٍ فِي يَدِ مَجْذُومٍ .

وقال عليه السلام : إِنَّ قَوْماً عَبَدُوا اللهَ رَغْبَةً فَتِلْكَ عِبَادَةُ

جارٍ ، وَإِنَّ قَوْماً عَبَدُوا اللهَ رَهْبَةً فَتِلْكَ عِبَادَةُ الْعَبِيدِ ، وَإِنَّ قَوْماً

وا اللهَ شُكْراً فَتِلْكَ عِبَادَةُ الْأَحْرَارِ .

وقال عليه السلام : اَلْمَرْأَةُ شَرٌّ كُلُّهَا ، وَشَرُّ مَا فِيهَا أَنَّهُ لَا

مِنْهَا !

وقال عليه السلام : مَنْ أَطَاعَ النَّوَافِيَ ضَيَّعَ الْحُقُوقَ ، وَمَنْ

عَ الْوَاشِيَ ضَيَّعَ الصَّدِيقَ .

وقال عليه السلام : اَلْحَجَرُ الْغَصِيبُ فِي الدَّارِ رَهْنٌ

خَرَابِهَا .

ل الرضي : ويروى هذا الكلام عن النبي صلى الله عليه وآله وسلم ، ولا عجب أن الكلامان ، لأن مستفاهما من قليب ، ومفروغهما من ذنوب .

وقال عليه السلام : يَوْمُ الْمَظْلُومِ عَلَى الظَّالِمِ أَشَدُّ مِنْ

الظَّالِمِ عَلَى الْمَظْلُومِ .

وقال عليه السلام : اِتَّقِ اللهَ بَعْضَ التُّقَى وَإِنْ قَلَّ ، وَاجْعَلْ

كَ وَبَيْنَ اللهِ سِتْراً وَإِنْ رَقَّ .

وقال عليه السلام : إِذَا ازْدَحَمَ الْجَوَابُ ، خَفِيَ الصَّوَابُ .

وقال عليه السلام : إِنَّ لِلهِ فِي كُلِّ نِعْمَةٍ حَقّاً ، فَمَنْ أَدَّاهُ

مِنْهَا ،

lessing, and if one falls short of doing so one stands n danger of losing the blessing.

246. Amīr al-mu'minīn, peace be upon him, aid: When capability increases, desire decreases.

247. Amīr al-mu'minīn, peace be upon him, aid: Keep on guard against the slipping away of lessings, because not everything that runs away omes back.

248. Amīr al-mu'minīn, peace be upon him, aid: Generosity is more prompting to good than egard for kinship.

249. Amīr al-mu'minīn, peace be upon him, aid: If a person has a good idea about you make his lea be true.

250. Amīr al-mu'minīn, peace be upon him, aid: The best act is that which you have to force ourself to do.

251. Amīr al-mu'minīn, peace be upon him, aid: I came to know Allāh, the Glorified, through ıe breaking of determinations, change of intentions nd losing of courage.

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252. Amīr al-mu'minīn, peace be upon him, aid: The sourness of this world is the sweetness of ıe next world while the sweetness of this world is ıe sourness of the next one.

253. Amīr al-mu'minīn, peace be upon him, aid: Allāh has laid down *īmān* (belief) for purifiation from polytheism; *ṣalāt* (prayer) for purification from vanity; *zakāt* (levy) as a means of livelihood; *siyām* (fasting) as a trial of the people; *Ḥajj* (pilgrimage to the House of Allāh in Mecca) as a support for religion; *jihād* (fighting in the way of Allāh) for the honour of Islam; persuasion for good (*al-amr bi'l-ma'rūf*) for the good of the common people; dissuasion from evil (*an-nahy 'ani'l-munkar*) for the control of the mischievous; regard for kinship for increase of number; revenge for stoppage of bloodshed; the award of penalties for the realisation of importance of the prohibitions; the abstinence from drinking wine for protection of the wit; the avoidance of theft for inculcating chastity; abstinence from adultery for safeguarding descent; abstinence from sodomy for increase of progeny; tendering evidence for furnishing proof against contentions; abstinence from the lie for increasing esteem for truth; maintenance of peace (*salām*) for protection from danger; *imāmah* or imāmate (Divine Leadership) for the orderliness of the community and obedience (to Imāms) as a mark of respect to the Imāmate.

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وَمَنْ قَصَّرَ فِيهِ خَاطَرَ بِزَوَالِ نِعْمَتِهِ .

٢٤٦ وقال عليه السلام : إِذَا كَثُرَتِ ٱلْمَقْدِرَةُ قَلَّتِ الشَّهْوَةُ .

٢٤٧ وقال عليه السلام : ٱحْذَرُوا نِفَارَ النِّعَمِ فَمَا كُلُّ شَارِدٍ بِمَرْدُودٍ .

٢٤٨ وقال عليه السلام : ٱلْكَرَمُ أَعْطَفُ مِنَ الرَّحِمِ

٢٤٩ وقال عليه السلام : مَنْ ظَنَّ بِكَ خَيْراً فَصَدِّقْ ظَنَّهُ .

٢٥٠ وقال عليه السلام : أَفْضَلُ ٱلْأَعْمَالِ مَا أَكْرَهْتَ نَفْسَكَ عَلَيْهِ.

٢٥١ وقال عليه السلام: عَرَفْتُ اللهَ سُبْحَانَهُ بِفَسْخِ ٱلْعَزَائِمِ ، وَحَلِّ ٱلْعُقُودِ . وَنَقْضِ ٱلْهِمَمِ .

٢٥٢ وقال عليه السلام : مَرَارَةُ الدُّنْيَا حَلَاوَةُ ٱلْآخِرَةِ ، وَحَلَاوَةُ الدُّنْيَا مَرَارَةُ ٱلْآخِرَةِ .

٢٥٣ وقال عليه السلام : فَرَضَ اللهُ الْإِيمَانَ تَطْهِيراً مِنَ الشِّرْكِ ، وَالصَّلَاةَ تَنْزِيهاً عَنِ ٱلْكِبْرِ ، وَالزَّكَاةَ تَسْبِيباً لِلرِّزْقِ ، وَالصِّيَامَ ٱبْتِلَاءً لِإِخْلَاصِ ٱلْخَلْقِ ، وَٱلْحَجَّ تَقْرِبَةً لِلدِّينِ ، وَٱلْجِهَادَ عِزّاً لِلْإِسْلَامِ ، وَالْأَمْرَ بِٱلْمَعْرُوفِ مَصْلَحَةً لِلْعَوَامِّ ، وَالنَّهْيَ عَنِ ٱلْمُنْكَرِ رَدْعاً لِلسُّفَهَاءِ ، وَصِلَةَ الرَّحِمِ مَنْمَاةً لِلْعَدَدِ ، وَٱلْقِصَاصَ حَقْناً لِلدِّمَاءِ . وَإِقَامَةَ ٱلْحُدُودِ إِعْظَاماً لِلْمَحَارِمِ ، وَتَرْكَ شُرْبِ ٱلْخَمْرِ تَحْصِيناً لِلْعَقْلِ ، وَمُجَانَبَةَ السَّرِقَةِ إِيجَاباً لِلْعِفَّةِ ، وَتَرْكَ الزِّنَى تَحْصِيناً لِلنَّسَبِ ، وَتَرْكَ اللِّوَاطِ تَكْثِيراً لِلنَّسْلِ ، وَالشَّهَادَاتِ ٱسْتِظْهَاراً عَلَى ٱلْمُجَاحَدَاتِ ، وَتَرْكَ ٱلْكَذِبِ تَشْرِيفاً لِلصِّدْقِ ، وَالسَّلَامَ (والاسلام) أَمَاناً مِنَ ٱلْمَخَاوِفِ ، وَالْأَمَانَةَ (الامامة) نِظَاماً لِلْأُمَّةِ ، وَالطَّاعَةَ تَعْظِيماً لِلْإِمَامَةِ .

254. Amīr al-mu'minīn, peace be upon him, used to say: If you want an oppressor to take an oath, ask him to swear like this that he is out of Allāh's might and His power, because if he swears falsely in this way he will be quickly punished, while if he swears by Allāh Who is such that there is no god but He, he will not be quickly punished since he is expressing the Unity of Allāh, the Sublime.

٢٥٤ وكان عليه السلام يقول : أَحْلِفُوا الظَّالِمَ – إِذَا أَرَدْتُمْ
مِنْهُ – بِأَنَّهُ بَرِيءٌ مِنْ حَوْلِ اللهِ وَقُوَّتِهِ ؛ فَإِنَّهُ إِذَا حَلَفَ بِهَا كَاذِباً
جِلَ الْعُقُوبَةَ ، وَإِذَا حَلَفَ بِاللهِ الَّذِي لَا إِلٰهَ إِلَّا هُوَ لَمْ يُعَاجَلْ . لِأَنَّهُ
وَحَّدَ اللهَ تَعَالَىٰ .

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255. Amīr al-mu'minīn, peace be upon him, said: O' son of Adam be your own representative in the matter of your property and do about it whatever you want to be done with it after your death.

٢٥٥ وقال عليه السلام : يَابْنَ آدَمَ ، كُنْ وَصِيَّ نَفْسِكَ فِي
الِكَ ، وَاعْمَلْ فِيهِ مَا تُؤْثِرُ أَنْ يُعْمَلَ فِيهِ مِنْ بَعْدِكَ .

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256. Amīr al-mu'minīn, peace be upon him, said: Anger is a kind of madness because the victim of it repents afterwards. If he does not repent, his madness is confirmed.

٢٥٦ وقال عليه السلام : اَلْحِدَّةُ ضَرْبٌ مِنَ الْجُنُونِ ، لِأَنَّ صَاحِبَهَا
دَمُ ، فَإِنْ لَمْ يَنْدَمْ فَجُنُونُهُ مُسْتَحْكِمٌ .

257. Amīr al-mu'minīn, peace be upon him, said: Health of body comes from paucity of envy.

٢٥٧ وقال عليه السلام : صِحَّةُ الْجَسَدِ ، مِنْ قِلَّةِ الْحَسَدِ .

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258. Amīr al-mu'minīn, peace be upon him, said to Kumayl ibn Ziyād an-Nakha'ī: O' Kumayl, direct your people to go out in the day to achieve noble traits and to go out in the night to meet the needs of those who might be sleeping, for I swear by Him Whose hearing extends to all voices if ever someone pleases another's heart, Allāh will create a special thing out of this pleasing so that whenever any hardship befalls him it will come running like flowing water and drive away the hardship as wild camels are driven away.

٢٥٨ وقال عليه السلام لِكُمَيْلِ بن زياد النخعي : يَا كُمَيْلُ
أَهْلَكَ أَنْ يَرُوحُوا فِي كَسْبِ الْمَكَارِمِ ، وَيُدْلِجُوا فِي حَاجَةِ
نْ هُوَ نَائِمٌ . فَوَالَّذِي وَسِعَ سَمْعُهُ الْأَصْوَاتَ ، مَا مِنْ أَحَدٍ أَوْدَعَ قَلْباً
رُوراً إِلَّا وَخَلَقَ اللهُ لَهُ مِنْ ذٰلِكَ السُّرُورِ لُطْفاً . فَإِذَا نَزَلَتْ بِهِ نَائِبَةٌ (نازلة)
يَ إِلَيْهَا كَالْمَاءِ فِي انْحِدَارِهِ حَتَّىٰ يَطْرُدَهَا عَنْهُ كَمَا تُطْرَدُ غَرِيبَةُ
بِلِ .

259. Amīr al-mu'minīn, peace be upon him, said: When you fall in destitution, trade with Allāh through charity.

٢٥٩ وقال عليه السلام : إِذَا أَمْلَقْتُمْ فَتَاجِرُوا اللهَ بِالصَّدَقَةِ .

260. Amīr al-mu'minīn, peace be upon him, said: Faithfulness with faithless people is faithlessness with Allāh, while faithlessness with faithless people is faithfulness with Allah.

٢٦٠ وقال عليه السلام : اَلْوَفَاءُ لِأَهْلِ الْغَدْرِ غَدْرٌ عِنْدَ اللهِ ،
الْغَدْرُ بِأَهْلِ الْغَدْرِ وَفَاءٌ عِنْدَ اللهِ .

261. Amīr al-mu'minīn, peace be upon him, said: There is many a man being gradually brought towards punishment by good treatment with him; many a man who remains in deceit because his evils are covered; and many a man who is in illusion because of good talk about him, while there is no greater ordeal by Allāh, the Glorified, than the giving of time.

as-Sayyid ar-Radī says: This saying has appeared earlier as well but here it contains a beautiful and useful addition.

٢٦١ وقال عليه السلام : كَمْ مِنْ مُسْتَدْرَجٍ بِالْإِحْسَانِ إِلَيْهِ ،
مَغْرُورٍ بِالسِّتْرِ عَلَيْهِ ، وَمَفْتُونٍ بِحُسْنِ الْقَوْلِ فِيهِ . وَمَا ابْتَلَى اللهُ سُبْحَانَهُ
حَداً بِمِثْلِ الْإِمْلَاءِ لَهُ .

قال الرضي : وقد مضى هذا الكلام فيما تقدم ، إلا أن فيه ها هنا زيادة جيدة مفيدة .

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Section wherein we have included selections from wonderful sayings of Amīr al-mu'minīn, peace be upon him, which require explanation

فصل يتضمن مختار كلامه عليه السلام الذي يحتاج إلى التفسير

262-1. A tradition related from Amīr al-mu'minīn, peace be upon him, says: When the situation is like this, then the head of the religion will rise and people will gather around him as pieces of rainless cloud collect during autumn.

٢٦٢ - ومن خطبة له عليه السلام

فَإِذَا كَانَ ذٰلِكَ ضَرَبَ يَعْسُوبُ الدِّينِ بِذَنَبِهِ، فَيَجْتَمِعُونَ إِلَيْهِ كَمَا يَجْتَمِعُ قَزَعُ الْخَرِيفِ .

as-Sayyid ar-Raḍī says: "*ya'sūb*" is the great chief who is in charge of the people's affairs, and "*quza*" means the pieces of cloud which have no rain.

قال الرضي : اليعسوب : السيد العظيم المالك لأمور الناس يومئذ ، والقزع : قطع الغيم التي لا ماء فيها .

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263-2. A tradition of Amīr al-mu'minīn, peace be upon him, says: He is a versatile speaker.

٢٦٣ - ومن خطبة له عليه السلام

هٰذَا الْخَطِيبُ الشِّحْشَحُ .

as-Sayyid ar-Raḍī says: "*shaḥshaḥ*" means one expert and free in speech, and every one who is free in speech or walking is called "*shaḥshaḥ*", while in another sense this word means a miserly and niggardly person.

يريد الماهر بالخطبة الماضي فيها ، وكل ماض في كلام أو سير فهو شحشح ، والشحشح ، غير هذا الموضع : البخيل المسك .

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264-3. A tradition from Amīr al-mu'minīn, peace be upon him, says: Quarrels bring about ruin.

٢٦٤ - ومن خطبة له عليه السلام

إِنَّ لِلْخُصُومَةِ قُحَماً .

as-Sayyid ar-Raḍīi says: "*quḥm*" means ruin because quarrels often drive men into ruin and grief. In the same way, it is said "*quḥmatu'l-A'rāb*" which means the period (of drought) when the cattle owned by the nomad desert Arabs are reduced to bones, and this is their being driven to it. Another argument is also advanced in this matter; namely that the situation drives them to green areas, in other words the hardship of the desert life drives them to *ḥaḍar* (a civilised region with town and villages and a settled population [as opposed to desert]).

يريد بالقحم المهالك ، لأنها تقحم أصحابها في المهالك والمتالف في الأكثر . ومن ذلك قحمة الأعراب ، وهو أن تصيبهم السنة فتحرق أموالهم فذلك تقحمها فيهم . وقيل ، وجه آخر : وهو أنها تُقْحِمُهُمْ بلاد الريف ، أي تحوجهم إلى دخول الحضر عند محول البدو.

265-4. A tradition of Amīr al-mu'minīn, peace be upon him, says: When girls reach the stage of (realising) realities, relations on the father's side are preferable.

٢٦٥ - ومن خطبة له عليه السلام

إِذَا بَلَغَ النِّسَاءُ نَصَّ الْحِقَاقِ فَالْعَصَبَةُ أَوْلَىٰ .

as-Sayyid ar-Raḍī says: Instead of "*naṣṣa'l-hiqāq*" the combination "*naṣṣa'l-ḥaqā'iq*" has also been related. "*naṣṣ*" means the last end of things or their remotest limit, such as "*an-naṣṣi fi'ssayr*" means the maximum a beast can walk. Or you say "*naṣaṣtu'r-rajula 'ani'l-amrī*" when you have questioned a man to the extreme to make him utter all he has. Thus, "*naṣṣu'l-ḥaqā'iq*" means prudence because it is the last limit of childhood and is the time when a child crosses childhood into majority, and this is a very eloquent reference to the point, and strange too. Amīr al-mu'minīn intends to say: When girls reach this stage their relations on father's side have a better right than their mother, provided they are those with whom marriage is prohibited like brothers and uncles, to arrange for their marriages if they so desire. "*al-*

وقص : منتهى الأشياء ومبلغ أقصاها كالنص في السير ، لأنه أقصى ما تقدر عليه الدابة. تقول : نصصت الرجل عن الأمر ، إذا استقصيت مسألته عنه لتستخرج ما عنده فيه . فنص حقائق يريد به الإدراك ، لأنه منتهى الصغر ، والوقت الذي يخرج منه الصغير إلى حد الكبير ، هو من أفصح الكنايات عن هذا الأمر وأغربها . يقول : فاذا بلغ النساء ذلك فالعصبة لي بالمرأة من أمها ، إذا كانوا محرماً ، مثل الإخوة والأعمام ، ويتزوجها إن أرادوا ذلك .

hiqāq" also means the quarrelling of the mother with a girl's paternal relations. This quarrel is that everyone of them says he has a better right for her. That is why it is said "*ḥāqatuhu ḥiqāqan*" on the lines of "*jādaltahu jidālan*". It has also been said that "*naṣṣu'l-hiqāq*" means acquiring understanding and this is prudence, because Amīr al-mu'minīn refers to the stage when rights and duties become applicable. The person who has related the word as "*ḥaqā'iq*" intends to signify the plural of "*ḥaqīqah*" (reality).

The above is what Abū 'Ubayd al-Qāsim ibn Sallām has stated (in *Gharīb al-ḥadīth*, vol. 3, pp. **456 - 458**); but I think that the intention here by the word "*naṣṣu'l-ḥiqāq*" is a girl's reaching the stage when it is possible to marry her and to allow her to dispose of her rights herself on the analogy of "*bil ḥiqāqi mina'l-ibili*" (a camel's attaining majority) wherein "*ḥiqāq*" is the plural of "*ḥiqqah*" or "*ḥiqq*" and it means completion of three years (of age) and entry into the fourth, which is the time when it reaches the age when it is possible to ride on its back and to exert in walking. "*ḥaqā'iq*" too is the plural of "*ḥiqqah*". Thus, both the versions point to the same meaning, and this interpretation is more in keeping with the way of the Arabs than the other one stated earlier.

266-5. A tradition of Amīr al-mu'minīn, peace be upon him, says: Faith produces a "*lumaẓah*" in the heart. As faith develops, the "*lumaẓah*" also increases

as-Sayyid ar-Raḍī says: "*lumāzah*" is a white spot or something like that. On that analogy if a horse has a white spot on its lower lip it is called "*farusun al-maẓu*", that is, a white-spotted horse.

267-6. A tradition of Amīr al-mu'minīn, peace be upon him, says: If a man has a "*ad-daynu'z-zanūn*" (i.e. doubtful loan) it is his duty to pay *zakāt* thereon for all the past years when he recovers it.

as-Sayyid ar-Raḍī says: "*az-zanūn*" is the loan about which the lender does not know whether he will be able to recover it from the borrower. He is like the one who hopes as well as loses hope. This is the most eloquent way of expression. In this way everything about which you do not know where you stand would be *zanūn*. In the same strain poet al-A'shā (Maymūm ibn Qays al-Wā'ilī [d. **7/629**]) says:

> *The az-zanūn well (i.e., the one that may or may not have water) which is also deprived of the rain of the raining clouds cannot be compared to the Euphrates whose waves are rising high and which is pushing away the boat as well as the adept swimmer.*

"*judd*" means the well (situated in a wilderness), while *zanūn* is that about which it is not known whether or not it has water.

الحقاق: محاقة الأم للعصبة في المرأة، وهو الجدال والخصومة، وقول كل واحد منهما للآخر: أنا أحق منك بهذا، يقال منه: حاققته حقاقاً، مثل جادلته جدالاً. وقد قيل: إن «نص الحقاق» بلوغ العقل، وهو الإدراك، لأنه عليه السلام إنما أراد منتهى الأمر الذي تجب فيه الحقوق والأحكام، ومن رواه «نص الحقائق» فإنما أراد جمع حقيقة.

هذا معنى ما ذكره أبو عبيد القاسم بن سلام، والذي عندي أن المراد بنص الحقاق ها هنا بلوغ المرأة إلى الحد الذي يجوز فيه تزويجها وتصرفها في حقوقها، تشبيهاً بالحقاق من الإبل، هي جمع حقة وحق، وهو الذي استكمل ثلاث سنين ودخل في الرابعة، وعند ذلك يبلغ الحد الذي يتمكن فيه من ركوب ظهره، ونصه في السير، والحقاق أيضاً: جمع حقة. لروايتان جميعاً ترجعان إلى معنى واحد، وهذا أشبه بطريقة العرب من المعنى المذكور أولاً.

٢٦٦ ٥- وَمِنْ كَلَامٍ لَهُ عليه السلام

إِنَّ الْإِيمَانَ يَبْدُو لُمْظَةً (اللُّمظَةُ) فِي الْقَلْبِ، كُلَّمَا ازْدَادَ الْإِيمَانُ ازْدَادَتِ اللُّمْظَةُ.

واللمظة مثل النكتة أو نحوها من البياض. ومنه قيل: فرس ألمظ، إذا كان بجحفلته بياض من البياض.

٢٦٧ ٦- وَمِنْ كَلَامٍ لَهُ عليه السلام

إِنَّ الرَّجُلَ إِذَا كَانَ لَهُ الدَّيْنُ الظَّنُونُ، يَجِبُ عَلَيْهِ أَنْ يُزَكِّيَهُ، لِمَا مَضَى، إِذَا قَبَضَهُ

فالظنون: الذي لا يعلم صاحبه أيقبضه من الذي هو عليه أم لا، فكأنه الذي يظن به، لمرة يرجوه ومرة لا يرجوه. وهذا من أفصح الكلام، وكذلك كل أمر تطلبه ولا تدري على أي شيء أنت منه فهو ظنون، وعلى ذلك قول الأعشى:

مَا يَجْعَلُ الْجُدَّ الظَّنُونَ الَّذِي جُنِّبَ صَوْبَ اللَّجِبِ الْمَاطِرِ
مِثْلَ الْفُرَاتِيِّ إِذَا مَا طَمَا يَقْذِفُ بِالْبُوصِيِّ وَالْمَاهِرِ (السَّاهِرِ)

والجُدّ: البئر العادية في الصحراء، والظنون: التي لا يعلم هل فيها ماء أم لا.

٢٦٨ ٧- وَمِنْ كَلَامٍ لَهُ عليه السلام

أنه شيع جيشاً بغزية فقال : اُغْزُوا عَنِ النِّسَاءِ مَا اسْتَطَعْتُمْ .

ومعناه: اصدفوا عن ذكر النساء وشغل القلب بهن، وامتنعوا من المقاربة لهن ، لأن ذلك يَفُتُّ في عضد الحميّة، ويقدح في معاقد العزيمة ، ويكسر عن العدة ، ويفت عن الإيعاد في الغزو ، وكل من امتنع من شيء فقد عذب عنه . والعاذب والعلوب : الممتنع من الأكل والشرب .

٢٦٩ ٨- وَمِنْ كَلَامٍ لَهُ عليه السلام

كَالْيَاسِرِ الْفَالِجِ يَنْتَظِرُ أَوَّلَ فَوْزَةٍ مِنْ قِدَاحِهِ .

الياسرون هم الذين يتضاربون بالقداح على الجزور ، والفالج : الظاهر والغالب ، يقال : فلج عليهم وفلجهم ، وقال الراجز :

لما رأيت فالجاً قد فلجا

٢٧٠ ٩- وَمِنْ كَلَامٍ لَهُ عليه السلام

كُنَّا إِذَا احْمَرَّ الْبَأْسُ اتَّقَيْنَا بِرَسُولِ اللهِ صَلَّى اللهُ عليهِ وَآلِهِ وَسَلَّمَ ، فَلَمْ يَكُنْ أَحَدٌ مِنَّا أَقْرَبَ إِلَى الْعَدُوِّ مِنْهُ .

ومعنى ذلك أنه إذا عظم الخوف من العدو ، واشتد حضاض الحرب ، فزع المسلمون ، فقال رسول الله صلى الله عليه وآله وسلم بنفسه ، فينزل عليهم النصر به ، ويأمنون مما كانوا يخافونه بمكانه .

وقوله : « إذا احمر البأس » كناية عن اشتداد الأمر ، وقد قيل في ذلك أقوال أحسنها : شبه حَمْيَ (١٢) الحرب بالنار التي تجمع الحرارة والحمرة بفعلها ولونها . ومما يقوي ذلك قول رسول الله صلى الله عليه وآله وسلم، وقد رأى مُجْتَلَدَ الناس يوم حنين وهي تحرب هوازن: « الآن حَمِيَ الوَطِيسُ » فالوطيس : مستوقد النار ، فشبه رسول الله صلى الله عليه وآله وسلم ما استحر من جلاد القوم باحتدام النار وشدة التهابها .

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انقضى هذا الفصل ، ورجعنا إلى سنن الغرض الأول في هذا الباب .

268-7. A tradition of Amīr al-mu'minīn, peace be upon him, relates that he arranged a force for advancing for *jihād* and said: *i'dhibu* (turn away) from women so far as you can.

as-Sayyid ar-Raḍī says: It (*i'dhibu*) means that "keep off" from thoughts of women and from clinging your heart to them, and do not have union with them; because all this produces weakness in enthusiasm, affects the firmness of determination, weakens against the enemy and prevents from exerting in fighting. Whatever prevents from something is called "*adhaba 'anhu*" i.e., turned away from it. Thus, "*al-ādhib*" and "*al-adhūb*" mean one who gives up eating and drinking.

269-8. A tradition of Amīr al-mu'minīn, peace be upon him, says: Like the successful shooter (*al-yāsir al-fālij*) who looks forward to achieving success at his first shot.

as-Sayyid ar-Raḍī says: "*al-yāsirūn*" (pl. of *al-yāsir*) means those who shoot with arrows on the slaughtered camel by way of gambling; while "*al-fālij*", means successful or victorious. For example, it is said: "*falaja 'alayhim*" or "*falajahum*" (that is, he got victory over them or overpowered them). A poet has said by way of war recital:

When I noticed a successful person securing victory.

270-9. A tradition of Amīr al-mu'minīn, peace be upon him, runs: When the crisis became red-hot we sought refuge with the Messenger of Allāh (peace be upon him and his descendants), and none of us was closer to the enemy than he himself.

as-Sayyid ar-Raḍī says: This means that when fear of the enemy increased and fighting became serious, the Muslims would begin to think that since the Messenger of Allāh had taken up fighting himself, Allāh must give them victory through him and that therefore they would be safe from all the dangers because of his existence.

And the words "*idha'ḥmarra'l-ba'su*" (when the crisis became red-hot) refers to the seriousness of the matter. For this purpose several expressions have been used out of which this is the best one, since Amīr al-mu'minīn has likened war with fire which combines heat and redness both in action as well as colour. This is confirmed by the words of the Messenger of Allāh (peace be upon him and his descendants) when on the day of Hunayn he noticed people of Hawāzin (tribe) fighting he said, "Now *waṭīs* he heated up" and *waṭīs* is the place where fire is lighted. In this way, the Messenger of Allāh (peace be upon him and his descendants) likened the seriousness of fighting by men to the seriousness of the fire and its flames.

This section ends and we return to the original theme of the chapter

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271. When the news of the attack of Mu'āwiyah's men on al-Anbār reached Amīr al-mu'minīn, peace be upon him, he himself came out walking till he reached an-Nukhaylah, where people overtook him and said: "O' Amīr al-mu'minīn, we are enough for them." Then he said:

You cannot be enough for me against yourselves, so how can you be enough for me against others? Before me the people used to complain of the oppression of their rulers but now I have to complain of the wrongful actions of my people; as though I am led by them and they are the leaders or that I am the subject and they are the rulers.

The narrator says: When Amīr al-mu'minīn, peace be upon him, uttered this during his long speech which we have included in the collection of sermons (No. 27), two men from his companions advanced towards him and one of them said: I rule no one except myself and my brother (Qur'ān, 5:25). So, order us with your command, O' Amīr al-mu'minīn and we will accomplish it. **Thereupon, Amīr al-mu'minīn, peace be upon him, said:** How can you two accomplish what I aim at?

272. It is said that al-Ḥārith ibn Ḥawṭ came to Amīr al-mu'minīn, and said: Do you believe I can ever imagine that the people of Jamal were in the wrong? **Amīr al-mu'minīn, peace be upon him, said:** O' al-Ḥārith! You have seen below yourself but not above yourself, and so you have been confused. Certainly, you have known right, so that you can recognise the righteous. And you have not known wrong, so that you can recognise the people of wrong! **Then al-Harith said:** In that case, I shall withdraw along with Sa'd ibn Mālik and 'Abdbullāh ibn 'Umar; **whereupon Amīr al-mu'minīn, peace be upon him, said:** Verily, Sa'd and 'Umar have neither sides with right nor forsaken wrong.

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273. Amīr al-mu'minīn, peace be upon him, said: The holder of authority is like the rider on a lion—he is envied for his position but he well knows his position.

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274. Amīr al-mu'minīn, peace be upon him, said: Do good with the bereaved ones of others so that good is done to your bereaved ones also.

275. Amīr al-mu'minīn, peace be upon him, said: When the utterance of the wise is to the point it serves as a cure, but if it is wrong it proves like an illness.

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انقضى هذا الفصل ، ورجعنا إلى سنن الغرض الأول في هذا الباب .

٢٧١ وقال عليه السلام : لما بلغه الغارة أصحاب معاوية على الأنبار ، فخرج بنفسه ماشياً حتى أتى النخيلة . فأدركه الناس ، وقالوا : يا أمير المؤمنين نحن نكفيكهم. فقال:

مَا تَكْفُونَنِي أَنْفُسَكُمْ ، فَكَيْفَ تَكْفُونَنِي غَيْرَكُمْ؟ إِنْ كَانَتِ الرَّعَايَا بِي لَتَشْكُو حَيْفَ رُعَاتِهَا ، وَإِنِّي الْيَوْمَ لَأَشْكُو حَيْفَ رَعِيَّتِي ، كَأَنَّنِي الْمَقُودُ وَهُمُ الْقَادَةُ ، أَوِ الْمَوْزُوعُ وَهُمُ الْوَزَعَةُ !

فلما قال عليه السلام هذا القول ، في كلام طويل قد ذكرنا مختاره في جملة الخطب ، تقدم إليه رجلان من أصحابه فقال أحدهما: اني لا أملك إلا نفسي وأخي ، فمر بأمرك يا أمير المؤمنين ننفذه له ، فقال عليه السلام :

وَأَيْنَ تَقَعَانِ مِمَّا أُرِيدُ ؟

٢٧٢ وقيل : إن الحارث بن حوط أتاه فقال: أترانى أظن أصحاب الجمل كانوا على ضلالة ؟

فقال عليه السلام : يَا حَارِثُ ، إِنَّكَ نَظَرْتَ تَحْتَكَ وَلَمْ تَنْظُرْ فَوْقَكَ فَحِرْتَ ! إِنَّكَ لَمْ تَعْرِفِ الْحَقَّ فَتَعْرِفَ مَنْ أَتَاهُ ، وَلَمْ تَعْرِفِ الْبَاطِلَ فَتَعْرِفَ مَنْ أَتَاهُ (إياه)

فقال الحارث : فإني أعتزل مع سعيد بن مالك وعبد الله بن عمر ، فقال عليه السلام :

إِنَّ سَعِيداً وَعَبْدَ اللهِ بْنَ عُمَرَ لَمْ يَنْصُرَا الْحَقَّ ، وَلَمْ يَخْذُلَا الْبَاطِلَ .

٢٧٣ وقال عليه السلام : صَاحِبُ السُّلْطَانِ كَرَاكِبِ الْأَسَدِ : يُغْبَطُ بِمَوْقِعِهِ ، وَهُوَ أَعْلَمُ بِمَوْضِعِهِ .

٢٧٤ وقال عليه السلام : أَحْسِنُوا فِي عَقِبِ غَيْرِكُمْ تُحْفَظُوا فِي عَقِبِكُمْ

٢٧٥ وقال عليه السلام : إِنَّ كَلَامَ الْحُكَمَاءِ إِذَا كَانَ صَوَاباً كَانَ دَوَاءً ، وَإِذَا كَانَ خَطَأً كَانَ دَاءً .

276. Someone asked Amīr al-mu'minīn, peace be upon him, to define religion for him, so he said: Come to me tomorrow so that I enlighten you in the presence of all the people, so that if you forget what I say others might retain it, because an utterance is like a fluttering prey which may be grappled with by someone but missed by others.

as-Sayyid ar-Radī says: We have already stated in the earlier chapter what Amīr al-mu'minīn replied to this man, namely his saying (No. 31). "Faith stands on four supports."

277. Amīr al-mu'minīn, peace be upon him, said: O' son of Adam do not inflict the worry of the day that has not yet come on the day which has already come, because if that day be in your life Allāh will bestow its livelihood also.

278. Amīr al-mu'minīn, peace be upon him, said: Have love for your friend up to a limit, for it is possible that he may turn into your enemy some day; and hate your enemy up to a limit for it is possible that he may turn into your friend some day.

279. Amīr al-mu'minīn, peace be upon him, said: There are two kinds of workers in the world. One is a person who works in this world for this world and his work of this world keeps him unmindful of the next world. He is afraid of destitution for those he will leave behind but feels himself safe about it. So, he spends his life after the good of others. The other is one who works in this world for what is to come hereafter, and he secures his share of this world without effort. Thus, he gets both the benefits together and becomes the owner of both the houses together. In this way, he is prestigious before Allāh. If he asks Allāh anything He does not deny him.

280. It is related that during the days of (Caliph) 'Umar ibn al-Khaṭṭāb, the question of the excess of the ornaments of the Ka'bah was mentioned to him and some people suggested: If you prepare with it an army of Muslims that will be a matter of great reward; and what would the Ka'bah do with the ornaments? **'Umar thought of doing so but asked Amīr al-mu'minīn, peace be upon him, when he said:**

When the Qur'ān was descended on the Prophet, peace be upon him and his descendants, there were four kinds of property. One, the property of Muslim which he distributed among the successors according to fixed shares. Second, the tax (*fay'*) which he distributed to those for whom it was meant. Third, the one-fifth (*khums*) levy for which Allāh had fixed the ways of disposal. Fourth, amounts of charity (*sadaqāt*) whose disposal was also fixed by Allāh. The ornaments of Ka'bah did exist in those days but Allāh left them as they were, but did not leave them by omission, nor were they unknown to Him. Therefore, you retain them where Allāh and His Prophet placed them.

٢٧٦ وسأله رجل أن يعرفه الإيمان فقال عليه السلام : إِذَا كَانَ الْغَدُ فَأْتِنِي حَتَّىٰ أُخْبِرَكَ عَلَىٰ أَسْمَاعِ النَّاسِ ، فَإِنْ نَسِيتَ مَقَالَتِي حَفِظَهَا عَلَيْكَ غَيْرُكَ ، فَإِنَّ الْكَلَامَ كَالشَّارِدَةِ ، يَنْفَلِتُهَا هٰذَا وَيُخْطِئُهَا هٰذَا .

وقد ذكرنا ما أجابه به فيما تقدم من هذا الباب وهو قوله : « الإيمان على أربع شعب » .

٢٧٧ وقال عليه السلام : يَا بْنَ آدَمَ ، لَا تَحْمِلْ هَمَّ يَوْمِكَ الَّذِي لَمْ يَأْتِكَ عَلَىٰ يَوْمِكَ (عمرك) الَّذِي قَدْ أَتَاكَ ، فَإِنَّهُ إِنْ يَكُ مِنْ عُمُرِكَ يَأْتِ اللهُ فِيهِ بِرِزْقِكَ .

٢٧٨ وقال عليه السلام : أَحْبِبْ حَبِيبَكَ هَوْناً مَا ، عَسَىٰ أَنْ يَكُونَ بَغِيضَكَ يَوْماً مَا ، وَأَبْغِضْ بَغِيضَكَ هَوْناً مَا ، عَسَىٰ أَنْ يَكُونَ حَبِيبَكَ يَوْماً مَا .

٢٧٩ وقال عليه السلام : النَّاسُ فِي الدُّنْيَا عَامِلَانِ : عَامِلٌ عَمِلَ فِي الدُّنْيَا لِلدُّنْيَا ، قَدْ شَغَلَتْهُ دُنْيَاهُ عَنْ آخِرَتِهِ ، يَخْشَىٰ عَلَىٰ مَنْ يَخْلُفُهُ الْفَقْرَ ، وَيَأْمَنُهُ عَلَىٰ نَفْسِهِ ، فَيُفْنِي عُمُرَهُ فِي مَنْفَعَةِ غَيْرِهِ ، وَعَامِلٌ عَمِلَ فِي الدُّنْيَا لِمَا بَعْدَهَا ، فَجَاءَهُ الَّذِي لَهُ مِنَ الدُّنْيَا بِغَيْرِ عَمَلٍ ، فَأَحْرَزَ الْحَظَّيْنِ مَعاً ، وَمَلَكَ الدَّارَيْنِ جَمِيعاً ، فَأَصْبَحَ وَجِيهاً عِنْدَ اللهِ . لَا يَسْأَلُ اللهَ حَاجَةً (شيئاً) فَيَمْنَعُهُ .

٢٨٠ وروي أنه ذكر عند عمر بن الخطاب في أيامه حلي الكعبة وكثرته ، فقال قوم: لو أخذته فجهزت به جيوش المسلمين كان أعظم للأجر ، وما تصنع الكعبة بالحلي؟ فهم عمر بذلك ، وسأل عنه أمير المؤمنين عليه السلام ، فقال عليه السلام :

إِنَّ هٰذَا الْقُرْآنَ أُنْزِلَ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ، وَالْأَمْوَالُ رَبَعَةٌ : أَمْوَالُ الْمُسْلِمِينَ فَقَسَّمَهَا بَيْنَ الْوَرَثَةِ فِي الْفَرَائِضِ ؛ وَالْفَيْءُ قَسَّمَهُ عَلَى مُسْتَحِقِّيهِ ؛ وَالْخُمُسُ فَوَضَعَهُ اللهُ حَيْثُ وَضَعَهُ ؛ وَالصَّدَقَاتُ جَعَلَهَا اللهُ حَيْثُ جَعَلَهَا . وَكَانَ حَلْيُ الْكَعْبَةِ فِيهَا يَوْمَئِذٍ ، فَتَرَكَهُ اللهُ لَى حَالِهِ ، وَلَمْ يَتْرُكْهُ نِسْيَاناً ، وَلَمْ يَخْفَ عَلَيْهِ مَكَاناً ، فَأَقِرَّهُ بِثُ أَقَرَّهُ اللهُ وَرَسُولُهُ . فقال له عمر : لولاك لافتضحنا . وترك الحلي حاله .

Thereupon, 'Umar ibn al-Khaṭṭāb said: If you had not been here we would have been humiliated; **and he left the ornaments as they were.**

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281. It is related that two persons were brought to Amīr al-mu'minīn, peace be upon him. They had committed theft of public property. One of them was a slave purchased from public money and the other had been purchased by someone among the people. Then Amīr al-mu'minīn said: As for this one who is the property of public money there is no punishment for him for it means one property of Allāh having taken another property of Allāh. As for the other, he should get the punishment. **Consequently, his hand was cut off.**

282. Amīr al-mu'minīn, peace be upon him, said: If my steps acquire firmness out of these slippery places, I will alter several things.

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283. Amīr al-mu'minīn, peace be upon him, said: Know with full conviction that Allāh has not fixed for any person more livelihood than what has been ordained in the Book of Destiny, even though his means (of seeking it) may be great, his craving for it intense and his efforts for it acute; nor does the weakness of a person or the paucity of his means stand in the way between what is ordained in the Book of Destiny and himself. He who realises it and acts upon it is the best of them all in point of comfort and benefit; while he who disregards it and doubts it exceeds all men in disadvantages. Very often a favoured person is being slowly driven (towards punishment) through those favours; and very often an afflicted person is being done good through his affliction. Therefore, O' listener, increase your gratefulness, lessen your haste and stay within the bounds of your livelihood.

284. Amīr al-mu'minīn, peace be upon him, said: Do not turn your knowledge into ignorance or your conviction into doubt. When you gain knowledge act (upon it) and when your acquire conviction proceed (on its basis).

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285. Amīr al-mu'minīn, peace be upon him, said: Greed takes a person to the watering place but gets him back without letting him drink. It undertakes responsibility but does not fulfil it. Often the drinker gets choked before the quenching of his thirst. The greater the worth of a thing yearned for the greater is the grief for its loss. Desires blind the eyes of understanding. The destined share will reach him who does not approach it.

٢٨١ وروي أنه عليه السلام رفع إليه رجلان سرقا من مال الله، أحدهما عبد من مال الناس، والآخر من عروض الناس.

فقال عليه السلام : أَمَّا هٰذَا فَهُوَ مِنْ مَالِ اللهِ وَلَا حَدَّ عَلَيْهِ ، مَالُ اللهِ لَ بَعْضُهُ بَعْضاً ، وَأَمَّا الْآخَرُ فَعَلَيْهِ الْحَدُّ الشَّدِيدُ . فقطع يده .

٢٨٢ وقال عليه السلام : لَوْ قَدِ اسْتَوَتْ قَدَمَايَ مِنْ هٰذِهِ مَوَاضِعِ لَغَيَّرْتُ أَشْيَاءَ .

٢٨٣ وقال عليه السلام : اعْلَمُوا عِلْماً يَقِيناً أَنَّ اللهَ لَمْ يَجْعَلْ بَيْدٍ ـ وَإِنْ عَظُمَتْ حِيلَتُهُ ، وَاشْتَدَّتْ طِلْبَتُهُ ، وَقَوِيَتْ مَكِيدَتُهُ ـ أَكْثَرَ سُمِّيَ لَهُ فِي الذِّكْرِ الْحَكِيمِ ، وَلَمْ يَحُلْ (يجعل) بَيْنَ الْعَبْدِ فِي ضَعْفِهِ لَّةِ حِيلَتِهِ ، وَبَيْنَ أَنْ يَبْلُغَ مَا سُمِّيَ لَهُ فِي الذِّكْرِ الْحَكِيمِ . وَالْعَارِفُ لِذَا ، الْعَامِلُ بِهِ ، أَعْظَمُ النَّاسِ رَاحَةً فِي مَنْفَعَةٍ ، وَالتَّارِكُ لَهُ الشَّاكُّ فِيهِ لَمُ النَّاسِ شُغْلًا فِي مَضَرَّةٍ . وَرُبَّ مُنْعَمٍ عَلَيْهِ مُسْتَدْرَجٌ بِالنُّعْمَىٰ ، بٌ مُبْتَلًى مَصْنُوعٌ لَهُ بِالْبَلْوَىٰ ! فَزِدْ أَيُّهَا الْمُسْتَنْفِعُ فِي شُكْرِكَ ، صِّرْ مِنْ عَجَلَتِكَ ، وَقِفْ عِنْدَ مُنْتَهَىٰ رِزْقِكَ .

٢٨٤ وقال عليه السلام : لَا تَجْعَلُوا عِلْمَكُمْ جَهْلًا ، وَيَقِينَكُمْ كًّا . إِذَا عَلِمْتُمْ فَاعْمَلُوا ، وَإِذَا تَيَقَّنْتُمْ فَأَقْدِمُوا .

٢٨٥ وقال عليه السلام : إِنَّ الطَّمَعَ مُورِدٌ غَيْرُ مُصْدِرٍ ، سَامِنٌ غَيْرُ وَفِيٍّ . وَرُبَّمَا شَرِقَ شَارِبُ الْمَاءِ قَبْلَ رِيِّهِ ، وَكُلَّمَا ظُمَ قَدْرُ الشَّيْءِ الْمُتَنَافَسِ فِيهِ عَظُمَتِ الرَّزِيَّةُ لِفَقْدِهِ . وَالْأَمَانِيُّ تُعْمِي عُيُنَ الْبَصَائِرِ ، وَالْحَظُّ يَأْتِي مَنْ لَا يَأْتِيهِ .

286. Amīr al-mu'minīn, peace be upon him, said: O' my Allāh, I seek Your protection from this that I may appear to be good in the eyes of the people whilst my inward self may be sinful before You, and that I may guard myself (from sins) only for show before the people although You are aware of all about me. Thus, I appear before the people in good shape although my evil deeds are placed before You. This means achieving nearness to Your creatures but remoteness from Your pleasure.

287. Amīr al-mu'minīn, peace be upon him, said: I swear by Him Who let us pass the dark night after which there was a bright day that such and such did not happen.

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288. Amīr al-mu'minīn, peace be upon him, said: A small action which is continued with regularity is more beneficial than a long one performed with disgust.

289. Amīr al-mu'minīn, peace be upon him, said: When optional issues stand in the way of obligatories, abandon them.

290. Amīr al-mu'minīn, peace be upon him, said: Whoever keeps in view the distance of the journey remains prepared

291. Amīr al-mu'minīn, peace be upon him, said: Perception by the eyes is not real observation because the eyes sometimes deceive people; but wisdom does not deceive whomsoever it counsels.

292. Amīr al-mu'minīn, peace be upon him, said: Between you and the preaching there is a curtain of deception.

293. Amīr al-mu'minīn, peace be upon him, said: The ignorant among you get too much while the learned are just put off.

294. Amīr al-mu'minīn, peace be upon him, said: Knowledge dispels the excuse of those who advance excuses.

295. Amīr al-mu'minīn, peace be upon him, said: He whom death overtakes early seeks time while he whose death is deferred puts forth excuses for postponement (of doing good actions).

296. Amīr al-mu'minīn, peace be upon him, said: For every thing to which people say "how good!" there is an evil hidden in this world.

297. Amīr al-mu'minīn, peace be upon him, was asked about destiny, when he said: It is a dark path—do not tread upon it, it is a deep ocean—do not dive in it, and it is the secret of Allāh—do not take trouble about (knowing) it.

٢٨٦ وقال عليه السلام : اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ تُحَسَّنَ فِي لَامِعَةِ الْعُيُونِ عَلَانِيَتِي ، وَتُقَبَّحَ فِيمَا أُبْطِنُ لَكَ سَرِيرَتِي ، مُحَافِظاً عَلَى رِيَاءِ النَّاسِ مِنْ نَفْسِي بِجَمِيعِ مَا أَنْتَ مُطَّلِعٌ عَلَيْهِ مِنِّي ، فَأُبْدِيَ لِلنَّاسِ حُسْنَ ظَاهِرِي ، وَأُفْضِيَ إِلَيْكَ بِسُوءِ عَمَلِي ، تَقَرُّباً إِلَى عِبَادِكَ ، وَتَبَاعُداً مِنْ مَرْضَاتِكَ .

٢٨٧ وقال عليه السلام : لَا وَالَّذِي أَمْسَيْنَا مِنْهُ فِي غُبْرِ لَيْلَةٍ دَهْمَاءَ ، تَكْشِرُ عَنْ يَوْمٍ أَغَرَّ ، مَا كَانَ كَذَا وَكَذَا .

٢٨٨ وقال عليه السلام : قَلِيلٌ تَدُومُ عَلَيْهِ أَرْجَى مِنْ كَثِيرٍ مَمْلُولٍ مِنْهُ .

٢٨٩ وقال عليه السلام : إِذَا أَضَرَّتِ النَّوَافِلُ بِالْفَرَائِضِ فَارْفُضُوهَا .

٢٩٠ وقال عليه السلام : مَنْ تَذَكَّرَ بُعْدَ السَّفَرِ اسْتَعَدَّ .

٢٩١ وقال عليه السلام : لَيْسَتِ الرُّوِيَّةُ كَالْمُعَايَنَةِ مَعَ الْإِبْصَارِ ، فَقَدْ يَكْذِبُ الْعُيُونُ أَهْلَهَا ، وَلَا يَغُشُّ الْعَقْلُ مَنِ اسْتَنْصَحَهُ .

٢٩٢ وقال عليه السلام : بَيْنَكُمْ وَبَيْنَ الْمَوْعِظَةِ حِجَابٌ مِنَ الْغِرَّةِ

٢٩٣ وقال عليه السلام : جَاهِلُكُمْ مُزْدَادٌ ، وَعَالِمُكُمْ مُسَوِّفٌ

٢٩٤ وقال عليه السلام : قَطَعَ الْعِلْمُ عُذْرَ الْمُتَعَلِّلِينَ .

٢٩٥ وقال عليه السلام : كُلُّ مُعَاجَلٍ يَسْأَلُ الْإِنْظَارَ ، وَكُلُّ مُؤَجَّلٍ يَتَعَلَّلُ بِالتَّسْوِيفِ .

٢٩٦ وقال عليه السلام : مَا قَالَ النَّاسُ لِشَيْءٍ «طُوبَى لَهُ» إِلَّا قَدْ خَبَأَ لَهُ الدَّهْرُ يَوْمَ سَوْءٍ .

٢٩٧ وسئل عن القدر ، فقال : طَرِيقٌ مُظْلِمٌ فَلَا تَسْلُكُوهُ ، وَبَحْرٌ عَمِيقٌ فَلَا تَلِجُوهُ ، وَسِرُّ اللّٰهِ فَلَا تَتَكَلَّفُوهُ .

298. Amīr al-mu'minīn, peace be upon him, said: When Allāh intends to humiliate a person, He denies him knowledge.

٢٩ وقال عليه السلام : إِذَا أَرْذَلَ اللهُ عَبْدًا حَظَرَ عَلَيْهِ الْعِلْمَ .

299. Amīr al-mu'minīn, peace be upon him, said: In the past I had a brother-in-faith, and he was prestigious in my view because the world was humble in his eyes, the needs of the stomach did not have sway over him, he did not long for what he did not get; if he got a thing he would not ask for more; most of his time he was silent, if he spoke he silenced the other speakers, he quenched the thirst of questioners, he was weak and feeble, but at the time of fighting he was like the lion of the forest or the serpent of the valley. He would not put forth an argument unless it was decisive.

٣٠ وقال عليه السلام : كَانَ لِي نِيمَا مَضَىٰ أَخٌ فِي اللهِ ، وَكَانَ عَظُمَهُ فِي عَيْنِي صِغَرُ الدُّنْيَا فِي عَيْنِهِ. وَكَانَ خَارِجاً مِنْ سُلْطَانِ بَطْنِهِ ، فَلَا يَشْتَهِي مَا لَا يَجِدُ ، وَلَا يُكْثِرُ إِذَا وَجَدَ . وَكَانَ أَكْثَرَ دَهْرِهِ صَامِتاً ، فَإِنْ قَالَ بَذَّ الْقَائِلِينَ ، وَنَقَعَ غَلِيلَ السَّائِلِينَ . وَكَانَ ضَعِيفاً مُتَضَعَّفاً ! فَإِنْ جَاءَ الْجِدُّ فَهُوَ لَيْثُ غَابٍ ، وَصِلُّ وَادٍ ، لَا يُدْلِي بِحُجَّةٍ حَتَّىٰ يَأْتِيَ قَاضِياً . وَكَانَ لَا يَلُومُ أَحَدًا عَلَىٰ مَا يَجِدُ الْعُذْرَ فِي مِثْلِهِ ، حَتَّىٰ يَسْمَعَ اعْتِذَارَهُ ، وَكَانَ لَا يَشْكُو وَجَعاً إِلَّا عِنْدَ بُرْئِهِ ، وَكَانَ يَقُولُ مَا يَفْعَلُ وَلَا يَقُولُ مَا لَا يَفْعَلُ ، وَكَانَ إِذَا غُلِبَ عَلَى الْكَلَامِ لَمْ يُغْلَبْ عَلَى السُّكُوتِ ، وَكَانَ عَلَىٰ مَا يَسْمَعُ أَحْرَصَ مِنْهُ عَلَىٰ أَنْ يَتَكَلَّمَ ، وَكَانَ إِذَا بَدَهَهُ أَمْرَانِ يَنْظُرُ أَيُّهُمَا أَقْرَبُ إِلَى الْهَوَىٰ فَيُخَالِفُهُ ، فَعَلَيْكُمْ بِهٰذِهِ الْخَلَائِقِ (الاخلاق) فَالْزَمُوهَا وَتَنَافَسُوا فِيهَا ، فَإِنْ لَمْ تَسْتَطِيعُوهَا فَاعْلَمُوا أَنَّ أَخْذَ الْقَلِيلِ خَيْرٌ مِنْ تَرْكِ الْكَثِيرِ .

Certainly, endurance is good except about you; fretting is bad except over you; and the affliction

These qualities are incumbent upon you. So, you should acquire them and excel each other in them. Even if you cannot acquire them you should know that acquiring a part is better than giving up the whole.

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300. Amīr al-mu'minīn, peace be upon him, said: Even if Allāh had not warned of chastisement on those disobedient to Him, it would be obligatory by way of gratefulness for His favours that He should not be disobeyed.

٣١ وقال عليه السلام : لَوْ لَمْ يَتَوَعَّدِ اللهُ عَلَىٰ مَعْصِيَتِهِ لَكَانَ يَجِبُ أَلَّا يُعْصَىٰ شُكْرًا لِنِعَمِهِ .

301. Amīr al-mu'minīn, peace be upon him, said in condoling Ash'ath ibn Qays about (the death of) his son: O' Ash'ath, if you grieve over your son, certainly it is the consequence of the blood relationship; but if you endure, then Allāh provides recompense for every affliction. O' Ash'ath, if you endure even then matters will move on as ordained by Allāh, but in that case you will deserve reward; while if you lose patience, matters will again move as ordained by Allāh, but in this case you will be bearing the burden (of sins). O' Ash'ath, your son (when he lived) gave you happiness while, at the same time, he was a trial and hardship and (when he died) he grieved you while, at the same time, he has proved a source of reward and mercy for you.

٣٢ وقال عليه السلام ، وقد عزى الأشعث بن قيس عن ابن له :

يَا أَشْعَثُ ، إِنْ تَحْزَنْ عَلَىٰ ابْنِكَ فَقَدِ اسْتَحَقَّتْ مِنْكَ ذٰلِكَ الرَّحِمُ ، وَإِنْ تَصْبِرْ فَفِي اللهِ مِنْ كُلِّ مُصِيبَةٍ خَلَفٌ . يَا أَشْعَثُ ، إِنْ صَبَرْتَ جَرَى عَلَيْكَ الْقَدَرُ وَأَنْتَ مَأْجُورٌ ، وَإِنْ جَزِعْتَ جَرَىٰ عَلَيْكَ الْقَدَرُ وَأَنْتَ مَأْزُورٌ . يَا أَشْعَثُ ، ابْنُكَ سَرَّكَ وَهُوَ بَلَاءٌ وَفِتْنَةٌ ، وَحَزَنَكَ وَهُوَ ثَوَابٌ وَرَحْمَةٌ .

302. Amīr al-mu'minīn, peace be upon him, said on the grave of the Messenger of Allāh, peace be upon him and his descendants, at the time of burial:

٣٣ وقال عليه السلام ، على قبر رسول الله صلى الله عليه وآله وسلم ساعة دفنه :

إِنَّ الصَّبْرَ لَجَمِيلٌ إِلَّا عَنْكَ ، وَإِنَّ الْجَزَعَ لَقَبِيحٌ إِلَّا عَلَيْكَ ، وَإِنَّ الْمُصَابَ

bout you is great while every other affliction before or after it is small.

بِكَ لَجَلِيلٌ ، وَإِنَّهُ قَبْلَكَ وَبَعْدَكَ لَجَلَلٌ

303. Amīr al-mu'minīn, peace be upon him, said: Do not associate with a fool because he will beautify his actions before you and long that you too be like him.

٣٠٣ وقال عليه السلام : لَا تَصْحَبِ ٱلْمَائِقَ فَإِنَّهُ يُزَيِّنُ لَكَ فِعْلَهُ ، وَيَوَدُّ أَنْ تَكُونَ مِثْلَهُ .

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٣٠٤ وقد سئل عن مسافة ما بين المشرق والمغرب ، فقال عليه السلام : مَسِيرَةُ يَوْمٍ لِلشَّمْسِ .

304. Amīr al-mu'minīn, peace be upon him, was asked about the distance between East and West when he replied: One day's travelling for the sun.

٣٠٥ وقال عليه السلام : أَصْدِقَاؤُكَ ثَلَاثَةٌ ، وَأَعْدَاؤُكَ ثَلَاثَةٌ ، فَأَصْدِقَاؤُكَ : صَدِيقُكَ ، وَصَدِيقُ صَدِيقِكَ ، وَعَدُوُّ عَدُوِّكَ . وَأَعْدَاؤُكَ عَدُوُّكَ ، وَعَدُوُّ صَدِيقِكَ ، وَصَدِيقُ عَدُوِّكَ .

30S. Amīr al-mu'minīn, peace be upon him, said: Your friends are three and your enemies are (also) three. Your friends are: your friend, your friend's friend and your enemy's enemy. And your enemies are: your enemy, your friend's enemy and your enemy's friend.

٣٠٦ وقال عليه السلام ، لرجل رآه يسعى على عدوٍّ له : بما فيه إضرار بنفسه : إِنَّمَا أَنْتَ كَالطَّاعِنِ نَفْسَهُ لِيَقْتُلَ رِدْفَهُ

306. Amīr al-mu'minīn, peace be upon him, saw a man busy against his enemy with what was harmful to himself too, so he said: You are like one who pierces a spear through himself in order to kill the person sitting behind him.

٣٠٧ وقال عليه السلام : مَا أَكْثَرَ ٱلْعِبَرَ وَأَقَلَّ ٱلِاعْتِبَارَ !

307. Amīr al-mu'minīn, peace be upon him, said: How many are the objects of lessons, but how few the taking of lessons.

٣٠٨ وقال عليه السلام : مَنْ بَالَغَ فِي ٱلْخُصُومَةِ أَثِمَ ، وَمَنْ قَصَّرَ فِيهَا ظَلَمَ ، وَلَا يَسْتَطِيعُ أَنْ يَتَّقِيَ ٱللهَ مَنْ خَاصَمَ .

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٣٠٩ وقال عليه السلام : مَا أُمَمِّنِي ذَنْبٌ أُمْهِلْتُ بَعْدَهُ حَتَّى أُصَلِّيَ رَكْعَتَيْنِ وَأَسْأَلَ ٱللهَ ٱلْعَافِيَةَ

308. Amīr al-mu'minīn, peace be upon him, said: He who goes too far in quarrelling is a sinner, but if one falls short in it, one is oppressed and it is difficult for a quarreller to fear Allāh.

٣١٠ وسئل عليه السلام : كيف يحاسب الله الخلق على كثرتهم؟ فقال عليه السلام : كَمَا يَرْزُقُهُمْ عَلَى كَثْرَتِهِمْ . فقيل : كيف يحاسبهم ولا يرونه ؟ فقال عليه السلام : كَمَا يَرْزُقُهُمْ وَلَا يَرَوْنَهُ .

309. Amīr al-mu'minīn, peace be upon him, said: I am not worried by a fault after which I get time to offer prayer in two units (*rak'ah*) and beg safety from Allāh.

٣١١ وقال عليه السلام : رَسُولُكَ تَرْجُمَانُ عَقْلِكَ ، وَكِتَابُكَ أَبْلَغُ مَا يَنْطِقُ عَنْكَ !

310. Amīr al-mu'minīn, peace be upon him, was asked: How Allāh would conduct the accounting of all persons despite their large number? **He replied:** Just as He provides them livelihood despite their large number. **Then it was said to Him:** How will He conduct their accounting without their seeing Him? **He replied:** Just as He provides them livelihood although they do not see Him.

٣١٢ وقال عليه السلام : مَا ٱلْمُبْتَلَى ٱلَّذِي قَدِ ٱشْتَدَّ بِهِ ٱلْبَلَاءُ ، بِأَحْوَجَ إِلَى ٱلدُّعَاءِ ٱلَّذِي لَا يَأْمَنُ ٱلْبَلَاءَ !

311. Amīr al-mu'minīn, peace be upon him, said: Your messenger is the interpreter of your intelligence, while your letter is more eloquent in expressing your true self.

312. Amīr al-mu'minīn, peace be upon him, said: The person who is afflicted with hardship is not in greater need of praying than the one who has been spared affliction but is not immune from it.

313. Amīr al-mu'minīn, peace be upon him, said: People are the progeny of the world and no one can be blamed for loving the mother.

٣١٣ وقال عليه السلام : اَلنَّاسُ أَبْنَاءُ الدُّنْيَا ، وَلَا يُلَامُ الرَّجُلُ عَلَىٰ حُبِّ أُمِّهِ .

314. Amīr al-mu'minīn, peace be upon him, said: The destitute is the Messenger of Allāh. Whoever denies him denies Allāh and whoever gives him gives Allāh.

٣١٤ وقال عليه السلام : إِنَّ ٱلْمِسْكِينَ رَسُولُ ٱللهِ ، فَمَنْ مَنَعَهُ مَنَعَ ٱللهَ ، وَمَنْ أَعْطَاهُ فَقَدْ أَعْطَى ٱللهَ .

315. Amīr al-mu'minīn, peace be upon him, said: A self-respecting man never commits adultery.

٣١٥ وقال عليه السلام : مَا زَنَىٰ غَيُورٌ قَطُّ .

316. Amīr al-mu'minīn, peace be upon him, said: The fixed limit of life is enough to remain watchful.

٣١٦ وقال عليه السلام : كَفَىٰ بِٱلْأَجَلِ حَارِساً !

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317. Amīr al-mu'minīn, peace be upon him, said: A man can sleep on the death of his child, but cannot sleep at loss of property.

٣١٧ وقال عليه السلام : يَنَامُ الرَّجُلُ عَلَى ٱلثُّكْلِ ، وَلَا يَنَامُ عَلَى ٱلْحَرَبِ

as-Sayyid ar-Raḍī says: It means that a man keeps patience on the death of his children but does not do so on the loss of property.

قال الرضي : ومعنى ذلك أنه يصبر على قتل الأولاد، ولا يصبر على سلب الأموال .

318. Amīr al-mu'minīn, peace be upon him, said: Mutual affection between fathers creates a relationship between the sons. Relationship is more in need of affection than affection is of relationship.

٣١٨ وقال عليه السلام : مَوَدَّةُ ٱلْآبَاءِ قَرَابَةٌ بَيْنَ ٱلْأَبْنَاءِ ، وَٱلْقَرَابَةُ ٱلْمَوَدَّةِ أَحْوَجُ مِنَ ٱلْمَوَدَّةِ إِلَى ٱلْقَرَابَةِ .

319. Amīr al-mu'minīn, peace be upon him, said: Be afraid of the ideas of believers, because Allāh, the Sublime, has put truth on their tongues.

٣١٩ وقال عليه السلام : اَتَّقُوا ظُنُونَ ٱلْمُؤْمِنِينَ ، فَإِنَّ ٱللهَ تَعَالَىٰ أَجْرَىٰ ٱلْحَقَّ عَلَى أَلْسِنَتِهِمْ .

320. Amīr al-mu'minīn, peace be upon him, said: The belief of a person cannot be regarded as true unless his trust in what is with Allāh is more than his trust in what he himself has.

٣٢٠ وقال عليه السلام : لَا يَصْدُقُ إِيمَانُ عَبْدٍ ، حَتَّىٰ يَكُونَ بِمَا فِي يَدِ ٱللهِ أَوْثَقَ مِنْهُ بِمَا فِي يَدِهِ .

321. When Amīr al-mu'minīn, peace be upon him, came to Baṣrah he sent Anas ibn Mālik to Talḥah and az-Zubayr to make them recall what he (Anas) himself had heard the Messenger of Allāh, peace be upon him and his descendants, say concerning them both, but he avoided doing so and when he came back to Amīr al-mu'minīn, he said that he had forgotten that matter.

Thereupon, Amīr al-mu'minīn, peace be upon him, said: If you are speaking a lie Allāh may afflict you with white spots (leucoderma) which even the turban may not cover.

٣٢١ وقال عليه السلام لأنس بن مالك ، وقد كان بعثه إلى طلحة والزبير لما جاء إلى البصرة يذكرهما شيئاً مما سمعه من رسول الله صلى الله عليه وآله وسلم في معناهما ، فلوى عن ذلك ، فرجع إليه ، فقال :

إِنِّي أُنْسِيتُ ذٰلِكَ ٱلْأَمْرَ ، فَقَالَ عليه السلام : إِنْ كُنْتَ كَاذِباً فَضَرَبَكَ ٱللهُ بِهَا بَيْضَاءَ لَا تُوَارِيهَا ٱلْعِمَامَةُ .

قال الرضي : يعني البرص، فأصاب أنساً هذا الداء فيما بعد في وجهه، فكان لا يرى إلا ملثماً .

as-Sayyid ar-Raḍī says: White spot means leucoderma. After sometime this disease did occur to Anas's face so much so that he was never seen without a veil.

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322. Amīr al-mu'minīn, peace be upon him, said: Sometimes the hearts move forward and sometimes they move backward. When they move forward

٣٢٢ وقال عليه السلام : إِنَّ لِلْقُلُوبِ إِقْبَالًا وَإِدْبَاراً ، فَإِذَا أَقْبَلَتْ

et them to perform the optionals (as well), but when ney move backward keep them confined to obligatoies only.

فَاحْمِلُوهَا عَلَى النَّوَافِلِ ، وَإِذَا أَدْبَرَتْ فَاقْتَصِرُوا بِهَا عَلَى الْفَرَائِضِ.

323. Amīr al-mu'minīn, peace be upon him, aid: The Qur'ān contains news about the past, forellings about the future and commandments for the resent.

٣٢٣ وقال عليه السلام : «وَفِي الْقُرْآنِ نَبَأُ مَا قَبْلَكُمْ ، وَخَبَرُ مَا بَعْدَكُمْ ، وَحُكْمُ مَا بَيْنَكُمْ ».

324. Amīr al-mu'minīn, peace be upon him, aid: Throw a stone in return from where one comes o you, because evil can be met only with evil.

٣٢٤ وقال عليه السلام : رُدُّوا الْحَجَرَ مِنْ حَيْثُ جَاءَ ، فَإِنَّ الشَّرَّ لَا يَدْفَعُهُ إِلَّا الشَّرُّ .

325. Amīr al-mu'minīn, peace be upon him, aid to his secretary 'Ubaydullāh ibn Abī Rāfi': 'ut cotton flake in the inkpot, keep the nib of your ien long, leave space between lines and close up the etters, because this is good for the beauty of the writng.

٣٢٥ وقال عليه السلام لكاتبه عبيد الله بن أبي رافع : أَلْقِ دَوَاتَكَ ، وَأَطِلْ جِلْفَةَ قَلَمِكَ ، وَفَرِّجْ بَيْنَ السُّطُورِ ، وَقَرْمِطْ بَيْنَ الْحُرُوفِ : فَإِنَّ ذٰلِكَ أَجْدَرُ بِصَبَاحَةِ الْخَطِّ .

326. Amīr al-mu'minīn, peace be upon him, aid: I am the **ya'sūb** (leader) of the believers, while vealth is the leader of the wicked.

٣٢٦ وقال عليه السلام : أَنَا يَعْسُوبُ الْمُؤْمِنِينَ ، وَالْمَالُ يَعْسُوبُ الْفُجَّارِ .

قال الرضي : ومعنى ذلك أن المؤمنين يتبعونني ، والفجار يتبعون المال كما تتبع النحل يعسوبها ، وهو رئيسها .

ıs-Sayyid ar-Raḍī says: It means that the believers ollow me while the wicked follow wealth, just as the ees follow their "*ya'sūb*" who is their leader.

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٣٢٧ وقال له بعض اليهود : ما دفنتم نبيكم حتى اختلفتم فيه ! فقال عليه السلام له : إِنَّمَا اخْتَلَفْنَا عَنْهُ لَا فِيهِ ، وَلٰكِنَّكُمْ مَا جَفَّتْ أَرْجُلُكُمْ مِنَ الْبَحْرِ حَتَّى قُلْتُمْ لِنَبِيِّكُمْ : «اجْعَلْ لَنَا إِلٰهاً كَمَا لَهُمْ آلِهَةٌ فَقَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ » .

327. Some Jews said to Amīr al-mu'minīn, peace be upon him: You had not buried your Prophet when you picked up differences about him, when **Amīr al-mu'minīn replied:** We did not differ about him but we differed after him (i.e. about his succession); whereas you had not dried up your feet after coming our of the river (Nile) when you began asking your Prophet: *Make you for us a god as they have gods of their own. Said he; 'Verily you are a people behaving ignorantly.'* (Qur'ān, 7:138)

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٣٢٨ وقيل له : بِأَيِّ شَيْءٍ غَلَبْتَ الْأَقْرَانَ ؟ فقال عليه السلام : مَا لَقِيتُ رَجُلًا إِلَّا أَعَانَنِي عَلَى نَفْسِهِ .

قال الرضي : يومئ بذلك إلى تمكن هيبته في القلوب .

328. Amīr al-mu'minīn, peace be upon him, was asked: With what did you overpower your adversaries? **He answered:** Whenever I confronted a person he helped me against himself.

ıs-Sayyid ar-Raḍī says: Amīr al-mu'minīn is pointng out his striking of awe in the hearts.

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٣٢٩ وقال عليه السلام لابنه محمد بن الحنفية : يَا بُنَيَّ ، إِنِّي أَخَافُ عَلَيْكَ الْفَقْرَ ، فَاسْتَعِذْ بِاللّٰهِ مِنْهُ ، فَإِنَّ الْفَقْرَ مَنْقَصَةٌ لِلدِّينِ ، مَدْهَشَةٌ لِلْعَقْلِ ، دَاعِيَةٌ لِلْمَقْتِ !

329. Amīr al-mu'minīn, peace be upon him, said to his son Muḥammad ibn al-Ḥanafiyah: O' my son, I fear lest destitution overtakes you. So, you should seek Allāh's protection from it, because destitution is deficiency of religious belief, perplexity of intelligence, and it is conducive to hatred of obstinate people.

٣٣٠ وقال عليه السلام لِسَائِلٍ سأله عن مسألة :

330. Amīr al-mu'minīn, peace be upon him, replied to a man who had asked him a difficult

question: Ask me for understanding but do not ask for confusion, because the ignorant person who tries to learn is like the learned man, but the learned man who tries to create confusion is like the ignorant.

سَل تَفَقُّهاً، وَلَا تَسْأَلْ تَعَنُّتاً: فَإِنَّ ٱلْجَاهِلَ ٱلْمُتَعَلِّمَ شَبِيهٌ بِٱلْعَالِمِ ، وإِنَّ ٱلْعَالِمَ ٱلْمُتَعَسِّفَ(المتعنف) شَبِيهٌ بِٱلْجَاهِلِ ٱلْمُتَعَنِّتِ .

331. 'Abdullāh ibn al-'Abbās once advised Amīr al-mu'minīn, peace be upon him, against his views, so he said: You have only to advise me but then I have to see (what to do); and if I act against your advice you have to follow me.

٣١ وقال عليه السلام لعبد الله بن العباس ، وقد أشار عليه في شيء لم يوافق رأيه :
لَكَ أَنْ تُشِيرَ عَلَيَّ وَأَرَىٰ ، فَإِنْ عَصَيْتُكَ فَأَطِعْنِي .

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332. Amīr al-mu'minīn, peace be upon him, returned to Kūfah from Ṣiffīn and passed by the residences of the Shibāmites (who belonged to me tribe of Shibām) and heard the women weeping over those killed in Ṣiffīn. At that time a Shibāmite, Ḥarb ibn Shuraḥbil ash-Shibāmi, who was one of the nobles of those people, came to him, and Amīr al-mu'minīn, peace be upon him, said to him: Do your women have control over you as regards the weeping that I hear? Do you not refrain them from this crying? **Ḥarb began to walk with him while Amīr al-mu'minīn, was on horseback, so Amīr al-mu'minīn, peace be upon him, said to him:** Get back because the walking of a man like you with one like me is mischief for the ruler and disgrace for the believer.

٣٢ ورروي أنه عليه السلام ، لما ورد الكوفة قادماً من صفين مر بالشباميين ، ع بكاء النساء على قتلى صفين ، وخرج إليه حرب بن شرحبيل الشبامي ، وكان من ه قومه ، فقال عليه السلام له :
تَغْلِبُكُمْ(لا يغلبكم) نِسَاؤُكُمْ عَلَىٰ مَا أَسْمَعُ ؟ أَلَا تَنْهَوْنَهُنَّ عَنْ هٰذَا الرَّنِينِ ؟
أقبل حرب يمشي معه ، وهو عليه السلام راكب ، فقال عليه السلام :
رْجِعْ ، فَإِنَّ مَشْيَ مِثْلِكَ مَعَ مِثْلِي فِتْنَةٌ لِلْوَالِي ، وَمَذَلَّةٌ لِلْمُؤْمِنِ .

333. Amīr al-mu'minīn, peace be upon him, passed by the dead bodies of the Khārijites on the day of the battle of Nahrawān and said: Woe unto you! You have been harmed by him who deceived you. **He was asked:** O' Amīr al-mu'minīn who deceived them? **Then he replied:** Satan the deceiver and the inner spirit that leads one to evil deceived them through passions, made it easy for them to get into sins, promised them victory and eventually threw them into the Fire.

٣٣ وقال عليه السلام . وقد مر بقتلى الخوارج يوم النهروان :
لَكُمْ ، لَقَدْ ضَرَّكُمْ مَنْ غَرَّكُمْ ، فقيل له : مَنْ غَرَّهُمْ يَا أَمِيرَ نين ؟ فقال : الشَّيْطَانُ ٱلْمُضِلُّ ، وَٱلْأَنْفُسُ ٱلْأَمَّارَةُ بِالسُّوءِ ، غَرَّتْهُمْ نَانِيٌّ ، وَفَسَحَتْ لَهُمْ بِٱلْمَعَاصِي ، وَوَعَدَتْهُمُ ٱلْإِظْهَارَ ، فَاقْتَحَمَتْ بِهِمُ

334. Amīr al-mu'minīn, peace be upon him, said: Beware of disobeying Allāh in solitude, because the witness (of that situation) is also the judge.

٣٤ وقال عليه السلام : ٱتَّقُوا مَعَاصِيَ ٱللهِ فِي ٱلْخَلَوَاتِ ، فَإِنَّ هِدَ هُوَ ٱلْحَاكِمُ .

335. When the news of killing of Muḥammad ibn Abī Bakr reached Amīr al-mu'minīn, peace be upon him, said: Our grief over him is as great as their (i. e. the enemy's) joy for it, except that they have lost an enemy and we have lost a friend.

٣٥ وقال عليه السلام ، لما بلغه قتل محمد بن أبي بكر :
نَّ حُزْنَنَا عَلَيْهِ عَلَىٰ قَدْرِ سُرُورِهِمْ بِهِ ، إِلَّا أَنَّهُمْ نَقَصُوا بَغِيضاً ، وَنَقَصْنَا بِاً .

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336. Amīr al-mu'minīn, peace be upon him, said: The age up to which Allāh accepts any excuse for a human being is sixty years.

٣٦ وقال عليه السلام : ٱلْعُمُرُ ٱلَّذِي أَعْذَرَ ٱللهُ فِيهِ إِلَىٰ ٱبْنِ آدَمَ نَ سَنَةً .

337. Amīr al-mu'minīn, peace be upon him, said: He whom sin overpowers is not victorious, and he who secures victory by evil is (in fact) vanquished.

٣٧ وقال عليه السلام : مَا ظَفِرَ مَنْ ظَفِرَ ٱلْإِثْمُ بِهِ ، وَٱلْغَالِبُ رٌ مَغْلُوبٌ .

338. Amīr al-mu'minīn, peace be upon him, said: Allāh, the Glorified, has fixed the livelihood of the destitute in the wealth of the rich. Consequently, whenever a destitute remains hungry it is because some rich person has denied (him his share). Allāh, the Sublime, will question them about it.

٣٣٨ وقال عليه السلام: إنَّ اللهَ سُبْحَانَهُ فَرَضَ فِي أَمْوَالِ الْأَغْنِيَاءِ أَقْوَاتَ الْفُقَرَاءِ: فَمَا جَاعَ فَقِيرٌ إِلَّا بِمَا مُتِّعَ بِهِ غَنِيٌّ، وَاللهُ تَعَالَى سَائِلُهُمْ عَنْ ذٰلِكَ.

339. Amīr al-mu'minīn, peace be upon him, said: Not to be in need of putting forth an excuse is better than putting forth a true excuse.

٣٣٩ وقال عليه السلام: الِاسْتِغْنَاءُ عَنِ الْعُذْرِ أَعَزُّ مِنَ الصِّدْقِ بِهِ

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٣٤٠ وقال عليه السلام: أَقَلُّ مَا يَلْزَمُكُمْ لِلهِ أَلَّا تَسْتَعِينُوا بِنِعَمِهِ عَلَى مَعَاصِيهِ.

340. Amīr al-mu'minīn, peace be upon him, said: The least right of Allāh on you is that you should not make use of His favours in committing His sins.

٣٤١ وقال عليه السلام: إِنَّ اللهَ سُبْحَانَهُ جَعَلَ الطَّاعَةَ غَنِيمَةَ الْأَكْيَاسِ عِنْدَ تَفْرِيطِ الْعَجَزَةِ!

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٣٤٢ وقال عليه السلام: السُّلْطَانُ وَزَعَةُ اللهِ فِي أَرْضِهِ.

341. Amīr al-mu'minīn, peace be upon him, said: When the disabled fall short in performing acts of obedience to Allāh, the Glorified, it is a good opportunity given by Allāh for the intelligent to perform such acts.

٣٤٣ وقال عليه السلام، في صفة المؤمن: الْمُؤْمِنُ بِشْرُهُ فِي وَجْهِهِ، وَحُزْنُهُ فِي قَلْبِهِ، أَوْسَعُ شَيْءٍ صَدْرًا، وَأَذَلُّ شَيْءٍ نَفْساً. يَكْرَهُ الرِّفْعَةَ، وَيَشْنَأُ السُّمْعَةَ. طَوِيلٌ غَمُّهُ، بَعِيدٌ هَمُّهُ، كَثِيرٌ صَمْتُهُ، مَشْغُولٌ وَقْتُهُ. شَكُورٌ صَبُورٌ، مَغْمُورٌ بِفِكْرَتِهِ، ضَنِينٌ بِخَلَّتِهِ، سَهْلُ الْخَلِيقَةِ، لَيِّنُ الْعَرِيكَةِ! نَفْسُهُ أَصْلَبُ مِنَ الصَّلْدِ، وَهُوَ أَذَلُّ مِنَ الْعَبْدِ.

342. Amīr al-mu'minīn, peace be upon him, said: The sovereign is the watchman of Allāh on earth.

٣٤٤ وقال عليه السلام: لَوْ رَأَى الْعَبْدُ الْأَجَلَ وَمَصِيرَهُ، لَأَبْغَضَ الْأَمَلَ وَغُرُورَهُ.

343. Amīr al-mu'minīn, peace be upon him, said describing a believer: A believer has a cheerful face, a sorrowful heart, a very broad chest (full of generosity), and a very humble heart. He hates high position and dislikes renown. His grief is long, his courage is far-reaching, his silence is much and, his time is occupied. He is grateful, enduring, buried in his thoughts, sparing in his friendship (with others), of bright demeanour and of soft temperament. He is stronger than stone but humbler than a slave.

٣٤٥ وقال عليه السلام: لِكُلِّ امْرِئٍ فِي مَالِهِ شَرِيكَانِ الْوَارِثُ وَالْحَوَادِثُ.

344. Amīr al-mu'minīn, peace be upon him, said: If a man happens to see the end of (his) life and his final fate, he will begin hating desires and their deception.

٣٤٦ وقال عليه السلام: الْمَسْؤُولُ حُرٌّ حَتَّى يَعِدَ.

345. Amīr al-mu'minīn, peace be upon him, said: There are two shares in the property of every person—successors and accidents.

٣٤٧ وقال عليه السلام: الدَّاعِي بِلَا عَمَلٍ كَالرَّامِي بِلَا وَتَرٍ

346. Amīr al-mu'minīn, peace be upon him, said: The person who is approached with a request is free until he promises.

٣٤٨ وقال عليه السلام: الْعِلْمُ عِلْمَانِ:

347. Amīr al-mu'minīn, peace be upon him, said: He who prays but does not exert effort is like the one who shoots without a bow-string.

348. Amīr al-mu'minīn, peace be upon him, said: Knowledge is of two kinds—that which is

absorbed and that which is just heard. The one that is heard does not give benefit unless it is absorbed.

349. Amīr al-mu'minīn, peace be upon him, said: Correctness of decision goes together with power. The one emerges with the other's emergence and disappears when the other disappears.

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350. Amīr al-mu'minīn, peace be upon him, said: The beauty of destitution is chastity and the beauty of riches is gratefulness.

351. Amīr al-mu'minīn, peace be upon him, said: The day of justice will be severer on the oppressor than the day of the oppression on the oppressed.

352. Amīr al-mu'minīn, peace be upon him, said: The biggest wealth is that one should not have an eye on what others possess.

353. Amīr al-mu'minīn, peace be upon him, said: Utterances are preserved and actions are to be tried. *Every soul, for what it earned, is held in pledge!* (Qur'ān, 74:38). People are to be made deficient (as regards their bodies) and meddled with (as regards their minds) except those whom Allāh protects. The questioner among them aims at confusing and the answerer creates hardship. It is possible that the man who has the best views among them will be deviated from the soundness of his thinking by pleasure or displeasure, and it is possible that a single glance may affect even the man with the best wisdom among them or a single expression may transform him.

354. Amīr al-mu'minīn, peace be upon him, said: O' groups of people, fear Allāh, for there is many a man who aspires for what he does not get, many a builder of a house who does not live in it, and many a collector of that which he shall just leave behind. Possibly he may have collected it wrongfully or by denying a right. He acquired it unlawfully and had to bear the weight of sins on account of it. Consequently, he returned (from this world) with that weight and came before Allāh with sorrow and grief. *Loses he both this world and* (also) *the thereafter; that is a loss* (which is) *manifest.* (Qur'ān, 22:11)

355. Amīr al-mutminin, peace be upon him, said: Lack of access to sins is also a kind of chastity.

356. Amīr al-mu'minīn, peace be upon him, said: The dignity of your face is solid but begging dissolves it away: therefore, look carefully before whom you dissolve it.

357. Amīr al-mu'minīn, peace be upon him, said: To praise more than what is due is sycophancy: to do it less is either because of inability to speak or of envy.

طْبُوعٌ وَمَسْمُوعٌ ، وَلَا يَنْفَعُ ٱلْمَسْمُوعُ إِذَا لَمْ يَكُنِ ٱلْمَطْبُوعُ .

٣٤٩ وقال عليه السلام : صَوَابُ ٱلرَّأْيِ بِالدُّوَلِ : يُقْبِلُ إِقْبَالِهَا ، وَيَذْهَبُ بِذَهَابِهَا .

٣٥٠ وقال عليه السلام : ٱلْعَفَافُ زِينَةُ ٱلْفَقْرِ ، وَٱلشُّكْرُ زِينَةُ ٱلْغِنَىٰ .

٣٥١ وقال عليه السلام : يَوْمُ ٱلْعَدْلِ عَلَى ٱلظَّالِمِ أَشَدُّ مِنْ يَوْمِ ٱلْجَوْرِ عَلَى ٱلْمَظْلُومِ !

٣٥٢ وقال عليه السلام : ٱلْغِنَى ٱلْأَكْبَرُ ٱلْيَأْسُ عَمَّا فِي أَيْدِي ٱلنَّاسِ .

٣٥٣ وقال عليه السلام : ٱلْأَقَاوِيلُ مَحْفُوظَةٌ ، وَٱلسَّرَائِرُ مَبْلُوَّةٌ ، كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ، وَٱلنَّاسُ مَنْقُوصُونَ مَدْخُولُونَ ، إِلَّا مَنْ عَصَمَ ٱللهُ : سَائِلُهُمْ مُتَعَنِّتٌ ، وَمُجِيبُهُمْ مُتَكَلِّفٌ ، يَكَادُ أَفْضَلُهُمْ رَأْياً يَرُدُّهُ عَنْ فَضْلِ رَأْيِهِ ٱلرِّضَىٰ وَٱلسُّخْطُ ، وَيَكَادُ أَصْلَبُهُمْ عُوداً تَكُوُّهُ ٱللَّحْظَةُ ، وَتَسْتَحِيلُهُ ٱلْكَلِمَةُ ٱلْوَاحِدَةُ .

٣٥٤ وقال عليه السلام : مَعَاشِرَ ٱلنَّاسِ (المسلمين)، ٱتَّقُوا ٱللهَ، فَكَمْ مِنْ مُؤَمِّلٍ مَا لَا يَبْلُغُهُ ، وَبَانٍ مَا لَا يَسْكُنُهُ ، وَجَامِعٍ مَا سَوْفَ يَتْرُكُهُ ، وَلَعَلَّهُ مِنْ بَاطِلٍ جَمَعَهُ ، وَمِنْ حَقٍّ مَنَعَهُ ، أَصَابَهُ حَرَاماً ، وَٱحْتَمَلَ بِهِ آثَاماً ، فَبَاءَ بِوِزْرِهِ ، وَقَدِمَ عَلَى رَبِّهِ ، آسِفاً لَاهِفاً ، قَدْ « خَسِرَ ٱلدُّنْيَا وَٱلْآخِرَةَ ، ذٰلِكَ هُوَ ٱلْخُسْرَانُ ٱلْمُبِينُ » .

٣٥٥ وقال عليه السلام : مِنَ ٱلْعِصْمَةِ تَعَذُّرُ ٱلْمَعَاصِي .

٣٥٦ وقال عليه السلام : مَاءُ وَجْهِكَ جَامِدٌ يُقْطِرُهُ ٱلسُّؤَالُ ، فَٱنْظُرْ لِمَنْ تُقْطِرُهُ .

٣٥٧ وقال عليه السلام : ٱلثَّنَاءُ بِأَكْثَرَ مِنَ ٱلْاِسْتِحْقَاقِ مَلَقٌ ، وَٱلتَّقْصِيرُ عَنِ ٱلْاِسْتِحْقَاقِ عِيٌّ أَوْ حَسَدٌ .

358. Amīr al-mu'minīn, peace be upon him, said: The most serious sin is that which the doer considers light.

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359. Amīr al-mu'minīn, peace be upon him, said: He who sees his own shortcomings abstains from looking into other's shortcomings. He who feels happy with the livelihood with which Allāh provides him does not grieve over what he misses. He who draws out the sword of revolt gets killed with it. He who strives without means perishes. He who enters the depths gets drowned. He who visits places of ill-repute receives blame.

He who speaks more commits more errors. He who commits more errors becomes shameless. He who is shameless will have less fear of Allāh. He whose fear of Allāh is less, his heart dies. He whose heart dies enters the Fire. He who observes the shortcomings of others and disapproves of them and then accepts them for himself is definitely a fool. Contentment is a capital that does not dwindle. He who remembers death much is satisfied with small favours in this world. He who knows that his speech is also a part of his action speaks less except where he has some purpose.

360. Amīr al-mu'minīn, peace be upon him, said: The oppressor among the people has three signs: he oppresses his superior by disobeying him, and his junior by imposing his authority and he supports other oppressors.

361. Amīr al-mu'minīn, peace be upon him, said: At the extremity of hardship comes relief, and at the tightening of the chains of tribulation comes ease.

362. Amīr al-mu'minīn, peace be upon him, said to one of his companions: Do not devote much of your activity to your wife and your children, because if your wife and children are lovers of Allāh then He will not leave His lovers uncared for, and if they be enemies of Allāh then why should you worry and keep yourself busy about the enemies of Allāh?

363. Amīr al-mu'minīn, peace be upon him, said: The greatest defect is to regard that defect (in others) which is present in yourself.

364. Someone congratulated another person in the presence of Amīr al-mu'minīn, peace be upon him, on the birth of a son saying: Congratulations for getting a rider of horses. **Then Amīr al-mu'minīn said:** Do not say so; but say: You have occasion to be grateful to Allāh, the Giver, and be blessed with what you have given. May he attain full life and may you be blessed with His devotion.

365. One of the officers of Amīr al-mu'minīn, peace be upon him, built a stately house, about

٣٥٨ وقال عليه السلام : أَشَدُّ الذُّنُوبِ مَا اسْتَهَانَ بِهِ صَاحِبُهُ .

٣٥٩ وقال عليه السلام : مَنْ نَظَرَ فِي عَيْبِ نَفْسِهِ اشْتَغَلَ عَنْ عَيْبِ غَيْرِهِ ، وَمَنْ رَضِيَ بِرِزْقِ اللهِ لَمْ يَحْزَنْ عَلَىٰ مَا فَاتَهُ ، وَمَنْ سَلَّ سَيْفَ الْبَغْيِ قُتِلَ بِهِ ، وَمَنْ كَابَدَ (كَايَدَ) الْأُمُورَ عَطِبَ ، وَمَنْ اقْتَحَمَ اللُّجَجَ غَرِقَ ، وَمَنْ دَخَلَ مَدَاخِلَ السُّوءِ اتُّهِمَ . وَمَنْ كَثُرَ كَلَامُهُ كَثُرَ خَطَؤُهُ ، وَمَنْ كَثُرَ خَطَؤُهُ قَلَّ حَيَاؤُهُ ، وَمَنْ قَلَّ حَيَاؤُهُ قَلَّ وَرَعُهُ ، وَمَنْ قَلَّ وَرَعُهُ مَاتَ قَلْبُهُ ، وَمَنْ مَاتَ قَلْبُهُ دَخَلَ النَّارَ . وَمَنْ نَظَرَ فِي عُيُوبِ النَّاسِ ، فَأَنْكَرَهَا ، ثُمَّ رَضِيَهَا لِنَفْسِهِ ، فَذٰلِكَ الْأَحْمَقُ بِعَيْنِهِ . وَالْقَنَاعَةُ مَالٌ لَا يَنْفَدُ . وَمَنْ أَكْثَرَ مِنْ ذِكْرِ الْمَوْتِ رَضِيَ مِنَ الدُّنْيَا بِالْيَسِيرِ ، وَمَنْ عَلِمَ أَنَّ كَلَامَهُ مِنْ عَمَلِهِ قَلَّ كَلَامُهُ إِلَّا فِيمَا يَعْنِيهِ .

٣٦٠ وقال عليه السلام : لِلظَّالِمِ مِنَ الرِّجَالِ ثَلَاثُ عَلَامَاتٍ : يَظْلِمُ مَنْ فَوْقَهُ بِالْمَعْصِيَةِ ، وَمَنْ دُونَهُ بِالْغَلَبَةِ ، وَيُظَاهِرُ الْقَوْمَ الظَّلَمَةَ

٣٦١ وقال عليه السلام : عِنْدَ تَنَاهِي الشِّدَّةِ تَكُونُ الْفَرْجَةُ ، وَعِنْدَ تَضَايُقِ حَلَقِ الْبَلَاءِ يَكُونُ الرَّخَاءُ .

٣٦٢ وقال عليه السلام لبعض أصحابه : لَا تَجْعَلَنَّ أَكْثَرَ شُغْلِكَ بِأَهْلِكَ وَوَلَدِكَ : فَإِنْ يَكُنْ أَهْلُكَ وَوَلَدُكَ أَوْلِيَاءَ اللهِ ، فَإِنَّ اللهَ لَا يُضِيعُ أَوْلِيَاءَهُ ، وَإِنْ يَكُونُوا أَعْدَاءَ اللهِ ، فَمَا هَمُّكَ وَشُغْلُكَ بِأَعْدَاءِ اللهِ ؟ !

٣٦٣ وقال عليه السلام : أَكْبَرُ (اكبر) الْعَيْبِ أَنْ تَعِيبَ مَا فِيكَ مِثْلُهُ .

٣٦٤ وهنأ بحضرته رجل رجلًا بغلام ولد له فقال له : لِيَهْنِكَ الْفَارِسُ ، فَقَالَ عليه السلام : لَا تَقُلْ ذٰلِكَ . وَلٰكِنْ قُلْ : شَكَرْتَ الْوَاهِبَ ، وَبُورِكَ لَكَ فِي الْمَوْهُوبِ ، وَبَلَغَ أَشُدَّهُ ، وَرُزِقْتَ بِرَّهُ .

٣٦٥ وبنى رجل من عماله بناء فخماً .

which Amīr al-mu'minīn, said: This is silver coins showing forth their faces. Certainly, this house speaks of your riches.

366. It was said to Amīr al-mu'minīn, peace be upon him: If a man is left in his house and the door is closed, from where will his livelihood reach him? **And he replied:** From whatever way his death reaches him.

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367. Condoling with people among whom one had died, Amīr al-mu'minīn, peace be upon him, said: This thing has not started with you nor does it end with you. This fellow of yours was used to journeying and therefore it is better to think him still to be journeying. Either he will rejoin you or else you will rejoin him.

368. Amīr al-mu'minīn, peace be upon him, said: O' people, let Allāh see you fearing at the time of happiness just as you fear Him at the time of distress. Certainly, he who is given ease (of life) and does not consider it as a means of slow approach towards tribulation (wrongly), considers himself safe against what is to be feared, while he who is afflicted with straitened circumstances but does not perceive them to be a trial loses to coveted reward.

369. Amīr al-mu'minīn, peace be upon him, said: O' slaves of desires, cut them short because he who leans on the world gets nothing out of it except the pain of hardships. O' people, take upon yourselves your own training and turn away from the dictates of your natural inclinations.

370.Amīr al-mu'minīn, peace be upon him, said: Do not regard an expression uttered by any person as evil if you can find it capable of bearing some good.

371. Amīr al-mu'minīn, peace be upon him, said: If you have a need from Allāh, the Glorified, then begin by seeking Allāh's blessing on His Messenger. May Allāh bless him and his descendants, then ask your need, because Allāh is too generous to accept one (seeking His blessing on His Messenger) of the two requests made to Him and deny the other.

372. Amīr al-mu'minīn, peace be upon him, said: He who is jealous of his esteem should keep from quarrelling.

373. Amīr al-mu'minīn, peace be upon him, said: To make haste before the proper time or to delay after a proper opportunity, in either case is folly.

374. Amīr al-mu'minīn, peace be upon him, said: Do not ask about things which may not happen, because you have enough to worry about with what happens.

عليه السلام

تِ ٱلْوَرِقُ رُؤُوسَهَا ! إِنَّ ٱلْبِنَاءَ يَصِفُ لَكَ ٱلْغِنَىٰ .

٢ وقيل له عليه السلام : لو سُدَّ على رجلٍ بابُ بيته، وتُرِكَ من أين كان يأْتيه رزقه ؟ فقال عليه السلام : مِنْ حَيْثُ يَأْتِيهِ

١ وَعَزَّىٰ قوماً عن ميت مات لهم فقال عليه السلام : إِنَّ ٱلْأَمْرَ لَيْسَ لَكُمْ بَدَأَ ، وَلَا إِلَيْكُمْ ٱنْتَهَىٰ ، وَقَدْ كَانَ صَاحِبُكُمْ سَافِرُ، فَعُدُّوهُ فِي بَعْضِ أَسْفَارِهِ(سفراته)، فَإِنْ قَدِمَ عَلَيْكُمْ وَإِلَّا قَدِمْتُمْ عَلَيْهِ.

١ وقال عليه السلام : أَيُّهَا ٱلنَّاسُ ، لِيَرَكُمُ ٱللهُ مِنَ ٱلنِّعْمَةِ نَ ، كَمَا يَرَاكُمْ مِنَ ٱلنِّقْمَةِ فَرِقِينَ ! إِنَّهُ مَنْ وُسِّعَ عَلَيْهِ اتِ يَدِهِ فَلَمْ يَرَ ذٰلِكَ ٱسْتِدْرَاجاً فَقَدْ أَمِنَ مَخُوفاً ، وَمَنْ ضُيِّقَ عَلَيْهِ اتِ يَدِهِ فَلَمْ يَرَ ذٰلِكَ ٱخْتِبَاراً فَقَدْ ضَيَّعَ مَأْمُولاً .

١ وقال عليه السلام : يَا أَسْرَى(أسارى)الرَّغْبَةِ أَقْصِرُوا ، ٱلْمُعَرِّجَ عَلَى ٱلدُّنْيَا لَا يَرُوعُهُ مِنْهَا إِلَّا صَرِيفُ أَنْيَابِ ثَانٍ . أَيُّهَا ٱلنَّاسُ ، تَوَلَّوْا مِنْ أَنْفُسِكُمْ تَأْدِيبَهَا ، وَٱعْدِلُوا عَنْ ضَرَاوَةِ عَادَاتِهَا .

١ وقال عليه السلام : لَا تَظُنَّنَّ بِكَلِمَةٍ خَرَجَتْ مِنْ أَحَدٍ ا ، وَأَنْتَ تَجِدُ لَهَا فِي ٱلْخَيْرِ مُحْتَمَلًا .

٢ وقال عليه السلام : إِذَا كَانَتْ لَكَ إِلَىٰ ٱللهِ سُبْحَانَهُ ةٌ فَٱبْدَأْ بِمَسْأَلَةِ ٱلصَّلَاةِ عَلَىٰ رَسُولِهِ ، صَلَّى ٱللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ، سَلْ حَاجَتَكَ ؛ فَإِنَّ ٱللهَ أَكْرَمُ مِنْ أَنْ يُسْأَلَ حَاجَتَيْنِ ، فَيَقْضِيَ اهُمَا وَيَمْنَعَ ٱلْأُخْرَىٰ .

٢ وقال عليه السلام : مَنْ ضَنَّ بِعِرْضِهِ فَلْيَدَعِ ٱلْمِرَاءَ

٢ وقال عليه السلام : مِنَ ٱلْخُرْقِ ٱلْمُعَاجَلَةُ قَبْلَ كَانِ ، وَٱلْأَنَاةُ بَعْدَ ٱلْفُرْصَةِ .

٣ وقال عليه السلام : لَا تَسْأَلْ عَمَّا لَا يَكُونُ ، فَفِي ٱلَّذِي كَانَ لَكَ شُغْلٌ .

375. Amīr al-mu'minīn, peace be upon him, said: Imagination is a clear mirror, and the taking of lessons (from things around) provides warning and counsel. It is enough for improving yourself that you should avoid what you consider bad in others.

٣٧٥ وقال عليه السلام : اَلْفِكْرُ مِرْآةٌ صَافِيَةٌ ، وَالْاِعْتِبَارُ مُنْذِرٌ نَاصِحٌ . وَكَفَىٰ أَدَباً لِنَفْسِكَ تَجَنُّبَكَ مَا كَرِهْتَهُ لِغَيْرِكَ .

376. Amīr al-mu'minīn, peace be upon him, said: Knowledge is associated with action. Therefore, he who knows should act, because knowledge calls for action; if there is a response well and good, otherwise it (i.e., knowledge) departs from him.

٣٧٦ وقال عليه السلام : اَلْعِلْمُ مَقْرُونٌ بِالْعَمَلِ : فَمَنْ عَلِمَ عَمِلَ ؛ وَالْعِلْمُ يَهْتِفُ بِالْعَمَلِ ، فَإِنْ أَجَابَهُ وَإِلَّا ارْتَحَلَ عَنْهُ .

377. Amīr al-mu'minīn, peace be upon him, said: O' people, the wealth of this world is broken ots that brings an epidemic; therefore keep off this azing land, leaving it is a greater favour than eacefully staying in it, and its part enough for subsistence is more blissful than its riches. Destitution as been ordained for those who are rich here, while omfort has been destined for those who keep away om it. If a person is attracted by its dazzle, it blinds oth his eyes; and if a person acquires eagerness wards it, then it fills his heart with grief which eeps alternating in the black part of his heart, some ief worrying him and another giving him pain. his goes on till the suffocation of death overtakes im. He is flung in the open while both the shrines of is heart are severed. It is easy for Allāh to cause him o die and for his comrades to put him in the grave.

The believer sees the world with eyes that erive instruction, and takes from it food enough or his barest needs. He hears in it with ears of atred and enmity. If it is said (about someone) that e has become rich, it is also said that he has turned estitute; and if pleasure is felt on one's living, grief felt over his death. This is the position, although ne day has not yet approached when they will be isheartened.

٣٧٧ وقال عليه السلام : يَا أَيُّهَا النَّاسُ ، مَتَاعُ الدُّنْيَا حُطَامٌ مُوبِئٌ ، فَتَجَنَّبُوا مَرْعَاهُ ! قُلْعَتُهَا أَحْظَىٰ مِنْ طُمَأْنِينَتِهَا ، وَبُلْغَتُهَا أَزْكَىٰ مِنْ ثَرْوَتِهَا (اثرائها) . حُكِمَ عَلَىٰ مُكْثِرِ مِنْهَا بِالْفَاقَةِ ، وَأُعِينَ مَنْ غَنِيَ عَنْهَا بِالرَّاحَةِ (بالرحة) مَنْ رَاقَهُ زِبْرِجُهَا أَعْقَبَتْ نَاظِرَيْهِ كَمَهاً ، وَمَنِ اسْتَشْعَرَ الشَّغَفَ بِهَا مَلَأَتْ صَمِيرَهُ أَشْجَاناً ، لَهُنَّ رَفْضٌ عَلَىٰ سُوَيْدَاءِ قَلْبِهِ : هَمٌّ يَشْغَلُهُ ، وَغَمٌّ يَخْزُنُهُ ، كَذٰلِكَ حَتَّىٰ يُؤْخَذَ بِكَظَمِهِ فَيُلْقَى بِالْفَضَاءِ ، مُنْقَطِعاً أَبْهَرَاهُ (١١) ، هَيِّناً عَلَى اللهِ فَنَاؤُهُ ، وَعَلَى الْإِخْوَانِ إِلْقَاؤُهُ . وَإِنَّمَا يَنْظُرُ الْمُؤْمِنُ إِلَى الدُّنْيَا بِعَيْنِ الْاِعْتِبَارِ ، وَيَقْتَاتُ مِنْهَا بِبَطْنِ الْاِضْطِرَارِ ، وَيَسْمَعُ فِيهَا بِأُذُنِ الْمَقْتِ وَالْإِبْغَاضِ ، إِنْ قِيلَ أَثْرَىٰ قِيلَ أَكْدَىٰ ! وَإِنْ فُرِحَ (فرج) لَهُ بِالْبَقَاءِ حُزِنَ لَهُ بِالْفَنَاءِ ! هٰذَا وَلَمْ يَأْتِهِمْ «يَوْمٌ فِيهِ يُبْلَسُونَ» .

The believer sees the world with eyes that derive instruction, and takes from it food enough for his barest needs. He hears in it with ears of hatred and enmity. If it is said (about someone) that he has become rich, it is also said that he has turned destitute; and if pleasure is felt on one's living, grief is felt over his death. This is the position, although the day has not yet approached when they will be disheartened.

378. Amīr al-mu'minīn, peace be upon him, said: Allāh, the Glorified, has laid down reward for obedience to Him and punishment for committing sins against Him in order to save men from His chastisement and to drive them towards Paradise.

٣٧٨ وقال عليه السلام : إِنَّ اللهَ سُبْحَانَهُ وَضَعَ الثَّوَابَ عَلَىٰ طَاعَتِهِ ، وَالْعِقَابَ عَلَىٰ مَعْصِيَتِهِ ، ذِيَادَةً لِعِبَادِهِ عَنْ نِقْمَتِهِ ، وَحِيَاشَةً لَهُمْ إِلَىٰ جَنَّتِهِ .

379. Amīr al-mu'minīn, peace be upon him, said: A time will come when nothing will remain of the Qur'ān except its writing, and nothing of Islam except its name. The mosques in those days will be busy with regards to construction but desolate with regard to guidance. Those staying in them and those visiting them will be the worst of all on earth. From them mischief will spring up and towards them all wrong will turn. If anyone isolates himself from it (mischief) they will fling him back to it and if anyone steps back from it they will push him towards it. Says Allāh, the Glorified, (in *ḥadīth qudsī*—i.e., the tradition in which Allāh Himself speaks): *I swear by Myself that I shall send upon them an evil wherein the endurer would be bewildered,* and He would do so. We seek Allāh's pardon from stumbling through neglect.

٣٧٩ وقال عليه السلام : يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يَبْقَىٰ فِيهِمْ مِنَ الْقُرْآنِ إِلَّا رَسْمُهُ ، وَمِنَ الْإِسْلَامِ إِلَّا اسْمُهُ ، وَمَسَاجِدُهُمْ يَوْمَئِذٍ عَامِرَةٌ مِنَ الْبِنَاءِ ، خَرَابٌ مِنَ الْهُدَىٰ ، سُكَّانُهَا وَعُمَّارُهَا شَرُّ أَهْلِ الْأَرْضِ . مِنْهُمْ تَخْرُجُ الْفِتْنَةُ ، وَإِلَيْهِمْ تَأْوِي الْخَطِيئَةُ ؛ يَرُدُّونَ مَنْ شَذَّ عَنْهَا فِيهَا ، وَيَسُوقُونَ مَنْ تَأَخَّرَ عَنْهَا إِلَيْهَا . يَقُولُ اللهُ سُبْحَانَهُ : فَبِي حَلَفْتُ لَأَبْعَثَنَّ عَلَىٰ أُولٰئِكَ فِتْنَةً تَتْرُكُ الْحَلِيمَ فِيهَا حَيْرَانَ ، وَقَدْ فَعَلَ ، وَنَحْنُ نَسْتَقِيلُ اللهَ عَثْرَةَ الْغَفْلَةِ .

380. It is related that it was seldom that Amīr al-mu'minīn, peace be upon him, ascended the pulpit and did not utter the following before his sermon: O' people, fear Allāh for man has not been created for naught so that he may waste himself, nor has he been left uncared for so that he may commit nonsensical acts. This world which appears beautiful to him cannot be the replacement of the next world which appears bad in his eyes, nor is the vain person who is successful in the next world even to a small extent.

وروي أنه عليه السلام قلما اعتـدل به المنبر إلا قال خطبة : أَيُّهَا النَّاسُ ، اتَّقُوا اللهَ ، فَمَا خُلِقَ امْرُؤٌ عَبَثاً فَيَلْهُوَ كَ سُدًى فَيَلْغُوَ ! وَمَا دُنْيَاهُ الَّتِي تَحَسَّنَتْ لَهُ بِخَلَفٍ آخِرَةِ الَّتِي قَبَّحَهَا سُوءُ النَّظَرِ عِنْدَهُ ، وَمَا الْمَغْرُورُ الَّذِي ظَفِرَ مِنَ بِأَعْلَى هِمَّتِهِ كَالْآخَرِ الَّذِي ظَفِرَ مِنَ الْآخِرَةِ بِأَدْنَى سُهْمَتِهِ

381. Amīr al-mu'minīn, peace be upon him, said: There is no distinction higher than Islam; no honour more honourable than fear of Allāh; no asylum better than self-restraint; no intercessor more effective than repentance; no treasure more precious than contentment; and no wealth is a bigger remover of destitution than being satisfied with mere sustenance. He who confines himself to what is just enough for maintenance achieves comfort and prepares abode in ease. Desire is the key of grief and the conveyance of distress. Greed, vanity and jealousy are incentives to falling into sins and mischief-mongering is the collection of all bad habits.

وقال عليه السلام : لَا شَرَفَ أَعْلَى مِنَ الْإِسْلَامِ ، وَلَا عِزَّ نَ التَّقْوَى ، وَلَا مَعْقِلَ أَحْسَنُ مِنَ الْوَرَعِ ، وَلَا شَفِيعَ أَنْجَحُ مِنَ ، وَلَا كَنْزَ أَغْنَى مِنَ الْقَنَاعَةِ ، وَلَا مَالَ أَذْهَبُ لِلْفَاقَةِ مِنَ الرِّضَى تِ . وَمَنِ اقْتَصَرَ عَلَى بُلْغَةِ الْكَفَافِ فَقَدِ انْتَظَمَ الرَّاحَةَ خَفْضُ الدَّعَةِ . وَالرَّغْبَةُ مِفْتَاحُ النَّصَبِ ، ةُ التَّعَبِ ، وَالْحِرْصُ وَالْكِبْرُ وَالْحَسَدُ دَوَاعٍ إِلَى تَقَحُّمِ فِي بِ ، وَالشَّرُّ جَامِعُ مَسَاوِءِ الْعُيُوبِ .

382. Amīr al-mu'minīn, peace be upon him, said to Jābir ibn 'Abdillāh al-Anṣarī: O' Jābir, the mainstay of religion and the world are four persons: The scholar who acts on his knowledge; the ignorant who does not feel ashamed of learning; the generous who is not niggardly in his favours; and the destitute who does not sell his next life for his worldly benefits. Consequently, when the scholar wastes his knowledge, the ignorant feels shame in learning; and when the generous is niggardly with his favours, the destitute sells his next life for the worldly benefits.

O' Jābir, if favours of Allāh abound on a person the people's needs towards him also abound. Therefore, he who fulfils for Allāh all that is obligatory on him in this regard will preserve them (Allāh's favours) in continuance and perpetuity, while he who does not fulfil those obligations will expose them to decay and destruction.

وقال عليه السلام لجابر بن عبد الله الأنصاري : يَا جَابِرُ ، الدِّينِ وَالدُّنْيَا بِأَرْبَعَةٍ : عَالِمٍ مُسْتَعْمِلٍ عِلْمَهُ ، وَجَاهِلٍ لَا كِفُ أَنْ يَتَعَلَّمَ ، وَجَوَادٍ لَا يَبْخَلُ بِمَعْرُوفِهِ ، وَفَقِيرٍ لَا يَبِيعُ آخِرَتَهُ نَاهُ ؛ فَإِذَا ضَيَّعَ الْعَالِمُ عِلْمَهُ اسْتَنْكَفَ الْجَاهِلُ أَنْ يَتَعَلَّمَ ، بَخِلَ الْغَنِيُّ بِمَعْرُوفِهِ بَاعَ الْفَقِيرُ آخِرَتَهُ بِدُنْيَاهُ .

ا جَابِرُ ، مَنْ كَثُرَتْ نِعَمُ اللهِ عَلَيْهِ كَثُرَتْ حَوَائِجُ النَّاسِ إِلَيْهِ ، فَمَنْ للهِ فِيهَا بِمَا يَجِبُ فِيهَا عَرَّضَهَا لِلدَّوَامِ وَالْبَقَاءِ ، وَمَنْ لَمْ يَقُمْ بِمَا يَجِبُ عَرَّضَهَا لِلزَّوَالِ وَالْفَنَاءِ .

383. Ibn Jarīr at-Ṭabarī has, in his history (vol. 2, p. 1086; also Ibn al-Athīr in his history, vol. 4, p. 478), related from 'Abd ar-Raḥmān ibn Abī Laylā, al-faqīh (the theologian), who was one of those who had risen with ('Abd ar-Raḥmān ibn Muḥammad) Ibn al-Ash'ath to fight al-Ḥajjāj (ibn Yūsuf Pthat he (Ibn Abī Laylā) was exhorting people to *Jihād* by recalling: On the occasion of the encounter with the people of Syria I heard Amīr al-mu'minīn, may Allāh exalt his degree of rank among the righteous and may He reward him the reward of martyrs and men of truth, saying:

O' believers, whoever observes excesses being committed and people being called towards evil and disapproves of it with his heart is safe and free from responsibility for it, and whoever disapproves of it with his tongue would be rewarded and he is in a

١ وروى ابن جرير الطبري في تاريخه عن عبد الرحمن بن أبي ليلى الفقيه — وكان مع ابن الأشعث — أنه قال فيما كان يحض به الناس على الجهاد : سمعت علياً رفع الله درجته في الصالحين ، وأثابه ثواب الشهداء والصدّيقين ، يقول يوم لقينا لشام :

يُّهَا الْمُؤْمِنُونَ ، إِنَّهُ مَنْ رَأَى عُدْوَاناً يُعْمَلُ بِهِ وَمُنْكَرًا يُدْعَى إِلَيْهِ ، كَرَهُ بِقَلْبِهِ فَقَدْ سَلِمَ وَبَرِئَ ؛ وَمَنْ أَنْكَرَهُ بِلِسَانِهِ فَقَدْ أُجِرَ ،

gher position than the former. But whoever disapoves of it with his sword in order that the word of lāh may remain superior and the word of the pressors may remain inferior, catches hold of the th of guidance and stands on the right way, while heart is lighted with conviction.

384. Another saying in the same strain runs follows: So, among them (the Muslim communi- there is he who disapproves of evil with his nd, tongue and heart. This man has perfectly ained the virtuous habits. And among them there he who disapproves of evil with his tongue and art but not with his hand. This man has attained ly two virtuous habits but lacks one. And among em there is the third one who disapproves of evil th his heart but not with his tongue and hand. This the one who lacks the two better qualities out of ree and holds only one. Then, among them there is so he who does not disapprove of evil either with s tongue, heart or hand. He is just a dead man ong the living.

All the virtuous deeds including war in the way Allāh as compared to the persuasion for good and ssuasion from evil are just like spitting in the deep ean. The persuasion for good and dissuasion from il do not bring death nearer nor do they lessen the elihood. And better than all this is to utter a just pression before the tyrannical ruler.

385. It is related from Abū Juhayfah who id: I heard Amīr al-mu'minīn, peace be upon him, ying: The first fighting with which you will be erpowered is the fighting with hands, thereafter ith your tongues and then with your hearts. Conquently, he who does not recognise virtue with his art or does not disapprove of evil will be turned side down. Thus, his upside will be turned downards and his low side will be turned upwards

386. Amīr al-mu'minīn, peace be upon him, id: Certainly, right is weighty and wholesome hile wrong is light and epidemical.

387. Amīr al-mu'minīn, peace be upon him, id: Do not feel safe from the punishment of Allāh ven about the best man in the whole community ecause Allāh, the Sublime, says: *But no one feels ecure the plan of Allāh save the people (who are the) sers.* (Qur'ān, 7:99). Again, do not lose hope even r the worst man of the community because Allāh, e Sublime says: *Verily, despairs not of Allāh's ercy but the disbelieving people.* (Qur'ān, 12:87).

388. Amīr al-mu'minīn, peace be upon him, id: Miserliness contains all other evil vices and is e rein with which one can be led to every evil.

389. Amīr al-mu'minīn, peace be upon him, id: O' son of Adam, livelihood is of two kinds: the velihood which you seek and the livelihood which eks you; if you do not reach it, it will come to you.

وَهُوَ أَفْضَلُ مِنْ صَاحِبِهِ ، وَمَنْ أَنْكَرَهُ بِالسَّيْفِ لِتَكُونَ كَلِمَةُ اللهِ هِيَ الْعُلْيَا وَكَلِمَةُ الظَّالِمِينَ هِيَ السُّفْلَىٰ ، فَذٰلِكَ الَّذِي أَصَابَ سَبِيلَ الْهُدَىٰ . وَقَامَ عَلَى الطَّرِيقِ ، وَنَوَّرَ فِي قَلْبِهِ الْيَقِينُ .

٣٨٤ وفي كلام آخر له يجري هذا المجرى : فَمِنْهُمُ الْمُنْكِرُ لِلْمُنْكَرِ بِيَدِهِ وَلِسَانِهِ وَقَلْبِهِ ، فَذٰلِكَ الْمُسْتَكْمِلُ لِخِصَالِ الْخَيْرِ ، وَمِنْهُمُ الْمُنْكِرُ بِلِسَانِهِ وَقَلْبِهِ وَالتَّارِكُ بِيَدِهِ ، فَذٰلِكَ مُتَمَسِّكٌ بِخَصْلَتَيْنِ مِنْ خِصَالِ الْخَيْرِ وَمُضَيِّعٌ خَصْلَةً ، وَمِنْهُمُ الْمُنْكِرُ بِقَلْبِهِ ، وَالتَّارِكُ بِيَدِهِ وَلِسَانِهِ ، فَذٰلِكَ الَّذِي ضَيَّعَ أَشْرَفَ الْخَصْلَتَيْنِ مِنَ الثَّلَاثِ ، وَتَمَسَّكَ بِوَاحِدَةٍ ، وَمِنْهُمْ تَارِكٌ لِإِنْكَارِ الْمُنْكَرِ بِلِسَانِهِ وَقَلْبِهِ وَيَدِهِ ، فَذٰلِكَ مَيِّتُ الْأَحْيَاءِ وَمَا أَعْمَالُ الْبِرِّ كُلُّهَا وَالْجِهَادُ فِي سَبِيلِ اللهِ ، عِنْدَ الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ ، إِلَّا كَنَفْثَةٍ فِي بَحْرٍ لُجِّيٍّ . وَإِنَّ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ لَا يُقَرِّبَانِ مِنْ أَجَلٍ ، وَلَا يَنْقُصَانِ مِنْ رِزْقٍ ، وَأَفْضَلُ مِنْ ذٰلِكَ كُلِّهِ كَلِمَةُ عَدْلٍ عِنْدَ إِمَامٍ جَائِرٍ .

٣٨٥ وعن أبي جُحَيْفَةَ قال : سمعت أمير المؤمنين عليه السلام يقول : أَوَّلُ مَا تُغْلَبُونَ عَلَيْهِ مِنَ الْجِهَادِ الْجِهَادُ بِأَيْدِيكُمْ ، ثُمَّ بِأَلْسِنَتِكُمْ ، ثُمَّ بِقُلُوبِكُمْ ، فَمَنْ لَمْ يَعْرِفْ بِقَلْبِهِ مَعْرُوفاً ، وَلَمْ يُنْكِرْ مُنْكَراً ، قُلِبَ فَجُعِلَ أَعْلَاهُ أَسْفَلَهُ ، وَأَسْفَلُهُ أَعْلَاهُ .

٣٨٦ وقال عليه السلام : إِنَّ الْحَقَّ ثَقِيلٌ مَرِيءٌ ، وَإِنَّ الْبَاطِلَ خَفِيفٌ وَبِيءٌ .

٣٨٧ وقال عليه السلام : لَا تَأْمَنَنَّ عَلَىٰ خَيْرِ هٰذِهِ الْأُمَّةِ عَذَابَ اللهِ ، لِقَوْلِهِ تَعَالَىٰ : « فَلَا يَأْمَنُ مَكْرَ اللهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ » ، وَلَا تَيْأَسَنَّ لِشَرِّ هٰذِهِ الْأُمَّةِ مِنْ رَوْحِ اللهِ لِقَوْلِهِ تَعَالَىٰ : « إِنَّهُ لَا يَيْأَسُ مِنْ رَوْحِ اللهِ إِلَّا الْقَوْمُ الْكَافِرُونَ » .

٣٨٨ وقال عليه السلام : اَلْبُخْلُ جَامِعٌ لِمَسَاوِىءِ الْعُيُوبِ ، وَهُوَ زِمَامٌ يُقَادُ بِهِ إِلَىٰ كُلِّ سُوءٍ

٣٨٩ وقال عليه السلام : يَا بْنَ آدَمَ ، الرِّزْقُ رِزْقَانِ : رِزْقٌ تَطْلُبُهُ ، وَرِزْقٌ يَطْلُبُكَ ، فَإِنْ لَمْ تَأْتِهِ أَتَاكَ

Therefore, do not turn your one day's worry into a year's worry. Whatever you get every day should be enough for you for the day. If you have a whole year of your life even then Allāh, the Sublime, will give you every next day what He has destined as your share. If you do not have a year in your life then why should you worry for what is not for you? No seeker will reach your livelihood before you, nor will anyone overpower you in the matter of livelihood. Similarly, whatever has been destined as your share will not be delayed for you.

: تَحْمِلْ هَمَّ سَنَتِكَ عَلَىٰ
يَوْمِكَ! كَفَاكَ كُلُّ يَوْمٍ عَلَىٰ مَا فِيهِ ؛ فَإِنْ تَكُنِ السَّنَةُ مِنْ عُمُرِكَ
اللهَ تَعَالَىٰ سَيُؤْتِيكَ فِي كُلِّ غَدٍ جَدِيدٍ مَا قَسَمَ لَكَ ؛ وَإِنْ لَمْ تَكُنِ السَّنَةُ
عُمُرِكَ فَمَا تَصْنَعُ بِالْهَمِّ فِيمَا لَيْسَ لَكَ ؛ وَلَنْ يَسْبِقَكَ إِلَىٰ رِزْقِكَ
لِبٌ ، وَلَنْ يَغْلِبَكَ عَلَيْهِ غَالِبٌ ، وَلَنْ يُبْطِىءَ عَنْكَ مَا قَدْ قُدِّرَ لَكَ .

as-Sayyid ar-Raḍī says: This saying has already appeared elsewhere in this chapter except that here it is clearer and more detailed. This is why we have repeated it according to the principle laid down in the beginning of the book.

قال الرضي : وقد مضى هذا الكلام فيما تقدم من هذا الباب ، إلا أنه ها هنا أوضح وأشرح ، لذلك كررناه على القاعدة المقررة في أول الكتاب .

390. Amīr al-mu'minīn, peace be upon him, said: Many a man faces a day after which he finds no day and many a man is in an enviable position in the earlier part of the night but is wept over by bewailing women in its later part.

٣٩٠ وقال عليه السلام : رُبَّ مُسْتَقْبِلِ يَوْماً لَيْسَ بِمُسْتَدْبِرِهِ ، وَمَغْبُوطٍ فِي أَوَّلِ لَيْلِهِ ، قَامَتْ بَوَاكِيهِ فِي آخِرِهِ .

391. Amīr al-mu'minīn, peace be upon him, said: Words are in your control until you have uttered them; but when you have spoken them out you are under their control. Therefore, guard your tongue as you guard your gold and silver, for often one expression snatches away a blessing and invites punishment.

٣٩١ وقال عليه السلام : اَلْكَلَامُ فِي وَثَاقِكَ مَا لَمْ تَتَكَلَّمْ بِهِ ، فَإِذَا تَكَلَّمْتَ بِهِ صِرْتَ فِي وَثَاقِهِ ، فَاخْزُنْ لِسَانَكَ كَمَا تَخْزُنُ ذَهَبَكَ وَوَرِقَكَ ، فَرُبَّ كَلِمَةٍ سَلَبَتْ نِعْمَةً وَجَلَبَتْ نِقْمَةً .

392. Amīr al-mu'minīn, peace be upon him, said: Do not say what you do not know; rather do not say all that you know, because Allāh has laid down some obligations for all your limbs by means of which He will put forth arguments against you on the Day of Judgement.

٣٩٢ وقال عليه السلام : لَا تَقُلْ مَا لَا تَعْلَمُ ، بَلْ لَا تَقُلْ كُلَّ مَا تَعْلَمُ ، فَإِنَّ اللهَ فَرَضَ عَلَىٰ جَوَارِحِكَ كُلِّهَا فَرَائِضَ يَحْتَجُّ بِهَا عَلَيْكَ يَوْمَ الْقِيَامَةِ .

393. Amīr al-mu'minīn, peace be upon him, said: Fear lest Allāh sees you while committing sins or misses you when it is time to obey Him and as a result thereof you become a loser. Therefore, when you are strong be strong in obeying Allāh and when you are weak be weak in committing sins of Allāh.

٣٩٣ وقال عليه السلام : اَحْذَرْ أَنْ يَرَاكَ اللهُ عِنْدَ مَعْصِيَتِهِ ، وَيَفْقِدَكَ عِنْدَ طَاعَتِهِ ، فَتَكُونَ مِنَ الْخَاسِرِينَ ، وَإِذَا قَوِيتَ فَاقْوَ عَلَىٰ طَاعَةِ اللهِ ، وَإِذَا ضَعُفْتَ فَاضْعُفْ عَنْ مَعْصِيَةِ اللهِ .

394. Amīr al-mu'minīn, peace be upon him, said: Leaning towards this world despite what you see of it, is folly, and lagging behind in good deeds when you are convinced of good reward for them is obvious loss, while trusting in every one before trying in weakness.

٣٩٤ وقال عليه السلام : اَلرُّكُونُ إِلَى الدُّنْيَا مَعَ مَا تُعَايِنُ مِنْهَا جَهْلٌ ، وَالتَّقْصِيرُ فِي حُسْنِ الْعَمَلِ إِذَا وَثِقْتَ بِالثَّوَابِ عَلَيْهِ بَيِّنٌ ، وَالطُّمَأْنِينَةُ إِلَىٰ كُلِّ أَحَدٍ قَبْلَ الِاخْتِبَارِ لَهُ عَجْزٌ .

395. Amīr al-mu'minīn, peace be upon him, said: It is (the proof of the) humbleness of the world before Allāh that He is disobeyed only herein and His favours cannot be achieved except by abandoning it.

٣٩٥ وقال عليه السلام : مِنْ هَوَانِ الدُّنْيَا عَلَىٰ اللهِ أَنَّهُ لَا يُعْصَىٰ إِلَّا فِيهَا ، وَلَا يُنَالُ مَا عِنْدَهُ إِلَّا بِتَرْكِهَا .

396. Amīr al-mu'minīn, peace be upon him, said: One who is in search of something will obtain it, at least a part of it.

٣٩٦ وقال عليه السلام : مَنْ طَلَبَ شَيْئاً نَالَهُ أَوْ بَعْضَهُ .

397. Amīr al-mu'minīn, peace be upon him, said: That good is no good after which there is the Fire, and that hardship is no hardship after which there is Paradise. Every bliss other than Paradise is inferior and every calamity other than the Fire is comfort.

٣٩٧ وقال عليه السلام : مَا خَيْرٌ بِخَيْرٍ بَعْدَهُ النَّارُ ، وَمَا شَرٌّ بِشَرٍّ بَعْدَهُ الْجَنَّةُ ، وَكُلُّ نَعِيمٍ دُونَ الْجَنَّةِ فَهُوَ مَحْقُورٌ ، وَكُلُّ بَلَاءٍ دُونَ النَّارِ عَافِيَةٌ .

398. Amīr al-mu'minīn, peace be upon him, said: Beware that destitution is a calamity, but worse than destitution is ailment of the body, while worse than bodily ailment is the disease of the heart. Beware that plenty of wealth is a blessing, but better than plenty of wealth is the health of the body, while still better than the health of the body is the chastity of heart.

٣٩٨ وقال عليه السلام : أَلَا وإِنَّ مِنَ الْبَلَاءِ الْفَاقَةَ ، وَأَشَدُّ مِنَ الْفَاقَةِ مَرَضُ الْبَدَنِ ، وَأَشَدُّ مِنْ مَرَضِ الْبَدَنِ مَرَضُ الْقَلْبِ . أَلَا وَإِنَّ مِنْ صِحَّةِ الْبَدَنِ تَقْوَى الْقَلْبِ .

399. Amīr al-mu'minīn, peace be upon him, said: Whomever his action detains behind, his lineage cannot put him forward. **In another version it is thus:** Whoever misses personal attainment cannot be benefited by his forefathers' attainments.

٣٩٩ وقال عليه السلام : «مَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ». وفي رواية أُخرىٰ : مَنْ فَاتَهُ حَسَبُ نَفْسِهِ لَمْ يَنْفَعْهُ حَسَبُ آبَائِهِ .

400. Amīr al-mu'minīn, peace be upon him, said: The believer's time has three periods: The period when he is in communion with Allāh; the period when he manages for his livelihood; and the period when he is free to enjoy what is lawful and pleasant. It does not behove a wise person to be away (from his house) save for three matters, namely for purposes of earning, or going for something for the next life or for enjoying what is not prohibited.

٤٠٠ وقال عليه السلام : لِلْمُؤْمِنِ ثَلَاثُ سَاعَاتٍ : فَسَاعَةٌ يُنَاجِي فِيهَا رَبَّهُ ، وَسَاعَةٌ يَرُمُّ مَعَاشَهُ ، وَسَاعَةٌ يُخَلِّي بَيْنَ نَفْسِهِ وَبَيْنَ لَذَّتِهَا فِيمَا يَحِلُّ وَيَجْمُلُ . وَلَيْسَ لِلْعَاقِلِ أَنْ يَكُونَ شَاخِصاً إِلَّا فِي ثَلَاثٍ : مَرَمَّةٍ لِمَعَاشٍ ، أَوْ خُطْوَةٍ فِي مَعَادٍ ، أَوْ لَذَّةٍ فِي غَيْرِ مُحَرَّمٍ .

401. Amīr al-mu'minīn, peace be upon him, said: Abstain from the world so that Allāh may show you its real evils and do not be neglectful, because (in any case) you will not be neglected.

٤٠١ وقال عليه السلام : ازْهَدْ فِي الدُّنْيَا يُبَصِّرْكَ اللهُ عَوْرَاتِهَا ، وَلَا تَغْفُلْ فَلَسْتَ بِمَغْفُولٍ عَنْكَ !

402. Amīr al-mu'minīn, peace be upon him, said: Speak so that you may be known, since man is hidden under his tongue.

٤٠٢ وقال عليه السلام : تَكَلَّمُوا تُعْرَفُوا ، فَإِنَّ الْمَرْءَ مَخْبُوءٌ تَحْتَ لِسَانِهِ

403. Amīr al-mu'minīn, peace be upon him, said: Take of the favours of the world whatever comes to you and keep away from what keeps away from you. If you cannot do so, be moderate in your seeking.

٤٠٣ وقال عليه السلام : خُذْ مِنَ الدُّنْيَا مَا أَتَاكَ ، وَتَوَلَّ عَمَّا تَوَلَّى عَنْكَ ، فَإِنْ أَنْتَ لَمْ تَفْعَلْ فَأَجْمِلْ فِي الطَّلَبِ

404. Amīr al-mu'minīn, peace be upon him, said: Many an expression is more effective than an attack.

٤٠٤ وقال عليه السلام : رُبَّ قَوْلٍ أَنْفَذُ مِنْ صَوْلٍ

405. Amīr al-mu'minīn, peace be upon him, said: Every small thing that is contented upon suffices.

٤٠٥ وقال عليه السلام : كُلُّ مُقْتَصَرٍ عَلَيْهِ كَافٍ .

406. Amīr al-mu'minīn, peace be upon him, said: Let it be death but not humiliation. Let it be little but not through others. He who does not get while sitting will not get by standing either. The world has two days: one for you and the other against you. When the day is for you, do not feel proud, but when it is against you endure it.

٤٠٦ وقال عليه السلام : اَلْمَنِيَّةُ وَلَا الدَّنِيَّةُ ! وَالتَّقَلُّلُ لَا التَّوَسُّلُ . وَمَنْ لَمْ يُعْطَ قَاعِداً لَمْ يُعْطَ قَائِماً ، وَالدَّهْرُ رَمَانِ : يَوْمٌ لَكَ ، وَيَوْمٌ عَلَيْكَ ، فَإِذَا كَانَ لَكَ فَلَا تَبْطَرْ (تبطر) وَإِذَا كَانَ عَلَيْكَ فَاصْبِرْ !

407. Amīr al-mu'minīn, peace be upon him, said: The best scent is musk; its weight is light while its smell is scentful.

٤ وقال عليه‌السلام : نِعْمَ الطِّيبُ ٱلْمِسْكُ ، خَفِيفٌ مَحْمِلُهُ ، رِيحُهُ .

408. Amīr al-mu'minīn, peace be upon him, said: Put off boasting, give up self-conceit and remember your grave.

٤ وقال عليه السلام : ضَعْ فَخْرَكَ ، وَٱحْطُطْ كِبْرَكَ ، وَٱذْكُرْ لَكَ .

409. Amīr al-mu'minīn, peace be upon him, said: The child has a right on the father, while the father too has a right on the child. The right of the father on the child is that the latter should obey the former in every matter save in committing sins of Allāh, the Glorified, while the right of the child on the father is that he should give him a beautiful name, give him good training and teach him the Qur'ān.

٤ وقال عليه السلام : إنَّ لِلْوَلَدِ عَلَىٰ ٱلْوَالِدِ حَقًّا ، وَإِنَّ لِلْوَالِدِ ٱلْوَلَدِ حَقًّا . فَحَقُّ ٱلْوَالِدِ عَلَىٰ ٱلْوَلَدِ أَنْ يُطِيعَهُ فِي كُلِّ شَيْءٍ ، إِلَّا مَعْصِيَةَ ٱللهِ سُبْحَانَهُ ؛ وَحَقُّ ٱلْوَلَدِ عَلَى ٱلْوَالِدِ أَنْ يُحَسِّنَ ٱسْمَهُ ، وَيُحَسِّنَ هُ ، وَيُعَلِّمَهُ ٱلْقُرْآنَ .

410. Amīr al-mu'minīn, peace be upon him, said: Evil effect of sight is right; charm is right; sorcery is right, and *fa'l* (auguring good) is right, while *tyarah* (auguring evil) is not right, and spreading of a disease from one to the other is not right. Scent gives pleasure, honey gives pleasure, riding gives pleasure and looking at greenery gives pleasure.

٤ وقال عليه السلام : ٱلْعَيْنُ حَقٌّ ، وَٱلرُّقَىٰ حَقٌّ ، وَٱلسِّحْرُ حَقٌّ ، مَالُ حَقٌّ ، وَٱلطِّيَرَةُ لَيْسَتْ بِحَقٍّ ، وَٱلْعَدْوَىٰ لَيْسَتْ بِحَقٍّ ، طِّيبُ نُشْرَةٌ ، وَٱلْعَسَلُ نُشْرَةٌ ، وَٱلرُّكُوبُ نُشْرَةٌ ، وَٱلنَّظَرُ إِلَى ضْرَةِ نُشْرَةٌ .

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411. Amīr al-mu'minīn, peace be upon him, said: Nearness with people in their manners brings about safety from their evil.

٤ وقال عليه السلام : مُقَارَبَةُ (مفارقة) ٱلنَّاسِ فِي أَخْلَاقِهِمْ نٌ مِنْ غَوَائِلِهِمْ .

412. Someone uttered an expression above his position, then Amīr al-mu'minīn, peace be upon him, said: You have started flying soon after growing feathers (*shakīr*) and commenced grumbling before attaining youth (*saqb*).

as-Sayyid ar-Raḍī says: Here "*shakīr*" means the first feathers that grow on a bird before it is strong enough to fly. And *saqb* means the young camel who does not grumble unless it becomes major.

٤ وقال عليه السلام ، لمن يخاطبه ، وقد تكلم بكلمة يستصغر مثله عن قول : لَقَدْ طِرْتَ شَكِيرًا ، وَهَدَرْتَ سَقْباً .

قال الرضي : والشكير ها هنا : أول ما ينبت من ريش الطائر ، قبل أن يقوى ويستحصف. سقب : الصغير من الإبل ، ولا يهدر إلا بعد أن يستفحل .

413. Amīr al-mu'minīn, peace be upon him, said: Whoever hankers after contraries gets no means of success.

٤١ وقال عليه السلام : مَنْ أَوْمَأَ إِلَىٰ مُتَفَاوِتٍ خَذَلَتْهُ حِيلُ

414. On being asked the meaning of the expression: "*lā ḥawlā walā quwwata illā bi'llāh*" (there is no strength nor power by means of Allāh), **Amīr al-mu'minīn, peace be upon him, said:** We are not master of anything alone with Allāh, and we are not master of anything save what He makes us master of. So, when He makes us master of anything of which He is a superior Master over us, He also assigns some duties to us; and when He takes it away He will take away those duties as well.

٤١ وقال عليه السلام ، وقد سُئِلَ عن معنى قولهم : «لَا حَوْلَ لَا قُوَّةَ إِلَّا بِاللهِ» : إِنَّا لَا نَمْلِكُ مَعَ اللهِ شَيْئاً ، وَلَا نَمْلِكُ إِلَّا مَا كَنَا ؛ فَمَتَىٰ مَلَّكَنَا مَا هُوَ أَمْلَكُ بِهِ مِنَّا كَلَّفَنَا ، وَمَتَىٰ أَخَذَهُ مِنَّا ضَعَ تَكْلِيفَهُ عَنَّا .

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415. Amīr al-mu'minīn, peace be upon him, heard 'Ammār ibn Yāsir (may Allāh have mercy on him) conversing with al-Mughīrah ibn Shu'bah and said: Let him alone O' 'Ammār, for he

٤١ وقال عليه السلام لعمار بن ياسر ، وقد سمعه يراجح المغيرة ن شعبة كلاماً : دَعْهُ يَا عَمَّارُ ، فَإِنَّهُ

as entered religion only to the extent of his deriving dvantage of the world, and he has wilfully involved imself in misgivings in order to adopt them as cover or his shortcomings.

416. Amīr al-mu'minīn, peace be upon him, aid: It is good for the rich to show humility before he poor to seek reward from Allāh, but better than hat is the haughtiness of the poor towards the rich vith trust in Allāh.

417. Amīr al-mu'minīn, peace be upon him, aid: Allāh does not grant wisdom to a person except hat some day He will save him from ruin with its elp.

418. Amīr al-mu'minīn, peace be upon him, aid: Whoever clashes with Truth will be knocked lown by it.

419. Amīr al-mu'minīn, peace be upon him, aid: The heart is the book of the eye.

420. Amīr al-mu'minīn, peace be upon him, aid: Fear of Allāh is the chief trait of human character.

421. Amīr al-mu'minīn, peace be upon him, aid: Do not try the sharpness of your tongue against Him Who gave you the power to speak, nor the elo-quence of your speaking against Him Who set you on he right path.

422. Amīr al-mu'minīn, peace be upon him, aid: It is enough for your own discipline that you ubstain from what you dislike from others.

423. Amīr al-mu'minīn, peace be upon him, aid: One should endure like free people, otherwise one should keep quite like the ignorant.

In another tradition it is related that Amīr al-mu'minīn, peace be upon him, said to al-Ash'ath bn Qays by way of condolence on the death of his son: Either endure like great people or else you will forget like animals.

424. Amīr al-mu'minīn, peace be upon him, said: It deceives, it harms and it passes away. Allāh, he Sublime, did not approve it as a reward for His lovers nor as a punishment for His enemies. In fact, he people of this world are like those riders that as soon as they alighted the driver called out to them and they marched off.

425. Amīr al-mu'minīn, peace be upon him, said to his son al-Ḥasan (peace be upon him): O' my son, do not leave anything of this world behind you, because you will be leaving it for either of two sorts of persons: Either a person who uses it in obey-ing Allāh, in this case he will acquire virtue through what was evil for you, or it will be a person who uses it in disobeying Allāh and in that case he will be

لَمْ يَأْخُذْ مِنَ الدِّينِ إِلَّا مَا قَارَبَهُ

مِنَ الدُّنْيَا ، وَعَلَىٰ عَمْدٍ لَبَسَ عَلَىٰ نَفْسِهِ ، لِيَجْعَلَ الشُّبُهَاتِ عَاذِرًا لِسَقَطَاتِهِ .

٤١٦ وقال عليه السلام : مَا أَحْسَنَ تَوَاضُعَ ٱلْأَغْنِيَاءِ لِلْفُقَرَاءِ طَلَباً لِمَا عِنْدَ ٱللهِ! وَأَحْسَنُ مِنْهُ تِيهُ ٱلْفُقَرَاءِ عَلَى ٱلْأَغْنِيَاءِ ٱتِّكَالاً عَلَى ٱللهِ .

٤١٧ وقال عليه السلام : مَا ٱسْتَوْدَعَ ٱللهُ ٱمْرَأً عَقْلاً إِلَّا ٱسْتَنْقَذَهُ بِهِ يَوْماً مَا !

٤١٨ وقال عليه السلام : مَنْ صَارَعَ ٱلْحَقَّ صَرَعَهُ .

٤١٩ وقال عليه السلام : ٱلْقَلْبُ مُصْحَفُ ٱلْبَصَرِ

٤٢٠ وقال عليه السلام : ٱلتُّقَى رَئِيسُ ٱلْأَخْلَاقِ .

٤٢١ وقال عليه السلام : لَا تَجْعَلَنَّ ذَرَبَ لِسَانِكَ عَلَىٰ مَنْ أَنْطَقَكَ ، وَبَلَاغَةَ قَوْلِكَ عَلَىٰ مَنْ سَدَّدَكَ

٤٢٢ وقال عليه السلام : كَفَاكَ أَدَباً لِنَفْسِكَ ٱجْتِنَابُ مَا تَكْرَهُهُ مِنْ غَيْرِكَ .

٤٢٣ وقال عليه السلام : مَنْ صَبَرَ صَبْرَ ٱلْأَحْرَارِ ، وَإِلَّا سَلَا سُلُوَّ ٱلْأَغْمَارِ .

وفي خبر آخر أنه عليه السلام قال للأشعث بن قيس معزياً عن ابن له :

إِنْ صَبَرْتَ صَبْرَ ٱلْأَكَارِمِ ، وَإِلَّا سَلَوْتَ سُلُوَّ ٱلْبَهَائِمِ .

٤٢٤ وقال عليه السلام في صفة الدنيا : تَغُرُّ وَتَضُرُّ وَتَمُرُّ ، إِنَّ ٱللهَ تَعَالَىٰ لَمْ يَرْضَهَا ثَوَاباً لِأَوْلِيَائِهِ ، وَلَا عِقَاباً لِأَعْدَائِهِ ، وَإِنَّ أَهْلَ ٱلدُّنْيَا كَرَكْبٍ بَيْنَا هُمْ حَلُّوا إِذْ صَاحَ بِهِمْ سَائِقُهُمْ فَٱرْتَحَلُوا

٤٢٥ وقال لابنه الحسن عليهما السلام : لَا تُخَلِّفَنَّ وَرَاءَكَ شَيْئاً مِنَ ٱلدُّنْيَا ، فَإِنَّكَ تُخَلِّفُهُ لِأَحَدِ رَجُلَيْنِ : إِمَّا رَجُلٌ عَمِلَ فِيهِ بِطَاعَةِ ٱللهِ فَسَعِدَ بِمَا شَقِيتَ بِهِ ، وَإِمَّا رَجُلٌ عَمِلَ فِيهِ بِمَعْصِيَةِ ٱللهِ

earning evil with what you collected for him, and so you will be assisting him in his sinfulness; and neither of these two deserves to be preferred by you over yourself.

as-Sayyid ar-Raḍī says: This saying is also related in another version namely:

Whatever of this world is now with you was with others before you and it will pass to some others after you. Thus, you are collecting things for either of two sorts of men: either a man who uses whatever you collected in obedience of Allāh and so acquired virtues with what was evil for you, or a man who uses it in disobedience of Allāh and so you will be getting evil for what you collected. And neither of these two is such that you may prefer him over yourself or you may burden yourself for him. Therefore, hope for the mercy of Allāh for him who has passed away and for divine livelihood for him who survives.

426. Someone said before Amīr al-mu'minīn, peace be upon him: *"astaghfiru'llāh"* **(I ask Allāh's forgiveness), then Amīr al-mu'minīn, peace be upon him, said:** May Your mother lose you! Do you know what *"istighfār"* (asking Allāh's forgiveness) is? *"istighfār"* is meant for people of a high position. It is a word that stands on six supports. The first is to repent over the past; the second is to make a firm determination never to revert to it; the third is to discharge all the rights of people so that you may meet Allāh quite clean with nothing to account for; the fourth is to fulfil every obligation which you ignored (in the past) so that you may now do justice with it; the fifth is to aim at the flesh grown as a result of unlawful earning, so that you may melt it by grief (of repentance) till the skin touches the bone and a new flesh grows between them; and the sixth is to make the body taste the pain of obedience as you (previously) made it taste the sweetness of disobedience. On such an occasion you may say: *"astaghfiru'llāh"*.

427. Amīr al-mu'minīn, peace be upon him, said: Clemency is (like) a kinsfolk.

428. Amīr al-mu'minīn, peace be upon him, said: How wretched the son of Adam (man) is! His death is hidden, his ailments are concealed, his actions are preserved, the bite of a mosquito pains him, choking causes his death and sweat gives him a bad smell.

429. It is related that Amīr al-mu'minīn, peace be upon him, was sitting with his companions when a beautiful woman passed by them and they began to look at her whereupon Amīr al-mu'minīn, peace be upon him, said: The eyes of these men are covetous and this glancing is the cause of their becoming covetous. Whenever anyone of you sees a woman who attracts him he should meet his wife, because she is a woman like his wife.

نَفِيَ بِمَا جَمَعْتَ لَهُ ، فَكُنْتَ عَوْناً لَهُ عَلَىٰ مَعْصِيَتِهِ ، وَلَيْسَ أَحَدُ
يْنِ حَقِيقاً أَنْ تُؤْثِرَهُ عَلَىٰ نَفْسِكَ .

قال الرضي : ويروى هذا الكلام على وجه آخر وهو :

أَمَّا بَعْدُ . فَإِنَّ الَّذِي فِي يَدِكَ مِنَ الدُّنْيَا قَدْ كَانَ لَهُ أَهْلٌ قَبْلَكَ ، وَهُوَ
ائِرٌ إِلَىٰ أَهْلٍ بَعْدَكَ ، وَإِنَّمَا أَنْتَ جَامِعٌ لِأَحَدِ رَجُلَيْنِ : رَجُلٍ عَمِلَ
مَا جَمَعْتَهُ بِطَاعَةِ اللهِ فَسَعِدَ بِمَا شَقِيتَ بِهِ ، أَوْ رَجُلٍ عَمِلَ فِيهِ
بِمَعْصِيَةِ اللهِ ، فَشَقِيَتْ بِمَا جَمَعْتَ لَهُ . وَلَيْسَ أَحَدُ هٰذَيْنِ أَهْلًا أَنْ
ثِرَهُ عَلَىٰ نَفْسِكَ ، وَلَا أَنْ تَحْمِلَ لَهُ عَلَىٰ ظَهْرِكَ ، فَارْجُ لِمَنْ مَضَى
فْوَةَ اللهِ ، وَلِمَنْ بَقِيَ رِزْقَ اللهِ .

٤٢٦ وقال عليه السلام لقائل قال بحضرته : « أَسْتَغْفِرُ اللهَ » :
ثَكَلَتْكَ أُمُّكَ ، أَتَدْرِي مَا الِاسْتِغْفَارُ ؟ الِاسْتِغْفَارُ دَرَجَةُ الْعِلِّيِّينَ ، وَهُوَ
مٌ وَاقِعٌ عَلَىٰ سِتَّةِ مَعَانٍ : أَوَّلُهَا النَّدَمُ عَلَىٰ مَا مَضَىٰ ، وَالثَّانِي الْعَزْمُ
ىٰ تَرْكِ الْعَوْدِ إِلَيْهِ أَبَدًا ، وَالثَّالِثُ أَنْ تُؤَدِّيَ إِلَىٰ الْمَخْلُوقِينَ حُقُوقَهُمْ
ىٰ تَلْقَىٰ اللهَ أَمْلَسَ لَيْسَ عَلَيْكَ تَبِعَةٌ ، وَالرَّابِعُ أَنْ تَعْمِدَ إِلَىٰ كُلِّ
بِضَةٍ عَلَيْكَ ضَيَّعْتَهَا فَتُؤَدِّيَ حَقَّهَا ، وَالْخَامِسُ أَنْ تَعْمِدَ إِلَىٰ اللَّحْمِ
لَّذِي نَبَتَ عَلَىٰ السُّحْتِ فَتُذِيبَهُ بِالْأَحْزَانِ ، حَتَّىٰ تُلْصِقَ الْجِلْدَ
الْعَظْمِ ، وَيَنْشَأَ بَيْنَهُمَا لَحْمٌ جَدِيدٌ ، وَالسَّادِسُ أَنْ تُذِيقَ الْجِسْمَ أَلَمَ
طَّاعَةِ كَمَا أَذَقْتَهُ حَلَاوَةَ الْمَعْصِيَةِ ، فَعِنْدَ ذٰلِكَ تَقُولُ : « أَسْتَغْفِرُ اللهَ » .

٤٢٧ وقال عليه السلام : الْحِلْمُ عَشِيرَةٌ .

٤٢٨ وقال عليه السلام : مِسْكِينٌ ابْنُ آدَمَ : مَكْتُومُ الْأَجَلِ ،
كْنُونُ الْعِلَلِ ، مَحْفُوظُ الْعَمَلِ . تُؤْلِمُهُ الْبَقَّةُ ، وَتَقْتُلُهُ الشَّرْقَةُ ،
نْتِنُهُ الْعَرْقَةُ

٤٢٩ وروي أنه عليه السلام كان جالساً في أصحابه ، فمرت بهم امرأة جميلة ، فرمقها
بم بأبصارهم ، فقال عليه السلام :

إِنَّ أَبْصَارَ هٰذِهِ الْفُحُولِ طَوَامِحُ ، وَإِنَّ ذٰلِكَ سَبَبُ هَبَابِهَا ،
ذَا نَظَرَ أَحَدُكُمْ إِلَىٰ امْرَأَةٍ تُعْجِبُهُ فَلْيُلَامِسْ (فليلمس) أَهْلَهُ ، فَإِنَّمَا
يَ امْرَأَةٌ كَامْرَأَتِهِ .

Then one of the Khārijites said: May Allāh kill his heretic. How logical he is! **The people then leapt towards him to kill him but Amīr al-mu'minīn, peace be upon him, said:** Wait a bit. There should either be abuse or else pardon for the offence.

430. Amīr al-mu'minīn, peace be upon him, said: It is enough if your wisdom distinguishes for you the ways of going astray from those of guidance.

431. Amīr al-mu'minīn, peace be upon him, said: Do good and do not regard any part of it small, because its small is big and its little is much. No one of you should say that another person is more deserving than I in doing good. Otherwise, by Allāh, it would really be so. There are people of good and evil. When you would leave either of the two, others will perform them.

432. Amīr al-mu'minīn, peace be upon him, said: Whoever sets right his inward self, Allāh sets right his outward self. Whoever performs acts for his religion, Allāh accomplishes his acts of this world. Whoever's dealings between himself and Allāh are good, Allāh turns the dealings between him and other people good.

433. Amīr al-mu'minīn, peace be upon him, said: Forbearance is a curtain for covering, and wisdom is a sharp sword. Therefore, conceal the weaknesses in your conduct with forbearance and kill your desires with your wisdom.

434. Amīr al-mu'minīn, peace be upon him, said: There are some creatures of Allāh whom Allāh particularises with favours for the benefit of the people, therefore He stays them in their hands so long as they give them to others; but when they deny them to others He takes away the favours from them and sends them to others.

435. Amīr al-mu'minīn, peace be upon him, said: It does not behove a man to have trust in two positions, health and riches, because there is many a man whom you see healthy but he soon falls ill and many a man whom you see rich but soon turns destitute.

436. Amīr al-mu'minīn, peace be upon him, said: Whoever complains about a need to a believer, it is as though he has complained about it to Allāh; but whoever complains about it to an unbeliever it is as though he complained about Allāh.

437. Amīr al-mu'minīn, peace be upon him, said on the occasion of an *'īd* (Muslim feast day): It is an *'īd* for him whose fasting Allāh accepts and for whose prayers He is grateful; and (in fact) every day wherein no sin of Allāh is committed is an *'īd*.

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فقال رجل من الخوارج: قاتله الله كافراً ما أفقهه، فوثب القوم ليقتلوه، فقال عليه السلام:

رُوَيْدًا إِنَّمَا هُوَ سَبٌّ بِسَبٍّ، أَوْ عَفْوٌ عَنْ ذَنْبٍ!

٤٣٠ وقال عليه السلام: كَفَاكَ مِنْ عَقْلِكَ مَا أَوْضَحَ لَكَ سُبُلَ غَيِّكَ مِنْ رُشْدِكَ.

٤٣١ وقال عليه السلام: اِفْعَلُوا الْخَيْرَ وَلَا تَحْقِرُوا مِنْهُ شَيْئاً، فَإِنَّ صَغِيرَهُ كَبِيرٌ وَقَلِيلَهُ كَثِيرٌ، وَلَا يَقُولَنَّ أَحَدُكُمْ: إِنَّ أَحَدًا أَوْلَى بِفِعْلِ الْخَيْرِ مِنِّي، فَيَكُونَ وَاللهِ كَذٰلِكَ. إِنَّ لِلْخَيْرِ وَالشَّرِّ أَهْلًا، فَمَهْمَا تَرَكْتُمُوهُ مِنْهُمَا كَفَاكُمُوهُ أَهْلُهُ

٤٣٢ وقال عليه السلام: مَنْ أَصْلَحَ سَرِيرَتَهُ أَصْلَحَ اللهُ عَلَانِيَتَهُ، وَمَنْ عَمِلَ لِدِينِهِ كَفَاهُ اللهُ أَمْرَ دُنْيَاهُ، وَمَنْ أَحْسَنَ فِيمَا بَيْنَهُ وَبَيْنَ اللهِ أَحْسَنَ اللهُ مَا بَيْنَهُ وَبَيْنَ النَّاسِ.

٤٣٣ وقال عليه السلام: اَلْحِلْمُ غِطَاءٌ سَاتِرٌ، وَالْعَقْلُ حُسَامٌ قَاطِعٌ، فَاسْتُرْ خَلَلَ خُلُقِكَ بِحِلْمِكَ، وَقَاتِلْ هَوَاكَ بِعَقْلِكَ.

٤٣٤ وقال عليه السلام: إِنَّ لِلّٰهِ عِبَادًا يَخْتَصُّهُمُ اللهُ بِالنِّعَمِ لِمَنَافِعِ الْعِبَادِ، فَيُقِرُّهَا فِي أَيْدِيهِمْ مَا بَذَلُوهَا؛ فَإِذَا مَنَعُوهَا نَزَعَهَا مِنْهُمْ، ثُمَّ حَوَّلَهَا إِلَىٰ غَيْرِهِمْ.

٤٣٥ وقال عليه السلام: لَا يَنْبَغِي لِلْعَبْدِ أَنْ يَثِقَ بِخَصْلَتَيْنِ. اَلْعَافِيَةِ وَالْغِنَىٰ. بَيْنَا تَرَاهُ مُعَافًى إِذْ سَقِمَ؛ وَبَيْنَا تَرَاهُ غَنِيًّا إِذِ افْتَقَرَ.

٤٣٦ وقال عليه السلام: مَنْ شَكَا اَلْحَاجَةَ إِلَىٰ مُؤْمِنٍ، فَكَأَنَّهُ شَكَاهَا إِلَىٰ اللهِ، وَمَنْ شَكَاهَا إِلَىٰ كَافِرٍ، فَكَأَنَّمَا شَكَا اللهَ.

٤٣٧ وقال عليه السلام في بعض الأعياد: إِنَّمَا هُوَ عِيدٌ لِمَنْ قَبِلَ اللهُ صِيَامَهُ وَشَكَرَ قِيَامَهُ، وَكُلُّ يَوْمٍ لَا يُعْصَىٰ اللهُ فِيهِ فَهُوَ عِيدٌ.

438. Amīr al-mu'minīn, peace be upon him, said: On the Day of Judgement the greatest regret will be felt by the man who earned wealth through sinful ways, although it is inherited by a person who spends it in obeying Allāh, the Glorified, and he will be awarded Paradise on that account while first one will go into the Fire on account of it.

٤٣٨ وقال عليه السلام : إنَّ أَعْظَمَ ٱلْحَسَرَاتِ يَوْمَ ٱلْقِيَامَةِ حَسْرَةُ
كُلِّ كَسَبَ مَالًا فِي غَيْرِ طَاعَةِ ٱللهِ ، فَوَرِثَهُ رَجُلٌ فَأَنْفَقَهُ فِي طَاعَةِ ٱللهِ
سُبْحَانَهُ ، فَدَخَلَ بِهِ ٱلْجَنَّةَ ، وَدَخَلَ ٱلْأَوَّلُ بِهِ ٱلنَّارَ .

439. Amīr al-mu'minīn, peace be upon him, said: The worst in bargaining and the most unsuccessful in striving is the man who exerts himself in seeking riches although fate does not help him in his aims and consequently he goes from this world in a sorrowful state while in the next world too he will face its ill consequences.

٤٣٩ وقال عليه السلام : إنَّ أَخْسَرَ ٱلنَّاسِ صَفْقَةً ، وَأَخْيَبَهُمْ
سَعْياً ، رَجُلٌ أَخْلَقَ بَدَنَهُ فِي طَلَبِ مَالِهِ ، وَلَمْ تُسَاعِدْهُ ٱلْمَقَادِيرُ عَلَى
إِرَادَتِهِ ، فَخَرَجَ مِنَ ٱلدُّنْيَا بِحَسْرَتِهِ ، وَقَدِمَ عَلَى ٱلْآخِرَةِ بِتَبِعَتِهِ

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440. Amīr al-mu'minīn, peace be upon him, said: Livelihood is of two kinds: the seeker and the sought. Therefore, he who hankers after this world death traces him till it turns him out of it; but he who hankers after the next world, worldly ease itself seeks him till he receives his livelihood from it.

٤٤٠ وقال عليه السلام : الرِّزْقُ رِزْقَانِ : طَالِبٌ ، وَمَطْلُوبٌ .
فَمَنْ طَلَبَ ٱلدُّنْيَا طَلَبَهُ ٱلْمَوْتُ ، حَتَّى يُخْرِجَهُ عَنْهَا ، وَمَنْ طَلَبَ ٱلْآخِرَةَ
طَلَبَتْهُ ٱلدُّنْيَا حَتَّى يَسْتَوْفِيَ رِزْقَهُ مِنْهَا .

441. Amīr al-mu'minīn, peace be upon him, said: The lovers of Allāh are those who look at the inward side of the world, while the other people look at its outward side. They busy themselves with its remoter benefits, while the other people busy themselves in the immediate benefits. They kill those things which they feared would have killed them, and they leave here in this world what they think would leave them. They took the amassing of wealth by others as a small matter and regarded it like losing. They are enemies of those things which others love, while they love things which others hate. Through them, the Qur'ān has been learnt and they have been given knowledge through the Qur'ān. With them the Qur'ān is staying, while they stand by the Qur'ān. They do not see any object of hope above what they hope and no object of fear above what they fear.

٤٤١ وقال عليه السلام : إنَّ أَوْلِيَاءَ ٱللهِ هُمُ ٱلَّذِينَ نَظَرُوا إِلَى
بَاطِنِ ٱلدُّنْيَا إِذَا نَظَرَ ٱلنَّاسُ إِلَى ظَاهِرِهَا ، وَٱشْتَغَلُوا بِآجِلِهَا إِذَا
ٱشْتَغَلَ (اشتغلوا) ٱلنَّاسُ بِعَاجِلِهَا ، فَأَمَاتُوا مِنْهَا مَا خَشُوا أَنْ يُمِيتَهُمْ ، وَتَرَكُوا
مِنْهَا مَا عَلِمُوا أَنَّهُ سَيَتْرُكُهُمْ ، وَرَأَوْا ٱسْتِكْثَارَ غَيْرِهِمْ مِنْهَا ٱسْتِقْلَالًا ،
وَدَرْكَهُمْ لَهَا فَوْتاً ، أَعْدَاءُ مَا سَالَمَ ٱلنَّاسُ ، وَسِلْمُ مَا عَادَى ٱلنَّاسُ !
بِهِمْ عُلِمَ ٱلْكِتَابُ وَبِهِ عَلِمُوا ، وَبِهِمْ قَامَ ٱلْكِتَابُ وَبِهِ قَامُوا ، لَا يَرَوْنَ
رَجُوًّا فَوْقَ مَا يَرْجُونَ ، وَلَا مَخُوفاً فَوْقَ (خوف) مَا يَخَافُونَ .

442. Amīr al-mu'minīn, peace be upon him, said: Remember that pleasures will pass away while the consequences will stay.

٤٤٢ وقال عليه السلام : أَخْبِرْ تَقْلِهِ .

443. Amīr al-mu'minīn, peace be upon him, said: Try (a man) and you will hate him.

قال الرضي : ومن الناس من يروي هذا لرسول صلى الله عليه وآله وسلم . ومما يقوي من كلام أمير المؤمنين عليه السلام ما حكاه ثعلب عن ابن الأعرابي ، قال المأمون : لولا علياً قال « اخبر تقله » قلت : اقله تخبُرْ .

as-Sayyid ar-Raḍī says: Some people say this saying is of the Prophet (p.b.u.h.a.h.p.), but what confirms that it is the saying of Amīr al-mu'minīn (p.b.u.h.), is the statement related by Tha'lab from Ibn al-'Arabī namely that (Caliph) al-Ma'mūn said: "If 'Alī had not said '*ukhbur taqlihi* (Try a man and you will hate him),' I would have said, '*aqlihi takhbur*' (Hate a man in order to try him)."

444. Amīr al-mu'minīn, peace be upon him, said: It is not that Allāh, to Whom belongs Might and Majesty, may keep the door of gratitude open for a

٤٤٤ وقال عليه السلام : مَا كَانَ ٱللهُ لِيَفْتَحَ عَلَى عَبْدٍ بَابَ ٱلشُّكْرِ

person and close the door of plenty upon him, or to open the door of prayer to a person and close the door of acceptance upon him, or to open the door of repentance on a person and close the door of forgiveness upon him.

وَيُغْلِقَ عَنْهُ بَابَ الزِّيَادَةِ ، وَلَا لِيَفْتَحَ عَلَىٰ عَبْدٍ بَابَ الدُّعَاءِ وَيُغْلِقَ عَنْهُ بَابَ الْإِجَابَةِ ، وَلَا لِيَفْتَحَ لِعَبْدٍ بَابَ التَّوْبَةِ وَيُغْلِقَ عَنْهُ بَابَ الْمَغْفِرَةِ .

445. Amīr al-mu'minīn, peace be upon him, said: The most appropriate person for an honourable position is he who descends from the people of honour.

٤٤٥ وقال عليه السلام : أَوْلَى النَّاسِ بِالْكَرَمِ مَنْ عُرِفَتْ بِهِ الْكِرَامُ .

446. Amīr al-mu'minīn, peace be upon him, was asked: Which of the two is better; justice or generosity? **Amīr al-mu'minīn, peace be upon him, replied:** Justice puts things in their places, while generosity takes them out from their directions; justice is the general caretaker, while generosity is a particular benefit. Consequently, justice is superior and more distinguished of the two.

٤٤٦ وسئل عليه السلام : أيهما أفضل : العدل ، أو الجود ؟ فقال عليه السلام : اَلْعَدْلُ يَضَعُ الْأُمُورَ مَوَاضِعَهَا ، وَالْجُودُ يُخْرِجُهَا مِنْ جِهَتِهَا ، وَالْعَدْلُ سَائِسٌ عَامٌ ، وَالْجُودُ عَارِضٌ خَاصٌّ ، فَالْعَدْلُ أَشْرَفُهُمَا وَأَفْضَلُهُمَا .

447. Amīr al-mu'minīn, peace be upon him, said: People are enemies of what they do not know.

٤٤٧ وقال عليه السلام : النَّاسُ أَعْدَاءُ مَا جَهِلُوا .

448. Amīr al-mu'minīn, peace be upon him, said: The whole of asceticism is confined between two expressions of the Qur'ān. Allāh, the Glorified says: *Lest distress you yourselves for what escapes you, and be overjoyous for what He has granted you* (Qur'ān, 57:23). Whoever does not grieve over what he misses and does not revel over what comes to him acquires asceticism from both its sides.

٤٤٨ وقال عليه السلام : اَلزُّهْدُ كُلُّهُ بَيْنَ كَلِمَتَيْنِ مِنَ الْقُرْآنِ : قَالَ اللهُ سُبْحَانَهُ : «لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ» . فَمَنْ لَمْ يَأْسَ عَلَى الْمَاضِي ، وَلَمْ يَفْرَحْ بِالْآتِي ، فَقَدْ أَخَذَ الزُّهْدَ بِطَرَفَيْهِ .

449. Amīr al-mu'minīn, peace be upon him, said: What a breaker is sleep for resolutions of the day!

٤٤٩ وقال عليه السلام : مَا أَنْقَضَ النَّوْمَ لِعَزَائِمِ الْيَوْمِ

450. Amīr al-mu'minīn, peace be upon him, said: Governing power is the proving ground for people.

٤٥٠ وقال عليه السلام : اَلْوِلَايَاتُ مَضَامِيرُ الرِّجَالِ .

451. Amīr al-mu'minīn, peace be upon him, said: No town has greater right on you than the other. The best town for you is that which bears you.

٤٥١ وقال عليه السلام : لَيْسَ بَلَدٌ بِأَحَقَّ بِكَ مِنْ بَلَدٍ . خَيْرُ الْبِلَادِ مَا حَمَلَكَ .

452. When the news of the death of (Mālik) al-Ashtar (may Allāh have mercy on him), reached Amīr al-mu'minīn, peace be upon him, said: Mālik, what a man Mālik was! By Allāh, if he had been a mountain he would have been a big one (*find*), and if he been a stone he would have been hard. No horseman could have reached it and no bird could have flown over it.

٤٥٢ وقال عليه السلام لما جاءه نعي الأشتر رحمه الله :
مَالِكٌ وَمَا مَالِكٌ ! وَاللهِ لَوْ كَانَ جَبَلًا لَكَانَ فِنْدًا ، وَلَوْ كَانَ حَجَرًا لَكَانَ صَلْدًا ، لَا يَرْتَقِيهِ الْحَافِرُ ، وَلَا يُوفِي عَلَيْهِ الطَّائِرُ .
قال الرضي : والفند : الفَرْد من الجبال .

as-Sayyid ar-Radī says: "*find*" means a lonely mountain (rising in height above the range).

453. Amīr al-mu'minīn, peace be upon him, said: A little that lasts is better than much that brings grief.

٤٥٣ وقال عليه السلام : قَلِيلٌ مَدُومٌ عَلَيْهِ خَيْرٌ مِنْ كَثِيرٍ مَمْلُولٍ مِنْهُ .

454. Amīr al-mu'minīn, peace be upon him, said: If a man possesses a revealing quality wait and see his other qualities.

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455. Amīr al-mu'minīn, peace be upon him, said to Ghālib ibn Ṣa'ṣa'ah, the father of al-Farazdaq (the famous Arabic poet) during a conversation between them: What about the large number of your camels? **The man replied:** They have been swept away by (discharging of) obligations, O' Amīr al-mu'minīn! **Whereupon Amīr al-mu'minīn, peace be upon him, said:** That is the most praiseworthy way of (losing) them.

456. Amīr al-mu'minīn, peace be upon him, said: Whoever trades without knowing the rules of religious law will be involved in usury.

457. Amīr al-mu'minīn, peace be upon him, said: Whoever regards small distresses as big, Allāh involves him in big ones.

458. Amīr al-mu'minīn, peace be upon him, said: Whoever maintains his own respect in view, his desires appear light to him.

459. Amīr al-mu'minīn, peace be upon him, said: Whenever a man cuts a joke he separates away a bit from his wit.

460. Amīr al-mu'minīn, peace be upon him, said: Your turning away from him who inclines towards you is a loss of your share of advantage, while your inclining towards him who turns away from you is humiliation for yourself.

461. Amīr al-mu'minīn, peace be upon him, said: Riches and destitution will follow presentation before Allāh.

462. Amīr al-mu'minīn, peace be upon him, said: az-Zubayr remained a man from our house till his wretched son 'Abdullāh came forth.'

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463. Amīr al-mu'minīn, peace be upon him, said: What has a man to do with vanity? His origin is semen and his end is a carcass, while he cannot feed himself nor ward off death.

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464. Amīr al-mu'minīn, peace be upon him, asked about the greatest poet and he said: The whole group of them did not proceed on the same lines in such a way that we can know the height of their glory. But if it has to be done, then it is the *"al-mālik aḍ-ḍillīl"* (the mislead king).

وقال عليه السلام : إِذَا كَانَ فِي رَجُلٍ خَلَّةٌ رَائِقَةٌ فَانْتَظِرُوا أَخَوَاتِهَا .

وقال عليه السلام لغالب بن صعصعة أبي الفرزدق ، في كلام دار بينهما :

فَعَلَتْ إِبِلُكَ الْكَثِيرَةُ ؟ قَالَ : دَغْدَغَتْهَا الْحُقُوقُ يَا أَمِيرَ الْمُؤْمِنِينَ . فَقَالَ عليه السلام : ذٰلِكَ أَحْمَدُ سُبُلِهَا .

وقال عليه السلام : مَنِ اتَّجَرَ بِغَيْرِ فِقْهٍ فَقَدِ ارْتَطَمَ فِي الرِّبَا .

وقال عليه السلام : مَنْ عَظَّمَ صِغَارَ الْمَصَائِبِ ابْتَلَاهُ اللهُ بِكِبَارِهَا .

وقال عليه السلام : مَنْ كَرُمَتْ عَلَيْهِ نَفْسُهُ هَانَتْ عَلَيْهِ شَهَوَاتُهُ .

وقال عليه السلام : مَا مَزَحَ امْرُؤٌ (رجل) مَزْحَةً إِلَّا مَجَّ مِنْ عَقْلِهِ مَجَّةً .

وقال عليه السلام : زُهْدُكَ فِي رَاغِبٍ فِيكَ نُقْصَانُ حَظٍّ ، وَرَغْبَتُكَ فِي زَاهِدٍ فِيكَ ذُلُّ نَفْسٍ .

وقال عليه السلام : اَلْغِنَى وَالْفَقْرُ بَعْدَ الْعَرْضِ عَلَى اللهِ .

وقال عليه السلام : مَا زَالَ الزُّبَيْرُ رَجُلًا مِنَّا أَهْلَ الْبَيْتِ حَتَّى نَشَأَ ابْنُهُ الْمَشْئُومُ عَبْدُ اللهِ .

وقال عليه السلام : مَا لِابْنِ آدَمَ وَالْفَخْرِ : أَوَّلُهُ نُطْفَةٌ وَآخِرُهُ جِيفَةٌ ، وَلَا يَرْزُقُ نَفْسَهُ ، وَلَا يَدْفَعُ حَتْفَهُ .

وسئل : من أشعر الشعراء ؟ فقال عليه السلام :

إِنَّ الْقَوْمَ لَمْ يَجْرُوا فِي حَلْبَةٍ تُعْرَفُ الْغَايَةُ عِنْدَ قَصَبَتِهَا ، فَإِنْ كَانَ وَلَا بُدَّ فَالْمَلِكُ الضِّلِّيلُ .

يريد امرأ القيس .

٤٦٥ وقال عليه السلام : أَلَا حُرٌّ يَدَعُ هٰذِهِ اللُّمَاظَةَ لِأَهْلِهَا ؟ إِنَّهُ لَيْسَ لِأَنْفُسِكُمْ ثَمَنٌ إِلَّا الْجَنَّةَ ، فَلَا تَبِيعُوهَا إِلَّا بِهَا .

٤٦٦ وقال عليه السلام : مَنْهُومَانِ لَا يَشْبَعَانِ : طَالِبُ عِلْمٍ وَطَالِبُ دُنْيَا .

٤٦٧ وقال عليه السلام .(علامة)الْإِيمَانُ أَنْ تُؤْثِرَ الصِّدْقَ حَيْثُ يَضُرُّكَ ، عَلَى الْكَذِبِ حَيْثُ يَنْفَعُكَ ، وَأَلَّا يَكُونَ فِي حَدِيثِكَ فَضْلٌ عَنْ عَمَلِكَ(علمک) ، وَأَنْ تَتَّقِيَ اللّٰهَ فِي حَدِيثِ غَيْرِكَ

٤٦٨ وقال عليه السلام : يَغْلِبُ الْمِقْدَارُ عَلَى التَّدْبِيرِ ، حَتَّى تَكُونَ الْآفَةُ فِي التَّدْبِيرِ .

قال الرضي : وقد مضى هذا المعنى فيما تقدم برواية تخالف هذه الألفاظ .

٤٦٩ وقال عليه السلام : اَلْحِلْمُ وَالْأَنَاةُ تَوْأَمَانِ يُنْتِجُهُمَا عُلُوُّ الْهِمَّةِ .

٤٧٠ وقال عليه السلام : اَلْغِيبَةُ جُهْدُ الْعَاجِزِ .

٤٧١ وقال عليه السلام : رُبَّ مَفْتُونٍ بِحُسْنِ الْقَوْلِ فِيهِ .

٤٧٢ وقال عليه السلام : الدُّنْيَا خُلِقَتْ لِغَيْرِهَا ، وَلَمْ تُخْلَقْ لِنَفْسِهَا .

٤٧٣ وقال عليه السلام : إِنَّ لِبَنِي أُمَيَّةَ مِرْوَدًا يَجْرُونَ فِيهِ ، وَلَوْ قَدِ اخْتَلَفُوا فِيمَا بَيْنَهُمْ ثُمَّ كَادَتْهُمُ الضَّبُاعُ لَغَلَبَتْهُمْ .

قال الرضي : والمِرْوَدُ هنا مِفْعَل من الإرْوَاد، وهو الإمهال والإظهار، وهذا من أفصح الكلام وأغربه ، فكأنه عليه السلام شبه المهلة التي هم فيها بالمضمار الذي يجرون فيه إلى الغاية ، فاذا بلغوا منقطعها انتقض نظامهم بعدها .

-Sayyid ar-Raḍī says: Amīr al-mu'minīn means ıriu'l-Qays.

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465. Amīr al-mu'minīn, peace be upon him, id: Is there no free man who can leave this chewed orsel (of the world) to those who like it? Certainly, e only price for yourselves is Paradise. Therefore, not sell yourself except for Paradise.

466. Amīr al-mu'minīn, peace be upon him, id: Two greedy persons never get satiated: the eker of knowledge and the seeker of this world.

467. Amīr al-mu'minīn, peace be upon him, id: Belief means that you should prefer truth (even) hen it harms you rather than falsehood (even) when benefits you; that your words should not be more an your action and that you should fear Allāh when eaking about others.

468. Amīr al-mu'minīn, peace be upon him, id: Destiny holds sway over (our) predetermination l effort itself brings about ruin.

-Sayyid ar-Raḍī says: Something of this meaning ıs already appeared earlier though in words differ- ıt from these.

469. Amīr al-mu'minīn, peace be upon him, id: Forbearance and endurance are twins and they e the product of high courage.

470. Amīr al-mu'minīn, peace be upon him, id: Backbiting is the tool of the helpless.

471. Amīr al-mu'minīn, peace be upon him, id: Many a man gets into mischief because of eing spoken well about.

472. Amīr al-mu'minīn, peace be upon him, id: This world has been created for other than itself id has not been created for itself.

473. Amīr al-mu'minīn, peace be upon him, id: The Banū Umayyah (Umayyids) have a fixed eriod (*mirwad*) wherein they are having their ay. But when differences arise among them then ven if the hyena attacks them it will overpower iem.

-Sayyid ar-Raḍī says: Herein "*mirward*" is a orm derived from "*irwād*" which means to allow me, to wait for. It is an extremely eloquent and won- erful expression. It is as though Amīr al-mu'minīn, eace be upon him, has likened the period of Banū mayyah to a limited area meant for the training of orses for racing where they are running towards the mit, so that when they reach its extremity their rganisation will be destroyed.

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474. Amīr al-mu'minīn, peace be upon him, said eulogising the *anṣār*: By Allāh, they nurtured Islam with their generous hands and eloquent tongues as a year old calf is nurtured.

475. Amīr al-mu'minīn, peace be upon him, said: The eye is the strap of the rear.

as-Sayyid ar-Raḍī says: This is a wonderful meta-phor. It is as though Amīr al-mu'minīn has likened the rear part of the body with a bag and the eye with a strap. When the strap is let loose the bag cannot retain anything. According to the well-known and reputed view it is the saying of the Prophet, but some people have stated it to be of Amīr al-mu'minīn. al-Mubarrad has mentioned it in his book *al-Muqtaḍab* under the chapter 'Words of single letters'. We too have discussed this metaphor in our book named *Majāzāt al-athār an-nabawiyyah.*

476. Amīr al-mu'minīn, peace be upon him, said in one of his speeches: A ruler came into position over them. He remained upright and made them upright till the entire religion put its bosom on the ground.

477. Amīr al-mu'minīn, peace be upon him, said: A severe time will come upon the people wherein the rich will seize their possessions with their teeth (by way of miserliness) although they have not been commanded to do so. Allāh the Glori-fied, says: *Forget not generosity among yourselves* (Qur'ān, 2:237). During this time, the wicked will rise up while the virtuous will remain low, and purchases will be made from the helpless although the Prophet, peace be upon him and his descendants, has prohibited purchasing from the helpless.

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478. Amīr al-mu'minīn, peace be upon him, said: Two types of persons will fall into ruin over me: The one who loves exaggerates and the other who lays false and baseless blames.

as-Sayyid ar-Raḍī says: This is on the lines of Amīr al-mu'minīn's own saying which runs as: "Two categories of persons will be ruined over me: the one who loves exaggeratingly and the hater and malice-bearer."

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479. Amīr al-mu'minīn, peace be upon him, was asked about the unity of Allāh and His justice, when he replied: Unity means that you do not subject Him to the limitations of your imagination, and justice means that you do not lay any blame on Him.

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٤٦ وقال عليه السلام في مدح الأنصار : هُمْ وَاللهِ رَبَّوُا الْإِسْلَامَ كَمَا يُرَبَّى الْفِلْوُ مَعَ غَنَائِهِمْ ، بِأَيْدِيهِمُ السِّبَاطِ ، وَأَلْسِنَتِهِمُ السِّلَاطِ .

٤٧ وقال عليه السلام : « الْعَيْنُ وِكَاءُ السَّهِ » .

ال الرضي : وهذه من الاستعارات العجيبة ، كأنه يشبه اسه بالوعاء ، والعين بالوكاء ، أطلق الوكاء لم ينضبط الوعاء. وهذا القول في الأشهر الأظهر من كلام النبي صلى الله عليه وسلم ، وقد رواه قوم لأمير المؤمنين عليه السلام . وذكر ذلك المبرد في كتاب نضب » في باب « اللفظ بالحروف». وقد تكلمنا على هذه الاستعارة في كتابنا الموسوم : بمجازات الآثار النبوية » .

٤٧ وقال عليه السلام في كلام له : وَوَلِيَهُمْ وَالٍ فَأَقَامَ وَاسْتَقَامَ ، حَتَّى لَبَ الدِّينُ بِجِرَانِهِ .

٤٨ وقال عليه السلام : يَأْتِي عَلَى النَّاسِ زَمَانٌ عَضُوضٌ ، سُ الْمُوسِرُ فِيهِ عَلَى مَا فِي يَدَيْهِ وَلَمْ يُؤْمَرْ بِذٰلِكَ ، قَالَ اللهُ عَانَهُ : «وَلَا تَنْسَوُا الْفَضْلَ بَيْنَكُمْ» . تَنْهَدُ فِيهِ الْأَشْرَارُ . تَذَلُّ الْأَخْيَارُ ، وَيُبَايِعُ الْمُضْطَرُّونَ ، وَقَدْ نَهَى رَسُولُ اللهِ صلى الله ، وآله وسلم عَنْ بَيْعِ الْمُضْطَرِّينَ .

٤٩ وقال عليه السلام : يَهْلِكُ فِيَّ رَجُلَانِ : مُحِبٌّ مُفْرِطٌ . تٌ مُفْتَرٍ .

ال الرضي : وهذا مثل قوله عليه السلام : هَلَكَ فِيَّ رَجُلَانِ : مُحِبٌّ غَالٍ ، بغضٌ قَالٍ .

٥٠ وسئل عن التوحيد والعدل ، فقال عليه السلام :

لتَّوْحِيدُ أَلَّا تَتَوَهَّمَهُ ، وَالْعَدْلُ أَلَّا تَتَّهِمَهُ

480. Amīr al-mu'minīn, peace be upon him, said: There is no good in silence over matters involving wisdom, just as there is no good in speaking with ignorance.

٤٨٠ وقال عليه السلام : لَا خَيْرَ فِي الصَّمْتِ عَنِ الْحُكْمِ ، كَمَا أَنَّهُ لَا خَيْرَ فِي الْقَوْلِ بِالْجَهْلِ .

481. Amīr al-mu'minīn peace be upon him, said in his prayer for seeking rain: O' my Allāh, send us rain by submissive clouds, not by unruly ones.

٤٨١ وقال عليه السلام في دعاء استسقى به :

اللَّهُمَّ اسْقِنَا ذُلُلَ السَّحَابِ دُونَ صِعَابِهَا .

قال الرضي : وهذا من الكلام العجيب الفصاحة ، وذلك أنه عليه السلام شبه السحاب ذوات الرعود والبوارق والرياح والصواعق بالإبل الصعاب التي تقمص برحالها وتقص بركبانها ، وشبه السحاب خالية من تلك الروائع بالإبل الذلل التي تحلب طيعة وتقتعد مسمحة .

s-Sayyid ar-Raḍī says: This is an expression of wonderful eloquence, because Amīr al-mu'minīn, peace be upon him, has likened the cloud which is accompanied by thunder, lighting, wind and flashes with unruly camels who throw away their saddles and throw down their riders and has likened the clouds free from these terrible things to the submissive camels which are easy to milk and obedient to ride.

482. It was said to Amīr al-mu'minīn, peace be upon him: We wish you had changed your grey hair, O Amīr al-mu'minīn. **Then he said:** Dye is a way of adornment while we are in a state of grief.

٤٨٢ وقيل له عليه السلام : لو غيرت شيبك يا أمير المؤمنين ، فقال عليه السلام :

الْخِضَابُ زِينَةٌ وَنَحْنُ قَوْمٌ فِي مُصِيبَةٍ ! (يريد وفاة رسول الله صلى الله عليه وآله وسلم) .

s-Sayyid ar-Raḍī says: Amīr al-mu'minīn, peace be upon him, is referring to the death of the Messenger of Allāh, peace be upon him and his descendants.

٤٨٣ وقال عليه السلام : مَا الْمُجَاهِدُ الشَّهِيدُ فِي سَبِيلِ اللهِ بِأَعْظَمَ أَجْرًا مِمَّنْ قَدَرَ فَعَفَّ : لَكَادَ الْعَفِيفُ أَنْ يَكُونَ مَلَكاً مِنَ الْمَلَائِكَةِ.

483. Amīr al-mu'minīn, peace be upon him, said: The fighter in the way of Allāh who gets martyred would not get a greater reward than he who remains chaste despite means. It is possible that a chaste person may become one of the angels.

٤٨٤ وقال عليه السلام : « الْقَنَاعَةُ مَالٌ لَا يَنْفَدُ » .

قال الرضي : وقد روى بعضهم هذا الكلام لرسول الله صلى الله عليه وآله وسلم .

484. Amīr al-mu'minīn, peace be upon him, said: Contentment is a wealth that is not exhausted.

s-Sayyid ar-Raḍī says: Some people have related that this is the saying of the Messenger of Allāh, peace be upon him and his descendants.

٤٨٥ وقال عليه السلام لزياد بن أبيه – وقد استخلفه لعبد الله ابن العباس على فارس وأعمالها ، في كلام طويل كان بينهما ، نهاه فيه عن تقدم الخراج – : اسْتَعْمِلِ الْعَدْلَ ، وَاحْذَرِ الْعَسْفَ وَالْحَيْفَ ، فَإِنَّ الْعَسْفَ يَعُودُ بِالْجَلَاءِ ، وَالْحَيْفَ يَدْعُو إِلَى السَّيْفِ.

485. When Amīr al-mu'minīn, peace be upon him, put Ziyād ibn Abīh in place of Abdullāh ibn al-'Abbās over Fārs (in Persia) and its revenues, he had a long conversation with him in which he prohibited him from advance recovery of revenue. Therein he said: Act on justice and keep aloof from violence and injustice, because violence will lead them to forsake their abodes, while injustice will prompt them to take up arms.

٤٨٦ وقال عليه السلام : أَشَدُّ الذُّنُوبِ مَا اسْتَخَفَّ بِهِ صَاحِبُهُ.

486. Amīr al-mu'minīn, peace be upon him, said: The worst sin is that which the committer takes lightly.

٤٨٧ وقال عليه السلام : مَا أَخَذَ اللهُ عَلَى أَهْلِ الْجَهْلِ أَنْ يَتَعَلَّمُوا حَتَّى أَخَذَ عَلَى أَهْلِ الْعِلْمِ أَنْ يُعَلِّمُوا .

487. Amīr al-mu'minīn, peace be upon him, said: Allāh has not made it obligatory on the ignorant to learn till He has made it obligatory on the learned to teach.

488. Amīr al-mu'minīn, peace be upon him, said: The worst comrade is he for whom formality has to be observed.

as-Sayyid ar-Raḍī says: This is because formality is inseparable from hardship, and it is an evil that is caused by a comrade for whom formality is observed. Consequently, he is the worst of all comrades.

٤٨٨ وقال عليه السلام : شَرُّ ٱلْإِخْوَانِ مَنْ تُكُلِّفَ لَهُ .

قال الرضي : لأن التكليف مستلزم للمشقة ، وهو شر لازم عن الأخ المتكلف له ، فهو شر الإخوان .

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489. Amīr al-mu'minīn, peace be upon him, said: If a believer enrages (*ihtashama*) his brother, it means that he leaves him.

as-Sayyid ar-Raḍī says: It is said that "*hashamahu*" or "*ahshamahu*" means "He enraged him". Accord-ing to another view, it means "He humiliated him". While "*ihtashamahu*" means "He sought these for him", and that is most likely to cause him to separate.

٤٨٩ وقال عليه السلام : إِذَا ٱحْتَشَمَ ٱلْمُؤْمِنُ أَخَاهُ فَقَدْ فَارَقَهُ

قال الرضي : يقال : حشمه وأحشمه إذا أغضبه ، وقيل : أخجله ، و أو احتشمه » لب ذلك له ، وهو مظنة مفارقته .

* * * * *

This is the end of our selection of the utterances of Amīr al-mu'minīn, peace be upon him. We are praiseful to Allāh, the Glorified, for having enabled us to collect the scattered utterances from various sides and to bring together from different places the material that was lying far away. We intend, as we stipulated in the beginning, to leave some blank pages at the end of every chapter for the insertion of whatever we may get and the addition of whatever comes to us, for it is possible that some material which is not in our view at present or which is not available may become known to us and fall in our hands. We have no ability save through Allāh. In Him we trust, and He is Sufficient for us. He is the best Supporter.

This book was completed in the month of *Rajab*, in the year 400 A.H.

May Allāh send blessings on our master Muhammad, the last of the prophets, who guided us towards the best path, and his chaste descendants and his companions who are the stars of conviction.

THE END

وهذا حين انتهاء الغاية بنا إلى قطع المختار من كلام أمير المؤمنين عليه السلام ، حامدين لله سبحانه على ما منّ به من توفيقنا لضم ما انتشر من أطرافه ، وتقريب ما بعد من أقطاره . وتقرر عزم كما شرطنا أولاً على تفضيل أوراق من البياض في آخر كل باب من الأبواب ، ليكون اقتناص الشارد ، واستحاق الوارد ، وما عسى أن يظهر لنا بعد الغموض ، ويقع إلينا بعد شذوذ ، وما توفيقنا إلا بالله : عليه توكلنا ، وهو حسبنا ونعم الوكيل .

وذلك في رجب سنة أربع مئة من الهجرة ، وصلى الله على سيدنا محمد خاتم الرسل ، والهادي إلى خير السبل ، وآله الطاهرين ، وأصحابه نجوم اليقين .

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Nahjul Balaaghah was compiled by as-Sayyid ar-Raḍī (420 A.H.) and became the value text for studies in Islamic institutions in various parts of the Muslim Ummah up to the presen time. Many commentaries and books were written on its behalf; noteworthy among them i that of Ibn Abī al-Ḥadīd, a great Sunni scholar and Muhammad Abdo, the famous Egyptia Mufti of the 19th century. This book contains a portion of the sermons, commands, and shor sayings of Imām 'Alī Ibn Abī Ṭālib (a.s.)

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The Ahlul-Bayt Assembly of America is honored to present this outstanding treasure o Islamic teachings and traditions. We pray to Allah and beseech Him to make our deed purel to please Him and to guide us to the right path in our endeavors. Surely, Allah is the bes Guardian and the best Helper.

Jumādī ath-Thānī 20, 1417
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Sayyed Mohammad Reza Hejazi — Washington, D
Ahlul-Bayt Assembly of America — USA

بسم الله الرحمن الرحيم

In The Name of Allah, The Compassionate, The Merciful

Introduction

Praise be to Allah for His inspiration of knowledge of Himself and of guidance toward Himself through obedience to Him. Blessings and salvation be upon the best of His creatures Muhammad, His sincere servant, and upon the Household of Muhammad, the Imāms of guid ance and the leaders of the faithful.

The life of Muhammad, Allāh's Messenger and Prophet of Islam, may peace be upon him and that of the members of his family, whom he brought up and whom he educated, represen the perfect model of Islamic life-style. The 'Itrah, or Family of the Prophet, through whom hi traditions and his Sunnah became manifest and were transmitted, exemplified the fulfillmen of the principles of the Holy Qur'an. Their word and their practices remain next to the Hol Qur'an in value and importance.

Imām 'Alī Ibn Abī Ṭālib (a.s.), the cousin and the son-in-law of Muhammad (peace b upon him), was the first and the youngest male to accept Islam. He embraced Islam when h was only ten years old and, since the Prophet of Islam himself had brought him up, 'Alī (a.s. was very much attached to Muhammad (pbuh) like a child to his parent. At an early age, 'Al (a.s.) mastered the exoteric as well as esoteric aspects of Islam. The Messenger of Allah bor testimony to 'Alī's extraordinary accomplishments in some of his traditions:

- **"I am the locality of knowledge and 'Alī is its gateway."**
- **"'Alī is to me just as Aaron was to Moses, except that there will be no prophet afte me."**

Imām 'Alī (a.s.) is considered to be the founder of the first school of thought in Islam tha gave rise to a powerful trend of thinking. His personality, his character, his behavior, hi knowledge, and his faith are depicted in the sayings and sermons embodied in the followin texts.

Nahjul Balaaghah is the greatest literary and theological composition in Islam after th Holy Qur'an and the Sunnah. This sublime book has no parallel. After the Holy Qur'an and th Sunnah (the sayings and tradition of the Prophet, peace be upon him), there is no other boo that compares with it in the respect it commands or in its comprehensive coverage of the dif ferent aspects of life (in all its diversity). The words of Imām 'Alī (a.s.) are considered to b the peak of Arabic eloquence.

Nahjul Balaaghah deals with three basic dimensions of Islam: practice or the Shari'al faith (including doctrine and intellectual teachings), and spirituality. In the lived experience c the community, these dimensions are intimately interrelated, even if various institution forms tend to deal with them separately. ***Nahjul Balaaghah*** brings together sayings on a sorts of matters, from metaphysical to the nature of correct government.

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IMAM ALI IBN ABI TALIB

Peace be upon him

NAHJUL BALAAGHAH



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