Path of Eloquence

Nahjul-Balāgha

نهج البلاغة

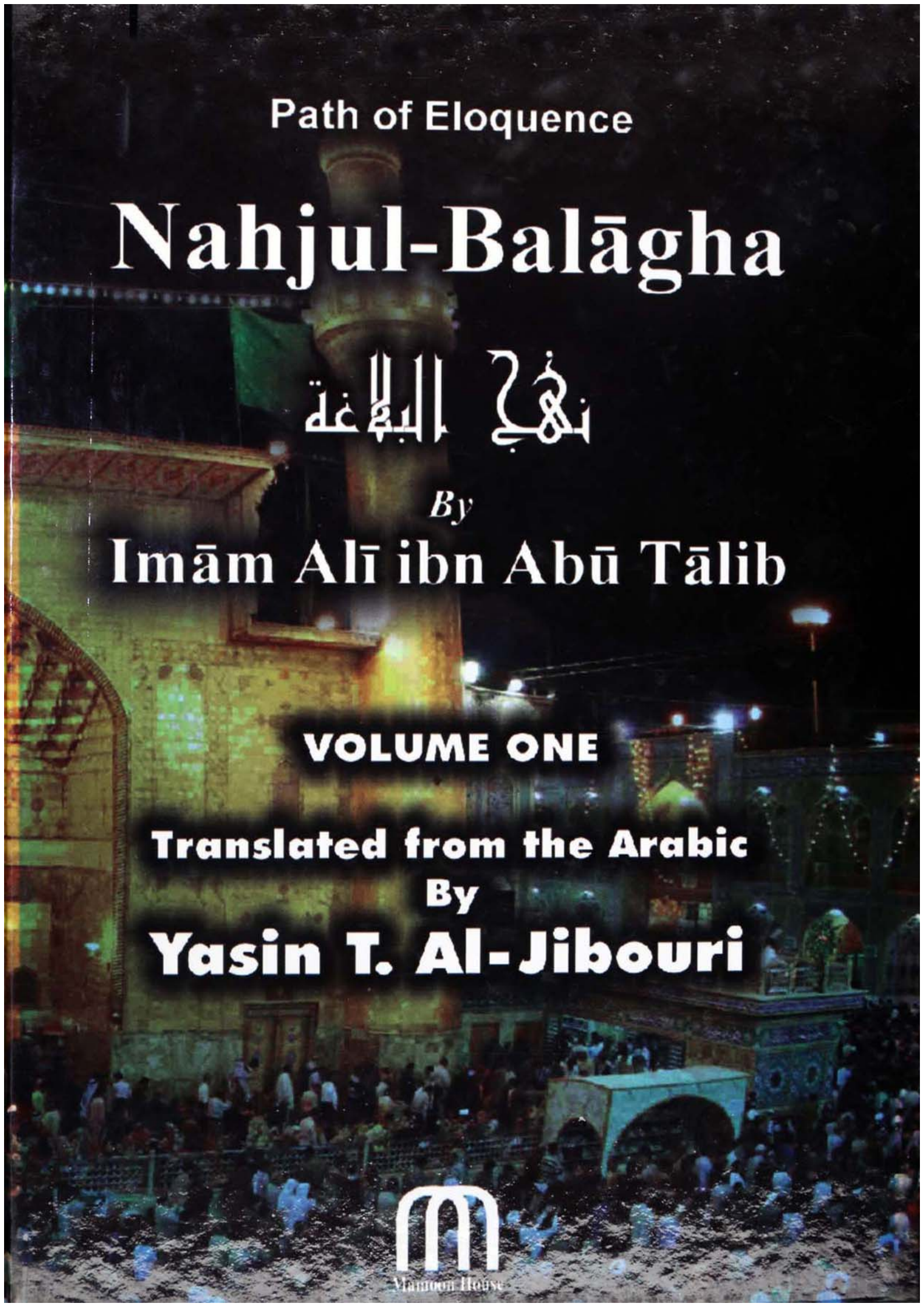
By

Imām Alī ibn Abū Tālib

VOLUME ONE

Translated from the Arabic
By

Yasin T. Al-Jibouri



Mansoor House

Republic of Iraq
Ministry of Culture

Al-Mamoon House for Translation and Publication

Path of Eloquence

Nahjul-Balāgha

نهج البلاغة

VOLUME ONE



Path of Eloquence

Nahjul-Balāgha

نهج البلاغة

By

Imām Alī ibn Abū Tālib عليه السلام

VOLUME ONE

Translated from the Arabic

By

Yasin T. al-Jibouri

Dar al-Mamoon for Translation and Publication
Baghdad, Iraq 2013

Nahjul-Balāgha
Imām Alī ibn Abū Tālib عليه السلام

Republic of Iraq – Baghdad

Ministry of Culture

Al-Mamoon House for Translation and Publication

P.O. Box. 7018 Haifa Street

E-Mail:

dar-mamoon@mocul.gov.iq

dar-mamoon@yahoo.com

© Copyrights Reserved / First Edition

Translated from the Arabic

Designed by...Raid E. Khdier

MESOPOTAMIA
for Publication and Distribution

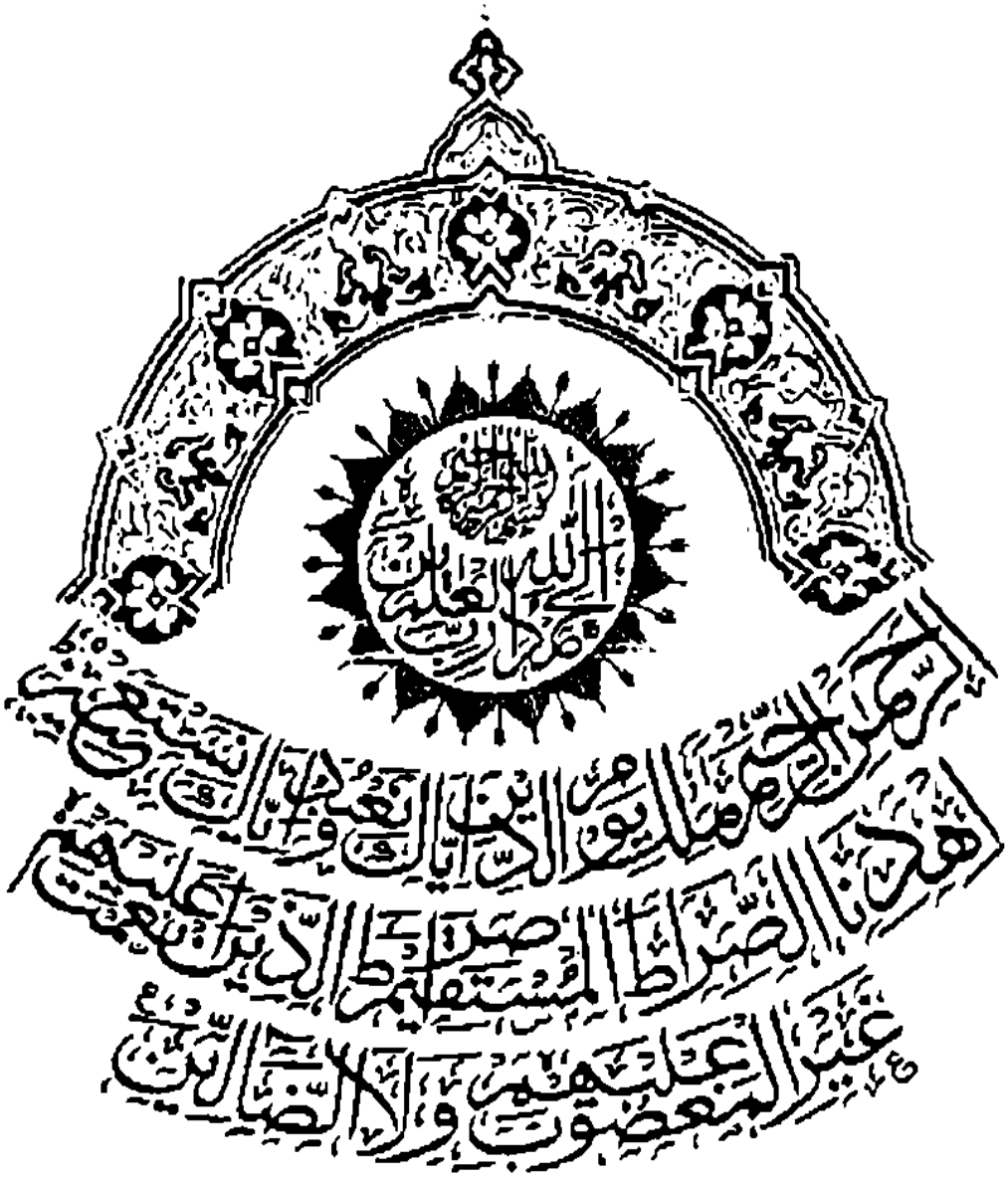
طباعة وإشراف

قالَ علي (عليه السلام):

"الْعِلْمُ عِلْمَان: مَطْبُوعٌ وَمَسْمُوعٌ، وَلَا يَنْفَعُ الْمَسْمُوعُ إِذَا لَمْ يَكُن مَطْبُوعُ"

Commander of the Faithful Ali has said, "Knowledge is of two types: One is recorded and one is heard. What is heard is of no benefit unless it is recorded."

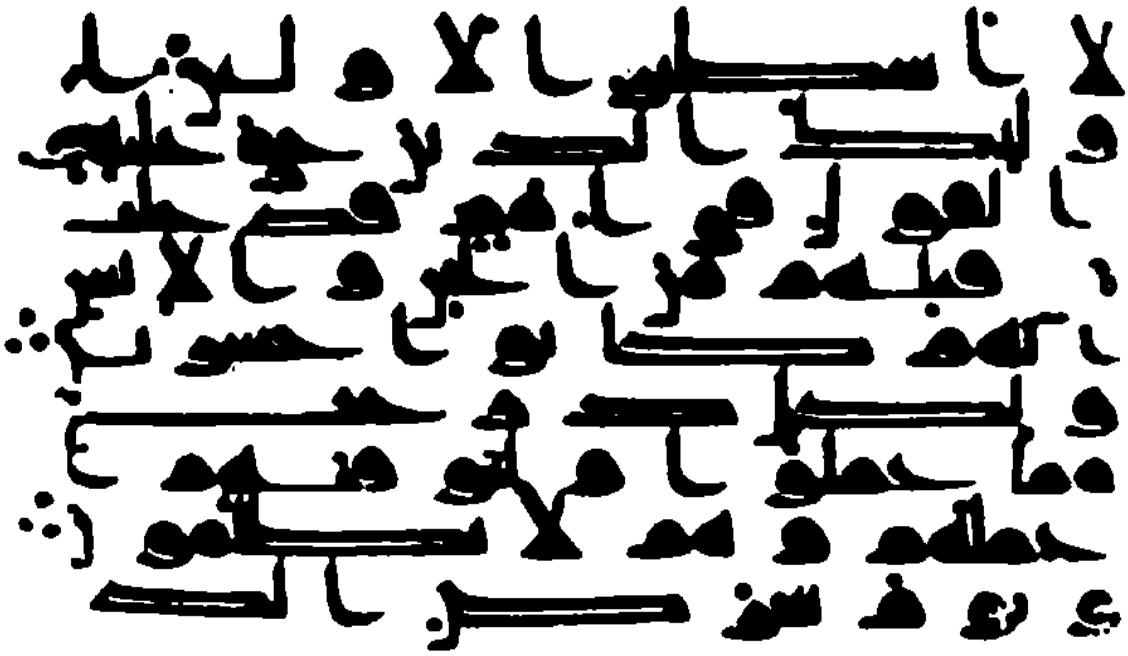




In the name of Allāh, the Most Gracious, the Most Merciful.

Praise belongs to Allāh, the Cherisher and Sustainer of the worlds, the Most Gracious, the Most Merciful, the Master of the Day of Judgment. You do we worship, and Your aid do we seek. Show us the straight way, the way of those on whom You have bestowed Your Grace, neither those whose (portion) is (Your) wrath, nor those who stray.

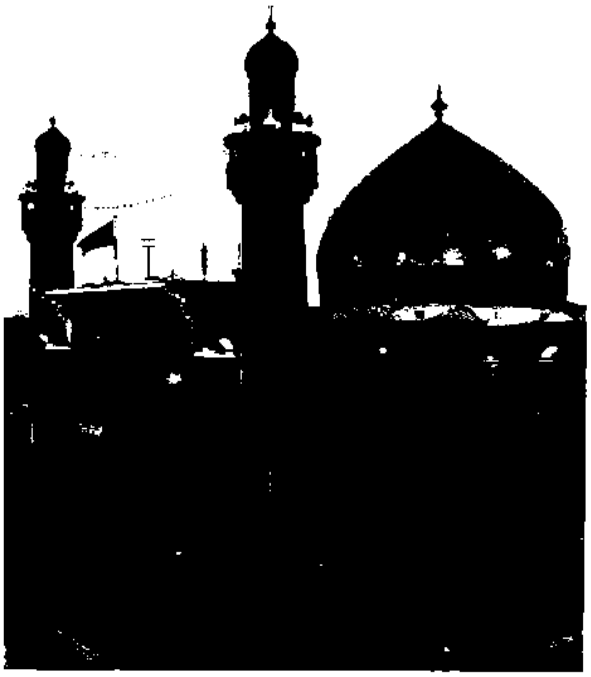
Qurān, 1:1-7



A page of the Holy Qur'ān written by Imām Ali عليه السلام



Interior of Mausoleum of Imām Ali عليه السلام



Shrine of Imām Ali ﷺ, Najaf, Iraq

CONTENTS

PUBLISHER'S PREFACE **23**

Nahjul-Balagha in Modern Times 32
Nahjul-Balagha: A Literary Classic 34
Nahjul-Balagha Themes 36
The variety of topics and themes discussed in Nahjul-Balagha unfolds a wide spectrum of problems that give hue to these heavenly discourses. The various topics covered in Nahjul-Balagha, everyone of which is worthy of discussion, may be outlined as follows: 36
Translations of Nahjul-Balagha 38
Following is a list of some translations of Nahjul-Balagha: 38
English 38
French 39
Romanian 39
Russian 39

INTRODUCTION: **42**
COMPILER OF NAHJUL-BALĀGHA: AL-SHARĪF 60
AR-RADI 60
Compiler's Mentors: 61
Compiler's Works: 63
LITERARY GENIUS OF IMĀM ALI: 67
TWO UNPARALLELED SERMONS BY IMĀM ALI عليه السلام, ONE WITHOUT A DOT, ANOTHER WITHOUT THE "ALEEF" 67
NINE RULES FOR HAPPINESS BY THE IMĀM عليه السلام: 75
A TRIBUTE TO SHEIKH AL-TŪSI شيخ محمد بن الحسن الطوسي 78

PART ONE

Sermons of Imām Ali Ibn Abū Tālib عليه السلام: 83
From a sermon in which the Commander of the Faithful عليه السلام mentions the genesis of the heavens and the earth, the

creating of Adam, the *hajj*, etc. It contains praising Allāh, the creating of the universe and of the angels, the selecting of prophets, the deputation of the Prophet ﷺ, the Qur'ān and the rulings of the Shari`a (Islam's legislative system).....86
Genesis 87
Creation of Angels 88
Creation of Adam عليه السلام 88
Allāh chooses His prophets عليهم السلام 89
Prophetic Mission of Muhammed ﷺ 90
The Holy Qur'ān and the rules of the Sharī`a 90
In this same sermon, he spoke thus about the *hajj*: 91
Sermon 2 104
Delivered on his return from Siffīn before being nominated by the Prophet ﷺ as his successor, the caliph 104
Sermon 3 108
An excerpt of one of his sermons عليه السلام known as the Shaqshaqiyya, and it includes his complaint about the caliphate issue, why he was patient and did not demand it for himself, then how people swore the oath of allegiance to him 108
Need for a successor for the Prophet, the method of his appointment 118
Sermon 4 130
A sermon of Amīr al-Mu'minīn عليه السلام in which he admonishes people, leading them out of their misguidance. It is said that he delivered it after Talhah and az-Zubayr had been killed.....130
Sermon 5 132
An excerpt from of one of his statements عليه السلام when the Messenger of Allāh ﷺ died and both al-Abbas and Abū Sufyān offered to swear the oath of allegiance to him as the caliph after the allegiance had already been made for Abū Bakr at the *saqīfa*. In it, he prohibits sedition, explaining his manners and knowledge.....132
Delivered on being advised not to persuade Talhah ibn Ubaydillāh and az-Zubayr ibn al-`Awwām or to fight them, explaining that he is not to be deceived by anyone. 137

Sermon 6 137
Delivered on being advised not to persuade Talhah ibn Ubaydillāh and az-Zubayr ibn al-`Awwām or to fight[1] them, explaining that he is not to be deceived by anyone.
Sermon 7 138
One of his sermons in which he عليه السلام condemns followers of Satan 138
Sermon 8 139
About az-Zubayr at a time when this statement was needed, inviting him to join the allegiance again 139
Sermon 9 140
Characterizing himself and his opponents; it is said that it refers to the fellows of the Camel. 140
Sermon 10 141
A sermon in which he talks about Satan or uses him to describe certain people 141
Sermon 11 141
Delivered during the Battle of the Jamal when Amīr 141
al-Mu'minīn عليه السلام gave the standard to his son Muhammed

---

[1]When Amīr al-Mu'minīn عليه السلام demonstrated his intention to chase Talhah and az-Zubayr, he was advised to leave them on their own lest he should receive some harm from them. Amīr al-Mu'minīn عليه السلام uttered these words in his reply, the sum total whereof is: "For how long can I be mere a spectator as my right is being snatched away, keeping quiet about it? Now, so long as I have the breath of life, I shall fight them and make them suffer the consequences of their conduct. They should not think that I can be easily over-powered like the badger." Its nicknames are: "Umm Amīr" and "Umm Tāriq". It is also called "the glutton" because it swallows everything and eats up whatever it gets as if several bellies were contained in one and it does not have its fill. It is also called Na`thal. It is a very simple and silly animal. Its slyness is apparent from the way it is easily caught. It is said that the hunter surrounds its den and strikes it with his foot or a stick and calls out softly, "Bow your head, Umm Tāriq, conceal yourself, Umm Amīr." On repeating this sentence, while patting the ground, it conceals itself in a corner of the den. Then, the hunter says, "Umm Amīr is not in its den; it is sleeping." On hearing this, it stretches its limbs and pretends to be asleep. The hunter then puts the knot in its feet and drags it out; it falls like a coward into his hands without resistance.

ibn al-Hanafiyya 141
Sermon 12 146
When Allāh granted Amīr al-Mu'minīn ﷺ victory over his enemies in the Battle of Jamal, he made this statement..... 146
Sermon 13 147
Chiding the People of Basra 147
Another version of the same sermon: 147
Still Another Version States the Following:..... 148
Sermon 14 158
Also condemning the people of Basra following the Battle of the Camel..... 158
Sermon 15 158
After repossessing and returning to the the Muslims' state treasury the land plots which `Othmān ibn `Affān had doled out, he ﷺ made this statement:..... 158
Sermon 16 159
An excerpt from of one of his statements ﷺ when the oath of allegiance was sworn to him in Medina. In it, he tells people about his knowledge of the ultimate end of their conditions, sorting them out into groups..... 159
From the Same Sermon:..... 160
Sermon 17 163
An excerpt from of one of his statements ﷺ describing the individual who judges the members of the nation while he is not qualified to do so, classifying those whom Allāh despises the most into two categories..... 163
Sermon 18 165
Amīr al-Mu'minīn ﷺ delivered this sermon in disparagement of the differences of views among theologians, referring the judgment in every matter to the Holy Qur'ān:..... 165
Sermon 19 171
From a statement which the Commander of the Faithful ﷺ said to al-Ash`ath ibn Qays as he ﷺ was preaching from the Kūfa pulpit. Al-Ash`ath objected to something which the Imām ﷺ said, saying, "This statement is not in your favor but is against you," whereupon he, peace with him, lowered his gaze and said:..... 171

Sermon 20 178
From a statement which the Commander of the Faithful عليه السلام said in which he عليه السلام warns about inattention, attracting attention to fleeing towards Allāh 178
Sermon 21 179
Excerpted from one of the sermons of the Imām عليه السلام. It is a statement that combines admonishment with wisdom 179
Sermon 22 180
From a sermon of the Imām عليه السلام which he delivered when reports reached him about those who reneged on their oath of allegiance to him. In it, he condemns what they do, holds them accountable for killing Othmān and threatens to wage a war against them. 180
Sermon 23 184
Enjoining the culturing of the poor with asceticism and the disciplining of the rich with compassion: 184
In the same sermon, he says the following: 184
Sermon 24 185
Excerpted from one of his sermons, and it is a comprehensive statement in which there is a justification for eliminating a dissident, a call to obey Allāh and the ascending in order to ensure victory: 185
Sermon 25 187
From a statement which the Commander of the Faithful عليه السلام made when reports reached him about Mu`āwiyah taking control of some lands. Both his provincial governors on Yemen, namely Abaidullāh ibn Abbās and Sa`id ibn Namrān, came to him following their defeat at the hands of Bisr ibn Arta'ah. The Imām عليه السلام mounted the pulpit feeling fed-up with his companions' reluctance to perform *jihād* and with their views which opposed his and said the following: 187
Sermon 26 189
Describing Arabia before the proclamation of Prophetic mission, then he describes his condition before the oath of allegiance was sworn to him: 189
A portion of the same sermon on the "attentiveness" of people after the death of the Holy Prophet صلى الله عليه وآله وسلم: 189
Part of the same sermon on the settlement between

Mu`āwiyah and `Amr ibn al-`Ās: 189
Sermon 27 191
From a sermon which the Commander of the Faithful ﷺ delivered in which he urged people to perform *jihād*. He did so when a report reached him about the Anbar being invaded by an army of Mu`āwiyah, but the Anbar people did not resist. He mentions the merits of *jihād*, calling on people to rise, stating his knowledge of wars and holding people responsible for disobeying him. 191
Sermon 28 195
From a sermon which the Commander of the Faithful ﷺ delivered which is part of a sermon that starts with "Praise is due to Allāh from Whose mercy there is no despair," and it contains eleven warnings: 195
Sermon 29 197
From a sermon which the Commander of the Faithful ﷺ delivered following a raid by al-Dahhāk ibn Qays, a governor of Mu`āwiyah, on pilgrims after the story of two arbitrators. In it, he ﷺ mobilizes his companions in response to what happened in the outskirts of the domains under his control: 197
Sermon 30 199
From a statement which the Commander of the Faithful ﷺ made explaining the gist of the assassination of Othmān in which he passes his judgment on Othmān, on himself and on people because of what the latter had done, clearing himself of the accusation of being responsible for the said assassination: 199
Sermon 31 209
From a statement which the Commander of the Faithful ﷺ made prior to the Battle of the Camel when he dispatched Abdullāh ibn Abbās to az-Zubayr ibn al-`Awwām to invite the latter to obey the Imām and caliph ﷺ: 209
Sermon 32 211
An excerpt from one of the sermons of the Commander of the Faithful ﷺ in which he ﷺ describes his time as being unjust, dividing people into five categories, then he expresses his asceticism: 211

Sermon 33 213
An excerpt from one of the sermons of the Commander of the Faithful ﷺ when he marched out to fight the people of Basra. In it, he explains the wisdom of the deputation of messengers ﷺ, then he mentions his distinction and denounces renegades: 213
Sermon 34 215
An excerpt from one of the sermons of the Commander of the Faithful ﷺ in which he ﷺ mobilizes people to fight the Syrians after he had finished dealing with the Khārijites. In it, he complains about some people, advising them with regard to the right path. 215
Sermon 35 218
Amīr al-Mu'minīn ﷺ delivered this sermon after the "arbitration", what he came to know about the arbitrators, praising Allāh for His affliction then explaining the reasons behind affliction 218
Sermon 36 223
Warning the people of Nahrawān of their fate 223
Sermon 37 226
Amīr al-Mu'minīn's statement, which runs like a sermon, about his own virtues; he delivered it following the Nahrawān battle: 226
Sermon 38 227
About the naming "doubt," the disparagement of those who are in the state of doubt 227
Sermon 39 228
An excerpt from one of the sermons of the Commander of the Faithful ﷺ which he ﷺ delivered when he came to know that al-Nu`mān ibn Bashīr, a supporter of Mu`āwiyah, invaded Ayt at-Tamr. In it, he explains his argument, urging people to support him: 228
Sermon 40 230
When Amīr al-Mu'minīn ﷺ heard the cry of the Khārijites that the judgment belongs only to Allāh, he said: 230
Another version of the same sermon: 230
Sermon 41 231
From a sermon in which he condemns treachery, warning

against it: 231
About heart's desires and extended worldly hopes 232
Sermon 43 233
After Amīr al-Mu'minīn ﷺ had sent Jarīr ibn Abdullāh al-Bajali to Mu`āwiyah (for securing his oath of allegiance), some of his companions suggested preparation to fight him. He ﷺ said: 233
Sermon 44 234
Masqalah ibn Hubayrah ash-Shaybāni fled to Mu`āwiyah because he had purchased captives from Banū Najiyah from an official of Amīr al-Mu'minīn ﷺ whom he set free. But when the Imām ﷺ demanded the price, al-Shaybāni thwarted it and ran away to Syria. Amīr al-Mu'minīn ﷺ then said: 234
Sermon 45 236
An excerpt from a lengthy sermon of the Commander of the Faithful ﷺ which he ﷺ delivered on Eidul-Fitr. In it, he ﷺ praises Allāh and denounces life in this world: 236
Sermon 46 237
When Amīr al-Mu'minīn ﷺ decided to march towards Syria, he made these statements: 237
Sermon 47 238
From a statement which he ﷺ made about Kūfa....238
An excerpt from a sermon which he ﷺ delivered at the time of marching towards Syria. It is said that he ﷺ delivered it when he ﷺ was at the Nukhayla marching out of Kūfa towards Siffīn: 239
Sermon 49 240
From a statement which he ﷺ made in which he recounts some divine Attributes and sacred knowledge: 240
Sermon 50 241
His statement ﷺ explaining the seditions that destroy the world: 241
Sermon 51 242
During the Battle of Siffīn, the men who were fighting on the side of Mu`āwiyah overpowered the men of Amīr al-Mu'minīn ﷺ, occupying the bank of the Euphrates River

and preventing others from having access to its water. It is then that Amīr al-Mu'minīn ﷺ said the following:.....242
Sermon 52 244
It is about asceticism, the renunciation of this life, the rewards the Almighty grants those who are ascetic and Allāh's blessings on His creation.....244
Sermon 53 245
From one of his sermons ﷺ in which he describes his companions in Siffīn when they were kept for long from fighting the people of Syria: 245
Sermon 54 246
He ﷺ said the following when there was impatience about his reluctance to give his followers the order to fight in the Battle of Siffīn: 246
Sermon 55 247
From a statement in which he ﷺ describes the companions of the Messenger of Allāh ﷺ. He ﷺ made it during the Battle of Siffīn when he ordered people to reconcile: 247
Sermon 56 249
Amīr al-Mu'minīn ﷺ said the following to his companions about a despised man (Mu`āwiyah), then he mentioned his own distinction (over him): 249
Sermon 57 252
Addressing the Khārijites, Amīr al-Mu'minīn ﷺ said the following when they boycotted his government and raised the slogan of "there is no judgment save Allāh's": 252
Sermon 58 253
When Amīr al-Mu'minīn ﷺ announced his intention to fight the Khārijites, he was told that they had crossed the Nahrawān bridge to the other side. It was then that Amīr al-Mu'minīn ﷺ said the following: 253
Sermon 59 254
When Amīr al-Mu'minīn ﷺ was told that the Khārijites had been totally eliminated, he said the following:.....254
Sermon 60.....257
Imām Ali ibn Abū Tālib ﷺ also said the following about the Khārijites: 257
Sermon 61 258

When Imām Ali ibn Abū Tālib ﷺ was warned of being killed deceitfully, he said the following: 258
From a sermon in which he ﷺ warns against life's sedition: 259
Sermon 63 259
From a sermon in which he ﷺ enjoins the doing of deeds of righteousness: 259
Sermon 64 261
From a sermon in which he ﷺ elaborates about very interesting theological subjects 261
Sermon 65 263
An excerpt of a statement which he ﷺ made about teaching the art of war and fighting. It is said that he made it to his companions the Night of Hareer or on the first encounter at During some fighting days of the Battle of Siffīn: 263
Sermon 66 264
Following reports which reached Imām Ali ibn Abū Tālib ﷺ about the death of the Prophet ﷺ, what was happening in the *saqīfa* of Banū Sā`idah, he inquired about what the Ansār had said. People told him that they were demanding the appointment of one ruler from among them and one from the Muhājirūn as successors of the Prophet ﷺ. Imām Ali ibn Abū Tālib ﷺ said the following: 264
Sermon 67 267
From a statement of Imām Ali ibn Abū Tālib ﷺ when he appointed Muhammed ibn Abū Bakr as the provincial governor of Egypt, but the latter was overpowered and killed. Imām Ali ibn Abū Tālib ﷺ said the following on that occasion: 267
Sermon 68 269
Reprimanding some of his companions for being careless about their behavior, Imām Ali ibn Abū Tālib ﷺ said the following: 269
Sermon 69 270
A statement which he ﷺ made in the early morning of the day when he ﷺ was fatally struck with a sword: 270
Sermon 70 271
From his sermon in which he condemned the then people of

Iraq for being reluctant to fight when victory was at hand, and how they did not believe him: 271
Sermon 71 273
Here, Imām Ali ibn Abū Tālib ﷺ tells people how to salute the Prophet ﷺ. In it, he describes the Attributes of Allāh, the most Praised One, the merits of the Prophet ﷺ and how to supplicate for him: 273
Sermon 72 274
When Marwān ibn al-Hakam was captured during the Battle of the Jamal (Camel) in Basra, he asked Imāms Hassan and Hussain (peace with them) to intercede on his behalf before Imām Ali ibn Abū Tālib ﷺ. So they spoke to Imām Ali ibn Abū Tālib ﷺ about him, and he released him. Then they said, "Marwān desires to swear his oath of allegiance to you," whereupon Imām Ali ibn Abū Tālib ﷺ said the following: 274
Sermon 73 276
When the consultative committee (or *shūra*) decided to swear the oath of allegiance to `Othmān, Imām Ali ibn Abū Tālib ﷺ said the following: 276
Sermon 74 276
When Imām Ali ibn Abū Tālib ﷺ came to know that the Umayyads blamed him for killing `Othmān, he said the following: 276
Sermon 75 277
From a sermon by him ﷺ urging the doing of righteous deeds: 277
A statement he ﷺ made when Sa`īd ibn al-`Ās prevented him from attaining what belonged to him: 278
Sermon 77 278
Supplications by Imām Ali ibn Abū Tālib ﷺ: 278
Sermon 78 279
When Imām Ali ibn Abū Tālib ﷺ decided to set out to battle the Khārijites, someone said to him, "If you set out at this moment, according to astrology, I fear you will not be successful in your aim," whereupon Imām Ali ibn Abū Tālib ﷺ said the following: 279
Sermon 79 281

From a statement by him about asceticism: 281
Sermon 80 282
Condemning this world: 282
Sermon 81 287
From one of his sermon; it is an amazing sermon called *al-gharrj'*, the most auspicious, which contains some Attributes of Allāh Almighty, then he admonishes fear of Him. He عليه السلام also warns about the temptations in this life, the time of resurrection, drawing attention to the Creator, to the fact that people are turning away from Him. He عليه السلام concludes it with reminding people of his distinction عليه السلام: 287
Sermon 82 294
Making a reference to `Amr ibn al-`Ās 294
Sermon 83 296
Enumerating eight of the Attributes of Allāh, describing Paradise 296
Part of the Same Sermon: 296
Part of the same sermon (about Paradise): 297
Sermon 84 298
Allāh's Attributes, admonishing people to be pious and to advise each other 298
Sermon 85 300
Describing pious and impious people: 300
Sermon 86 301
About what divides a community into factions: 301
Sermon 87 302
About the Holy Prophet صلى الله عليه وآله, how he notified people of his (Imām's) status: 302
Sermon 88 304
An excerpt of a sermon by him عليه السلام, and it includes his reference to the Creator's timelessness and the greatness of His creations. He concludes it with preaching: 304
Sermon 89 309
This sermon is known as the sermon of Spirits ("Khutbatul-Ashbāh"), and it occupies one of the highest positions among the sermons of Imām Ali ibn Abū Tālib عليه السلام 309
About Allāh: 310
The Attributes of Allāh as described by the Holy Qur'ān: .310

Allāh's Creations: 311
About the Greatest Perfections in Allāh's Creation:....312
Part of the same sermon: Describing the heavens: 313
Part of the same sermon: Describing the angels:....313
Part of the Same Sermon: Description of the earth and its expanse over water:....316
On the creation of man and the sending of the Prophet ﷺ:....317
Sermon 90 325
When people decided to swear the oath of allegiance to Imām Ali ibn Abū Tālib عليه السلام after the murder of 'Othmān, he delivered the following short speech: 325
Sermon 91 330
About the vastness of his knowledge, the mischief-mongering of the Umayyads: 330
Sermon 92 333
An excerpt from one of his sermons in which he عليه السلام describes Allāh Almighty then explains the distinction of the Holy Prophet ﷺ and his Progeny عليهم السلام followed by admonishing people: 333
Sermon 93 335
An except from one of his sermons in which he عليه السلام highlights the distinction of the Holy Prophet ﷺ:....335
Sermon 94 335
In praise of Allāh and the Holy Prophet ﷺ:....335
Sermon 95 338
Imām Ali عليه السلام talking about his companions and those of the Holy Prophet ﷺ:....338
About the Household of the Holy Prophet ﷺ:....340
Sermon 96 340
Referring to the oppressiveness of the Umayyads:....340
Sermon 97 341
About asceticism:....341
Sermon 98 343
About the Holy Prophet ﷺ and his Ahl al-Bayt عليهم السلام:....343
Sermon 99 344
An excerpt from one of his sermons which make predictions

about seditions and calamitous times to come: 344
Sermon 100 346
Another sermon about the same theme. It also discusses the Day of Judgment and the conditions of future nations: 346
Part of the same sermon about future seditions (*fitan*): 346
Sermon 101 347
About asceticism, the man of knowledge, the end of time:347
Sermon 102 349
About people's condition before the proclamation of Prophetic mission, the Prophet's endeavor in spreading the message: 349
Sermon 103 351
In praise of the Holy Prophet ﷺ, warning about the Umayyads, admonishing the public:.....351
Sermon 104 353
From one of his sermons where he highlights the distinction of Islam, making a reference to the Holy Prophet ﷺ, then rebuking his companions:.....353
Sermon 105 355
Delivered during one of the fighting days of the Battle of Siffīn:.....355
Sermon 106 356
One of the sermons about the vicissitudes of time and the Umayyad sedition: 356
Sermon 107 360
An excerpt from one of his sermons about Allāh's Might, His unique Greatness; Resurrection: 360
Sermon 108 365
About the pillars of Islam, the greatness of the Qur'ān: 365
Sermon 109 367
Cautioning about this world: 367
Sermon 110 370
About the angel of death, his taking away the souls, the creation's inability to describe Allāh: 370
Sermon 111 371
Warning about the world and its people: 371
Sermon 112 373
About abstemiousness, fear of Allāh and the importance of

making provisions for the hereafter: 373
Sermon 113 376
Praying for Rain: 376
Sermon 114 378
Admonishing his companions about future troubles, the Day of Judgment: 378
Sermon 115 380
Rebuking those who are too miser to sacrifice their wealth and lives for a worthy cause: 380
Sermon 116 380
Praising his righteous companions: 380
Imām Ali ibn Abū Tālib ﷺ gathered people and exhorted them to perform *jihād*, but they observed a long silence. Then he said the following: "What is the matter with you? Have you lost your wits?!" A group of them replied: "O Imām Ali ibn Abū Tālib ﷺ! If you go forth, we shall be with you," whereupon Imām Ali ibn Abū Tālib ﷺ said the following: 381
Sermon 118 383
States his distinciton, admonishes people: 383
Sermon 119 384
A man from among the companions of Imām Ali ibn Abū Tālib stood up once and said, "O Imām Ali ibn Abū Tālib ﷺ! You first stopped us from the arbitration, then you gave order for it. We do not know which of the two was more appropriate." Imām Ali ibn Abū Tālib ﷺ clasped one hand over the other and said the following: 384
Sermon 120 386
When the Khārijites persisted in their rejection of his authority, Imām Ali ibn Abū Tālib ﷺ went to their camp and addressed them thus: 386
Sermon 121 388
Speech of Imām Ali ibn Abū Tālib ﷺ to his followers on the Battlefield of Siffīn about providing a moral support for the weak and the low-spirited during the fighting: 388
Sermon 122 390
Exhorting his followers to fight: 390
Sermon 123 401

A statement which he عليه السلام made about arbitration after having heard what both arbitrators had decided: 401
Sermon 124 402
When Imām Ali ibn Abū Tālib عليه السلام was spoken ill of for showing equality in the distribution (of shares from *baytul-māl*, the Muslims' public treasury), he said the following: 402
Sermon 125 403
An excerpt from a statement which he made in which he explains some religious rulings, showing the Khārijites where doubts lied and refuting the ruling of both arbitrators: 403
Sermon 126 405
About serious events in Basra, describing (Mogul) Turks: 405
Sermon 127 413
About measures and weights, the transience of this world and the condition of its people: 413
Sermon 128 414
Spoken when Abū Dharr was exiled to the Rabadha Desert: 414
Sermon 129 418
Grounds for accepting the caliphate and the qualities of a ruler and governor: 418
Warning about death 420
Sermon 131 421
From one of his sermons in which he glorifies Allāh, the most Praised One, mentioning the Qur'ān and the Prophet صلى الله عليه وآله and preaching to people: 421
Sermon 132 423
Delivered when `Omar ibn al-Khattāb consulted Imām Ali ibn Abū Tālib عليه السلام about himself, taking part in the march towards the Romans (Byzantines) 423
Sermon 133 426
There was some exchange of rough words between `Othmān ibn `Affān and Imām Ali ibn Abū Tālib عليه السلام when al-Mughīrah ibn al-Akhnas said to `Othmān that he would "deal" with Imām Ali ibn Abū Tālib عليه السلام on his behalf, whereupon Imām Ali ibn Abū Tālib عليه السلام addressed al-Mughīrah thus: 426

Sermon 134 427
From a statement which he ﷺ made about the issue of swearing the oath of allegiance: 427
Sermon 135 428
About Talhah and az-Zubayr, the swearing of the oath of allegiance to him: 428
Sermon 136 429
Referring to calamitous future events 429
Part of the same sermon: 429
Part of the same sermon: 430
Sermon 137 431
On the occasion of the consultative committee (after the death of `Omar ibn al-Khattāb) 431
Sermon 138 432
Prohibiting backbiting 432
Sermon 139 435
Prohibiting listening to those who backbite, enjoining the distinguishing between right and wrong 435
Sermon 140 436
Against acts of goodness to those who do not deserve them 436
Sermon 141 437
Praying for rain, reminding the servants of the Almighty of seeking refuge with Him when He deprives them of the rain bliss: 437
Sermon 142 440
Deputation of messengers, the distinction of Ahl al-Bayt ﷺ, a reference to the people of misguidance 440
Sermon 143 441
End of life in this world, condemning innovation 441
Sermon 144 442
Delivered when `Omar ibn al-Khattāb sought the advice of Imām Ali ibn Abū Tālib ﷺ about his going to fight the Persians in person: 442
Sermon 145 446
The Purpose of the deputation of the Holy Prophet ﷺ and the condition of the future when people will go against the Holy Qur'ān: 446

The Future: 446
Ahl al-Bayt عليهم السلام: 447
Sermon 146 448
The people of Basra 448
Sermon 147 449
Before his passing away (his last will)....449
Sermon 148 451
About momentous future events, describing some misguided people: 451
Sermon 149 453
Warning about seditions....453
About the Attributes of Allāh Almighty, the characteristics of the Imāms of the creed 456
Sermon 151 460
Describing the strayers and the unaware, admonishing people 460
Sermon 152 463
Enumerating the virtues of Ahl al-Bayt عليهم السلام....463
Sermon 153 465
About the amazing creation of the bat: 465
Sermon 154 467
An excerpt from an address which he made to the people of Basra warning them about what will happen: 467
Part of the same sermon: 467
Another part of the same sermon:....468
Sermon 155 473
Urging people to be pious (*taqis* أتقياء) 473
An excerpt from a sermon in which he attracts attention to the distinction of the Greatest Prophet صلى الله عليه وآله وسلم, the lofty status of the Holy Qur'ān and how the government of the Umayyads will be:....476
Sermon 157....477
How he عليه السلام treated people well, ignored their faults:....477
Sermon 158 479
About the Greatness of Allāh, praising him, mentioning some of His prophets:....479
Greatness of Allāh....479
Part of the same sermon about hope and fear of Allāh 480

The example of the Holy Prophet ﷺ.....480
The Example of Prophet Mūsa (Moses) عليه السلام.....481
The Example of Prophet Dāwūd (David) عليه السلام.....481
Sermon 159.....485
An excerpt from a sermon which he deliverd describing the Prophet ﷺ, his Ahl al-Bayt عليهم السلام, the following of his creed, admonishing people to be pious: 485
Drawing Lessons from this world:.....485
Sermon 160.....486
One of the companions of Imām Ali ibn Abū Tālib عليه السلام (from Banū Assad) asked him: "How was it that your tribe (Quraish) deprived you of this position (caliphate) although you deserved it the most?" In his reply, the Imām عليه السلام said the following:.....486
Sermon 161.....489
From his sermon about the Creator, the most Great and the most High, how He initiated their creation: 489
Sermon 162.....492
When people went to Imām Ali ibn Abū Tālib عليه السلام in a deputation and complained to him about `Othmān, requesting him to speak to him on their behalf and to admonish him for their sake, he went to see `Othmān to whom he said the following: 492
Sermon 163.....500
Describing the wonderful creation of the peacock, the wonderful creation of birds 500
Sermon 164.....504
Advice for observing courtesy and kindness, keeping in and out of the same; the Umayyads; people of the end of time: 504
Part of the same sermon about Umayyads' autocracy and oppression:.....504
Delivered at the inception of his caliphate, mentioning fulfillment of rights and obligations, admonishing fear of Allāh in all matters:.....507
Sermon 166.....508
Having sworn allegiance to Imām Ali ibn Abū Tālib عليه السلام, some people from among the companions of the Prophet ﷺ

said to him, "You should punish the people who assaulted `Othmān;" whereupon, he said the following:.....508
Sermon 167 509
When the people of the Jamal set out for Basra, Imām Ali ibn Abū Tālib ﷺ said the following: 509
Sermon 168 510
When Imām Ali ibn Abū Tālib ﷺ approached Basra, a bedouin met him and spoke to him, as he had been sent to him by a group of people of Basra to inquire from him on their behalf about his position *vis-a-vis* the people of the Jamal. Imām Ali ibn Abū Tālib ﷺ explained to him his position with regard to them. From it, he became convinced that Imām Ali ibn Abū Tālib ﷺ was on the right track. Imām Ali ibn Abū Tālib ﷺ asked him to swear the oath of allegiance to him, but he replied, "I am just a messenger of people and shall not do anything till I get back to them." On this, Imām Ali ibn Abū Tālib ﷺ said to him the following: 510
Sermon 169 511
When Imām Ali ibn Abū Tālib ﷺ decided to fight the enemy face-to-face at Siffīn, he said the following: 511
Sermon 170 513
About the consultative committee and the Battle of Jamal 513
Part of the same sermon: 513
About the "Consultative Committee" after the death of `Omar ibn al-Khattāb: 513
Part of the same sermon: describing the people of the Camel 514
Sermon 171 516
About the Messenger of Allāh ﷺ, the eligibility for caliphate and insignificance of life in this world:.....516
Need for wisdom in fighting against some Muslims 516
Sermon 172 519
A statement the Imām ﷺ made bout Talhah ibn Ubaydillāh when he received the news that Talhah and az-Zubayr had already left for Basra to fight him:.....519
Sermon 173 520
Warning neglectful people; his closeness to the Messenger of

Allāh ﷻ and vastness of knowledge: 520
Sermon 174 528
Admonishing people, explaining the high distinction of the Holy Qur'ān, prohibiting innovation: 528
Greatness of the Holy Qur'ān 528
Believers and their good deeds, hypocrites and their bad deeds 529
Following the Sunnah, refraining from innovation 530
Guidance from the Holy Qur'ān 531
Categories of Oppression 531
Sermon 175 532
From a sermon about the two arbitrators; he delivered it after the Battle of Siffīn: 532
Sermon 176 533
Praising 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 `Othmān) 533
Sermon 177 535
Dha`lab al-Yamāni asked Imām Ali ibn Abū Tālib ﷺ whether he had seen Allāh. The Imām ﷺ replied, "Do I worship One Whom I have not seen?!" The man then inquired, "How have you seen Him?" Imām Ali ibn Abū Tālib ﷺ replied as follows: 535
Sermon 178 536
Condemning his disobedient men 536
Imām Ali ibn Abū Tālib ﷺ sent one of his men to bring him a report about a group of Kūfa's army which had decided to join the Khārijites but were afraid of him. When the man came back, Imām Ali ibn Abū Tālib ﷺ said to him: "Are they satisfied and staying or feeling weak and going astray?" The man replied, "They have gone away, O Imām Ali ibn Abū Tālib!" Imām Ali ibn Abū Tālib ﷺ said the following: 539
Sermon 180 541
It has been related by Nawf al-Bakali that Imām Ali ibn Abū Tālib ﷺ delivered this sermon at Kūfa standing on a stone which Ja`dah ibn Hubayrah al-Makhzūmi had placed for him. Imām Ali ibn Abū Tālib ﷺ had a woollen apparel on

his body, the belt of his sword was made of leaves and the sandals on his feet were also of palm leaves. His forehead had a hardened spot like a hump (due to many and long prostrations). About Allāh's attributes, His creatures and His being above physical limitations, he said:.....541
An account of bygone peoples, and learning from them ...543
Part of the same sermon about Imām al-Mahdi (عج).....546
On the method of his ruling, grieving over the martyrdom of his companions 546



In the Name of Allāh, the most Gracious, the most Merciful

Path of Eloquence
Nahjul-Balāgha

نهج البلاغة

PUBLISHER'S PREFACE

Dar al-Mamoon is pleased to publish this new text and translation of



Nahjul-Balagha as its contribution to the "Baghdad: Capital of Arab Culture – 2013" festival in accordance with instructions of its general director, Dr. Alaa Abul-Hassan Ismael, who realizes the great value of a book such as this, actually a literary and a cultural gem *par excellence*.

Dar al-Mamoon

In 1976, the first legal translation body in Iraq was established as the "Central Board for Translation" in order to oversee and look after the translation movement. This was the seed of Dar al-Mamoon for Translation and Publication which came to exist in mid-1980 due to the need for a specialized office that absorbs the development in translation in its various facets and objectives. The goal, then, was defined at its inception thus: the sponsoring of the translation movement in a way that underscores the civilizational and

humanitarian character and to ensure an interaction between the Arab culture and other cultures by acquainting the Arab reader in particular and the world reader in general with selections of international intellectual heritage. It does so by translating books into Arabic and acquainting the foreign reader with selections of outstanding Iraqi literature and art. It also translates Arabic books into the five international languages which the United Nations endorses, namely English, French, German, Spanish and Russian.

Since its establishment, this publishing house has been sponsoring numerous intellectual and cultural activities, hosting art exhibits and contests, musical concerts, theater performances in addition to publishing numerous books and magazines in various languages and at the highest level of excellence. Under the management of Dr. Alaa Abul-Hassan Ismael, the Dar turned into a hub of cultural activities of new dimensions and at higher levels, attracting Iraqi, Arab, Muslim and non-Muslim intellectuals world-wide, holding seminars and workshops, sponsoring lectures and conducting training programs for its staffs in various areas, particularly in translation and publication.

This translation and publication House is divided into departments and divisions. Its departments are organized as follows: written translation, instantaneous translation, Gilgamesh magazine, Baghdad magazine, technical, public relations and media, planning and monitoring, computers and human resources administration. Its divisions number twelve all of which are connected to the office of the general director, and they are for: secretariat of the general director, confidentiality matters, publishing, verification, researches and studies, computer programs and maintenance, documentation and information, legal, administrative services, health and safety, publications warehouse, and a training center for written and instantaneous translation.

One of the main activities which Dar al-Mamoon carries out in its annual plan is the publication of books that are translated from and to foreign languages. It selects books in a way which it hopes it forms a contribution to disseminating the concepts of peace within the cultural network for peace. This network has now become a

persistent necessity following the political events which Iraq witnessed after 2003. Dar al-Mamoon endeavors to spread the cultural awareness and the assertion of the national identity of the Iraqi culture in order to build a solid and effective Iraqi cultural front which can on its own face any hostile storms no matter where they originate or how powerful they may be.

In its plan for the year 2012, the Dar has been able to select book titles according to domestic restrictions, taking into consideration improving the quality level and the precision that ensure their promotion locally and globally. It held eight meetings for its advisory board in order to select the best titles that reflect Iraq's civilization across the centuries and planned to issue 17 literary and cultural books which all were, indeed, issued. Since its establishment, Dar al-Mamoon has published 227 quality books.

As for publishing magazines, it is one of its main activities on its annual plan. These magazines reflect Iraq's civilization at present and in the past while shedding light on future projects of the ministry of culture. Through various topics which its three magazines, Al-Mamoon, Baghdad and Gilgamesh, the Dar tries to cover the most important topics and cultural events for the ministry's projects the most important of which is "Baghdad: Capital of Arab Culture for the Year 2013" in addition to researches and meetings with literary and cultural personalities through four issues for each magazine. Each magazine publishes a special "golden" issue, an idea which became a reality on the sidelines of the Second Baghdad International Translation Conference.

As for the "Iraq Training Center for Instantaneous and Written Translation," Dar al-Mamoon, for the first time since its establishment and under the guidance of its present general director, has been able to achieve a quantum leap in performance and specialization in synch with the goals drawn for it in its internal order. This leap is represented in the establishment of this training center so it may undertake on its shoulders the task of preparing and qualifying translators in the ministry of culture and in other ministry offices as well as civil society organizations according to the most up-to-date sound scientific methods. It uses state-of-the art

equipment and instruments that help such trainees. This Center currently offers courses of two to three months after which each participant is subject to a test. Those who pass the final test are awarded a certificate of participation. The Center's trainers are senior translators of Dar al-Mamoon who acquired a lengthy practical experience in the field of their specialization. Trainers from outside the Dar who are competent and qualified to teach are also hired by Dar al-Mamoon to train according to a work contract. This Center hopes other similar centers worldwide would stay in touch with it in order to exchange views and enrich expertise.

Sad Facts about Nahjul-Balagha Book

It is a sad and deeply regrettable fact that a large percentage of the Arab and Islamic world has been deprived of benefitting from this great work. This sad reality pervaded throughout the Islamic communities for a number of reasons which we do not wish to discuss here. Those who understood this book, their knowledge did not go beyond the translation of its words and the explanatory notes for its sentences. The book's spirit and content were hidden from everyone's eyes. Only lately, it may be said, has the Islamic world begun to explore Nahjul-Balagha. In other words, Nahjul-Balagha has just started its conquest of the Muslim world and of the non-Muslim world as well due to being translated into a number of languages as the reader will come to know later in this Preface.

What is "Nahjul-Balagha"?

Nahjul-Balagha is a collection of sermons, precepts, epistles and aphorisms of Ali عليه السلام as compiled by Sayyid al-Sharif ar-Radi almost a thousand years ago. However, neither the recorded words of Ali عليه السلام are confined to those collected by Sayyid ar-Radi, nor was he the only man to compile them. Al-Mas`udi, who lived a hundred years before Sayyid ar-Radi, in the second Volume of his work ***Muruj al-Dhahab*** مروج الذهب writes the following: "At present, there are over 480 sermons of Ali عليه السلام in the hands of the people, whereas the total number of sermons included by Sayyid ar-Radi in his collection is only 239."

There are, at present, two kinds of work that must be accomplished

with respect to Nahjul-Balagha, so that Ali's thought and views on various important issues expressed in Nahjul-Balagha, which are still relevant and are direly needed by the present-day Islamic society, may be brought to light. The second kind of work required in relation to Nahjul-Balagha is researching the sources (*isnad* اسناد) and the documents relevant to its contents. Fortunately, Muslim scholars in various parts of the Islamic world are devoting themselves to undertaking both of these important tasks.

Nahjul-Balagha is a magnificent collection of the inimitable sermons, invocations (du'as أدعية), wills or pieces of advice, epistles and aphorisms of Ali ibn Abu Talib عليه السلام. Time and years have not only failed to diminish the impressive freshness of this work but have, instead, added constantly to its value as new concepts and ideas have emerged from it.

Ali عليه السلام was undoubtedly a man of eloquence. He delivered a large number of sermons and speeches that became famous. Likewise, numerous sayings containing philosophical wisdom were heard from him. He wrote many letters, especially during the days of his caliphate, which his admirers recorded and preserved with remarkable interest and zeal. Al-Mas`udi (d. 346 A.H./955-6 A.D.), who lived almost a hundred years before Sayyid ar-Radi (d. 406 A.H./1115 A.D.), in the second Volume of his book titled Muruj al-Dhahab, to which reference is made above, under the heading " في ذكر لمع من كلامه و أخباره و زهده Fi dhikr luma' min kalamih, wa akhbarih, wa zuhdih, says the following:

> That which has been preserved by people of Ali's sermons, delivered on various occasions, exceeds 480 in number. Ali عليه السلام used to deliver his extempore sermons without any prior preparation. The people recorded[1] his words and practically derived benefit from them[2].

---

[1]Here, it is not clear whether al-Mas'udi means that Ali's sermons were recorded in writing, in books, or if he implies that people preserved them by memorizing them, or if he means both.

[2]al-Mas`udi, *Muruj al-Dhahab,* (Beirut, 1983), Vol. 2, p. 431.

The testimony of an informed researcher and scholar such as al-Mas`udi bears out the large number of Ali's speeches that were extant during his time. Moreover, al-Mas`udi informs us about the extraordinary dedication and ardor of various groups of people in recording and preserving Ali's words.

Book's Compilers

Sayyid al-Sharif ar-Radi, or Sayyid ar-Radi, as he is commonly called, was an ardent admirer of Ali's speeches. He was a scholar, a poet and a man of cultivated taste. Al-Tha`alibi الثعـــالبي, his contemporary, says the following about him:

> He is the most remarkable man among his contemporaries and the noblest amongst the Sayyids of Iraq. Family and descent aside, he is fully adorned and endowed with literary excellence. He is the most remarkable poet among the descendants of Abi Talib, though there are many distinguished poets among them. To say that of all the tribesmen of Quraish no poet could ever surpass him would not be an exaggeration.[1]

It was on account of Sayyid ar-Radi's earnest love for literature in general, and his admiration of Ali's discourses in particular, that his interest was mainly literary in compiling Ali's words. Consequently, he paid a greater attention to those passages which were more prominent from the literary point of view. This was the reason why he named his anthology "Nahjul-Balagha" which means the "path of eloquence," giving little importance to mentioning his sources, a point rarely ignored by compilers of *hadith* (traditions). Only at times does he casually mention the name of a certain book from which a particular sermon or epistle has been cited. In a book of history or *hadith*, it is of primary importance that the sources be precisely identified; otherwise, little credence can be given to it. The value of a literary masterpiece, however, lies in its intrinsic beauty, subtlety, elegance and depth. Meanwhile, it is not possible to assert that Sayyid ar-Radi was entirely oblivious of the historical value and

---

[1]al-Tha`alibi as quoted by Muhammed `Abdoh in *Sharh Nahjul-Balagha*, Introduction, p. 9.

other dimensions of this work, or that his attention was exclusively absorbed by its literary qualities.

Fortunately, after Sayyid ar-Radi, others took up the task of collecting the *isnad* of Nahjul-Balagha. Perhaps the most comprehensive book in this regard is نهج السعادة في مستدرك نهج البلاغة *Nahjul-Saada fi Mustadrak Nahjul-Balagha* by Muhammed Baqir al-Mahmudi, a distinguished scholar was born in 1341 A.H./1923 A.D. and died in 1427 A.H./2006 A.D. In this valuable book, all of Ali's extant speeches, sermons, decrees, epistles, supplications and sayings have been collected. It includes Nahjul-Balagha and other discourses which were not incorporated by Sayyid ar-Radi or were unavailable to him. Apparently, except for some aphorisms, the original sources of all contents of Nahjul-Balagha have been accounted for.

Another compiler of this Nahj is the author of غرر الحكم و درر الكلم *Ghurar al-Hikam wa Durar al-Kalim*, namely Abul-Fath Abul-Wahid al-Amudi. Also, Ali al-Jundi, dean of the faculty of sciences at the Cairo University, in the Introduction to the book titled *Ali ibn Abi Talib* عليه السلام, cites a number of collections of Ali's speeches some of which have not yet appeared in print and still exist as manuscripts. These are:

1. Dustur Ma`alim al-Hikam دستور معالم الحكم by al-Qudai, the author of Al-Khutat الخطط;
2. Nathr al-Laali' نثر اللآلىء; this book has been translated and published by a Russian Orientalist in one bulky Volume.
3. Hikam Sayyidina Ali عليه السلام حكم سيدنا علي: A manuscript of this book exists in Dar al-Kutub al-Misriyya دار الكتب المصرية the famous Egyptian public library.

Famous Intellectuals Testify for Nahjul-Balagha

Ali al-Jundi also relates that when `Abdul-Hamid was asked about what had helped him most in attaining literary excellence, he replied, "It was memorizing the discourses of the 'bald one'." Al-Jundi, in his book titled *Ali ibn Abi Talib: Shi`ruhu wa Hikamuh*, writes about Ali's prose thus: "A certain musical rhythm which moves the

innermost depths of the soul is characteristic of these discourses. The phrases are so rhymed that it can be called poetic prose."

Those who heard Ali ﷺ speak from the pulpit were very much affected by his words. His sermons made hearts tremble and drew tears from the eyes. Even today, who can hear or read Ali's sermons without a tremor passing through his heart except, of course, if he has no heart at all?! Sayyid ar-Radi, after narrating Ali's famous sermon al-Gharra'15, says the following: "As Ali ﷺ delivered his sermon, tears flowed from the eyes of the listeners and hearts quivered with emotion." Hamman ibn Shurayh, one of Ali's companions, was a man with a heart full of love for Allah and a soul burning with spiritual fire. At one time, he requested Ali ﷺ to describe the qualities of the pious and the God-fearing. Ali ﷺ, on the one hand, did not want to turn his request down but, on the other hand, he was concerned that Hamman might not be able to bear what Ali ﷺ would say. He, therefore, evaded this request, giving only a perfunctory description of piety and the pious. Hamman was not only dissatisfied with this, his eagerness was heightened, so he pleaded to Ali ﷺ to speak with greater elaboration. Ali ﷺ commenced one of his famous sermon and began to describe the characteristics of the truly pious. He enumerated about one hundred and five qualities of such human beings and went on to describe more. But as Ali's words flowed in fiery sequence, Hamman was carried away to the very extremes of ecstasy. His heart throbbed terribly and his spirit was driven to the furthermost limits of emotion. It advanced in eagerness like a restless bird trying to break out of its cage. Suddenly, there was a terrible cry and the audience turned around to find out that it came from none other than Hamman himself. Approaching him, they found out that his soul had already left its earthly abode to embrace an everlasting life. When this happened, Ali's remark, which carried both praise and regret, was: "I feared this would happen. Strange, yet this is how effective admonition affects sensitive hearts," as we read in one of his sermons. This is an example of the kind of influence which Ali's sermons had over the minds and the hearts of his contemporaries.

The Mu`tazilite scholar Ibn Abul-Hadid, who compiled a

voluminous commentary on Nahjul-Balgha, quotes Abdul-Hamid al-Katib, the great master of Arabic prose who lived during the early part of the second Hijri century, as saying, "I learned by heart seventy sermons of Ali عليه السلام, and from that time onwards, my mind always overflowed (with inspiration)."

Throughout the Islamic history, the name of `Abdul-Rahman ibn Nubatah is proverbial for oratory among the Arabs. He acknowledges that his intellectual and artistic attainments are indebted to Ali عليه السلام. Ibn Abul-Hadid quotes him as saying: "I committed to memory about a hundred discourses of Ali عليه السلام; since then, it has served me as an inexhaustible treasure (of inspiration)."

Al-Jahiz الجاحظ was a celebrated literary genius of the early third Hijri century, and his book Al-Bayan wal-Tabyin البيان و التبيين is regarded as one of the four main classics of Arabic literature," the other three being: *Adab al-kitab* of Ibn Qutaybah, *Al-Kamil,* of al-Mubarrad, and *al-Nawadir* of Abu Ali al-Qali, as we are told in the introduction to *Al-Bayan wal-Tabyin* by Ibn Khaldun in his *Muqaddamah.*

Often, in his book, he expresses his great wonder and immense admiration for Ali's discourses. From his remarks, it is evident that a large number of Ali's sermons were commonly known to the people of his day. In the first Volume of his *Al-Bayan wal-Tabyin,* after stating that some people praise precision in speech or prefer silence and disapprove profusion, al-Jahiz writes the following: "The profusion of speech that has been regarded with disapproval is futile talk, not so what is fruitful and illuminating; otherwise, Ali ibn Abi Talib عليه السلام and `Abdullah ibn `Abbas were men of prolific speech."

In the same Volume of his work, he quotes this famous sentence of Ali عليه السلام: "The value of a man lies in what he has mastered." Al-Jahiz devotes half a page to expressing his admiration for this sentence and writes further: "If our book did not contain anything but this sentence, it would suffice it. The best speech is one the little of which makes you dispense with much of it, one in which the meanings are not concealed within words but stand out."

Then he remarks saying, "It appears as if Allah Almighty has enveloped it with His glory and covered it with the light of wisdom proportionate to the piety and *taqwa* of its speaker." In the same work, where he discusses the oratory of Sa`sa`ah ibn Suhan al-`Abdi, al-Jahiz says the following: "No greater proof of his excellence as an orator is required than the fact that Ali عليه السلام occasionally came to him and asked him to deliver a speech."

Ibn Abul-Hadid was a Mu`tazilite scholar of the 7th Hijri/13th A.D. century, and he was a masterly writer and an adept poet, and, as we know, a man who admired Ali's discourses. Accordingly, he expressed his profound admiration for Ali عليه السلام repeatedly throughout his book. In the Introduction to his famous commentary on Nahjul-Balagha titled شرح نهج البلاغة *Sharh Nahjul-Balagha*, he writes the following: "Truly have Ali's discourses been regarded as inferior only to that of the Creator and superior to that of all creatures. All people have learned the arts of oration and writing from him. Suffices to say that people have not recorded even one-tenth of one-twentieth of the speech of any other companion of the Prophet صلى الله عليه وآله, of what they recorded and preserved of Ali's discourses, although there were many eloquent persons among them."

Again, it is sufficient that a man such as al-Jahiz has so much praise for Ali عليه السلام in his book *Al-Bayan wa al-Tabyin*.

Nahjul-Balagha in Modern Times

During the fourteen centuries that have passed since Ali's times, the world has seen innumerable changes in language, culture and taste. One may be tempted to think that Ali's discourses, although they might have invoked the admiration of the ancient ones, may not suit the modern taste. But one would be surprised to learn that such is not the case at all. From the point of view of literary form and content, Ali's discourses have the rare quality of transcending the limitations of time and place.

Having quoted the views of classical writers, we shall quote the relevant views expressed by our contemporaries.

Late Shaikh Muhammed Abdoh, formerly Mufti of Egypt, is a man who came to know Nahjul-Balagha by chance. This preliminary acquaintance grew into a passionate love for this unique book, leading this great scholar into writing a commentary on it. It even prompted him to make it popular among Arab youths. In the Preface to his commentary, he says the following: "Among all those who speak the Arabic language, there is not a single man who does not believe that Ali's discourses, after the Qur'an and the *ahadith* of the Prophet ﷺ, are the most noble, the most eloquent, the most profound and the most comprehensive."

He then quotes Qudamah ibn Ja`far as saying: "Some have shown mastery in short sayings and others in long discourses, but Ali عليه السلام has surpassed all others in both of these, even as he has surpassed them in other merits as well."

Shakib Arsalan, nicknamed "Amir al-Bayan"(the master of clear speech), is another celebrated writer. Once in a gathering held in his honor in Egypt, a speaker stepped up to the podium. In the course of his speech, he remarked, "There are two individuals in the history of Islam each one of whom can truly be called *amir al-bayan*: one is Ali ibn Abu Talib and the other is Shakib [Arsalan]." It was at that very moment that Shakib Arsalan (1871-1946) himself felt very irritated, left his seat and walked to the podium. Deploring the comparison which his friend had just made between Ali عليه السلام and himself, he said: "What comparison can there be between Ali عليه السلام and me?! I am not worth to be compared even to the strap of Ali's sandals!"

In the Introduction to the book titled Imam Ali عليه السلام by George Jurdaq, a Lebanese Christian writer, Michael Naimah, also a Lebanese Christian writer, says the following: "Ali عليه السلام was not only a champion on the battlefield but also a hero in all other fields: in the sincerity of heart, in the purity of conscience, in the spell-binding magic of speech, in true humanitarianism, in the fineness and warmth of faith, in the height of tranquility, in the readiness to help the oppressed and the wronged, and in total submission to the truth

wherever it may be and whichever form it assumes. He was a hero in all these fields."

Nahjul-Balagha: A Literary Classic

Most nations have certain literary works which they regard and are regarded by others as well as "masterpieces" or "classics". Here, we shall limit our discussion to the classics of Arabic literature the merits of which are more or less perceptible by us, leaving the other classics of the ancient world, of Greece and Rome and so on, and the masterpieces of the modern age from Italy, England, France and other countries to be discussed and evaluated by those who are familiar with them and are qualified to discuss them.

Of course, an accurate judgment about the classics of Arabic is possible only for scholars who have specialized in classical literature. But it is an accepted fact that each of these masterpieces is great only in a particular aspect, rather than in each and every aspect. To be more precise, every author of these classics displayed his mastery in a single, specific field to which his ingenuity was confined.

Occasionally, if one left his special field to tread other grounds, he failed miserably.

In his commentary, Ibn Abul-Hadid cites with *isnad* (authentic sources/references/transmitters) an interesting anecdote. Here is what he writes: "During the holy month of Ramadan, it was Ali's custom to invite people to dinner. The guests were offered meat, but Ali عليه السلام himself abstained from eating the food which was prepared for the guests. After the dinner, Ali عليه السلام would address them and impart moral instruction to them. One night, as they sat for dinner, a discussion commenced about the poets of the past. After the dinner, Ali عليه السلام, in the course of his discourse, said: "The faith is the criterion of your deeds; *taqwa* (piety) is your shield and protector; good manners are your adornment, and forbearance is the fortress of your honor." Turning to Abul-Aswad al-Du'ali, who was present there and then and who had moments ago taken part in the discussion about poets, Ali عليه السلام said, "Let us see, who in your

opinion is the most meritorious of poets?" Abul-Aswad recited a verse of Abu Dawud al-Ayadi, remarking that in his opinion, Abu Dawud was the greatest poet. "You are mistaken; such is not the case," Ali ﷺ told him, whereupon the guests, seeing Ali ﷺ taking an interest in their discussion, pressed him to express his opinion as to whom he considered to be the best among poets. Ali ﷺ said to them, "It is not right to give a judgment in this matter for, to be certain, the pursuits of the poets are not confined to a single field so that we may point out the forerunner among them. Yet, if one were forced to choose one of them, then it may be said that the best of them is one who composes not according to the period's inclinations, nor out of fear and inhibition, [but he gives free rein to his imagination and poetic inspiration]."Asked about whom this description would fit, Ali ﷺ replied, "*Al-Malik al-Dilleel* الملك الضليل, Imri'ul-Qays."

It is said that when someone inquired about who the most eminent poet of the Jahiliyyah (pre-Islamic period) was, Yunus ibn Habib al-Dabbi (d. 798 A.D.), the famous grammarian, answered as follows: "The greatest poet is Imri'ul-Qays when he mounts his steed [i.e. when he composes epic poetry motivated by the feelings of courage and bravery and the passions roused on the battlefield], al-Nabighah al-Thubyani [the genius belonging to Banu Thubyan] when he flees in fear [i.e. when he expresses himself on the psychological effects of danger and fright], al-Zuhayr ibn Abu Sulma when he takes delight [in something], and al-A`sha [the one who could not see very well], when he is in a merry and joyful mood." Yunus meant to say that each of these poets had a special talent in his own field, one in which his works are considered as masterpieces. Each of them was foremost in his own specialty beyond which his talent and genius did not extend.

Aside from his speech, in general, Ali ﷺ had a spirit that was universal, all-embracing, and multi-dimensional, and he has always been eulogized for this quality. He is a just ruler, a devotee who remains awake all night long worshipping Allah; he weeps in the niche of prayer (*mihrab* محراب) and smiles on the battlefield. He is a tough warrior, a softhearted and kind guardian. He is a philosopher

of profound insight and an able general, a teacher, a preacher, a judge, a jurist, a peasant and a writer. He is a perfect man whose great soul envelopes all spheres of the human spirit.

Nahjul-Balagha Themes

The variety of topics and themes discussed in Nahjul-Balagha unfolds a wide spectrum of problems that give hue to these heavenly discourses. The various topics covered in Nahjul-Balagha, everyone of which is worthy of discussion, may be outlined as follows:

- Theological and metaphysical issues;
- Mystic path and worship;
- Government and social justice;
- Ahl al-Bayt عليهم السلام and the issue of caliphate;
- Wisdom and admonition; the world and worldliness;
- Heroism and bravery
- Predictions, predictions, and eschatology;
- Prayers and invocations;
- Critiques of the contemporary society;
- Social philosophy;
- Islam and the Qur'an;
- Morality and self-discipline;
- Personalities... and a host of other topics;
- Theology and Metaphysics.

One of the basic issues dealt with in Nahjul-Balagha relates to theological and metaphysical problems. All in all, there are about forty places where the sermons, letters, and aphorisms discuss these issues.

Some of these pertain to the aphorisms, but more often the discussion is longer, covering sometimes several pages. The passages on *tawhid* (Unity of the Divine) in Nahjul-Balagha can perhaps be considered to be the most wonderful discussion. Without any exaggeration, when we take into account the conditions in which they were delivered, they can almost be said to be miraculous. Consider, in particular, two specific sermons of Ali one of which contains no ألیف ممدودة "elongated aleef" and not a single letter of the other has a dot نقطة anywhere. Has any other Arab produced such

sermons, poetry or prose?

Emphasis on *Tawhid* in Nahjul-Balagha

The discussions of the Almighty and of His being an indivisible One, the *tawhid* related themes, in Nahjul-Balagha are of a varied nature. Some of them constitute studies of the scheme of creation bearing witness to Divine creativity and wisdom. Here, Ali عليه السلام speaks about the whole system of the heavens and the earth, or occasionally discusses the wonderful features of some specific creature like the bat, the peacock or the ant, and the role of the Divine design and purpose in their creation. To give an example of this kind of discussion, we may quote a passage regarding the ant:

Have you observed the tiny creatures that He has created? How He has made them strong and perfected their constitution and shaped their organs of hearing and sight, and how He has styled their bones and skin?

Observe the ant with its tiny body and delicate form. It is so small that its features can hardly be discerned by the eye and so insignificant that it does not enter our thoughts. See how it roams about upon the ground and arduously collects its livelihood. It carries the grain to its hole and deposits it in its store. It collects during the summer for the winter and, when winter arrives, it foresees the time to reemerge. Its livelihood is guaranteed and designed according to its built. The Benefactor and the Provider does not forget or forsake it. He does not deprive it, even though it should be in hard and dry stones and rocks. You will be amazed at the delicate intricacy of its wonderful constitution if you investigate the structure of its alimentary canals, its belly, and its eyes and ears which are in its head.

However, most of the discussions about *tawhid* in Nahjul-Balagha are rational and philosophical. The rare sublimity of Nahjul-Balagha becomes manifest in these discourses. In these philosophical and rational discourses, what constitutes the focus of all arguments is the infinite, absolute and self-sufficing nature of the Divine Essence. In these passages, Ali عليه السلام attains the peaks of eloquence, and none, neither before him nor after him, has come close to him in this

aspect.
Another issue dealt with is that of the absolute simplicity of the Divine Essence and negation of every kind of multiplicity, divisibility in the Godhead, and the refutation of separability of the Divine Attributes from the Divine Essence. This theme occurs repeatedly in Nahjul-Balagha.

Also discussed is a series of other profound problems which had never been touched before him. They are: "Allah being the First while also being the Last; His being simultaneously the Manifest and the Hidden; His precedence over time and number, i.e. His pre-eternity is not temporal and His Unity is not numerical; His Supremacy, Authority, and Self-sufficiency; His Creativeness; that attendance to one affair does not prevent Him from attending to other affairs; the identity of Divine Word and Act, the limited capacity of human reason to comprehend His reality, that gnosis, *ma`rifa* معرفة, is a kind of manifestation of Him upon the intellects, which is different from mental conception or cognition, the negation of such categories and qualities such as corporeality, motion, rest, change, place, time, similitude, antithesis, partnership, possession of organs or parts, limitation and number, and a series of other issues which we shall, by the will of Allah, mention later and give examples of everyone of them. Even a thinker who is well-versed in the beliefs and views of ancient and modern philosophers would be struck with wonder upon seeing the wide range and scope of the problems propounded in this wonderful book.

An elaborate discussion of the issues raised and dealt with in Nahjul-Balagha would itself require a voluminous book and cannot be covered in this or any other Preface.

Translations of Nahjul-Balagha
Following is a list of some translations of Nahjul-Balagha:

English

- *Nahjul-Balaghah / Peak of Eloquence*. 3rd ed. Trans. Sayed 'Ali Reza. Elmhurst, New York: Tahrike-Tarsile-Qur'an, Inc., 1984. The Translator of these three Volumes of Nahjul-Balagha, namely Yasin T. al-Jibouri, has revised later editions of these publications

the most recent of which is the 7th edition and is dated 2009. It carries ISBN 978-1-879402-34-8 (paperback) and ISBN 978-1-879402-35-5 (casebound) as well as the Library of congress Catalog Number 2005900698, British Library Cataloguing in Publication Data.

- *Nahjul-Balaghah*. Ed. Muhyi al-Din 'Abd al-Hamid with commentary from al-Shaykh Muhammad 'Abdoh. 3 vols. al-Qahirah: Matba'at al-Istiqamah القاهرة: مطبعة الاستقامة, n.d.

French

- *La voie de l'éloquence*. Ed. Sayyid 'Attia Abul Naga. Trans. Samih 'Atef El Zein et al. 2nd ed. Qum: Ansariyan, n.d.

Romanian

- *Nahjul-Balagha / Calea vorbirii alese*. Trans. Geroge Grigore. Cluj-Napoca: Kriterion, 2008.

Russian

- *Пут ь красноречия (Put' krasnorechiya)*. Trans. Abdulkarim Taras Cherniyenko. Moscow: Восточная литература (*Vostochnaya literatura*), 2008.

Spanish

- *La cumbre de la elocuencia*. Trans. Mohammed 'Alí Anzaldúa-Morales. Elmhurst: Tahrike Tarsile, 1988.

Urdu

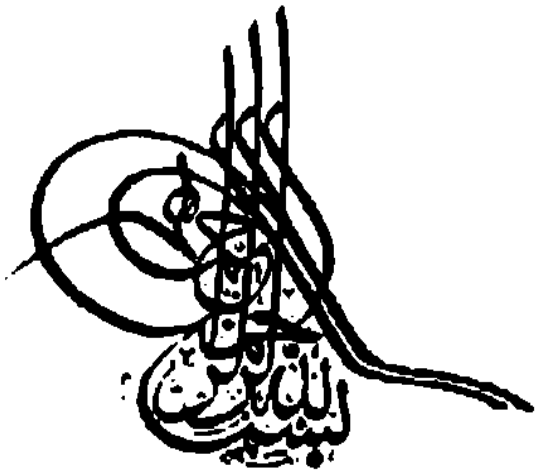
- *Urdu translation written in HINDI language'*

There may be other translations of this book in existence information about which has not been made available at the time when this Preface is written. As a matter of fact, a research about these translations is presently underway by an Iraqi scholar, namely Salah Mahdi al-Fartousi, Ph.D. (1946 -), and Dar al-Mamoon will surely consider the publication of such a research.

The Publisher sincerely hopes the reader will enjoy and benefit from this treasure of knowledge and looks forward to translating and publishing many such literary gems.



An aerial view of the Ka`ba in Mecca, Saudi Arabia



INTRODUCTION:

This is Volume One of the compilation of statements and letters of Imām Ali ibn Abū Tālib, the legacy left for us by al-Sharīf ar-Radi, namely Muhammed ibn al-Hussain ibn Mousa (359 – 406 A.H./969 – 1015 A.D.), as a book titled *Nahjul-Balāgha*, the path, way or method of eloquence, and there will be two more, *Inshā-Allāh*, work on which is underway.

Allāh, to Whom all praise and exaltation belong, has addressed us in magnificent eloquence in His Holy Qur'ān, challenging all the Arab men of letters to produce something similar to His speech. This is so because the Arabs have a taste for eloquent speech, appreciating, classifying and cherishing it. This is how in the end they believed in the Qur'ān and in the Prophet's Message because whenever they heard verses of the Holy Qur'ān, they said that their source could not be human. Our master, the Commander of the faithful عليه السلام, also spoke eloquently in his sermons and admonishments, so much so that his speech rose above all that of the *sahāba* (companions of the Prophet صلى الله عليه وآله وسلم) and the *tābi`īn* (those who learned from the *sahāba*), and it became common knowledge that such eloquence could not be produced by anyone other than the Imām عليه السلام. Thus, we notice many testimonies by many a genius of the Arabic language, even from those who are not followers of the Progeny عليهم السلام of the Holy Prophet صلى الله عليه وآله وسلم.

`Āmir al-Sha`bi[1] has said, "The Commander of the Faithful عليه السلام, made nine statements extemporarily which gouged out the eyes of eloquence, orphaned the jewels of wisdom and prevented all other people from matching a single one of them. Three of them are monologues wherein the Imām addresses the Almighty; three others are about wisdom, and the last three are about conduct. As for those in which he addressed the Almighty, they were:

الهي كفى بي عزا ان اكون لك عبدا، وكفى بي فخرا ان تكون لي ربا؛ انت كما احب، فاجعلني كما تحب

1. *Lord! Suffices me for honor to be Your servant*; 2. *Suffices me for pride that You are my Lord*; 3. *You are as I love You to be, so, do make me as You love I should be.*

"As for those about wisdom, he said,

قيمة كل امرأ ما يحسنه, وما هلك امرأ عرف قدره, والمرء مخبوء تحت لسانه

1. *The everyone's worth is measured according to that which he doest the best*; 2. *Nobody perishes if he knows his real value*; 3. *One is hidden underneath his tongue.*

"As for those about one's conduct, he said,

أمنن على من شئت تكن أميره, واستغن عمن شئت تكن نظيره، واحتج الى من شئت تكن اسيره

---

[1] `Āmir ibn Sharāhīl ibn Abd ibn Thi-Kibar "Abū `Amr" al-Hamadāni al-Sha`bi, famous as "Imām al-Sha`bi", was born in Kūfa in 16 A.H. and died in 103 A.H. (637 – 721 A.D.), though references differ about these dates. According to al-Thahbi, he was "an imām, *hāfiz*, *faqīh*, firm and in control of the science of *fiqh*." Ibn Hajar al-`Asqalāni describes him as a renown *faqīh* (jurist), a man of virtue, and Ibn Sīrīn describes the large circle of the man's followers in Kūfa when there were many sahaba (companions of the Prophet) were there.

Do whomsoever you please a favor, and you will then have a command over him, 2. Do without whomsoever you please, and you will then be his peer; 3. Be in need of whomsoever you please, and you will then be his captive."

The talk about great men shines with lessons and morals, reflecting one's merits. The talk about great men is like shiny pages in the chronicles of history from which lessons and admonishments are derived so they may be like lighthouses that offer guidance to those who have lost their way in the seas. Ali ibn Abū Tālib عليه السلام is the only individual about whom all Muslims agree from among all the *sahāba* and *tābi`īn* even when they differ about vesting titles of leadership on him: Some of them consider him as an Imām obedience to whom is mandatory, while others regard him as the fourth caliph who succeeded the Holy Prophet ﷺ. Whoever disobeys him is a renegade from the creed, an apostate. He, in truth, is just as he, peace with him, described himself: يَنْحَدِرُ عَنِّي السَّيْلُ وَلَا يَرْقَى إِلَيَّ الطَّيْرُ "Flood (of knowledge) flows down from me; a bird does not rise higher than me" (refer to his Sermon No. 3 in this book). And he is just as the Holy Prophet ﷺ described:

أنا مدينة العلم و علي بابها

"I am the city of knowledge, and Ali is its gate."

Al-Khalīl ibn Amed al-Farāhīdi[1] has said, "When everyone is in need of someone, while he does not need anyone, it is evidence that he is everyone's Imām."

---

[1]He is "Abū Abdul-Rahmān" al-Khalīl ibn Ahmed al-Farāhtdi al-Basri (100 – 173 A.H./718 – 791 A.D.), of the Azd tribe, founder of the science of scansion, mentor of Seebawayh was the first to write a concordance for the Arabic language. Al-Farāhtdi was one of the most prominent scholars of the Basra School. He is said to have been born in Oman. A number of books are attributed to him such as معاني الحروف (*Ma`āni al-Hurff*, meanings of alphabets), العوامل والعروض والنقط (*Al-'Awāmil wal Arf¤ wal Nuqāf*, factors, scansions and dots). He revolutionized the way the *farakāt* (accent/emphasis marks) are drawn in Arabic.

Fakhr ad-Dīn ar-Rāzi[1] said, "If one takes Ali as the Imām of his faith, he holds on to the strongest tie العروة الوثقى (to the Almighty) in his creed and in his own self."

Translating of this book into English is not an easy job for anyone who loves Imām Ali ibn Abū Tālib. It requires eloquence skills in both Arabic and English, a deep knowledge of religious sciences and their terminology as well as in history, literature and philosophy. He has earned the testimony of people of specialization as the translator whose work needs no editing.

Surely Allāh is the One Who grants success and terseness; He suffices us as the Master and the great Supporter.

Reading this book will take you back to the first years of the birth and dissemination of the Islamic faith, the people who sacrificed for its defense and promotion, and those who found in it an opportunity

---

[1]His full name is Muhammed ibn Omer ibn al-Hassan ibn al-Hussain ibn Ali al-Taymi (of the Taym tribe) al-Bakri (of the Banf Bakr mother tribe). Banf Bakr belongs to the populous Quraish tribe. Ar-Rāzi joins caliph Abū Bakr in lineage, and he is also known as al-Tabarist¡ni or the son of Ray's Khateeb. He is a follower of the Sh¡fi`i sect, an imām of exegesis, an encyclopedic scholar whose researches, studies and works vary from sciences of linguistics and logical humanities to those of pure physics, mathematics, medicine and cosmetology. He was born in Ray (now incorporated within metropolitan Tehran, Iran) in 543 A.H. and died in 606 A.H. (1148 – 1209 A.D.). Originally, he was from Tabaristān, but he migrated to Khawārizm and Khurāsān where people became avid readers of his great books. He mastered Persian, went to Basra in support of the Ash`aris and to rebut philosophers and the Mu`tazilites of his time. Whenever he rode, at least three of his *faqīh* students walked in his company, the شيخ الاسلام "mentor of Islam" that he was. He wrote numerous and useful books the most important of which are: التفسير الكبير which he called مفاتيح الغيب Keys to the Unknown in which you will find material which is not to be found in any other book of exegesis. He also wrote المحصول في علم الأصول "the harvest crop in the science of principles," المطالب العالية في علم الكلام "the lofty pursuits" which deals with the science of logic, نهاية الاجاز في دراية الاعجاز "the ultimate end in the knowledge of what is miraculous, الأربعين في أصول الدين "the forty matters in the principles of the creed, a book in geometry and many, many other works.

to win worldly benefits: positions, power and prestige. Reading this book will make you feel that you are living among the earliest Muslims, savoring their victories and feeling the pain of their defeats. It paints a portrait of personal struggles for power, of schemes, plots, intrigue and trickery; after all, Muslims are only human.

The reader will appreciate the two main characteristics of Nahjul-Balāgha: its literary excellence and multi-dimensionality. It is a book that cites, with facts and figures, the birth and rise of various controversies, struggles, feuds, ambitions and lust for power and riches. He will read how the book discusses the theological and metaphysical ideas of its author, Imām Ali ibn Abū Tālib عليه السلام, cousin, son-in-law and the right hand of the Prophet of Islam صلى الله عليه وآله.

One part of this book deals with *ibāda* (adoration, worship) and its various levels. Another part deals with the Islamic government and social justice. Another part deals with the controversial issue of caliphate (*khilāfa*) and the superior status of Ahl al-Bayt عليهم السلام, the immediate family of the Prophet of Islam صلى الله عليه وآله. It discusses in another part Nahjul-Balāgha's ethical teachings, particularly the Islamic concept of *zuhd* (asceticism), the lust for life in this world (*dunya*), which is quite often condemned in Nahjul-Balāgha in preference of laboring for the hereafter, and the meaning of the contrast between life in this world and that in the hereafter, which is also a recurring theme.

This is not the first edition of Nahjul-Balāgha, and we doubt it will be the last. Its previous edition, the 7th U.S. edition, which Yasin T. al-Jibouri edited for Tahrike Tarsile Qur'ān, Inc. of New York, is dated 2009 and falls in 990 large pages. As this text is being prepared for publication the 8th edition is also being published by Tahrike Tarsile Qur'ān. Meanwhile, if you wish to review and/or acquire your own copy of this great book, it is available for sale on the Internet on many web sites, particularly www.amazon.com. This edition in your hands, to the best of our knowledge, is the first that contains both Arabic text and its English translation, and the number of its volumes will be three. It is anticipated that Volume Three of

this edition will *Insha-Allāh* introduce the reader to the precious relics preserved for centuries at the Shrine of the great author at al-Najaf al-Ashraf, Iraq, and for the very first time with details and valuable information about each relic.

The book in your hands may be the most extensive research in print about this famous book, about its most revered author, Imām Ali ﷺ, contents and compiler. We cannot do justice to this great book without enlightening the readers about its subject-matters as follows:

Nahjul-Balāgha comprises various issues that cover major problems of metaphysics, theology, *fiqh*, *tafsir*, *hadīth*, prophetology, imāmate, ethics, social philosophy, history, politics, administration, civics, science, rhetoric, poetry, literature, etc. Most of the discussions about various theological issues and philosophical notions in Islam have their origin in this very book. Similarly, all the controversies regarding socio-political problems in the Muslim society and state left their echo in Nahjul-Balāgha, or rather those were inspired from the utterances of al-Imām Ali ﷺ. The book not only reflects the spirit of early Islam and the teachings of the Qur'ān and the Prophet ﷺ in the proper perspective but also serves as a guide to traverse the future in the light of these teachings.

It is a matter of regret that Nahjul-Balāgha was not properly utilized by Muslims as a source book of Islamic philosophy, logic, *fiqh* and ethics due to misconceptions about its attribution to Imām Ali ﷺ. In the presence of strong and sufficient evidence in support of the contents of the book being authentic, it was sheer prejudice and lack of the spirit of inquiry that was responsible for neglecting such a reliable source of Islamic thought. In recent times, the Orientalists have spread the unfounded doubts of Ibn Khallikān and al-Dhahbi among Muslim and non-Muslim scholars in the name of objectivity in research, thus giving a respectable appearance to their ignorance which was, of course, combined and prompted by their prejudiced motive to alienate the Muslims from their intellectual heritage. Many scholars, particularly in India and Pakistan, question the authenticity of Nahjul-Balāgha's ascription to Amīr al-Mu'minīn ﷺ mixing words of research-objectivity with a hefty pose of a dispassionate

seeker of the truth. None of them, for sure, ever studied any book about early sources of the sermons and letters of Imām Ali عليه السلام, nor did any one of them ever try to really gain objective information about this great book. Unfortunately, none of them bothered to go through even the valuable research done by Imtiyaz Ali Khan Arshi, a widely read and respected writer in the Urdu literary circles in the Indo-Pakistani subcontinent. Those who insist on denying the veracity of Nahjul-Balāgha are either suffering from a malady of deeply-rooted prejudice spread through the propaganda of the supporters of Banu Umayyah, or their minds and spirits have been blinded by the propagation of falsehood by some Orientalists under the garb of high-sounding academic jargon. If our minds are cured of this jaundiced perception of our own past, Nahjul-Balāgha can be paid the attention it deserves, its contents and meanings will then be objectively studied, fully explored and exploited for a better understanding of Islamic ideologies, facts and realities.

A look at the subjects discussed in Nahjul-Balāgha will be helpful in ascertaining the wide scope of this invaluable treasure of wisdom. So far, a few attempts to classify the book's subject-matters and to index it accordingly have been made, yet none of them has been sufficiently comprehensive. A subject-wise index of the contents of Nahjul-Balāgha has been prepared by Ali Ansāriyan and published in Arabic under the title *Al-Dalīl 'ala Mawdu'at Nahjul-Balāgha* الدليل على موضوعات نهج البلاغة in 1395 A.H./1975 A.D. It was translated and published three years ago in Persian with the subtitle of *Nahjul-Balāgha Mawdu'i* نهج البلاغة موضوعي. The compiler has divided the contents into eight categories each of which deals with a specific subject further divided into various issues pertaining to the main theme. The main divisions are as follows:

1. *Ma'rifat Allāh*: knowing Allāh,
2. *Ma'rifat al-kawn*: knowing the cosmos,
3. *Ma'rifat al-hujjah*: knowing the Proof,
4. *Ma'rifat nizam al-hukumah wa al-mujtama'*: knowing the system of government and society,
5. *Ma'rifat al-'ahkam*: knowing the rulings,
6. *Wa'rifat al-'akhlaq*: knowing ethics,
7. *Ma'rifat al-ta'rikh*: knowing history, and

8. *Ma'rifat al-ma'dd*: knowing the afterlife

The major issues covered under the main categories can be summarized thus:

I *Ma'rifat Allāh* (knowing God): The utterances and writings of Amīr al-Mu'minīn ﷺ on God and His Attributes are divided into eighteen subheadings in the following manner:

1. *tawhīd*, the Unity of God;
2. *sifāt al-dhāt*, Attributes of the Essence;
3. *al-`ilm wal hikma*, the Knowledge and Wisdom of God;
4. *`azama wa qudra*, Greatness and Power of God;
5. *basīr*, Seer;
6. *samī`*, Hearer;
7. *hayy*, Living;
8. *mutakallim*, Speaker;
9. *jabarūtiyya*, Omnipotence;
10. *`adl*, Divine Justice;
11. *nusra* wa *intiqām*, Help and vengeance of God;
12. *at-tawakkul `alayh*, Dependence on God;
13. *at-tahmīd lahu*, Praise to God;
14. *al-'isti`āna bih*, Seeking assistance from God;
15. *ar-razzāq wa ar-rizq*, the Provider and the provision, divided into further sub-issues;
16. worship and worshippers, divided into sub-headings dealing with various forms and kinds of worship and worshippers, the worst and the best human beings, and worship of things other than God;
17. manifestation of God and the Beatific Vision;
18. *al-qada' wa al-qadar*, Divine Decree and Destiny;

II *Ma`rifat al-kawn*, knowledge of the universe, covers:

1. the heavens and the earth;
2. the creation and properties of living beings: Under this topic, Imām Ali ﷺ describes various animals such as the bat, the ant, the peacock and other birds;
3. many various aspects of the human nature;

4. angels, their worship and utterances with special reference to Jibrā'tl (Gabriel) and Mikā'tl (Michael) archangels;
5. Satan.

III *Ma`rifat al-hujjah*, knowledge about the Proofs or Arguments of God: The first part of it is devoted to prophetology; that is, the characteristics and the aims of the prophets, their companions and families, their character, etc.; the next seven sections, from the second to the eighth, deal with the lives of Adam, Abel and Cain, Salih, Moses and Aaron, Banf Isra'il (the Israelites), David and Solomon and Christ عليه السلام. The ninth section is devoted to the life and character of the Prophet Muhammed ﷺ, spread over 230 pages further divided into sub-issues to discuss the pre-Islamic Arabs, the Family of the Prophet ﷺ, the main objectives of the Prophetic Mission, miracles, wives of the Prophet ﷺ, the finality of his Prophetic mission, *hadīth* and the criteria of reliability and grades of authenticity, *hadīth*-interpretation, Companions, *jihād* and the battles of the Prophet ﷺ, the demise of the Prophet ﷺ and its consequences; Ahl al-Bayt عليهم السلام, Fātima عليها السلام, al-Hassan and al-Hussain عليهما السلام, Ahl al-Bayt عليهم السلام and *zakāt*; the Qur'ān: classification of verses, tafsir by conjecture (ra'i), the role of the Imām عليه السلام in the interpretation of the Qur'ān, the attributes of the Qur'ān, teaching of the Qur'ān, important of correct understanding of the Qur'ān, *qirā'a* (recitation) of the Qur'ān, *tafsīr* of some verses. Under the life of the Prophet ﷺ, the meaning and conditions of Islam are also dealt with, with reference to the characteristics of the Muslims and their dignity. Iman and mu'min form the theme of a separate section; at the end, apostasy (*kufr*) and its characteristies are discussed. The tenth issue under *hujjah* concerns the caliphate and the Imāmate with specific reference to the leadership of Ahl al-Bayt عليهم السلام [the Imāms of the Family of the Prophet ﷺ. The eleventh part deals with the issues related to the oath of allegiance (*bay`a*). The twelth part contains the utterances of al-Imām Ali عليه السلام concerning his own Imāmate and his own role in the advancement of the cause of Islam; some sections give autobiographical details about the Imām عليه السلام. Ali's *zuhd* (asceticism), justice, dress and eating habits, humility and courage. The last section of this part is about Amīr al-Mu'minin's sayings about al-Imām al-Mahdi (عج), his identity and reappearance.

4. *Ma'rifat nizām al-huk£ma wal mujtam`'* (knowledge of the system of governance and society): This part deals with the issues of society and politics, and is perhaps the most relevant to present-day Islam and the Muslim world. It spreads over more than four hundred pages. Such an in-depth treatment of the subject is indicative of the Imām's concern for the umma's socio-political life. The issues covered are:

1. Justice and oppression: forms of oppression and characteristics of oppressors; responsibilities of the just imāms; the duty of the faithful, al-mu'minun, vis-à-vis justice and oppression.
2. Right and wrong (*haqq* and *bātil*): distinction between right and wrong; criterion of right; reciprocal rights and duties; duty towards God; and mutual duties of parents and children.
3. Semblance of the truth
4. Poverty
5. People and their kinds: causes of differences and their sources; role of various groups in social changes; people's inner transformation, a prerequisite for reform; role of healthy elements in society; characteristics of evil and anti-social elements in society; people's attitude towards social change.
6. Government and society: This part is divided into twenty-three chapters:

1. the most fundamental objectives and duties of Islamic government
2. the characteristics of rulers
3. duties of rulers towards people
4. ministers and advisers
5. People's rights: social classes and their mutual dependence; the responsibilities of the army; and functions of rulers in fulfilling people's rights
6. Islamic army and choice of commanders
7. mutual rights of people and rulers
8. Who should resolve dispute?
9. courts of justice and *qadis*
10. officials and functionaries of government, their mode of selection; ruler's duties towards them
11. state information and intelligence, and military intelligence
12. taxes, public treasury (*bayt al-māl* بيت العمال), and tax payers:

means of levying taxes; protection and guarding of public treasury; heads of expenditure of public funds; equitable distribution of *bayt al-māl*; and problem of misappropriation of *bayt al-māl*

13. secretaries and record-keepers of official matters (ministers and high officials)

14. businessmen and industrialists: state administration of economic affairs

15. oppressed and deprived sections of the society, ruler's duties towards them

16. governors' direct contact with people for listening to their grievances, and people's right to have access to rulers

17. governors' personal responsibility in certain matters

18. direct supervision by governors and government authorities of current affairs of the state

19. ruler, his family and relatives

20. duty of governors vis-à-vis charges leveled against them

21. pacts and peace treaties with other states

22. guidelines for performance of governors' individual and social functions

23. seeking God's help for being just.

24. *Ma'rifat al-Ahkām* (knowing religious laws): This part is divided into eighteen subheadings. The first section contains the Imām's views about the philosophy of laws. The second and the third sections deal with prayer (*salāt*) and the virtue of congregation prayer, Friday prayer and midnight prayer. The fourth section is devoted to the Imām's sayings about fasting (*sawm*). The fifth one comprises Amīr al-Mu'minīn's interpretation of laws regarding women's obligation in compulsory matters. The remaining chapters deal with the following issues: the sixth about almsgiving (*zakāt*); the seventh about property laws; the eighth about Hajj pilgrimage and the Holy Ka`ba; the ninth about *al-'Amr bi al-ma'rūf wa al-nahy 'an al-munkar* الأمر بالمعروف و النهي عن المنكر (the enjoining of doing what is good and prohibiting the doing of what is evil), one of the fundamental branches of the faith (*furū` ad-Dīn* فروع الدين) that covers all forms of activities, social, political, economic, as well as individual duties. The tenth and the eleventh chapters deal with laws concerning *jihād*, a term with a very wide range of connotations, but its special meaning covers all forms of struggle against unbelief, which itself embraces various forms of injustice and oppression,

denial of the existence of God is an atrocity against one's own self. In this section, emphasis is on the laws pertaining to war and military activity; the last two subheadings deal with martyrdom and martyrs, and peace treaty with enemies.

The twelfth chapter is about injunctions regarding the circumstances which necessitate hiding of faith with the purpose of defending individual as well as collective existence of the Muslims (*taqiyya*). The thirteenth chapter is devoted to the laws of business transactions with special emphasis on usury (*ribā*) and money borrowing. The fourteenth chapter covers laws about adultery (*zinā*). The next four chapters discuss issues involved in theft, murder, dying of the hair, and laws concerning human conduct in desperate situations (*ahkām al-mu'tarr* أحكام المظطر).

25. *Ma`rifat al-Akhlāq* (ethical laws): This is the longest section of the book, spreading over six hundred pages. One hadīth (tradition) says,

الدين الأخلاق . من لا خلاق له لا دين له

The religion (of Islam) is all about ethics; one who has no ethics has no religion. The first part of this section covers general issues of morality in the following order:

1. reason, its virtues, forms, effects, and functions; limitations and evil consequences of misuse;
2. contemplation and intellection;
3. the heart as the inner faculty which is the source of moral virtues and evils; its general condition and relation with other organs of the body; its qualities and means of strength, weakness, hardening, and limitations;
4. knowledge: definition and scope; useful and useless forms of knowledge; relation between knowledge and practice; effects of knowledge; teaching and learning; limitations of human knowledge;
5. theologians and their duties;
6. the misguided and misleading *`ulamā'*;
7. wisdom and the role of learned persons in society;
8. the wood and the Hereafter-salient features of worldly life; comparison and contrast between the world and the Hereafter; temporality of the world and eternity of the Hereafter; relation

between the two; purpose of the creation of the world; deception and pride of the world; proper and improper utilization of the world; world-outlook of awliya ', the Prophet of Islam ﷺ, pious persons, and Imām Ali ؑ; man's attitude to the world;
9. capital and its distribution;
10. good and evil.

The second part of ethical discussions deals with moral behaviour and conduct. This is itself divided into ten sections dealing with various modes of conduct:

1. repentance and the seeking of forgirveness (*tawba* and *istighfār*);
2. piety (*taqwā*);
3. characteristics of *muttaqīn* (the pious);
4. *zuhd* (asceticism);
5. patience and resignation (*sabr*);
6. the tongue, its function and its relation to other organs of the body; tongue-control;
7. friendship and friends: how to choose friends; reliance and dependence on friends; mutual duties of friends;
8. manners and courtesy;
9. forebearance and patience;
10. abstention from self-praise.

Moral vices are discussed under the following: lust, love (in its negative sense), miserliness, extravagance, envy, pride, hypocrisy and hypocrites (nifaq and munafiqun), deceit or self-indulgence (narcissism).

At the end of this section, certain moral issue with reference to women are dealt with. The concluding part gives an account of supplication, its need, circumstances and effects, with some of the supplications of Imām Ali ؑ on different occasions.

7. *Ma'rifat at-Ta'rīkh* (knowing history): This section gives us an idea of Imām Ali's view of history and historical events. It is divided into sixteen parts, and each part is divided further into many subheadings and provides an intimate picture of the life and times of

Imām Ali ﷺ, his contemporaries, and the Prophet ﷺ:

1. Analysis of history: main currents and traditions in history; causes of the rise and fall of nations and lessons from history.
2. Life history of Imām Ali ﷺ; glimpses of an auto-biographical account of the life of the Imām ﷺ with reference to his role in the unity of the *umma* by foregoing his right to the caliphate and snubbing divisive efforts of some opportunists, including some among his very close relatives.
3. *Saqīfat Bani Sā`ida*, the place, just few yards northwest of the Prophet's Mosque at the time when the Prophet ﷺ passed away, where the farce described by some Muslims as the "electing" of the first caliph took place
4. *Fadak*, the reader of this book is provided with plenty of details about this real estate which the Prophet gifted to his only daughter and which the first caliph confiscated
5. *Al-Imām Ali* ﷺ *and the caliphs*, namely Abū Bakr, Omer and Othmān; the Imām's advisory role during the period of Omer's caliphate; the role of the Shūra (consultative committee) in —electing Omer's successor; reasons of the Imām's allegiance to Othmān, and the latter's deviations; Ali's counsel to Othmān; Ali's innocence in the assassination of the third caliph and his stand after the assassination.
6. The caliphate of Imām Ali ﷺ: the Imām's reasons for being reluctant to accept the caliphate; people's pressure and insistence; declaration of the Imām's policies and programs.
7. Parties and groups opposing the Imām.
8. The Battle of Jamal with special reference to the role of `A'isha, Talhah and az-Zubayr; the Imām's attitude during and after the battle towards his opponents (the renegades).
9. The Battle of ¯iffin: the role of the *Qasitun*; the Imām's reasons for fighting them; his attempts to convince them about the evil consequences of war.
10. *Tahkīm* (arbitration): the evil of the *tahkīm* and its roots; the Imām's reasons for rejecting the proposed arbitration; evil and far-reaching consequences of the arbitration.
11. The Khawārij (Khārijis or Khārijites): the Khawārij's role and their misleading notions; the Imām's repeated efforts to pursuade the

Khawārij from fighting before the Battle of Nahrawān; the Imām's anticipation of the fate of the Khawārij.
12. The last days of the Imām: the Imām's foreknowledge of his martyrdom; the last sermon; the Imām's words on the dawn of the nineteenth of Ramadān before being fatally injured; the last moments of the Imām عليه السلام and his will.
13. Praise and criticism of the Imām's companions: basic traits of the disheartened elements; comparison of the Imām's companions with those of the Prophet صلى الله عليه وآله and those of Mu`āwiyah; relations between the Imām عليه السلام and his companions; their praise; evil consequences of disobeying the Imām عليه السلام.
14. Opponents of the Imām Ali's rule and the reasons for their dissent.
15. Events of Egypt: the appointment of Muhammed ibn Abū Bakr (son of the first caliph) and its abrogation; the appointment of Mālik ibn al-Ashtar; the Imām's letter to the people of Egypt; the assassination of Mālik ibn al-'Ashtar; Mālik ibn al-'Ashtar's great qualities; martyrdom of Muhammed ibn Abū Bakr.
16. Personalities suh as: Abū Dharr al-Ghifāri, al-'Ash`ath ibn Qays, the companions of al-Madā'in; Imri'ul-Qays, Anas ibn Mālik, al-Burj ibn Mushīr al-Tā'i, Banu Umayyah and their disruptive role in Islam; Hamzah and Ja'far al-Tayyār; Khabbāb ibn al-`Arrāt, Khadtjah daughter of Khuwaylid رضي الله عنها, Sa`td ibn Mālik; Sa`td ibn Namrān, Abū Sufyān, Sa'sa'ah ibn Sawhān, `Amr ibn al-`as, Qurayshites, their tribal background and opposition to the Imām عليه السلام, and the Imām's attitude towards the Quraysh, Kumayl ibn Ziyād al-Nakha'i رضي الله عنه, Marwān ibn al-Hakam, Masqalah ibn Hubayrah, Mu`āwiyah ibn Abū Sufyān and the Imām's correspondence with him, al-Mughtrah ibn Akhnas and al-Mughtrah ibn Shu`bah.
17. The Imām's historical and eschatological foresight: conditions of the last days of the world; destiny of Basra and Kūfa; destiny of the Arabs; duties and responsibilities of the faithful (mu'minfn) in the last days.

8. Ma`rifat al-Ma`ād (knowledge of Resurrection and the Hereafter): death, its agonies and mysteries; the mu'min's preparedness for death; the Angel of Death; what happens after death, learning lesson from death and graveyard; the Day of Judgement: proof of

Resurrection; symptoms of the Last Day; judgement of human deeds; *sirāt*; the human condition on the Day of Judgement; heaven and hell.

The above-quoted index of subjects in Nahjul-Balāgha reveals a vast span of themes and issues. As it suggests, it can be used as a source and guide in the theory and practice of *ijtihād*. Sh'i *'ulema* have been using Nahjul-Balāgha as a guide in *fiqh* matters. How far is Nahjul-Balāgha dependable and useful as a referenrce book of fiqh? After the four major Sh'i compendiums of *hadīth*, Nahjul-Balāgha stands higher than all other collections of *hadīth*. Besides the traditions of the Prophet ﷺ, this is surely the most authentic guide in theology, morality, *fiqh*, social administration, political theory and practice, and in many other matters which are vital for Muslim society and are relevant to our own predicament in this modern age.

Nāsir Makārim Shirāzi, in one of his articles on the role of Nahjul-Balāgha in *fiqh*, has discussed the question of the worth of the traditions contained in the book. Can we use these traditions as a secure foundation for deriving the ahkam of *fiqh*? Do they fulfill the criteria of reliability laid down in *Us£l al-fiqh*? Does a tradition relating to moral, social and political matters need not fulfill the conditions of *hujiyya* (proof) as required in the issues of *fiqh*? His answer is:

Whatever is contained in it regarding the issues of belief is supported by rational and philosophical arguments. And it ought to have been so; for, the principles of belief are established conclusively only through this method. They cannot be proved on the basis of a single tradition. This principle is applicable to most of the guidelines concerning politics and society. Therefore, dependence on tradition in such matters is not required (in the presence of rational arguments). In the sphere of moral problems, also, dependence on tradition is not of fundamental importance; because the fundamentals of morality are self evident and are in harmony with nature. The role of a moral guide is to ingrain these principles in the souls of his followers, and to stimulate them to move in their direction; such a job does not depend on any authority. Especially in moral matters that do not fall under the categories of

the obligatory (*wājib*) and the prohibited (*harām*), but come in the jurisdiction of the desirable (mustahabb), the application of this criterion is obvious; for they can be accepted on the well-known principle of *al-tasamuh 'an adillat al-sunan* التسامح عن أدلة السنن, that is, non-essentiality of citing textual evidence for *mustahabbāt* مستحبات, often practised by the authorities in *usūl* أصول.

But in legal matters (*masā'il al-fiqh*) in general, and in matter of worship wajib and haram in particular, one is bound to refer to an authentic tradition. In such matters howsoever strong an argument may be, it will not stand on its own in the absence of a tradition. Though the importanee of authority is not denied in other matters too, its vital role in the matters of fiqh is undeniable.

1. It is a matter of regret that al-Sayyid ar-Radi, the compiler of Nahjul-Balāgha, has not paid due attention to support most of the sermons, letters and stray sayings with *isnād*, the chain of narrators. As a result, Nahjul-Balāgha comes down to us in the form of *hadīth* mursal. However, we have access to many an early source of these traditions to prove their authenticity through chains of reliable narrators, and most probably ar-Radi did not pay attention to furnishing their *isnād* due to their well-known availability in other sources. Or he had other stronger reasons for avoiding referenee to isnād. He might have considered their contents to be above any doubt.

2. Another means of proving the reliability of a tradition is its compatibility with the Qur'ān... We apply this criterion with regard to the traditions of the Infallible Imāms ﷺ. Employment of this method in the case of Nahjul-Balāgha is of much value.

3. The third way to ascertain the authority of a tradition is its fame and general acceptability among the `ulema. If we accede to this criterion, Nahjul-Balāgha is at the zenith of fame and is greatly respected by scholars of eminence, who support their ideas with quotations from this book and refer to its authority in various matters...

4. Another means of arriving at the target, that is, establishing the authenticity of a tradition or a book, is the spiritual sublimity of its content. What is meant by sublimity of meaning is its higher level of spirituality and inspiration, which implicitly leads us to believe that it can't originate in a fallible mind. This criterion is acceptable to a number of great fuqaha'... For instance al-Shaykh al-A`zam *`allama* al-Ansāri, in the *Rasā'il*, accepts a well known tradition of Imām al-Hassan al-`Askari ﷺ in matters relevant to what is undesirable (*madhmfm* مذموم) and desirable (*matlfb* مطلوب) imitation (*taqlfd* تقليد)... or Ayatullāh Burujardi refers to the words of *Al-Sahffa Al-Sajjādiyya* in the context of Friday prayer. Though *Al-Sahffa Al-Sajjādiyya* has not reached us through a chain of authorities, sublimity of its content reveals that it could not have come out of an ordinary mortal.

On the basis of these various criteria, of which the first can be applied only with reference to the early sources of the traditions that have occurred in Nahjul-Balāgha, it is concluded that the book can be justifiably used as an authority in *ijtihādāt*. The writer of the above mentioned article has furnished a long list of traditions which have been or can be used in *fiqh*.

Nahjul-Balāgha is also of great value in construing the Islamic approach to various issues of vital significance to the present world of Islam.

We hope you will enjoy and benefit from this great book and perhaps recommend its reading to others.

COMPILER OF NAHJUL-BALĀGHA: AL-SHARĪF AR-RADI

It will not be fair to literary justice to leave some—perhaps most—readers of this book wondering who the compiler of this great book is. Below is information extracted from the 1431 A.H./2009-10 A.D. edition of نهج البلاغة: المختار من كلام أمير المؤمنين book, which is edited by Sayyid Hāshim al-Mīlāni and published by the directors and staffs of the Holy Alawi Shrine العتبة العلوية المقدسة in al-Najaf al-Ashraf, Iraq, with additional editing by the Translator of this book. The references from which the information below is extracted include books such as *`Umdat al-Tālib fi Ansāb Āl Abī Tālib, Al-Ghadīr, Tathkirat al-Khawāss, Dīwān ar-Radi, Haqā'iq al-Ta'wīl, Al-Majāzāt al-Nabawiyya, Al-Darajāt al-Rafī`a, Rawdāt al-Jannāt, Talkhīs al-Bayān, `Abqariyyat al-Sharīf ar-Radi, Qasas al-Anbiyā', Rijāl al-Najjāshi, Al-Muntazim, Al-Mujdi fil Ansāb* and others.

Al-Sharīf ar-Radi is "Abul-Hassan" Muhammed ibn Ahmed al-Hussain ibn Mūsa ibn Muhammed ibn Muhammed ibn Mūsa ibn Ibrāhīm son of Imam "Abū Ibrāhīm" Mūsa al-Kādhim عليه السلام. His mother is Lady Fātima daughter of al-Hussain ibn "Abū Muhammed" al-Hassan al-Atrūsh ibn Ali ibn al-Hassan ibn Ali ibn Omer son of Imām Ali ibn Abū Tālib عليه السلام.

Al-Sharīf ar-Radi was born in Baghdad in 359 A.H./969 A.D. and died in 406 A.H./1015 A.D. He had one brother, Sayyid al-Murtada رحمه الله, who died in 436 A.H./1044 A.D. and who also was a great scholar. He had two sisters, Zainab and Khadīja, and he had one son, "Abū Ahmed" Adnān nicknamed "at-Tāhir" who became the *naqeeb*, chief, of the descendants of Abū Tālib عليهم السلام in Baghdad, Iraq. He was distinguished for his honor and lineage.

Among the posts vested on him was the *naqeeb* of the Tālibis, i.e. descendants of Abū Tālib عليهم السلام. He was placed in 380 A.H./ in charge of the pilgrimage related affairs and in looking into the public's complaints although he was only 21 during the time of the Abbasid caliph al-Tā'i` Lillāh, namely "Abul-Fadl" Abdul-Karīm son of caliph "Abul-Qāsim" al-Fadl al-Mutī` Lillāh. The ruled in Baghdad from 363 - 381 A.H./974 - 991 A.D. Orders were issued to

appoint him in these posts by Bahā' ad-Dawlah in 397 A.H./1006 A.D. when the latter was in Basra. On Muharram 16, 403 A.H. (Thursday, August 7 according to the Julian calendar or the 13th according to the Gregorian calendar of the year 1012 A.D.), he was placed in charge of the affairs of the Tālibis throughout the entire Islamic lands, thus earning him the title of نقيب النقباء the *naqeeb* of *naqeebs* or supreme chief of the descendants of Abū Tālib عليه السلام. He was granted authority over Islam's holiest sites (in Mecca and Medīna) during the time of Abbasid caliph al-Qādir bi Amrillāh who ruled from 381 - 422 A.H./991 – 1031 A.D.

Compiler's Mentors:

Muslim scholars evaluate each other according to their respective mentors, and later they themselves are evaluated according to those who learned from them or quoted them. Among the mentor of our scholar, al-Sharīf ar-Radi, we would like to state the following eighteen scholars information about whom may not be available these days in English, so you may consider this information to enrich not only the Islamic library but the Western library as well. Their *kunyas*, nicknames, are enclosed in quotation marks. The dates of birth of many of them are unknown, and if they are, we will state them, but those of their death are enclosed in parentheses as follows:

1. "Abū Ishāq" Ibrāhīm ibn Ahmed al-Tabari, the Māliki *faqih* (d. 399 A.H./1009 A.D.) to whom Ibn al-Jawzi refers in his famous work *Tathkirat al-Khawss* تذكرة الخواص.
2. "Abū Ali" al-Hassan ibn Ahmed al-Fārisi (d. 377 A.H./987 A.D.).
3. "Abū Sa`īd" al-Hassan ibn Abdullāh ibn Mirzaban al-Sirāfi (d. 368 A.H./978 A.D.).
4. Sahl ibn Ahmed ibn Abdullāh ibn Sahl al-Dībāji (d. 385 A.H./995 A.D.).
5. The Judge of Judges (chief justice) "Abul-Hassan" Abdul-Jabbār ibn Ahmed al-Hamadāni al-Baghdādi (359 – 415 A.H./970 – 1024 A.D.), the Shāfi`i Mu`tazili and mentor of the Mu`tazilis of his time who verified the contents of two books by al-Sharīf ar-Radi, namely *Taqrīb al-Usūl* and *Sharh al-Usūl al-Khamsa*.

6. "Abul-Yumn" Abdul-Rahīm ibn Muhammed ibn Nubārah, author of *Dīwan al-Khutab* (d. 394 A.H./1004).
7. Judge "Abū Muhammed" Abdullāh ibn Muhammed ibn Abdullāh al-Assadi ibn al-Akfāni al-Hanafi (d. 405 A.H./1014 A.D.).
8. "Abul-Fath" Othmān ibn Jinni al-Rūmi al-Mūsilli (of Mosul, Iraq) (d. 392 A.H./1002 A.D.).
9. "Abul-Hassan" Ali ibn `Īsa al-Rummāni al-Rab`i al-Baghdādi, the linguist (d. 420 A.H./1029 A.D.).
10. "Abū Hafs" Yahya ibn Ibrāhīm al-Kittāni (d. 390 A.H./1000 A.D.).
11. "Abul-Qāsim" `Īsa ibn Ali ibn `Īsa ibn Dāwūd ibn al-Jarrāh (d. 391 A.H./1001 A.D.).
12. "Abū Ubaydullāh" Muhammed ibn `Omrān al-Mirzabāni (d. 384 A.H./994 A.D.).
13. "Abū Bakr" Muhammed ibn Mūsa ibn Muhammed al-Khawārizmi al-Hanafi (d. 403 A.H./1012 A.D.).
14. Mentor al-Mufīd[1], namely Muhammed ibn Muhammed ibn al-Nu`mān (please refer to the footnote below).
15. *Faqīh* "Abū Abdullāh" Muhammed ibn Yahya ibn Mahdi al-Jurjāni (d. 398 A.H./1008 A.D.).
16. "Abul-Faraj" al-Mu`āfā ibn Zakariyya al-Nahrawāni (d. 390 A.H./1000 A.D.).
17. "Abū Muhammed" Hārūn ibn Mūsa al-Tal`akbari (d. 385 A.H./995 A.D.).
18. "Abū Abdullāh" son of the Mansūri linguist imām (d. 391 A.H./1001 A.D.).

As the above list shows, al-Sharīf ar-Radi did not have any sectarian prejudices, so he learned from followers of the Shāfi`i, Hanafi or even Mu`tazili as well as other Sunni sects, not confining himself to

---

[1]Muhammed ibn Muhammed ibn al-Nu`mān ibn Abdul-Salām al-`Akbari, famous as "ibn al-mu`allim", son of the teacher, was born in the Akbara village, ten parasangs from Baghdad, in 336 (though some references say it was in 338 A.H.) and died in 413 A.H. He is one of the most prominent scholars of Islam, a narrator of hadith, author of *Al-Irshād fil Jarh wal Ta`deel* الارشاد في الجرح و التعديل (famous as *Al-Irshād*), which is one of the most important history books.

the teachings of his fellow Sh`ite scholars. Perhaps this is why he is so famous in Sunni scholarly circles.

Compiler's Students:

As regarding his students and those who have cited him, the list below should suffice the inquisitive reader:

1. Mentor "Abū Ja`far" Muhammed ibn al-Hassan al-Tūsi (385 – 460 A.H./995 - 1068) about whom more details will be provided in this book.
2. Mentor Ja`far ibn Muhammed ibn Ja`far ibn Ali al-Mashhadi al-Hāeri al-Dooristi, son of the renown scholar al-Dooristi who lived from 510 – 594 A.H./1116 – 1198 A.D.
3. Mentor "Abū Abdullāh" Muhammed ibn Ali al-Hulwāni.
4. Judge "Abul-Ma`āli" Ahmed ibn Ali ibn Qudāmah (d. 486 A.H./1093 A.D.).
5. "Abū Zaid" Sayyid Abdullāh ibn Ali Kayābki ibn Abdullāh al-Hussaini al-Jurjāni.
6. "Abū Bakr" Ahmed ibn al-Hussain ibn Ahmed al-Naisaburi al-Khuzā`i.
7. "Abū Mansūr" Muhammed ibn "Abū Nasr" Muhammed ibn Ahmed ibn al-Hussain ibn Abdul-Azīz al-`Akbari.
8. Judge Sayyid "Abul-Hassan" Ali ibn Bandar ibn Muhammed al-Hāshimi.
9. Mentor al-Mufīd Abdul-Rahmān ibn Ahmed ibn al-Hussain al-Naisaburi.

Compiler's Works:

1. *Nahjul-Balāgha* نهج البلاغة: It contains a selection of statements made by the Imām عليه السلام, the man who defined eloquence and oratory for all times to come, enriching Arabic with unmatched jewels about this life and the life to come, including quotations of what the Holy Prophet صلى الله عليه وآله had told him.
2. *Akhbār Qudāt Baghdād* أخبار قضاة بغداد: Reports about famous judges of this Islamic metropolis.

3. *Kitāb al-Amthāl* كتاب الأمثال: A book of proverbs containing selected poetry of many poets from Imri'ul-Qays to al-Mutanabbi about various topics.
4. *Talkhīs al-Bayān `an Majāzāt al-Qur'ān* تلخيص البيان عن مجازات القرآن: A summary of metaphors used in the Holy Qur'ān; it is also called المجازات القرآنية *Al-Majāzāt al-Qur'āniyya*, the Qur'ānic metaphors, as well as *Majāzāt al-Qur'ān*, Qur'ān's metaphors.
5. *Ta`leeq Khilāf al-Fuqahā'* تعليق خلاف الفقهاء: Suspending the differences among the jurists.
6. His commentary on the الايضاح *Idāh* book of Abū Ali al-Fārisi.
7. *Al-Hassan min Shi`r al-Hussain ibn al-Hajjāj* الحسن من شعر الحسين بن الحجاج: A selection of poems of one al-Hussain ibn al-Hajjāj who died in 391 A.H./1001 A.D.
8. *Haqā'iq al-Ta'weel* حقائق التأويل: Facts about interpretation (of the Holy Qur'ān); only one of its volumes has been published in al-Najaf al-Ashraf, Iraq.
9. *Khasā'is al-A'imma al-Ithnay `Ashar:* خصائص الأئمة الاثني عشر Characteristics of the Twelve Imāms ﷺ to which he refers in his own Introduction to *Nahjul-Balāgha.*
10. A collection of poems.
11. *Al-Rasā'il* الرسائل: A group of dissertations about various topics and occasions; according to Ibn `Anbah, namely Jamāl ad-Dīn Ahmed ibn Ali al-Hussaini (c. 748 - 828 A.H./1347 - 1424 A.D.), author of عمدة الطالب في أنساب آل أبى طالب *`Umdat at-Tālib fī Ansāb Al Abi Tālib* (the seeker's support in (researching) the lineage of the Tālibis) in three volumes.
12. A biography of his father, the purely virtuous man "Abū Ahmed" al-Hussain.
13. A selection of the poetry of Abū Ishāq al-Sābi (a poet who adhered to the Harrāni Sabian [Sabaean] faith and who was born in Baghdad in 313 A.H./925 A.D. and died in 384 A.H./994 A.D.).
14. *Al-Majāzāt al-Nabawiyya* المجازات النبوية: The Prophetic Metaphors, published repeatedly in Egypt and elsewhere.
15. A book containing his prosaic rhymed dissertations.
16. A book of poetic letters which he exchanged with poet Abū Ishāq al-Sābi (above).

17. *Kitāb Ma`āni al-Qur'ān* كتاب معاني القرآن: a book explaining some Qur'ānic verses.

Sayyid al-Sharīf ar-Radi, or Sayyid ar-Radi, as he is commonly called, was an ardent admirer of Ali's speeches. He was a scholar, a poet and a man of cultivated literary taste. Al-Tha`ālibi, his contemporary, says the following about him:

> He is the most remarkable man among his contemporaries and the noblest amongst the Sayyids of Iraq. Family and descent aside, he is fully adorned and gifted with literary excellence. He is the most remarkable poet among the descendants of Abū Tālib عليه السلام, though there are many distinguished poets among them. To say that of all the tribesmen of Quraish no poet could ever surpass him would not be an exaggeration.[1]

Actually, it was on account of Sayyid ar-Radi's earnest love for literature in general, and his admiration of Ali's discourses in particular, that his interest was mainly literary in compiling the words of Imām Ali عليه السلام. Consequently, he paid a greater attention to those passages which were more prominent from the literary point of view. This was the reason why he named his anthology *Nahjul-Balāgha*[2] which means the "path of eloquence," giving little importance to mentioning his sources, a point rarely ignored by compilers of *hadīth* (traditions). Only at times does he casually mention the name of a certain book from which a particular sermon or epistle is cited. In a book of history or *hadīth*, it is of primary importance that the sources be precisely identified; otherwise, little credence can be awarded to it. The value of a literary masterpiece, however, lies in its intrinsic beauty, subtlety, elegance and depth.

---

[1] al-Tha`ālibi is quoted by Muhammed `Abdoh in *Sharh Nahjul-Balāgha,* Introduction, p. 9.

[2] *Nahj* means an open way, a road, a course, a method, a path, a methodology, an approach, or a manner; *Balāgha* means eloquence, oratory, rhetoric, the art of good style and communication, etc. Many editions of this book use the subtitle "Peak of Eloquence" which we think is not precise.

Meanwhile, it is not possible to assert that Sayyid ar-Radi was entirely oblivious of the historical value and other dimensions of this sacred work, or that his attention was exclusively absorbed by its literary qualities.

Fortunately, after Sayyid ar-Radi, others took up the task of collecting the *isnād* (sources) of *Nahjul-Balāgha*. Perhaps the most comprehensive book in this regard is نهج السعادة في مستدرك نهج البلاغة *Nahjul-Sa`āda fī Mustadrak Nahjul-Balāgha* by Muhammad Bāqir al-Mahmūdi, a distinguished scholar of Iraq some of whose essays are available in Arabic on the Internet. In this valuable book, all of Ali's extant speeches, sermons, decrees, epistles, supplications and axioms are collected. It includes *Nahjul-Balāgha* and other discourses which were not incorporated by Sayyid ar-Radi or were unavailable to him. Apparently, except for some aphorisms, the original sources of all the contents of *Nahjul-Balāgha* have been accounted for.[1]

It should be mentioned that Sayyid ar-Radi was not the only man to compile a collection of Imām Ali's utterances; others, too, have compiled various books with different titles in this field. The most famous of them is غرر الحكم و درر الكلم *Ghurar al-Hikam wa Durar al-Kalim* by al-Amūdi on which Muhaqqiq [verifier] Jamāl ad-Dīn al-Khunsari has written a commentary in Persian which was published by the University of Tehran through the efforts of the eminent scholar Mir Jalāl ad-Dīn, the al-Urumawi traditionist.

Ali al-Jundi, dean of the faculty of sciences at the Cairo University, in the Introduction to his book titled علي بن أبي طالب (ع): شعره و حكمه *Ali ibn Abī Tālib* عليه السلام*: Shi`ruh wa Hikam* cites a number of these collections some of which have not yet appeared in print and still exist as manuscripts waiting for someone to show them the light... These are:

1. *Dustūr Ma`ālim al-Hikam* دستور معالم الحكم by judge al-Qudā`i, author of *Al-Khutat*;

---

[1]Here, the author adds saying, "Till now, four Volumes of this book have been published."

2. *Nathr al-La'āli'* نـــثر اللآلـــيء; this book has been translated and published by a Russian Orientalist in one bulky volume.

3. *Hikam Sayyidina Ali* عليه السلام حكم سيدنا علي: A manuscript of this book exists in Dar al-Kutub al-Misriyya Egyptian library.

For readers who know Arabic, this link will connect them with a good web site where interesting information is available for their review about *Nahjul-Balāgha*:

LITERARY GENIUS OF IMĀM ALI:

Perhaps the literary genius of the Commander of the Faithful can easily be recognized when we examine a couple of his unique sermons:

TWO UNPARALLELED SERMONS BY IMĀM ALI عليه السلام, ONE WITHOUT A DOT, ANOTHER WITHOUT THE "ALEEF"

في أحد الأيام دار بين العرب و المسلمين نقاش كبير، فقيل ليس من حرف المعجم حرف أكثر دورانا في الكلام من "الأليف"، فأيد ذلك جميع الجالسين... تبع ذلك أن نهض نبراس اللغة الأنيق و بحرها العميق و فيلسوفها الدقيق الامام علي بن أبي طالب (عليه السلام) و خطب خطبة طويلة تشتمل على الثناء على الله تعالى و الصلاة و السلام على نبيه محمد بن عبد الله بن عبد المطلب (صلى الله عليه و على آله و سلم) و هي خالية من بدايتها الى نهايتها من ذكر حرف "الأليف" (الممدودة) و هي كما يلي:-

حمدت من عظمت منته، و سبغت نعمته، و سبقت غضبه رحمته، و تمت كلمته، و نفذت مشيته، و بلغت حجته (قضيته)، و عدلت قضيته. حمدته حمد مقر بربوبيته، متخضع لعبوديته، متنصل من خطيئته، معترف بتوحيده، مستعيذ من وعيده، مؤمل من ربه رحمة (مغفرة) تنجيه، يوم يشغل كل عن فصيلته و بنيه، و نستعينه و نسترشده و نستهديه، و نؤمن به و نتوكل عليه. و شهدت له تشهد عبد مخلص موقن، و فردته تفريد مؤمن متق و وحدته توحيد عبد مذعن، ليس له شريك في ملكه و لم يكن له ولي في صنعه؛ جل عن مشير و وزير، و تنزه عن مثل وعون و معين و نظير، علم فستر و بطن فخبر، و نظر فجبر، و ملك فقهر؛ و عصي فغفر، و عبد فشكر، و حكم فعدل، و تكرم و تفضل. لن يزول و لم يزل، ليس كمثله شيء، و هو قبل كل شيء و بعد كل شيء رب متفرد بعزته، متمكن بقوته، متقدس بعلوه، متكبر بسموه، ليس يدركه بصر و لم يحط به نظر، قوي منيع، بصير سميع، حليم حكيم، رؤوف رحيم، عجز عن وصفه من وصفه، و ظل نعته من نعته، وصل به من نعمته من يعرفه، قرب فبعد، و بعد فقرب، يجيب دعوة من يدعوه، و يرزق عبده و يحبوه، ذو لطف خفي، و بطش قوي، و رحمة موسعة، و عقوبة موجعة، و رحمته جنة عريضة مونقة، و عقوبته جحيم موصدة

موبقة (موثقة).

و شهدت ببعث محمد ﷺ عبده و رسوله، و نبيه و صفيه و حبيبه و خليله، صلة تحظيه، و تزلفه و تعليه، و تقربه و تدنيه، بعثه في خير عصر و حين فترة كفر، رحمة لعبيده و منة لمزيده، ختم به نبوته، و قوى (وضح) به حجته، فوعظ و نصح و بلغ و كدح، رؤوف بكل مؤمن رحيم، رضي ولي سخي زكي، عليه رحمة و تسليم و بركة و تكريم، من رب غفور رؤوف رحيم، قريب مجيب حكيم.

وصيتكم معشر من حضرني بتقوى (بوصية) ربكم، و ذكرتكم بسنة نبيكم، فطيكم برهبة تسكن قلوبكم، و خشية تذرف دموعكم، و تقية تنجيكم يوم يذهلكم و يبليكم، يوم يفوز فيه من ثقل وزن حسنته، و خف وزن سيئته. لتكن مسألتكم مسألة (سؤل) ذل و خضوع و شكر و خشوع، و توبة و نزوع، و ندم و رجوع، و ليغتنم كل مغتنم منكم صحته قبل سقمه، و شبيبته قبل هرمه فكبره و مرضه، و سعته قبل فقره و خلوته (فرغته) قبل شغله، و ثروته قبل فقره، و حضره قبل سفره، و حيته قبل موته، ثم يكبر و يهن و يهرم و يمرض و يسقم و يمل طبيبه و يعرض عنه حبيبه، و ينقطع عمره و يتغير لونه، و يقل عقله، ثم قيل: هو موعوك و جسمه منهوك، قد جد في نزع شديد، و حضره قريب و بعيد، فشخص ببصره و طمح بنظره و رشح جبينه و خطف عرنينه و سكن حنينه و جنبت نفسه و بكته عرسه و حفر رمسه و يتم منه ولده و تفرق عنه عدده (عدوه و صديقه)، و قسم جمعه و ذهب بصره و سمعه، و لقن و مدد، و وجه و جرد، و غسل و عري و نشف و سجي، و بسط له و هيئ، و نشر عليه كفنه، و شدد منه نقنه، و قبض و ودع، و قمص و عمم و لف و سلم و حمل فوق سرير و صلي عليه بتكبير بغير سجود و تعفير و نقل من دور مزخرفة و قصور مشيدة و حجر منضدة، فجعل في ضريح ملحود، ضيق مرصود، بلبن منضود، مسقف بجلمود، و هيل عليه عفره و حثي عليه مدره، فتحقق حذره، و تخلق صدره، و نسي خبره، و رجع عنه وليه و صفيه و نديمه و نسيبه و حميمه، و تبدل به قرينه و حبيبه، فهو حشو قبر و رهين قفر، يسعى في جسمه دود قبره، و يسيل صديده في منخره على صدره و نحره، تسحق تربته لحمه و ينشف دمه و يرق عظمه و يقم في قبره حتى يوم حشره و نشره، فينشر من قبره و ينفخ في صوره و يدعى لحشره و نشوره، فثم بعثرت قبور و حصلت سريرة في صدور و جئ بكل نبي و صديق و شهيد و نطيق، و وقف لفصل حكمه عند رب قدير بعبيده خبير بصير، فكم من زفرة تضفيه و حسرة تنضيه (تقصيه)، في موقف مهول و مشهد جليل، بين يدي ملك عظيم، بكل صغيرة و كبيرة عليم، يلجمه عرقه و يجفوه قلقه، فعبرته غير مرحومة و صرخته (حجته) غير مقبولة، و برزت صحيفته و تبينت جريرته، و نطق كل عضو منه بسوء عمله، فشهدت عينه بنظره و يده ببطشه و رجله بخطوه و جلده بلمسه و فرجه بمسه، و يهدده منكر و نكير، و كشف له حيث يسير، فسلسل جيده و غلت يده و سيق يسحب وحده، فورد جهنم بكرب و شده، فظل يعذب في جحيم، و يسقى من حميم، يشوي وجهه و يسلخ جلده، يضربه زبانيته بمقمع من حديد، و يعود جلده بعد نضجه كجلد جديد، يستغيث فتعرض عنه خزنة جهنم، و يستصرخ فيلبث حقبة بندم، فلم يجده ندمه، و لم ينفعه حينئذ ندمه. نعوذ برب قدير من شر كل مصير، و نطلب منه عفو من رضى عنه، و مغفرة من قبل منه، فهو ولي سؤلي و منجح طلبتي، فمن زحزح عن

تعذيب ربه سكن في جنته بقربه و خلد في قصور مشيده، و ملك حور عين و حفدة، و طيف عليه بكؤوس و سكن حضير فردوس، و تقلب في نعيم، و سقي من تسنيم و شرب من عين سلسبيل ممزوجة بزنجبيل، مختومة بمسك و عبير، مستديم للسرور و مستشعر للحبور، يشرب من خمور، في روضة مغدق ليس يصدع من شربه و ليس ينزف، هذا منقلب من خشي ربه و حذر ذنبه و نفسه، و تلك عقوبة من عصى منشئه و سولت له نفسه معصية مبدئه، ذلك قول فصل، و حكمة حكم عدل، قص قصص، و وعظ نص، تنزيل من حكيم حميد، نزل به روح قدس مبين (متين) من عند رب كريم على نبي مهتد مهدي رشيد رحمة للمؤمنين، مبين من عند رب كريم، و سيد حلت عليه سفرة، مكرمون برره.

عنت برب عليم حكيم، قدير رحيم، من شر عدو و لعين رجيم، فليتضرع متضرعكم، و يبتهل مبتهلكم، و يستغفر رب كل مربوب لي و لكم.

ثم قرأ بعدها قوله تعالى: ﴿ تِلْكَ الدَّارُ الآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لا يُرِيدُونَ عُلُوًّا فِي الأَرْضِ وَلا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴾ (القصص: ٨٣).

One day, a heated discussion went on among the Arabs and Muslims during which it was said that there is no alphabet that recurs in speech more often than the "aleef" ("A"). All attendants agreed. It was then that the magnificent lantern of language, its deep ocean and precise philosopher, namely Imām Ali ibn Abū Tālib عليه السلام, stood up and delivered a lengthy sermon which included praise of Allāh Almighty, prayers and salutations unto His Prophet, Muhammed ibn Abdullāh ibn Abdul-Muttalib صلى الله عليه وآله وسلم. The statements of the entire sermon, from beginning to end, did not contain a single word having the "aleef" (*mamdooda*, elongated alpha). Here is my humble translation of it for you:

I praise the One Whose boon is great, whose blessing overwhelms, whose mercy is faster than His anger, the One whose word is perfect, whose will is affected, whose argument (issue) is wise, whose case is just. I praise Him like one recognizing His Godhead, submissive while adoring Him, dissociating himself from his sin, recognizing His Unity, seeking refuge with Him against His warning, hopeful for the mercy (forgiveness) of his Lord that saves him [from the Fire] on a Day when everyone will be distracted even from his offspring and tribe. We seek His help, guidance and directions. We believe in Him and depend on Him. I have testified to

Him as a sincere and convinced servant/slave; I recognize His Uniqueness as a pious believer, and I have recognized His Unity like a submissive servant/slave. He has no partner in His domain; He relies on none in doing whatever He does. He is exalted above having an adviser or a vizier. He is above using a model or an assistant or a helper or a peer. He knows, so He covers; He is acquainted with the innermost, so He is most familiar [with our intentions]. He cast a look, so He assisted; He owns everything, so He subdues. He is disobeyed, yet He forgives; He is adored, so He thanks. He rules, so He affects justice, and He is generous and grants favors. He shall never come to an end, and He has always been as He is; there is nothing like Him. He, first and foremost, is a unique Lord in His exaltation, able through His might, holy through His sublimity, proud of His Majesty; no (mental) vision can realize Him, nor can anyone ever see Him. He is strong, invincible, seeing, hearing, clement, wise, affectionate and kind. One who attempts to describe Him can never do so; one who attempts to describe His attributes can never do so [either]. His blessing reaches those who get to know Him: He is near, so He is far [above mental or physical vision]; He is far yet He is near [closer to us than anything else]. He responds to the call of those who call on Him; He sustains His servant and surrounds him with His love; His niceties are hidden [from our comprehension]; His power is mighty; His mercy is wide; His penalty is painful; His mercy is a broad and a Garden of grandeur (Paradise); His punishment is Hell filled with horrors and chains.

I have testified that He sent Muhammed ﷺ as His servant and messenger, prophet, chosen one, loved one, friend, a link [with the Almighty] that grants him [Muhammed ﷺ] fortune, bringing him closer to Him, elevating him, granting him nearness and closeness [to the Almighty]. He sent him during a good (opportune) period of time, when there was disbelief, as mercy for His servants and a boon for more. Through him He sealed His prophetic messages, strengthened (explained) His argument. So he admonished, advised, conveyed the message and worked hard [for people. He was, affectionate towards every believer, merciful, easy to please, the friend of anyone who is generous and pure: mercy, salutation,

blessing and honor be with him from a forgiving, affectionate, kind, near, responsive and wise Lord.

I have admonished you, O folks who are present here with me, to be pious (as your Lord has admonished) towards your Lord, and I have reminded you of the Sunna of your Prophet; so, take to awe that calms your hearts, fear that draws your tears, piety that saves you on a Day which will puzzle your minds and put you to the test, a day in which one shall win if the weight of his good deeds is heavy while that of his sins is light. Let your plea be in humility and surrender, appreciation and submission, repentance and dissociation [from sin], regret and return [to righteousness]. Let everyone of you seize the opportunity when he is healthy before the time when he is sick, when he is young before he is aged, old and sick, [the opportunity] of his ease before he is poor, of having free time before he is busy, of being wealthy before being impoverished, of being present at home before he is away traveling, of being alive before his death. He shall grow old, become weak, aged, sick, ailing, so much so that even his doctor is fed-up with him, even those who love him turn away from him. His lifespan will have come to an end. His color of complexion is changed. His mental power is decreased, so it is said that he is ailing and his body is failing. He is having a hard time as he finds himself suffering from the throes of death: He is attended by those who are close and who are distant. He gazes his looks, yearns as he turns his eyes, his forehead sweating, his [physical] senses being snatched away from him [one by one]. His sighs are now silent, his soul has departed, so he is mourned by his wife. His grave is dug, his children are now orphans, those who were around him (his friends or foes) are now dispersed from around him. What he had accumulated (legacy) has now been divided [among heirs]. Gone now are his faculty of seeing and hearing; so he receives Talqeen*; he is stretched [on the ground] and directed [towards the Qibla]. He is stripped of his clothes, bathed, in the nude, dried then directed [towards the Qibla]. Something has been spread on the floor for him as his shrouds are being prepared. His chin has been tied, his soul has already departed from his body and he has been bidden farewell by all. He is now shrouded, his head wrapped, so is his body, and he has been handed over [for burial]. He is carried in a wooden box (coffin); his funeral prayers have been performed with* Takbtr *but*

without prostration or the rubbing of the forehead. He is taken away from a decorated abode [this life], from well built mansions and chambers topping each other, so he is now in an enclosure of a grave which is very narrow and separated from others; it is built with baked clay on top of each other and is sealed with a rock. Dust has been healed on him, so he now is sure about that of which he was warned; his chest is now heavy; he is now a thing of the past. His friends, chosen ones, companions, in-laws and close friends have all left him behind. His company and loved ones are now changed, for he is now nothing but the filling of a grave and the pawn of a waste: Worms crawl all over his body, his pus drips from his nostrils on his neck and chest. Soil crushes his flesh as his blood dries and bone decays. He remains in his grave till the Day when he is herded with others and is given a new life; so, he is taken out of his grave. His trumpet is blown, he is called on to gather with others and stand trial. Graves are scattered around, the innermost in the hearts are recorded and calculated. Every prophet, Siddîq, *martyr, anyone who speaks is brought and made to stand for the final judgment of an Able God Who is fully knowledgeable of His servants, seeing [all what they do]. Countless exhalations engulf him, sighs fade him (distance him), in a horrific position and an awesome scene before a Great King Who knows about everything small and big. He is reined by his sweat, his worry crushing him, yet his tear has none to feel sorry for, his scream (defense) is not accepted. His record of deeds is brought, his innermost becomes visible, and every part of his body now speaks of his wrongdoings: His eyes testify about what he had seen, his hands about whom he beat, his legs about where he had gone, his skin about what he had contacted, his private parts about with whom he had had intercourse. He is threatened by Munkir and Nakir; and it is unveiled for him where he is heading; so his neck now is tied with chains and his hands are cuffed. He is taken alone, dragged and brought to Hell as he is in a great distress and hardship. He remains in the torment of hell given to drink of very hot pus that grills his face and separates his skin from his body. He is beaten by the torture angels of hell with iron clubs. His skin returns again and again anew after having been baked. He cries for help, yet even the angels in Hell turn away from him. He pleads for mercy, so he stays for a while regretful, yet he finds none to care about his regret. His*

regret will then be in vain.

We seek refuge with an Able Lord from the evil of any final end such as this, and we plead for forgiveness similar to that of one with whom He is pleased and for an overlooking similar to that of one whose good deeds He has accepted; for He is my Master, ultimate pursuit and the one Who grants success to what I seek. Surely one who is pushed away from the torment of his Lord shall reside in Paradise near to Him and remain forever in well built mansions, having huris with large lovely eyes and servants. He is given to drink of fresh cool water mixed with ginger and sealed with musk and fragrance that perpetuates happiness and provides the sense of pleasure. He drinks of wines in an orchard filled with all types of pleasures, wine that does not cause any headache to one who drinks it, and it never runs out; such is the ultimate end of one who fears his Lord, who is on guard about his sin, about the insinuations of his nafs *(self), and that was the penalty of one who opposes the [sinless] way [in which] he was created, the one whose evil self decorates for him to do what is against his nature. Such is the final judgment and the ruling of One Who is just: He narrated parables, admonished through texts, revealed revelations from a Praiseworthy Wise One, revelations which He descended with a clear (able) Holy Spirit [arch-angel Gabriel] from a Glorious Lord unto a Prophet who is rightly guided and who guides others, one who shows others the right way, a mercy to the believers, clearly from a Great Lord, a master frequented by messengers (angels) who are honored and obedient [of their Lord].*

I have sought refuge with a Lord Who is knowing, wise, able, merciful, from the evil of an enemy who is cursed and stoned; so, let everyone who pleads plead, and let everyone who seeks [favors of his Lord] seek and ask forgiveness of the Lord of lords for myself and for you all.

Having finished his miraculous sermon, the Imām ﷺ recited this following verse of the Holy Qur'ān: "We shall grant that (eternal) abode of the hereafter to those who intend neither high-handedness nor mischief on earth, and such end is (the best reward) for the righteous" (Qur'ān, 28:83).

خطبة خالية من النقطة:

هذه خطبة لأمير المؤمنين علي بن أبي طالب عليه السلام جميع حروف كلماتها خالية من ذكر "النقطة":

الحمد لله الملك المحمود، المالك الودود، مصور كل مولود، ومآل كل مطرود، ساطح المهاد وموطد الأطواد، ومرسل الأمطار ومسهل الأوطار، عالم الأسرار ومدركها، ومدمر الأملاك ومهلكها، ومكور الدهور ومكررها، ومورد الأمور ومصدرها، عم سماحه وكمل ركامه، وهمل، طاول السؤال والأمل، وأوسع الرمل وأرمل، أحمده حمدا ممدودا، وأوحده كما وحد الأواه، وهو الله لا إله للأمم سواه، ولا صادع لما عدل له وسواه، أرسل محمدا علما للإسلام وإماما للحكام، سددا للرعاع ومعطل أحكام ود وسواع، أعلم وعلم، وحكم وأحكم، وأصل الأصول، ومهد وأكد الموعود وأوعد، أوصل الله له الإكرام، وأودع روحه الإسلام، ورحم آله وأهله الكرام، ما لمع رائل وملع دال، وطلع هلال، وسمع إهلال. إعملوا رعاكم الله أصلح الأعمال، واسلكوا مسالك الحلال، واطرحوا الحرام ودعوه، واسمعوا أمر الله وعوه، و صلوا الأرحام و راعوها، وآعصوا الأهواء وآردعوها، وصاهروا أهل الصلاح والورع، و صارموا رهط اللهو والطمع، ومصاهركم أطهر الأحرار مولدا وأسراهم سؤددا، وأحلامكم موردا، وها هو إمامكم وحل حرمكم مملكا، عروسكم المكرمه، وما مهر لها كما مهر رسول الله أم سلمه، وهو أكرم صهر، و أودع الأولاد، وملك ما أراد، وما سهل مملكه ولا هم ولا وكس ملاحمه ولا وصم، اسأل الله لكم أحمد وصاله، ودوام إسعاده، وألهم كلا إصلاح حاله والأعداد لما له ومعاده، وله الحمد السرمد، والمدح لرسوله أحمد.

Following is a sermon by the Commander of the Faithful Imām Ali ibn Abū Tālib عليه السلام all Arabic letters of which do not contain any dots at all:

Praise to Allāh Who is the praiseworthy, the affectionate owner of everything, the One who forms everyone born, the ultimate end of everyone who is expelled, the One Who spreads out the earth, Who firms the mountains, Who sends out rain, who facilitates the attainment of goals, Who knows the secrets and realizes them, Who destroys the possessions and annihilates them, who folds out times and repeats them, who causes matters and is their source. His forgiveness covers all, His creation of the clouds is perfected: Rain showers succeed it. He prolongs pursuits and hopes, broadens sands and places them. I praise Him an extended praise, and I recognize His unity just as those who love Him the most recognize: He is

Allāh, there is no god for the nations besides Him, nor is there anyone to cause a defect to what he straightens and does. He sent Muhammed as a banner for Islam and an Imām for those who rule, a helper to the commoners and one who puts an end to the judgments of Wadd and Siwa' (idols). He knows and He informs, He rules and He perfects: He is the origin of origins. He [Muhammed ﷺ] paves the path [to the Almighty] and emphasizes the Promised Day, warning about it. Allāh has made honors to reach him, depositing in his soul Islam, blessing his honorable family and offspring so long as there is anything that shines like lightning, anyone who hurries his pace towards his pursuit, whenever a crescent appears and the announcement about it is made.

Do, may Allāh look after you, righteous deeds, tread the paths of what is permissible, put what is prohibitive aside and abandon it, listen to the command of Allāh and realize it, keep in touch with your kinsfolk and look after them, disobey your inclinations and curb them, give your daughters by way of marriage to the people of righteousness and piety, and stay away from the folks who sport and who covet, so your marriage ties will produce the most pure of freemen, the most eminent descent, those who will let you achieve your dreams. This should be before your eyes, your domain will thus be rightful, your brides honored, and let her [bride] dower be just as the Messenger of Allāh ﷺ had paid to Umm Salamah, while he is the most honored of all in-laws, the most kind of all sons, and he had whatever he wanted, though having it was not easy, nor did it worry him, nor did his epics ever diminish, nor was he ever stigmatized. I plead to Allāh to grant you the most praiseworthy of connection with Him, the perpetuation of pleasing Him; may He inspire each of you about that which reforms your condition and prepares you for what you shall receive [in the Hereafter]. Eternal praise belongs to Him; lauding belongs to His Messenger Ahmed ﷺ.

NINE RULES FOR HAPPINESS BY THE IMĀM عليه السلام:

Everyone aspires to be happy in his life. Imam Ali عليه السلام provides you with a nine-point canon to reach this goal thus:

قَوَاعِد السّعَادَة التِسع لِأمِير المُؤمِنِين عَلِي عَلَيه السّلام:

Nine rules for happiness by the Commander of the Faithful Ali عليه السلام:

أولاً :توكل على الله في السراء والضراء

FIRST: Rely on Allah when pleased and when grieved.

ثانيا :اتق الله في خلواتك و سفرك وحضرك

SECOND: Fear Allah when you are alone, when travelling and when at home.

ثالثا :لا تُكرَه أحَدا مُهمَا أخطا فِي حقّك

THIRD: Do not coerce anyone, no matter how much he wrongs you.

رابعا :لا تقلق أبَدا مَهمَا بَلغت الهُمُوم ذروتها

FOURTH: Do not worry, no matter how high your concerns may pile up.

خامسا :عِش فِي بَسَاطَة مَهمَا عَلا شَأنك

FIFTH: Live simply no matter how high your prestige may be.

سادسا :تَوقع خَيرًا مَهمَا كَثُر البَلاء

SIXTH: Anticipate goodness no matter how serious the affliction may be.

سابعا :أعطِي كَثِيرًا و لو حُرمت القَلِيل

SEVENTH: Give a lot though you may be deprived even of a little.

ثامنا :ابتَسِم و لو القَلب يَقطر دَمًا

EIGHTH: Smile even if your heart may be bleeding.

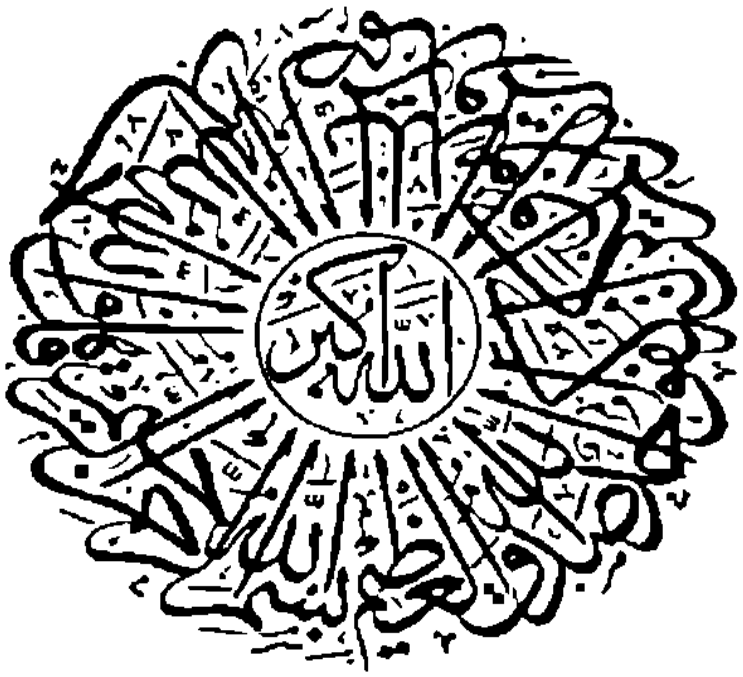
تاسعا :لا تَقطع دُعَاءَك لِأخِيك المُسلِم بِظَهر الغيب

NINTH: Do not stop supplicating for your Muslim brother when he is absent.

This forces the reader to wonder about some Muslims' assessment of the *sahāba*, companions of the Holy Prophet ﷺ, who place some of them above the others on their ladder, and we wonder if they truly realize the greatness of Imam Ali. The problem, as most readers

would concede, lies in how politics played havoc with Islam and Muslims. This book sheds light on those politics, leaving the reader puzzled with many questions on his mind about the status of the affairs not only of the present generations, but also of the very first.

We hope readers of all nations of the world will learn and benefit from this great book, actually one of the greatest.



A TRIBUTE TO SHEIKH AL-TŪSI شيخ محمد بن الحسن الطوسي

The reader will come across the name of Sheikh (or Shaikh) al- Tūsi in the three volumes of this translation/research; therefore, we have decided to acquaint him with this great personality:



Shaikh al-Tūsi, "Abū Ja`far" Muhammed ibn al-Hassan (385 - 460 A.H./995 - 1068 A.D.), is one of the greatest literary figures in Islamic history, a scholar the scope of whose knowledge encompassed Islamic history, *fiqh* and *hadīth*. He is called "Tūsi" after his birthplace, the city of Tūs, Khurasan, Iran. After Tūsi's demise, Tūs expanded in area, gradually becoming a center of knowledge and culture especially after Imām Ali ibn Mūsa al-Rida[1] عليه السلام had resided in it. The Imām's presence attracted scholars and seekers of knowledge from all the corner of the then Islamic world.

Sheikh al-Tūsi was taught by the greatest scholars of his time who included Sheikh al-Mufīd, Sayyid al-Sahreef al-Murtada, brother of al-Sharīf ar-Radi, compiler of *Nahjul-Balāgha*, who kept company with Sheikh al-Tūsi for twenty-eight years, directing and helping the

---

[1]Im¡m Ali ibn M£sa al-Rida is the eighth in the series of Infallible Im¡ms عليهم السلام. He was born in the holy city of Medīna on the eleventh of Thul-Qi`da, 148 A.H./765 A.D. and was given the titled "al-Rida" which means that Allh Almighty and His Holy Messenger صلى الله عليه وآله are pleased with him. The Im¡m عليه السلام is also considered as "the greatest learned and erudite" of the Holy Ahl al-Bayt عليهم السلام. Abbasid caliph al-Ma'mūn, who ruled from 198 – 218 A.H./813 – 833 A.D., was the younger son of caliph H¡r£n "al-Rashīd" who ruled from 170 – 193 A.H./786 – 809 A.D., and he appointed the Imm عليه السلام as his crown prince but later poisoned him in Sanabad, T£s, in the Iranian region of Khurasan on the last day of the month of Safar 203 A.H./August 818 A.D. where he عليه السلام was buried. After the burial of Im¡m al-Rida ¡ in this place, Sanabad was soon transformed into a metropolis. The holy shrine of Im¡m al-Rida عليه السلام in the holy city of Mashhad is also one of the most extensively visited pilgrimage centers in the world: Annually, more than 25 millions pilgrims from all parts of the world visit it.

growth of his academic talents, so much so that Sheikh al-Tūsi became a candidate for leading the nation after the demise of his mentor, and this is exactly what took place.

Students and seekers of knowledge went in hordes to the residence of Sheikh al-Tūsi in order to learn from him. His house in Baghdad embraced seekers of knowledge whose number was estimated to be no less than three hundred renown mujtahids. They were attracted by his method and convincing style. He presented his evidence and treated everyone with the most lofty of Islamic ethical standards. The former rector of al-Azhar, the revered Shaikh Abdul-Majeed Saleem, has been quoted as saying that he very much admired Sh`ite fiqh after someone had given him a copy of the book titled *Al-Mabsoot* by Sheikh al-Tūsi as a gift. He liked the book so much that he made statements saying that he reviewed this book prior to issuing any fatwa, binding religious edict; so, whenever he found in this book what convinced him that it was the best viewpoint, he adopted it without any hesitation, an open-mindedness which has now become so rare...

Al-Qā'im bi Amrillāh was the Abbasid ruler of his time. Recognizing the distinction of Sheikh al-Tūsi, he ordered a special chair to be designed and made for the scholar, a chair which came to be known as that of scholarship and tutorship, one of its kind at the time. Sheikh al-Tūsi, therefore, used to sit on that chair and deliver his sermons and speeches. This went on till the year 447 A.H./1055 A.D. when the flames of sectarianism swept Baghdad brought by Turkish Saljukes who burnt the Sheikh's house, library and chair. The Sheikh's library was known as the Shah-pur Library which is described by the great historian Yāqūt al-Hamawi as the greatest in the entire Islamic world. The Turks schemed to get the two main branches of Islam, the Sh`i and the Sunni, to be at each other's throats. This forced Sheikh al-Tūsi to migrate to the city that houses the Shrine of the Commander of the Faithful Ali عليه السلام, namely al-Najaf al-Ashraf, Iraq, where he established a great university, turning this city into a capital for knowledge and a center for scholars, one which has ever since been attracting men of virtue and seekers of knowledge. Thousands of senior *faqīhs*, jurists, speakers, virtuous exegetes and historians have graduated from it and will

always continue to do so, *Inshā-Allāh*.

After his death, the grave of Sheikh al-Tūsi turned into a lofty school for disseminating Islamic knowledge and a center for the scholarly *hawza*, theological seminary, and for its most prominent religious authorities.

The sectarian fire sparked by the Turks in Iraq in 447 A.H./1055 A.D. consumed most, if not all, the treasure of knowledge which Sheikh al-Tūsi had spent years researching and compiling. Despite that, the following list has been compiled from various sources, and it introduces us to a drop in the bucket of what Sheikh al-Tūsi had written:

١ ـ رجال الطوسيّ، ويُسمى هذا الكتاب (الأبواب). *Al-Abwāb*: a book about narrators of hadīth

٢ ـ اختيار معرفة الرجال ـ هذّب من خلاله كتاب (رجال الكشيّ). *Ikhtiyār Ma`rifat al-Rijāl*, a critique of the famous work *Rijāl al-Kashi*

٣ ـ الاستبصار ـ جزءان في العبادات، والثالث في بقية أبواب الفقه. *Al-Istibsār*: Two Volumes about rituals and a third in the rest of aspects of *fiqh*

٤ ـ الأمالي ـ في الحديث، ويُسمى أيضاً (المجالس). *Al-Amāli fil Hadīth* (also called *Al-Majālis*): one of his most famous works

٥ ـ التبيان في تفسير القرآن. *Al-Tibyān fī Tafsīr al-Qur'ān*: a book of exegesis

٦ ـ تلخيص الشافي ـ في الإمامة، وأصله للشريف المرتضى (الشافي). *Talkhīs Al-Shāfi*: a summary of the book titled *Al-Shāfi* by al-Sharīf al-Murtada, and it deals with the subject of imāmate.

٧ ـ تمهيد الصول ـ شرح لكتاب المرتضى (جُمَل العلم والعمل). *Tamhīd al-Usūl*: an explanation of the book titled *Jumal al-`Ilm wal `Amal* by al-Murtada

٨ ـ تهذيب الأحكام ـ عشر مجلّدات، من الكتب الأربعة التي عليها مدار استنباط الأحكام الشرعيّة. *Tahthīb al-Ahkām*: Ten Volumes and one of four books used as references for deriving rulings relevant to the Sharī`a, the Islamic legislative system

٩ ـ الجُمل والعقود ـ في العبادات، ألّفه بطلب من قاضي طرابلس. *Al-Jumal wal `Uqūd*: a book in rituals which he wrote after being requested by the judge of Tripoli of the time to do so

١٠ ـ الخلاف ـ في الأحكام، ناظرَ فيه المخالفين. في مجلّدين. *Al-Khilāf*: a book in two volumes that deals with the ahkam, religious rulings, in which

he debates those who dispute with his School of Thought

١١ ـ رياضة العقول ـ شرح لكتابه (مقدّمة في علم الأصول). *Riyādat al-`Uqūl*: an explanation of his own book titled *Muqaddima fī `Ilm al-Usūl* (Introduction in the Science of Principles)

١٢ ـ العُدّة ـ في أصول الدين وأصول الفقه. *Al-`Udda*: deals with the principles of the creed and of those of *fiqh*

١٣ ـ الغيبة ـ في غيبة الإمام المهديّ (عجل الله تعالى فرَجَه). *Al-Ghaiba*: deals with the occultation of Imām al-Mahdi (may Allāh Almighty hasten his ease)

١٤ ـ الفهرست ـ في ذكر أصحاب الكتب والأصول. *Al-Fihrist*: a bibliography of major books and authors who wrote in the science of usul, principles of the Islamic faith

١٥ ـ ما يُعلّل وما لا يُعلّل ـ في علم الكلام. Mā Yu`allal wamā lā Yu`allal (what can be explained and what cannot): a book in the science of logic

١٦ ـ المبسوط ـ من أجلّ كتب الفقه. يشتمل على سبعين فصلاً. *Al-Mabsoot* (refer to the text above): one of the most prestigious books of fiqh; it contains seventy chapters.

١٧ ـ مصباح المتهجّد ـ في أعمال السّنة، وهو من أجل كتب الأدعية والأعمال. *Misbāh al-Mutahajjid*: a book of recommended acts of the Sunnah, one of the greatest books of supplications and acts of worship

١٨ ـ المفصح ـ في الإمامة، وهو من الآثار المهمّة. *Al-Mufsih*: deals with the subject of Imāmate, and it is one of the important sources in this topic.

١٩ ـ مقتل الإمام الحسين عليه السّلام. *Maqtal al-Imām al-Hussain Alaihis-Salām*: a narrative of the epic of heroism of Imam al-Hussain's martyrdom

٢٠ ـ المستجاد من الإرشاد ـ في أصول الدين الخمسة. *Al-Mustajād minal Irshād*: deals with the five principles of the creed

٢١ ـ مناسك الحجّ ـ في مجرّد العمل. *Manāsik al-Hajj*: deals with pilgrimage-related rituals

٢٢ ـ النهاية ـ في الفقه والفتوى.. يحتوي على ٢٢ فصلاً و ٢١٤ باباً. *Al-Nihāya*: book about *fiqh* and issuing *fatwas*, edicts and contains 22 parts and 214 chapters

٢٣ ـ هداية المسترشد وبصيرة المتعبّد ـ في الأدعية والعبادات. *Hidāyat al-Mustarshid wa Basīrat al-Muta`abbid*: a book of supplications and acts of adoration

From this list of precious books, we have selected these few works for the reader only because they are available at libraries, providing you with their place of publication; unfortunately, the name of publisher or press house is omitted from existing editions:

Kitāb al-Ghaiba, Al-Najaf al-Ashraf, Iraq.
Misbāh al-Mutahajjid, Qum, Iran.
Al-Tibyān, Al-Najaf al-Ashraf, Iraq.
Al-Amāli, Al-Najaf al-Ashraf, Iraq, 1384 A.H./1964 A.D. (Iran, 1313 A.H./1895 A.D.).
Al-Fihrist, Al-Najaf al-Ashraf, Iraq.





PART ONE

Sermons of
Imām Ali Ibn Abū Tālib عليه السلام:

خطب أمير المؤمنين و سيد الوصيين
الامام علي بن أبي طالب عليه السلام

من خطبة يذكر فيها ابتداء خلق السماء والأرض وخلق آدم وفيها ذكر الحج وتحتوي على حمد الله وخلق العالم وخلق الملائكة واختيار الأنبياء ومبعث النبي والقرآن والأحكام الشرعية

الْحَمْدُ لِلَّهِ الَّذِي لَا يَبْلُغُ مِدْحَتَهُ الْقَائِلُونَ وَلَا يُحْصِي نَعْمَاءَهُ الْعَادُّونَ وَلَا يُؤَدِّي حَقَّهُ الْمُجْتَهِدُونَ 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 اللَّهَ 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

أنشأ الخلق إنشاءً وابتدأه ابتداءً بلا رويّةٍ أجالها ولا تجربةٍ استفادها ولا حركةٍ أحدثها ولا همامةِ نفسٍ اضطرب فيها أحال الأشياء لأوقاتها ولاءم بين مختلفاتها وغرّز غرائزها وألزمها أشباحها عالماً بها قبل ابتدائها محيطاً بحدودها وانتهائها عارفاً بقرائنها وأحنائها ثم أنشأ سبحانه فتق الأجواء وشق الأرجاء وسكائك الهواء فأجرى فيها ماءً متلاطماً تيارُه متراكماً زخّارُه حملَه على متن الريح العاصفة والزعزع القاصفة فأمرها بردّه وسلّطها على شدّه وقرنها إلى حدّه الهواءُ من تحتها فتيقٌ والماءُ من فوقها دفيقٌ ثم أنشأ سبحانه ريحاً اعتقم مهبّها وأدام مربّها وأعصف مجراها وأبعد منشأها فأمرها بتصفيق الماء الزخّار وإثارة موج البحار فمخضته مخض السقاء وعصفت به عصفها بالفضاء تردُّ أوّلُه إلى آخره وساجيه إلى مائره حتى عبّ عبابُه ورمى بالزبد ركامُه فرفعه في هواءٍ منفتقٍ وجوٍّ منفهقٍ فسوّى منه سبع سمواتٍ جعل سفلاهن موجاً مكفوفاً وعلياهن سقفاً محفوظاً وسمكاً مرفوعاً بغير عمدٍ يدعمها ولا بسارٍ ينظمها ثم زيّنها بزينة الكواكب وضياء الثواقب وأجرى فيها سراجاً مستطيراً وقمراً منيراً في فلكٍ دائرٍ وسقفٍ سائرٍ ورقيمٍ مائرٍ.

خلق الملائكة

ثم فتق ما بين السمواتِ العُلا فملأهنّ أطواراً من ملائكته منهم سجودٌ لا يركعون وركوعٌ لا ينتصبون وصافون لا يتزايلون ومسبّحون لا يسأمون لا يغشاهم نومُ العيون ولا سهوُ العقول ولا فترةُ الأبدان ولا غفلةُ النسيان ومنهم أمناءُ على وحيه وألسنةٌ إلى رسله ومختلفون بقضائه وأمره ومنهم الحفظة لعباده والسدنة لأبواب جنانه ومنهم الثابتة في الأرضين السفلى أقدامُهم والمارقة من السماء العليا أعناقُهم والخارجة من الأقطار أركانُهم والمناسبة لقوائم العرش أكتافُهم ناكسةً دونه أبصارُهم متلفّعون تحته بأجنحتهم مضروبةٌ بينهم وبين من دونهم حجبُ العزّة وأستارُ القدرة لا يتوهّمون ربّهم بالتصوير ولا يجرون عليه صفاتِ المصنوعين ولا يحدّونه بالأماكن ولا يشيرون إليه بالنظائر.

صفة خلق آدم عليه السلام

ثم جمع سبحانه من حزن الأرض وسهلها وعذبها وسبخها تربةً سنّها بالماء حتى خلصت ولاطها بالبلّة حتى لزبت فجبل منها صورةً ذات أحناءٍ ووصولٍ وأعضاءٍ وفصولٍ أجمدها حتى استمسكت وأصلدها حتى صلصلت لوقتٍ معدودٍ وأمدٍ معلومٍ ثم نفخ فيها من روحه فمثلت إنساناً ذا أذهانٍ يجيلها وفكرٍ يتصرّف بها وجوارحَ يختدمها وأدواتٍ يقلّبها ومعرفةٍ يفرق بها بين الحقّ والباطل والأذواق والمشام والألوان والأجناس معجوناً بطينة الألوان المختلفة والأشباه المؤتلفة والأضداد المتعادية والأخلاط المتباينة من الحرّ والبرد والبلّة والجمود واستأدى الله سبحانه الملائكة وديعته لديهم وعهد وصيّته إليهم في الإذعان بالسجود له والخنوع لتكرمته فقال سبحانه اسجدوا لآدم فسجدوا إلّا إبليس اعترته الحميّة وغلبت عليه الشقوة وتعزّز بخلقة النار واستوهن خلق الصلصال فأعطاه الله النظرة استحقاقاً للسخطة واستتماماً للبليّة وإنجازاً للعدة فقال فإنّك من المنظرين إلى يوم الوقت المعلوم. ثم أسكن سبحانه آدم داراً أرغد فيها عيشه وآمن فيها محلّته وحذّره إبليس وعداوته فاغترّه عدوّه نفاسة عليه بدار المقام ومرافقة الأبرار فباع اليقين بشكّه

وَالْعَزِيمَةَ بِوَهْنِهِ وَاسْتَبْدَلَ بِالْجَدِّ وَجَلًا وَبِالِاغْتِرَارِ نَدَماً ثُمَّ بَسَطَ اللَّهُ سُبْحَانَهُ لَهُ فِي تَوْبَتِهِ وَلَقَّاهُ كَلِمَةَ رَحْمَتِهِ وَوَعَدَهُ الْمَرَدَّ إِلَى جَنَّتِهِ وَأَهْبَطَهُ إِلَى دَارِ الْبَلِيَّةِ وَتَنَاسُلِ الذُّرِّيَّةِ.

اختيار الأنبياء

وَاصْطَفَى سُبْحَانَهُ مِنْ وَلَدِهِ أَنْبِيَاءَ أَخَذَ عَلَى الْوَحْيِ مِيثَاقَهُمْ وَعَلَى تَبْلِيغِ الرِّسَالَةِ أَمَانَتَهُمْ لَمَّا بَدَّلَ أَكْثَرُ خَلْقِهِ عَهْدَ اللَّهِ إِلَيْهِمْ فَجَهِلُوا حَقَّهُ وَاتَّخَذُوا الْأَنْدَادَ مَعَهُ وَاجْتَالَتْهُمُ الشَّيَاطِينُ عَنْ مَعْرِفَتِهِ وَاقْتَطَعَتْهُمْ عَنْ عِبَادَتِهِ فَبَعَثَ فِيهِمْ رُسُلَهُ وَوَاتَرَ إِلَيْهِمْ أَنْبِيَاءَهُ لِيَسْتَأْدُوهُمْ مِيثَاقَ فِطْرَتِهِ وَيُذَكِّرُوهُمْ مَنْسِيَّ نِعْمَتِهِ وَيَحْتَجُّوا عَلَيْهِمْ بِالتَّبْلِيغِ وَيُثِيرُوا لَهُمْ دَفَائِنَ الْعُقُولِ وَيُرُوهُمْ آيَاتِ الْمَقْدِرَةِ مِنْ سَقْفٍ فَوْقَهُمْ مَرْفُوعٍ وَمِهَادٍ تَحْتَهُمْ مَوْضُوعٍ وَمَعَايِشَ تُحْيِيهِمْ وَآجَالٍ تُفْنِيهِمْ وَأَوْصَابٍ تُهْرِمُهُمْ وَأَحْدَاثٍ تَتَابَعُ عَلَيْهِمْ وَلَمْ يُخْلِ اللَّهُ سُبْحَانَهُ خَلْقَهُ مِنْ نَبِيٍّ مُرْسَلٍ أَوْ كِتَابٍ مُنْزَلٍ أَوْ حُجَّةٍ لَازِمَةٍ أَوْ مَحَجَّةٍ قَائِمَةٍ رُسُلٌ لَا تُقَصِّرُ بِهِمْ قِلَّةُ عَدَدِهِمْ وَلَا كَثْرَةُ الْمُكَذِّبِينَ لَهُمْ مِنْ سَابِقٍ سُمِّيَ لَهُ مَنْ بَعْدَهُ أَوْ غَابِرٍ رَآهُ مَنْ قَبْلَهُ عَلَى ذَلِكَ نَسَلَتِ الْقُرُونُ وَمَضَتِ الدُّهُورُ وَسَلَفَتِ الْآبَاءُ وَخَلَفَتِ الْأَبْنَاءُ.

مبعث النبي

إِلَى أَنْ بَعَثَ اللَّهُ سُبْحَانَهُ مُحَمَّداً رَسُولَ اللَّهِ (صلى الله عليه وآله) لِإِنْجَازِ عِدَتِهِ وَإِتْمَامِ نُبُوَّتِهِ مَأْخُوذاً عَلَى النَّبِيِّينَ مِيثَاقُهُ مَشْهُورَةً سِمَاتُهُ كَرِيماً مِيلَادُهُ وَأَهْلُ الْأَرْضِ يَوْمَئِذٍ مِلَلٌ مُتَفَرِّقَةٌ وَأَهْوَاءٌ مُنْتَشِرَةٌ وَطَرَائِقُ مُتَشَتِّتَةٌ بَيْنَ مُشَبِّهٍ لِلَّهِ بِخَلْقِهِ أَوْ مُلْحِدٍ فِي اسْمِهِ أَوْ مُشِيرٍ إِلَى غَيْرِهِ فَهَدَاهُمْ بِهِ مِنَ الضَّلَالَةِ وَأَنْقَذَهُمْ بِمَكَانِهِ مِنَ الْجَهَالَةِ ثُمَّ اخْتَارَ سُبْحَانَهُ لِمُحَمَّدٍ (صلى الله عليه وآله) لِقَاءَهُ وَرَضِيَ لَهُ مَا عِنْدَهُ وَأَكْرَمَهُ عَنْ دَارِ الدُّنْيَا وَرَغِبَ بِهِ عَنْ مَقَامِ الْبَلْوَى فَقَبَضَهُ إِلَيْهِ كَرِيماً (صلى الله عليه وآله) وَخَلَّفَ فِيكُمْ مَا خَلَّفَتِ الْأَنْبِيَاءُ فِي أُمَمِهَا إِذْ لَمْ يَتْرُكُوهُمْ هَمَلًا بِغَيْرِ طَرِيقٍ وَاضِحٍ وَلَا عَلَمٍ قَائِمٍ.

القرآن وأحكامه الشرعية

كِتَابَ رَبِّكُمْ فِيكُمْ مُبَيِّناً حَلَالَهُ وَحَرَامَهُ وَفَرَائِضَهُ وَفَضَائِلَهُ وَنَاسِخَهُ وَمَنْسُوخَهُ وَرُخَصَهُ وَعَزَائِمَهُ وَخَاصَّهُ وَعَامَّهُ وَعِبَرَهُ وَأَمْثَالَهُ وَمُرْسَلَهُ وَمَحْدُودَهُ وَمُحْكَمَهُ وَمُتَشَابِهَهُ مُفَسِّراً مُجْمَلَهُ وَمُبَيِّناً غَوَامِضَهُ بَيْنَ مَأْخُوذٍ مِيثَاقُ عِلْمِهِ وَمُوَسَّعٍ عَلَى الْعِبَادِ فِي جَهْلِهِ وَبَيْنَ مُثْبَتٍ فِي الْكِتَابِ فَرْضُهُ وَمَعْلُومٍ فِي السُّنَّةِ نَسْخُهُ وَوَاجِبٍ فِي السُّنَّةِ أَخْذُهُ وَمُرَخَّصٍ فِي الْكِتَابِ تَرْكُهُ وَبَيْنَ وَاجِبٍ بِوَقْتِهِ وَزَائِلٍ فِي مُسْتَقْبَلِهِ وَمُبَايَنٍ بَيْنَ مَحَارِمِهِ مِنْ كَبِيرٍ أَوْعَدَ عَلَيْهِ نِيرَانَهُ أَوْ صَغِيرٍ أَرْصَدَ لَهُ غُفْرَانَهُ وَبَيْنَ مَقْبُولٍ فِي أَدْنَاهُ مُوَسَّعٍ فِي أَقْصَاهُ.

ومنها في ذكر الحج

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

Sermon 1

From a sermon in which the Commander of the Faithful ﷺ mentions the genesis of the heavens and the earth, the creating of Adam, the *hajj*, etc. It contains praising Allāh, the creating of the universe and of the angels, the selecting of prophets, the deputation of the Prophet ﷺ, the Qur'ān and the rulings of the Shari`a (Islam's legislative system).

"All praise belongs to Allāh whose worth cannot be described by speakers, whose bounties cannot be computed by those who compute and whose claim (to obedience) cannot be met by those who attempt to do so, the One whom the height of intellectual courage cannot sufficiently appreciate and the depths of understanding cannot possibly reach; He is the One for describing whom no limit is laid down, no ample praise exists, no time is ordained and no duration is fixed. He brought forth creation through His Omnipotence, dispersed winds through His Compassion and firmed the shaking earth with rocks.

"The foremost in religion is to acknowledge Him. The perfection of acknowledging Him is to testify to Him. The perfection of testifying to Him is to believe in His Oneness. The perfection of believing in His Oneness is to regard Him as the Absolutely Pure One. 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 itself. Thus, whoever attaches attributes to Allāh recognizes His similitude. Whoever recognizes a similitude for Him regards Him as being two. Whoever regards Him as being two recognizes the existence of parts for Him; whoever recognizes parts for Him mistakes Him; whoever mistakes Him points at Him; whoever points at Him attributes limitations to Him, and whoever attributes limitations to Him numbers Him.

"Whoever asks, 'In what is He?' holds that He is contained, and whoever asks, 'On what is He?' holds that He is not on something else. He is a Being but not through the phenomenon of coming into being. He exists but not out of 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 parts. He sees even when there is none to be looked at from among His creation. He is the One and only, such that there is none with whom He may keep company or whom He may miss in absence."

Genesis

"He initiated creation and commenced it originally, without undergoing a prior contemplation, without making use of any experiment, without inventing any movement and without experiencing any mental aspiration. He allotted to all things terms, put together variations, gave them properties and determined their features. He knew them before creating them, fully realizing their limits and confines, appreciated their propensities and intricacies.

"When the Almighty created the openings of the atmosphere, expanse of firmament and strata of winds, He allowed water, the waves of which were stormy and the surges of which leaped one over the other. to flow onto it. He loaded dashing winds and breaking typhoons, ordered them to shed it back (as rain), gave the wind control over the rain's vigor, acquainting it with its limitations. The wind blew under it while water flowed furiously above it.

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

Creation of Angels

"Then He created a crack between the high skies and filled it with all kinds of His angels. Some of them are in prostration, so they do not rise. Others are in kneeling positions, so they do not stand up. Some of them are ranked in an array, so they do not leave their stations. Others are extolling Allāh without ever getting tired. The sleep of the eye, the slip of wit, the languor of the body or the effect of forgetfulness does not affect them.

"Among them are those who work as trusted bearers of His message, thus serving as articulating tongues of His prophets. And there are those who carry His orders and commands. Among them are protectors of His creatures and guardians of the gates of the Gardens of Paradise. Among them are those whose steps are fixed on earth but their necks protrude into the skies. Their limbs are out on all sides, their shoulders are in accord with the columns of the Divine Throne, their eyes are cast down before it, they have spread their wings down under it and have rendered between themselves and all others curtains of honor and screens of power. They do not think of their Creator through images (they imagine of Him); they do not impute created attributes to Him; they do not confine Him within abodes and do not point at Him through illustrations."

Creation of Adam عليه السلام

"Allāh collected clay from hard, soft, sweet and salty earth, which He moistened with water till it became pure. He kneaded it with moisture till it became gluey. From it He carved an image with curves, joints, limbs and parts. He solidified it till it dried up for a fixed time and a known duration. Then He blew into it out of His Spirit, whereupon it took the pattern of a human being with a mind that governed him, intelligence which he made use of, limbs that served him, organs that changed his status, sagacity that differentiates between right and wrong, tastes and smells, colors and species. He was a mixture of clays of different colors, cohesive materials, divergent contradictories and differing properties like heat, cold, softness and hardness.

"Then Allāh asked the angels to fulfill His promise with them and to accomplish the pledge of His injunction by acknowledging Him by prostrating to Him and submitting to His honored status. So Allāh said to the angels: وَإِذْ قُلْنَا لِلْمَلَائِكَةِ: اسْجُدُوا لِآدَمَ، فَسَجَدُوا إِلَّا إِبْلِيسَ "Prostrate to Adam, so they prostrated except Iblis (Satan)" (Qur'ān, 2:34; 7:11; 17:61; 18:50; 20:116). Arrogance withheld him (Satan) and vice overcame him, taking pride in his being created of fire, looking down at the clay creation. So Allāh granted him a respite in order to let him be worthy of incurring His wrath, to complete (man's) test and to fulfill the promise (which He had made to Satan). Thus, He said:

﴿ قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ ۞ إِلَىٰ يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴾

"He (Allāh) said: 'Verily you have been allowed time till the known Day'" (Qur'ān, 15:38-39, 38:81).

"Thereafter, Allāh placed Adam عليه السلام where He made his life and stay safe, cautioning him about Iblis and his animosity towards him. His enemy (Iblis) envied Adam's abiding in Paradise and accompanying the virtuous. So he turned his conviction into wavering and resolve into weakness, thus turning his happiness into fear and prestige into shame. Then Allāh offered Adam عليه السلام the chance to repent, taught him words of His mercy, promised him a return to His Paradise then sent him down to the place of trial and the procreation of his offspring."

Allāh chooses His prophets عليهم السلام

"From Adam's offspring, Allāh chose prophets and took their pledge for His revelation and for carrying out His message as their trust. Throughout the course of time, many people altered Allāh's trust to them, ignored His status and accepted associates with Him. Satan turned them away from knowing Allāh, keeping them away from worshipping Him. Then Allāh sent His Messengers and a series of prophets to people to get them to fulfill the pledges of His creation, to recall His bounties to them, to exhort them by preaching, to unveil before them the hidden virtues of wisdom and to show them the signs of His Omnipotence. Of these signs He demonstrated

the sky which is raised over them, the earth that is placed beneath them, a means of livelihood to sustain, death that makes them no more, ailments that turn them old and incidents that successively betake them.

"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 few because of their number being small or the the number of those who belied them being big. Among them was either a predecessor who would name the one to succeed him or a follower who was introduced by the predecessor."

Prophetic Mission of Muhammed ﷺ

"In this way, ages passed by and times rolled on. Fathers passed away while sons took their places till Allāh deputed Muhammed ﷺ as His Prophet, in fulfillment of His promise and in completion of His Prophetic Mission. The pledge to Muhammed ﷺ had been taken from the prophets, his traits of character were well reputed and his birth was honorable. The people of the earth at this time were divided into different nations, their aims were separate and ways diverse. They either loved Allāh and His creation or twisted His Names or turned to those other than Him. Through Muhammed ﷺ, Allāh guided them out of wrongdoing and with his efforts took them out of ignorance.

"Then Allāh chose Muhammed ﷺ to meet Him, preferred him for His own nearness, regarded him as being too dignified to remain in this world and decided to remove him from this place of trial. So He drew him towards Himself with honor. May Allāh shower His blessing on him and on his Progeny عليهم السلام."

The Holy Qur'ān and the rules of the Sharī'a

"But the Prophet ﷺ left among you the same which other prophets left among their people: Prophets do not leave their people intentionally (in the dark) without a clear path and a standing ensign. He left the Book (Qur'ān) of your Creator to clarify what He permits and what He prohibits, what is obligatory and what is discretionary,

the repealing injunctions and the repealed ones, the permissible matters and the compulsory ones, what is particular and what is general, lessons and illustrations, long and short ones, clear and obscure ones, detailing its (Qur'ān's) abbreviations and clarifying its obscurities.

"In it, there are some verses knowing which is obligatory and others people's ignorance of which is permissible. It also contains what appears to be obligatory according to the Book but its repeal is signified by the Prophet's deed (Sunnah) or that which appears compulsory according to the Prophet's deed but the Book permits one not to follow it. Or there are those verses which are obligatory in a given time but not so after that time period. Its prohibitions also differ. Some are major ones for which there exists the peril of the 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."

In this same sermon, he spoke thus about the *hajj*:
"Allāh has made the pilgrimage (*hajj*) to His sacred House obligatory on you. People go towards it (to satisfy their thirst for spirituality) as animals and birds yearn to the water springs (to quench their thirst for water). Allāh, the most Glorified One, made it a sign of their supplication before His Greatness and their acknowledgment of His Dignity. He selected from among His creation those who, on listening to His call, responded to it and testified to His word. They stood in the status 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 most Glorified One, made it (His sacred House) a symbol for Islam and an object of respect for those who turn to it. He made pilgrimage to it obligatory and laid down its claim for which He held you responsible to fulfill. Thus, Allāh, the most Glorified One, said:

﴿ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ ۞ فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَن دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلاً وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴾

Pilgrimage to the House is made incumbent on people (purely) for (the sake of) Allāh on those who can afford the journey there. And whoever denies it, verily Allāh is sufficiently Independent of the Worlds (Qur'ān, 3:96-97).

"The foremost in religion (*deen*) is to know Him. The literal meaning of *deen* is obedience and its popular sense is a code. Whether the literal sense is taken or the popular one, in either case, if the mind is devoid of any conception of Divinity, there would be neither a question of obedience, nor the following of any code. This is so because when there is no aim, there is no point in advancing towards it. Where there is no object in view, there is no sense in making efforts to achieve it. Nevertheless, when the nature and guiding faculty of man bring him in contact with a superior Authority and his taste for obedience and impulse of submission subjugates him before a Deity, he finds himself bound by certain limitations as against abject freedom of activity. These very limitations are *deen* (religion) whose point of commencement is knowledge of Allāh and acknowledgment of His Being.

"After pointing out the essentials of the Divine knowledge, Amīr al-Mu'minīn has described its important components and conditions. He holds those stages of such knowledge which people generally regard as the point of highest approach to be insufficient. He says that its first stage is that with the natural sense of search for the unknown and the guidance of conscience, or on hearing from the followers of religions an image of the Unseen Being known as Allāh is formed in the mind. This image, in fact, is the forerunner of the obligation to thinking and reflecting and seeking His knowledge. But those who love idleness, or are under pressure of the environment, do not undertake this search despite the creation of such an image, and the image fails to get testified. In this case, they remain deprived of the Divine knowledge. Since access to the stage of testifying after the formation of image is by volition, they deserve to be questioned about it. But one who is moved by the power of this image goes further and considers thinking and reflecting as being necessary. In this way, one reaches the next stage in the attainment of the Divine knowledge, namely to search for the Creator through observing the

diversity of the creation and the species of beings. This is so because every picture is a solid and inflexible guide to the existence of its painter, and every effect is to the deed of its cause. When he casts his glance around him, he does not find a single thing which might have come into existence without the act of a maker, so much so that he does not find the sign of a footstep without a walker nor a building without a builder. How can he comprehend that this blue sky with the sun and the moon in its expanse and the earth with the exuberance of its grass and flowers could have come into existence without the deed of a Creator? Therefore, after observing all that exists in the world and the regulated system of the entire creation, no one can help but conclude that there is a Creator for this world of diversities because existence cannot come out of non-existence, nor can existence sprout forth from nothingness.

﴿ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالأَرْضِ؟ ﴾

"The Holy Qur'ān has pointed out to this reasoning thus: *What?! Is there any doubt about Allāh originating the heavens and the earth?* (Qur'ān, 14:10).

"But this phase would also be insufficient if this testimony in favor of Allāh is tarnished by belief in the divinity of some other deity.

"The third stage is that His existence should be acknowledged along with believing in His Unity and Oneness. Without this, the testimony to Allāh's existence cannot be complete because if more gods are believed in, He would not be One, whereas it is necessary that He should be One. The reason is that in case of more than one god, the question would arise about whether one of them created all this creation or all of them did so together. If one of them created it, there should be some difference that distinguishes him; otherwise, he would be accorded preferential status without reason, which is unacceptable to the mind. If all have created it collectively, then the status has only two forms: Either he cannot perform his functions without the assistance of others, or he is above the need of their assistance. The first case means he is incapable and in need of others, while the other case means that there are several regular performers of a single act, and the fallacy of both has already been

shown. If we assume that all the gods performed the act of creation by dividing it among themselves, all the creation would not bear the same relationship towards the creator. This is so because each creature will bear relationship only to its own creator, whereas every creature should have one and the same relationship to all creators. This is so because all the creation should have one and the same relationship to all the creators as all the created in their capacity to accept effect, and all the creators, in their capacity to produce effect, should be similar. In short, there is no way but to acknowledge Him as One because to believe in numerous creators permits no possibility of the existence of any other thing and destruction proves implicit of the earth, sky and everything in creation. Allāh, the most Glorified One, has expressed His argument in the following words: لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلاَّ اللَّهُ لَفَسَدَتَا *Had there been in them (the heavens and the earth) gods other than Allāh, they both would have been in disarray* (Qur'ān, 21:22).

"The fourth stage is that Allāh should be regarded as being free of all defects and deficiencies, devoid of a physical body, form, image, similarity, status of place or time, motion, stillness, incapability and ignorance. This is so because there can be neither deficiency nor defect in the perfect Being, nor can anyone be deemed like Him because all these attributes bring down a being from the high status of the Creator to the low status of the created. That is why along with Unity, Allāh has held purity from deficiency to be of an equal importance:

بسم الله الرحمن الرحيم

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۞ اللَّهُ الصَّمَدُ ۞ لَمْ يَلِدْ وَلَمْ يُولَدْ ۞ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ﴾

Say: He (Allāh) is the One (and only God). Allāh is self-Sufficient. He does not beget, nor is He begotten. And there is none like Him (Qur'ān, 112:1-4).

﴿ لاَّ تُدْرِكُهُ الأَبْصَارُ وَهُوَ يُدْرِكُ الأَبْصَارَ، وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

Vision does not perceive Him, whereas He perceives (all) visions; He is the Subtle, the all-Aware (Qur'ān, 6:104).

﴿ فَلا تَضْرِبُوا لِلَّهِ الأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنتُمْ لا تَعْلَمُونَ ﴾

So do not coin any similitudes to Allāh; verily Allāh knows (everything) while you do not (Qur'ān, 16:74).

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ، وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾

Nothing whatever is like Him, and He is the One Who hears and Who sees (all things) (Qur'ān, 42:11).

"The fifth phase of completing His Knowledge is that attributes should not be put on Him from outside lest there should be duality in His Oneness. Deviating from its proper connotation, Unity may fall into the labyrinth of one-in-three and three-in-one because His Being is not a combination of essence and form so that attributes may cling to Him like the smell of the flowers or brightness of the stars. Rather, He is the fountainhead of all attributes and needs no medium for manifesting His perfect Attributes. If He is named Omniscient, it is because the signs of his knowledge are manifest. If He is called Omnipotent, it is because every particle points to His Omnipotence and Activity. If the power to listen or to see is attributed to Him, it is because the cohesion of the entire creation and its administration cannot be done without hearing or seeing. But the existence of these attributes in Him cannot be held in the same way as in His creation. One should be capable of knowing only after he acquires knowledge, or he should be powerful and strong only after energy runs into his limbs because taking attributes as separate from his being would connote duality: Where there is duality, unity disappears.

"This is how Amīr al-Mu'minīn عليه السلام has rejected the idea of attributes being added to His Being, presenting Unity in its true significance and did not allow Unity to be tainted with stains of multiplicity. This does not mean that adjectives cannot at all be attributed to Him. This will be giving support to those who are groping in the dark abyss of negativism, although every nook and corner in the entire existence is brimming with His attributes, and

every particle of creation stands to testify that He has knowledge, He is powerful, He hears and He sees. He nurtures under His care and allows growth under His mercy. The intention is that for Him, nothing can be suggested to serve as an adjunct to Him because His Self includes attributes and His attributes connote His Self. Let us learn this very theme in the words of Imām Abū Abdullāh Ja`far ibn Muhammed as-Sādiq عليه السلام, comparing it with the belief in Unity adopted by other religions, then appreciating who the exponent of the true concept of Unity truly is!"

The Imām عليه السلام says the following:
"Our Lord, the Glorified One, the magnificent One, has knowledge of Himself even though there was nothing to know, sight of Himself even though there is nothing to behold, hearing of Himself even though there is nothing to hear, and Power of Himself even though there is nothing under His Power. When He created the things and the objects, knowledge came into existence, His knowledge became related to the known, hearing related to what is heard, sight related to what is seen, and Power related to its object," as we read on p. 139 of *At-Tawhid* by Shaikh as-Sadūq.

This is the belief about which the Imāms from among the Prophet's family عليهم السلام are unanimous, but the majority group [of Muslims, i.e. the Sunni] has adopted a different course by creating the idea of differentiating between His Self and Attributes. Al-Shahristāni says the following on p. 42 of his book titled *Kitāb al-Milal wal-Nihal*: "According to Abul-Hassan al-Ash`ari, Allāh knows through (the attribute of) knowledge, is Powerful through activity, speaks through speech, hears through hearing and sees through vision."

If we regard attributes as being distinct from the Self in this manner, there will be two alternatives: Either the attributes must have existed in Him, or they must have occurred later. In the first case, we have to recognize as many eternal objects as the attributes which will all share His being eternal, but Allāh is above that which people deem Him to have equals. In the second case, in addition to subjecting Him to the alternations, it would also mean that before the acquiring of the attributes, He was neither knowledgeable, nor powerful, nor

hearer nor beholder, and this runs counter to the basic tenet of Islam.

﴿ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ﴾

Allāh has decreed that trade is lawful and has forbidden usury (Qur'ān, 2:275).

﴿ فَإِذَا قَضَيْتُمُ الصَّلاَةَ فَاذْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِكُمْ؛ فَإِذَا اطْمَأْنَنتُمْ، فَأَقِيمُوا الصَّلاَةَ ﴾

Once you have finished the prayers, remember Allāh standing, sitting or (lying) on your sides, and when you are secure (from danger), establish prayers (Qur'ān, 4:103).

﴿ يَا أَيُّهَا النَّاسُ كُلُواْ مِمَّا فِي الأَرْضِ حَلاَلاً طَيِّبًا وَلاَ تَتَّبِعُواْ خُطُوَاتِ الشَّيْطَانِ، إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴾

O men! Eat of what is in the earth (if it is) lawful and good, and do not follow the footsteps of Satan, for verily he is your open enemy (Qur'ān, 2:168).

﴿ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ، فَمَن كَانَ يَرْجُو لِقَاء رَبِّهِ فَلْيَعْمَلْ عَمَلا صَالِحًا وَلا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴾

Say: "I am only a human like you; it is revealed to me that your God is but one God (Allāh); therefore, whosoever desires to meet his Master, let him do good deeds and associate none in the worship of his Master" (Qur'ān, 18:110).

﴿أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ الْكِتَابَ؟ أَفَلاَ تَعْقِلُونَ؟﴾

What?! Do you enjoin on people to be righteous while you forget your own selves even as you read the scripture?! What?! Do you not understand?! (Qur'ān, 2:44).

About the Qur'ān, Amīr al-Mu'minīn عليه السلام says that it contains descriptions of permitted and forbidden acts, such as Allāh has

allowed the selling and buying while prohibiting usury. It clarifies obligatory and optional deeds such as

﴿فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَاذْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِكُمْ فَإِذَا اطْمَأْنَنتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا﴾

Once you have finished (performing) the prayer, remember Allāh rising, sitting or lying down, and when you feel safe (from the enemy), say the prayers (as usual) (4:104).

Here, prayer is obligatory, while other forms of remembering (Allāh) are optional. It has repealing and repealed verses such as about the period of seclusion after the husband's death: four months and ten days, or the repealed one such as: till one year without going out. This shows that this period of seclusion should be one year. In certain places, it permits what is forbidden such as: "Whoever is compelled, without being willfully wrongful or transgressing, commits no sin."

It has positive injunctions such one should not add anyone to Allāh in his worship. It has particular and general injunctions. Particular is the one where the word shows generality but the meaning is limited such as: "I have made you superior to other nations of the world, O Children of Israel."

Here, the meaning of "nations of the world" is restricted to that particular time period, although the word is general in its literal meaning. The general injunction is one which is extensive in meaning such as Allāh has knowledge of everything. It has lessons and illustrations such as Allāh caught him in the punishment of this world and the next, and there is a lesson in it.

﴿ فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى ۞ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ ﴾

So Allāh seized him with the chastisement in the hereafter and in the life before (it). Verily there is a lesson in this for one who fears (Allāh) (Qur'ān, 79:25-26).

﴿قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّن صَدَقَةٍ يَتْبَعُهَا أَذًى، وَاللَّهُ غَنِيٌّ حَلِيمٌ﴾

A kind word and a pardon is better than charity followed by harm, and verily Allāh is self-Sufficient, Most forbearing (Qur'ān, 2:263).

﴿وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ: خُذُوا مَا آتَيْنَاكُم بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ﴾

Remember when We made a covenant with you and raised the Tur (mountain) above you (saying): Hold fast to that which We have bestowed upon you with the strength (of determination), and remember that which is therein so you may guard (yourselves) against evil (Qur'ān, 2:63).

﴿فَجَعَلْنَاهَا نَكَالاً لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ﴾

So we made it a lesson for (those of) their own times and for those (of their posterity) who come after them and an exhortation for those who guard (themselves) against evil (Qur'ān, 2:66).

﴿هُوَ الَّذِي يُصَوِّرُكُمْ فِي الأَرْحَامِ كَيْفَ يَشَاءُ، لاَ إِلَهَ إِلاَّ هُوَ الْعَزِيزُ الْحَكِيمُ﴾

He it is Who fashions you in the wombs (of your mothers) as He pleases; there is no god but He, the Almighty, the all-Wise (Qur'ān, 3:6).

﴿طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ؛ فَإِذَا عَزَمَ الأَمْرُ، فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَّهُمْ﴾

Obedience and a fair word; but when the affair is determined, then if they are true to Allāh, it would certainly be better for them (Qur'ān, 47:21).

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ يَحِلُّ لَكُمْ أَن تَرِثُوا النِّسَاءَ كَرْهًا وَلاَ تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلاَّ أَن يَأْتِينَ بِفَاحِشَةٍ مُّبَيِّنَةٍ، وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ، فَإِن كَرِهْتُمُوهُنَّ، فَعَسَى أَن تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا﴾

O you who believe! It is not lawful for you to inherit women against their will, and do not apply pressure on them so you may take back a

portion of what you had given them (as dower) unless they are guilty of manifest lewdness; but deal kindly with them, and if you dislike them, you may dislike a thing while Allāh has placed in it abundant goodness (Qur'ān, 4:19).

﴿قُلْ أَتُحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ؟!﴾

Say (to the People of the Book): Do you dispute with us about Allāh while He is our Master and your Master, and for us are our deeds and for you are yours; to Him (Alone) we are (exclusively) loyal?! (Qur'ān, 2:139).

There is a lesson in the Holy Qur'ān for whoever fears Allāh and illustrations such as: "The example of those who spend their wealth in the way of Allāh is like a grain which grows seven ears each one of which bears a hundred grains." It has unspecific and specific verses. Unspecific is one which has no limitation on specification such as: "Recall when Moses said to his people: Allāh commands you to sacrifice a cow..."

Specific is one where denotation is limited as Allāh says that "The cow should be such that it has neither been used for ploughing nor for irrigating fields." There is clarity and obscurity in it. The clarity is that which has no intricacy such as: "Verily, Allāh has a sway over all things," while the obscurity is a verse the meaning of which is complicated such as: "... the Merciful One (Allāh) occupies the throne" the apparent meaning of which gives the impression as if Allāh is physically "sitting" on the Throne although the idea is to underscore His authority, power and control. In the Holy Qur'ān there are brief injunctions such as: "Establish prayers" and those of deep meanings such as verses the meaning of which is not known except by Allāh and those who are deeply rooted in knowledge.

Then Amīr al-Mu'minīn عليه السلام deliberates on this theme in a different way, saying that there are some things in it which are necessary to know such as: "So be informed that there is no god except Allāh" and there are others which are not necessary to know such as Aleef, Laam, Meem, etc. It has also injunctions which have been repealed

by the Prophet's deeds such as: "As for your women who commit adultery, get four male witnesses, and if four witnesses do come forth, shut such women in their houses till death ends their lives." This punishment was in effect in early Islam, but it was later replaced by stoning in the case of married women. In it, there are some injunctions which repealed the Prophet's deeds such as: "Turn your face towards Masjid al-Haram," by which injunction facing Bayt al-Maqdis (Jerusalem) (while performing the prayers) was repealed. It also contains injunctions which are obligatory only at a particular time, then they were repealed. It also contains injunctions which are obligatory only at a particular time after which their obligation ends such as: "When the call for prayer is made on Friday, hasten towards the remembrance of Allāh." It has also indicated levels of prohibition as the division of sins into light and serious ones such as: "Tell the believers to lower their gaze" and serious ones such as "Whoever kills a believer willfully, his penalty is to remain in Hell forever." It also contains injunctions where a little performance is enough but there is a scope for further performance such as: "Read the Holy Qur'ān as much as you can."

﴿وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ﴾

Verily your Master is the Almighty, the all-Merciful One (Qur'ān, 26:9).

﴿قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ، ذَٰلِكَ أَزْكَىٰ لَهُمْ؛ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ﴾

Say (O Prophet Muhammed) to believing men that they should lower their gaze and guard their private parts; that is purer for them; verily Allāh is all-Aware of whatever you do (Qur'ān, 24:30).

﴿لَّا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ؛ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً، وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ، وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا﴾

Not equal are those of the believers who sit (hold back) to those who are disabled (by a wound, blindness, who are lame, handicapped,

etc.) and those who strive in the way of Allāh with their wealth and selves (lives). Allāh has raised in rank those who strive with their wealth and selves (lives) above those who sit (hold back); to all (the faithful) Allāh has promised goodness: But to those who strive He has granted the distinction, above those who sit (linger behind and not go out to defend the faith), of a great recompense (Qur'ān, 4:95).

﴿ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَى مِن ثُلُثَيِ اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ، وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ؛ عَلِمَ أَن لَّن تُحْصُوهُ فَتَابَ عَلَيْكُمْ، فَاقْرَؤُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ؛ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَى وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ، فَاقْرَؤُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا، وَمَا تُقَدِّمُوا لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا، وَاسْتَغْفِرُوا اللَّهَ، إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴾

Verily, your Lord knows that you stand up (during the night for the night prayers) two-thirds of the night and (sometimes) half of it and (sometimes) a third of it, and (so does) a group of those with you, and Allāh measures (well) the night and the day; He knows that you can never take (correct) account of it, so He turns to you (mercifully); recite, then, whatever is easy (in the prayers) to be read of the Qur'ān; He knows that there may be among you those who are sick and others who are traveling in the earth seeking of the grace of Allāh and others who are fighting in the way of Allāh, so recite as much as it can easily be done of it, establish (regular) prayers, pay the (prescribed) zakāt and loan Allāh a goodly loan. Whatever good (deeds) you send forth before hand for your own selves, you will (surely) find it (its reward) with Allāh as the best and greatest recompense, and seek the forgiveness of Allāh; Verily, Allāh if oft-Forgiving, most Merciful (Qur'ān, 73:20)."





من خطبة له عليه السلام:

صفة آل النبي، ثم صفة قوم بعد انصرافه من صفين، و فيها حال الناس قبل البعثة و آخرين

أَحْمَدُهُ اسْتِتْمَاماً لِنِعْمَتِهِ وَاسْتِسْلاَماً لِعِزَّتِهِ وَاسْتِعْصَاماً مِنْ مَعْصِيَتِهِ وَأَسْتَعِينُهُ فَاقَةَ إِلَى كِفَايَتِهِ إِنَّهُ لاَ يَضِلُّ مَنْ هَدَاهُ وَلاَ يَنِلُ مَنْ عَادَاهُ وَلاَ يَفْتَقِرُ مَنْ كَفَاهُ فَإِنَّهُ أَرْجَحُ مَا وُزِنَ وَأَفْضَلُ مَا خُزِنَ وَأَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ شَهَادَةً مُمْتَحَناً إِخْلاَصُهَا مُعْتَقِداً مَصَاصُهَا نَتَمَسَّكُ بِهَا أَبَداً مَا أَبْقَانَا وَنَدَّخِرُهَا لأَهْاوِيلِ مَا يَلْقَانَا فَإِنَّهَا عَزِيمَةُ الإِيمَانِ وَفَاتِحَةُ الإِحْسَانِ وَمَرْضَاةُ الرَّحْمَنِ وَمَدْحَرَةُ الشَّيْطَانِ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ بِالدِّينِ الْمَشْهُورِ وَالْعَلَمِ الْمَأْثُورِ وَالْكِتَابِ الْمَسْطُورِ وَالنُّورِ السَّاطِعِ وَالضِّيَاءِ اللاَّمِعِ وَالأَمْرِ الصَّادِعِ إِزَاحَةً لِلشُّبُهَاتِ وَاحْتِجَاجاً بِالْبَيِّنَاتِ وَتَحْذِيراً بِالآيَاتِ وَتَخْوِيفاً بِالْمَثُلاَتِ وَالنَّاسُ فِي فِتَنٍ انْجَذَمَ فِيهَا حَبْلُ الدِّينِ وَتَزَعْزَعَتْ سَوَارِي الْيَقِينِ وَاخْتَلَفَ النَّجْرُ وَتَشَتَّتَ الأَمْرُ وَضَاقَ الْمَخْرَجُ وَعَمِيَ الْمَصْدَرُ فَالْهُدَى خَامِلٌ وَالْعَمَى شَامِلٌ عُصِيَ الرَّحْمَنُ وَنُصِرَ الشَّيْطَانُ وَخُذِلَ الإِيمَانُ فَانْهَارَتْ دَعَائِمُهُ وَتَنَكَّرَتْ مَعَالِمُهُ وَدَرَسَتْ سُبُلُهُ وَعَفَتْ شُرُكُهُ أَطَاعُوا الشَّيْطَانَ فَسَلَكُوا مَسَالِكَهُ وَوَرَدُوا مَنَاهِلَهُ بِهِمْ سَارَتْ أَعْلاَمُهُ وَقَامَ لِوَاؤُهُ فِي فِتَنٍ دَاسَتْهُمْ بِأَخْفَافِهَا وَوَطِئَتْهُمْ بِأَظْلاَفِهَا وَقَامَتْ عَلَى سَنَابِكِهَا فَهُمْ فِيهَا تَائِهُونَ حَائِرُونَ جَاهِلُونَ مَفْتُونُونَ فِي خَيْرِ دَارٍ وَشَرِّ جِيرَانٍ نَوْمُهُمْ سُهُودٌ وَكُحْلُهُمْ دُمُوعٌ بِأَرْضِ عَالِمُهَا مُلْجَمٌ وَجَاهِلُهَا مُكْرَمٌ.

و منها يعني آل النبي عليه الصلاة و السلام

هُمْ مَوْضِعُ سِرِّهِ وَلَجَأُ أَمْرِهِ وَعَيْبَةُ عِلْمِهِ وَمَوْئِلُ حُكْمِهِ وَكُهُوفُ كُتُبِهِ وَجِبَالُ دِينِهِ بِهِمْ أَقَامَ انْحِنَاءَ ظَهْرِهِ وَأَذْهَبَ ارْتِعَادَ فَرَائِصِهِ.

وَمِنْهَا يَفْنِي قَوْماً آخَرِينَ

زَرَعُوا الْفُجُورَ وَسَقَوْهُ الْغُرُورَ وَحَصَدُوا الثُّبُورَ لَا يُقَاسُ بِآلِ مُحَمَّدٍ (صلى الله عليه وآله) مِنْ هَذِهِ الْأُمَّةِ أَحَدٌ وَلَا يُسَوَّى بِهِمْ مَنْ جَرَتْ نِعْمَتُهُمْ عَلَيْهِ أَبَداً هُمْ أَسَاسُ الدِّينِ وَعِمَادُ الْيَقِينِ إِلَيْهِمْ يَفِيءُ الْغَالِي وَبِهِمْ يُلْحَقُ التَّالِي وَلَهُمْ خَصَائِصُ حَقِّ الْوِلَايَةِ وَفِيهِمُ الْوَصِيَّةُ وَالْوِرَاثَةُ الْآنَ إِذْ رَجَعَ الْحَقُّ إِلَى أَهْلِهِ وَنُقِلَ إِلَى مُنْتَقَلِهِ.

Sermon 2

Delivered on his return from Siffīn before being nominated by the Prophet ﷺ as his successor, the caliph

"I praise Allāh, which by itself seeks to perfect his Blessings, submitting to His Glory and thus anticipating safety from committing sins. I invoke His help, being in need of His Sufficiency (of protection); surely whomsoever He guides does not stray. One with whom He is hostile receives no protection. He whom He supports does not remain in need. Praise is most weighty of all that is weighed and most valuable of all that is treasured.

"I testify that there is no god but Allāh, the One and Only God. None is like Him. My testimony has been tested in its frankness, and its essence shall store it facing the tribulations that overtake us because it is the foundation stone of Belief (*īmān*), the first step towards good deeds and the (achievement of) Divine pleasure. It is the means to keep Satan away.

"I also testify that Muhammed ﷺ is His Prophet. Allāh sent him with the illustrious religion, effective emblem, written Book[1], effulgent light, sparkling gleam and decisive injunctions in order to dispel doubts, present clear proofs, administer warnings through signs and warn of punishments. At that time, people had fallen into committing vices whereby the rope of religion was broken, the pillars of belief were shaken, the principles were desecrated, the system became topsy turvy, the openings were narrow, the passage was dark, the guidance was unknown and the darkness prevailed.

[1]This is a reference to the Preserved Tablet, the source of all divinely revealed books.

"Allāh was being disobeyed, Satan was given support and true belief had been forsaken. As a result, the pillars of religion crumbled, its traces could not be discerned, its passages had been destroyed and its paths had fallen into decay. People obeyed Satan and tread his paths. They sought water from his (Satan's) watering places. Through them, Satan's emblems flew and his standard was raised in vices which trampled people under their hoofs and treaded on 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[1] with bad neighbors. 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 honored."

In the same sermon, Amīr al-Mu'minīn عليه السلام referred to Ahl al-Bayt عليهم السلام (the Household of the Holy Prophet صلى الله عليه وآله) as follows:

"They are trustees of His secrets, havens of His affairs, sources of knowledge about Him, centers of His wisdom, valleys of His books and mountains of His religion. Through them, Allāh straightened the bend of religion's back and removed the trembling of its limbs."

In the same sermon, he عليه السلام spoke about the hypocrites thus:

"They planted vice, watering it with deception, thus harvesting destruction. Nobody in the Islamic community can be the peer of the Progeny[2] of the Prophet صلى الله عليه وآله (Ahl al-Bayt عليهم السلام). One who was under

---

[1]The "Good House" means the Ka`ba in Mecca, while the "bad neighbors" phrase refers to unbelieving Quraishites.

[2]About the Progeny of the Prophet صلى الله عليه وآله, Amīr al-Mu'minīn عليه السلام has said that nobody in the world can be their peer, nor can anyone be deemed as their equal in sublimity because the world is over-laden with their obligations and has been able to secure eternal blessings only through their guidance. They are the cornerstone and foundation of religion and the sustenance of its life and survival. They are such middle course among the paths of excessiveness and backwardness that if someone goes far towards excess and exaggeration, or if he falls behind, unless he comes back or steps forward to that middle course, he cannot be on the path of Islam.

their obligation cannot be compared with them. They are the foundation of religion, the pillar of the creed. The forerunner has to turn back to them, while the follower has to catch up with them. They possess the characteristics of vicegerency. In their favor exists the will and the succession (of the Prophet (ﷺ)). This is the time when right returns to its owner, retracting to its right course."

They possess all the characteristics which give them superiority in the right for vicegerency and leadership. Consequently, no one else in the *umma* enjoys the right of patronage and guardianship. That is why the Prophet ﷺ declared them as his vicegerents and successors. About the issues of will and succession, commentator Ibn Abul-Hadīd, the Mu'tazilite scholar, writes that there can be no doubt about the vicegerency of Amīr al-Mu'minīn ﷺ, but succession cannot imply succession in status, although the Shī`ite sect has interpreted it to be as such. It rather implies succession of learning. Now, according to him, if succession is taken to imply succession in learning, even he does not seem to succeed in achieving his objective because even via this interpretation, the right of succeeding the Prophet ﷺ does not devolve on any other person. It is agreed on that learning is the most essential requirement of *khilāfa* (caliphate) because the most important functions of the Prophet's caliph consist of: dispensation of justice, solving problems of religious laws, clarifying intricacies and administrating religious penalties. If these functions are taken away from the Prophet's deputy, his status will be reduced to that of a worldly ruler. He cannot be regarded as the pivot of religious authority. Therefore, either we should keep governmental authority separate from the Prophet's vicegerency or accept the successor of the Prophet's knowledge to suit that status.

This interpretation by Ibn Abul-Hadīd could be acceptable if Amīr al-Mu'minīn ﷺ had uttered this sentence alone, but observing that it was uttered soon after Ali's ﷺ recognition as the caliph, and just after it the sentence "Right has returned to its owner" exists, this interpretation of his seems to be baseless. Rather, the Prophet's will cannot imply any other ill meaning except that ofr vicegerency and caliphate. Succession would imply neither in property nor in knowledge, because this was not an occasion to mention it here. But it must mean succession in the right leadership which stood and proved to be from Allāh not only on the ground of kinship, but on the ground of qualities of perfection.



من خطبة له عليه السلام المعروفة بالشِّقْشِقِيَّة
وتشتمل على الشكوى من أمر الخلافة، ثم ترجيح صبره عنها، ثم مبايعة الناس له

أَمَا وَاللَّهِ لَقَدْ تَقَمَّصَهَا فُلَانٌ وَإِنَّهُ لَيَعْلَمُ أَنَّ مَحَلِّي مِنْهَا مَحَلُّ الْقُطْبِ مِنَ الرَّحَى يَنْحَدِرُ عَنِّي السَّيْلُ وَلَا يَرْقَى إِلَيَّ الطَّيْرُ فَسَدَلْتُ دُونَهَا ثَوْباً وَطَوَيْتُ عَنْهَا كَشْحاً وَطَفِقْتُ أَرْتَئِي بَيْنَ أَنْ أَصُولَ بِيَدٍ جَذَّاءَ أَوْ أَصْبِرَ عَلَى طَخْيَةٍ عَمْيَاءَ يَهْرَمُ فِيهَا الْكَبِيرُ وَيَشِيبُ فِيهَا الصَّغِيرُ وَيَكْدَحُ فِيهَا مُؤْمِنٌ حَتَّى يَلْقَى رَبَّهُ.

ترجيح الصبر
فَرَأَيْتُ أَنَّ الصَّبْرَ عَلَى هَاتَا أَحْجَى فَصَبَرْتُ وَفِي الْعَيْنِ قَذًى وَفِي الْحَلْقِ شَجًا أَرَى تُرَاثِي نَهْباً حَتَّى مَضَى الْأَوَّلُ لِسَبِيلِهِ فَأَدْلَى بِهَا إِلَى فُلَانٍ بَعْدَهُ - ثُمَّ تَمَثَّلَ بِقَوْلِ الْأَعْشَى -:

شَتَّانَ مَا يَوْمِي عَلَى كُورِهَا * وَيَوْمُ حَيَّانَ أَخِي جَابِرِ

فَيَا عَجَباً بَيْنَا هُوَ يَسْتَقِيلُهَا فِي حَيَاتِهِ إِذْ عَقَدَهَا لِآخَرَ بَعْدَ وَفَاتِهِ لَشَدَّ مَا تَشَطَّرَا ضَرْعَيْهَا فَصَيَّرَهَا فِي حَوْزَةِ خَشْنَاءَ يَغْلُظُ كَلْمُهَا وَيَخْشُنُ مَسُّهَا وَيَكْثُرُ الْعِثَارُ فِيهَا وَالِاعْتِذَارُ مِنْهَا فَصَاحِبُهَا كَرَاكِبِ الصَّعْبَةِ إِنْ أَشْنَقَ لَهَا خَرَمَ وَإِنْ أَسْلَسَ لَهَا تَقَحَّمَ فَمُنِيَ النَّاسُ لَعَمْرُ اللَّهِ بِخَبْطٍ وَشِمَاسٍ وَتَلَوُّنٍ وَاعْتِرَاضٍ فَصَبَرْتُ عَلَى طُولِ الْمُدَّةِ وَشِدَّةِ الْمِحْنَةِ حَتَّى إِذَا مَضَى لِسَبِيلِهِ جَعَلَهَا فِي جَمَاعَةٍ زَعَمَ أَنِّي أَحَدُهُمْ فَيَا لَلَّهِ وَلِلشُّورَى مَتَى اعْتَرَضَ الرَّيْبُ فِيَّ مَعَ الْأَوَّلِ مِنْهُمْ حَتَّى صِرْتُ أُقْرَنُ إِلَى هَذِهِ النَّظَائِرِ لَكِنِّي أَسْفَفْتُ إِذْ أَسَفُّوا وَطِرْتُ إِذْ طَارُوا فَصَغَا رَجُلٌ مِنْهُمْ لِضِغْنِهِ وَمَالَ الْآخَرُ لِصِهْرِهِ مَعَ هَنٍ وَهَنٍ إِلَى أَنْ قَامَ ثَالِثُ الْقَوْمِ نَافِجاً حِضْنَيْهِ بَيْنَ نَثِيلِهِ وَمُعْتَلَفِهِ وَقَامَ مَعَهُ بَنُو أَبِيهِ يَخْضَمُونَ مَالَ اللَّهِ خِضْمَةَ الْإِبِلِ نِبْتَةَ الرَّبِيعِ إِلَى أَنِ انْتَكَثَ عَلَيْهِ فَتْلُهُ وَأَجْهَزَ عَلَيْهِ عَمَلُهُ وَكَبَتْ بِهِ بِطْنَتُهُ.

مبايعة علي
فَمَا رَاعَنِي إِلَّا وَالنَّاسُ كَعُرْفِ الضَّبُعِ إِلَيَّ يَنْثَالُونَ عَلَيَّ مِنْ كُلِّ جَانِبٍ حَتَّى لَقَدْ وُطِئَ الْحَسَنَانِ وَشُقَّ عِطْفَايَ مُجْتَمِعِينَ حَوْلِي كَرَبِيضَةِ الْغَنَمِ فَلَمَّا نَهَضْتُ بِالْأَمْرِ نَكَثَتْ طَائِفَةٌ وَمَرَقَتْ أُخْرَى وَقَسَطَ آخَرُونَ كَأَنَّهُمْ لَمْ يَسْمَعُوا اللَّهَ سُبْحَانَهُ يَقُولُ تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلا فَساداً وَالْعَاقِبَةُ لِلْمُتَّقِينَ بَلَى وَاللَّهِ لَقَدْ سَمِعُوهَا وَوَعَوْهَا وَلَكِنَّهُمْ حَلِيَتِ الدُّنْيَا فِي أَعْيُنِهِمْ وَرَاقَهُمْ زِبْرِجُهَا أَمَا وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ لَوْ لَا حُضُورُ الْحَاضِرِ وَقِيَامُ الْحُجَّةِ بِوُجُودِ النَّاصِرِ وَمَا أَخَذَ اللَّهُ عَلَى الْعُلَمَاءِ أَلَّا يُقَارُّوا عَلَى كِظَّةِ ظَالِمٍ وَلَا سَغَبِ مَظْلُومٍ لَأَلْقَيْتُ حَبْلَهَا عَلَى غَارِبِهَا وَلَسَقَيْتُ آخِرَهَا بِكَأْسِ أَوَّلِهَا وَلَأَلْفَيْتُمْ دُنْيَاكُمْ هَذِهِ أَزْهَدَ عِنْدِي مِنْ عَفْطَةِ عَنْزٍ.

قالوا وقام إليه رجل من أهل السواد عند بلوغه إلى هذا الموضع من خطبته فناوله كتابا فيه مسائل كان يريد الإجابة عنها فأقبل ينظر فيه [فلما فرغ من قراءته] قال له ابن عباس: يا أمير المؤمنين لو اطردت خطبتك من حيث أفضيت.

فقال: هيهات يا ابن عباس تلك شقشقة هدرت ثم قرت.

قال ابن عباس: فوالله ما أسفت على كلام قط كأسفي على هذا الكلام ألا يكون أمير المؤمنين (عليه السلام) بلغ منه حيث أراد.

Sermon 3

An excerpt of one of his sermons ﷺ known as the Shaqshaqiyya, and it includes his complaint about the caliphate issue, why he was patient and did not demand it for himself, then how people swore the oath of allegiance to him

"By Allāh, the son of Abū Quhāfah (Abū Bakr) outfitted himself with it (caliphate) while fully knowing that my status in relationship to it is the same as that of the axis in relationship to the handmill. Flood (of knowledge) flows down from me; a bird does not rise higher than me. I put a curtain against the caliphate and kept myself detached from it. Then I began to think about whether I should assault or calmly endure the blinding darkness of tribulations wherein the grown-ups grow feeble and the youngsters grow old, a true believer acts under strain till he meets Allāh (on his death). I found endurance thereon to be wiser. So I adopted patience although there was pricking in the eye and suffocation in the throat. I watched the plundering of my inheritance till the first one went his way, handing the caliphate over to (Omar) ibn al-Khattāb after him."

Then he quoted a verse of poetry by al-A`shā[1] and went on to say:

"My days are now passed on the camel's back (in hardship), while there were days (of ease) when I enjoyed the company of Jābir's brother, Hayyan.

"It is odd how during his lifetime, he (Abū Bakr) wished to be released from the caliphate burden, but he secured it for the other

[1]A footnote about poet al-A`shā is included later in this book.

(Omar) after his death. There is no doubt these two men 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 many as well as the excuses for them. 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 a length of period and the hardship of the trial, until when he went his way (i.e. died), he placed the matter (of caliphate) before a group, regarding myself to be one of its (*shūra*'s) members. But good Heavens! What had I to do with his "consultation"? Was there any doubt about me with regard to the first of them that I was now considered akin to these men? Yet 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 was inclined the other way due to his in-law relationship, and this thing and that thing, till the third man of these people stood up with a heaving chest between his dung and fodder. With him his offspring by the grand-father (Umayyah) also stood up, swallowing up Allāh's wealth like a camel devouring the spring foliage till its rope broke down, its deeds finished him, its gluttony brought him down on its knees.

"At that moment, nothing took me by surprise except how the crowd of people rushed to me. They advanced towards me form every direction like the mane of a hyena, so much so that Hassan and Hussain were crushed, and both ends of my shoulder garment were torn. They gathered around me like a herd of sheep and goats. When I took up thereins 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:

﴿ تِلْكَ الدَّارُ الآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لا يُرِيدُونَ عُلُوًّا فِي الأَرْضِ وَلا فَسَادًا، وَالعَاقِبَةُ لِلْمُتَّقِينَ ﴾

That abode is in the hereafter, We assign it for those who do not want to exult themselves on earth, nor (to make) mischief, and the end is (best) for the pious. (Holy Qur'ān 28:83)

"Yes, by Allāh, they had heard it and understood it, but life in this 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 given the last the same treatment as to the first. Then you would have seen that in my view, this world of yours is not better than a a goat's sneeze."

It is said that when Amīr al-Mu'minīn عليه السلام reached this point in his sermon, a man from Iraq stood up and handed him something in writing. Amīr al-Mu'minīn عليه السلام began looking at it, whereupon Ibn Abbās said, "O Amīr al-Mu'minīn! I wish you resumed your sermon from where you stopped it." Thereupon, he replied, "O Ibn Abbās, it was like the foam of a camel which gushed out but subsided." Ibn Abbās said that he never grieved over any utterance as he did over this one because Amīr al-Mu'minīn عليه السلام could not finish it as he wished.

Ash-Sharīf ar-Radi says the following: "The phrases in this sermon such as 'like the rider of a camel' are intended to convey that when a camel's rider is stiff in drawing up therein, in this scuffle, the nostril gets bruised. But if he lets it loose in spite of the camel's unruliness, it would throw him somewhere and would get out of control." *Ash-shaqshaqah* is used when the rider holds up therein and raises the camel's head upwards. In the same sense, the phrase *shanaqa an-naqah* is used. Ibn as-Sikkit (the renown linguist) has mentioned this in his book titled *Islāh al-Mantiq*. Amīr al-Mu'minīn عليه السلام has said, "Ashnaqa laha" instead of "aslasa laha" and harmony could be retained only by using both in the same form. Thus, Amīr al-Mu'minīn عليه السلام has used "ashnaq laha" as though in place of "in rafa`a laha ra'saha", that is, "If he stops it by holding up thereins, etc."

1. This sermon is known as the *Shaqshaqiyya* and is counted among the most famous sermons of Amīr al-Mu'minīn. It was delivered at ar-Rahbah area (in Kūfa, Iraq). Although some people do not accept it as being Amīr al-Mu'minīn's utterance and, by attributing it to Sayyid ar-Radi (or ash-Sharīf ar-Radi), they laid blame on the integrity of his acknowledge. Yet truth-loving scholars have rejected this argument's veracity. Nor can there be any ground for this denial because Ali's difference of view in the matter of caliphate is not a secret, so that such hints should be regarded as something alien. And, the events which have been alluded to in this sermon are preserved in the annals of history which testifies to them word by word and sentence by sentence. If the same events, which are related by history, are recounted by Amīr al-Mu'minīn عليه السلام, then what are the grounds for denying them? If the memory of a discouraging circumstance faced by him soon after the death of the Prophet صلى الله عليه وآله appeared unpalatable to him, it should not surprise anyone. Undoubtedly, this sermon hits at the prestige of certain personalities and causes a setback to their faith and belief. But this cannot be sustained by denying the sermon to be Amīr al-Mu'minīn's utterance unless the true events are analyzed and the truth is unveiled; otherwise, just denying it as Amīr al-Mu'minīn's utterance, because it contains disparageement by certain individuals, carries no weight, especially when other historians have related similar criticism as well. Thus (Abū `Othmān) `Amr ibn Bahr al-Jāhiz has recorded the following words of a sermon by Amīr al-Mu'minīn عليه السلام and they are not less weighty than the criticism in the Sermon of ash-Shaqshaqiyya:

"Those two men who passed away (Abū Bakr and Omar) and the third (Othmān) rose like the crow the courage of which is confined to its belly. It would have been better if both its wings had been cut off and head severed."

Consequently, the idea that it is the production of Sayyid ar-Radi is far from the truth, the result of partisanship and partiality. Or else if it is the result of some research, it should be bought out; otherwise, remaining in such a wishful illusion does not alter the truth, nor can

the force of decisive arguments be curbed down by mere disagreement and displeasure.

Now, we set forth the testimony of those scholars and traditionists who have clearly held it to be Amīr al-Mu'minīn's production, so that its historical importance should become known. Among these scholars, some are those who preceded Sayyid ar-Radi's time period, some are his contemporaries and some others are came after him, but they all related it through their own chain of authority:

1) Ibn Abul-Hadīd al-Mu`tazili[1] writes that his master, Abul-Khayr Musaddiq ibn Shabīb al-`Āsasiti (d. 605 A.H/1209 A.D.), states that he heard this sermon from Shaikh Abū Muhammed Abdullāh ibn Amad al-Baghdādi (d. 567 A.H./1172 A.D.), who was known as "Ibn al-Khashshāb," and when he reached where Ibn Abbās expressed sorrow for this sermon having remained incomplete, Ibn al-Khashshāb said to him that if he had heard the expression of sorrow from Ibn `Abbās, he would have certainly asked him if there had remained with his cousin any further unsatisfied desire. This is so because with the exception of the Prophet ﷺ, he had already spared neither predecessors nor followers and had uttered all that he wished. Therefore, why should there be any sorrow that he could not say what he wished to say? Musaddiq says that Ibn al-Khashshāb was a man of a big heart and a decent taste. I inquired from him whether he also regarded the sermon as being a fabrication. He replied saying, "By Allāh, I believe it to be Amīr al-Mu'minīn's words as I believe you to be Musaddiq ibn SHabīb." I said that some people regard it to be Sayyid ar-Radi's production. He replied saying, "How can ar-Radi have such guts or such style of writing?! I have seen Sayyid ar-Radi's writings and I know his style of composition. Nowhere does his writing match this one, and I have already seen it in books written two hundred years before the birth of

[1]His full name is Izz ad-Dīn "Abū Hamīd" Abd al-Hamīd bin Hibatullāh ibn Abul-Hadīd al-Mu`tazili al-Madā'ini. He was an eminent Shāfi`i Mu`tazili (or Mu`tazilite) scholar of his era and a writer, and he is famous mostly for his commentary on Nahjul-Balāgha titled *Sharh Nahjul-Balāgha*. His exact date of birth is unknown, but he died in 656 A.H./1258 A.D.

Sayyid ar-Radi. I have seen it in familiar writings about which I know by which scholars or men of letters they were compiled. At that time, not only ar-Radi, but even his father Abū Ahmed an-Naqīb had not yet been born."

2) Thereafter, Ibn Abul-Hadīd writes that he saw this sermon in the compilations of his master, Abul-Qāsim (Abdullāh ibn Ahmed) al-Balkhi (d. 317 A.H./929 A.D.). He was the Imām of the Mu`tazilites during the reign of al-Muqtadir-Billāh, whereas al-Muqtadir's period was far earlier than that of the birth of Sayyid ar-Radi.

3) He further writes that he saw this sermon in Abū Ja`far (Muhammed ibn Abd ar-Rahmān), Ibn Qibāh's book *Al-Insāf.* He was the student of Abul-Qāsim al-Balkhi and a theologian of the Imāmi School of Muslim Law. See the *Sharh* of Ibn Abul-Hadīd, Vol. 1, pp. 205-206.

4) Ibn Maytham al-Bahrāni (d. 679 A.H./1280 A.D.) writes in his commentary that he had seen one such copy of this sermon which bore the writing of al-Muqtadir Billāh's minister, Abūl Hassan Ali ibn Muhammed ibn al-Furāt (d. 312 A.H./924 A.D.) (*Sharh Nahjul-Balāgha,* Vol. 11, pp. 252 - 253).

5) `Allāma Muhammed Bāqir al-Majlisi has related the following chain of authorities about this sermon from Shaikh Qutbud-Dīn ar-Rawandi's compilation of *Minhaj al-Bard'ah fi Sharh Nahjul-Balāgha:*

6) In the context, `allāma al-Majlisi has written that the Imām's sermon is also included in the compilations of Abū Ali (Muhammed ibn Abdul-Wahhab) al-Juba'i (d. 303 A.H./916 A.D.).

7) In connection with this authenticity issue, `allāma al-Majlisi writes the following:

"Al-Qadi (Judge) Abdul-Jabbar ibn Ahmed al-Assad-Abādi (d. 415 A.H./1024 A.D.), who was a strict Mu`tazilite, explains some expressions of this sermon in his book *Al-Mughni* and tries to prove that it does not hit at any preceding caliph, but he does not deny that

it was Amīr al-Mu'minīn's composition (*Ibid.* p. 161).

8) Abū Ja`far Muhammed ibn Ali, Ibn Babawayh (d. 381 A.H./991 A.D.) writes the following:

"Muhammed ibn Ibrāhīm ibn Ishaq at-Talaqani told us that Abdul-Azīz ibn Yahya al-Jalludi (d. 332 A.H./944 A.D.) told him that Abū Abdullāh Ahmed ibn `Ammār ibn Khālid told him that Yahya ibn Abdul-Hamīd al-Himmani (d. 228 A.H./843 A.D.) told him that Isa ibn Rashad reported this sermon from Ali ibn Hudhayfah and he from `Ikrimah and he from Ibn Abbās" (*`Ilal ash-Shara'i`*, Vol. 1, pp. 122, 144; *Ma`ani al-Akhbār*, pp. 360-361).

9) Ibn Babawayh records the following chain of authorities: "Muhammed ibn Ali Majilawayh has related this sermon to us, and he took it from his uncle, Muhammed ibn Abul-Qāsim, and he form Ahmed ibn Abū Abdullāh (Muhammed ibn Khālid) al-Barqi, and he from his father, and he from (Muhammed) ibn Abū Umayr, and he from Aban ibn `Othmān, and he from Aban ibn Taghlib, and he from `Ikrimah, and he from Ibn Abbās" (*`Ilal al-Shara'i`*, Vol. 1, pp. 122, 146; *Ma`ani al-Akhbār*, pp. 22, 361).

10) Abū Ahmed al-Hassan ibn Abdullāh ibn Sa`īd al-`Askari (d; 382 A.H./992 A.D.), who is counted among great Sunni scholars, has written a commentary and an explanation of this sermon that has been recorded by Ibn Babawayh in *`Ilal ash-Shara'i`* and *Ma`ani al-Akhbār*.

11) As-Sayyid Ni`matullāh al-Jaza'iri writes the following: "The author of *Kitāb al-Gharz*, namely 'Abū Ishaq' Ibrāhīm ibn Muhammed al-Thaqafi al-Kūfi (d. 283 A.H./896 A.D.), has related this sermon through his own chain of authorities. The date of completion of writing this book is Tuesday the 13th of Shawwal 255 A.H. (June 26, 869 A.D.). In the same year, Murtada al-Musawi was born. He was older than his brother Sayyid ar-Radi" (*Al-Anwār an-Nu'maniyya*, p.37).

12) Sayyid Radi ad-Dīn "Abul-Qāsim" Ali ibn Mūsa ibn Tawus al-

Hussaini al-Hilli (d. 664 A.H./1266 A.D.) has related this sermon from *Kitāb al-Gharz* with the following chain of authorities:

"This sermon was related to us by Muhammed ibn Yūsuf who related it from al-Hassan ibn Ali ibn `Abdul-Karim az-Za`far Sa`īd form Muhammed ibn Zakariyyah al-Ghallabi from Ya`qūb ibn Ja`far ibn Sulaymān from his father from his grandfather and he from Ibn `Abbās" (translation of *Al-Tara'if*, p. 202).

13) Shaikh (mentor of) al-Tā'ifa, namely Muhammed ibn al-Hassan at-Tūsi (d. 460 A.H./1068 A.D.) writes the following:

"(Abul-Fath Hilāl ibn Muhammed ibn Ja`far) al-Haffar related this sermon to us. He related it from Abul-Qāsim (Isma'il ibn Ali ibn Ali (Du'bul and he from his father from his brother Du'bul (ibn Ali al-Khuzā`i) from Muhammed ibn Salamah al-Ashami from Zurarah ibn A`yan from Abū Ja`far Muhammed ibn Ali (Shaikh al-`al-Sadūq) from Ibn Abbās" (*Al-AAmāli*, p. 237).

14) Shaikh al-Mufid (Muhammed ibn Muhammed ibn an-Nu`mān, (d. 413 A.H./1022 A.D.), who taught Sayyid ar-Radi, writes about he chain of authorities of this sermon. A number of narrators of traditions have related this sermon form Ibn Abbās through numerous chains (*Al-Irshād*, p. 135).

15) *A`laam al-Huda* (flag-posts of guidance): Sayyid al-Murtada, elder brother of Sayyid ar-Radi, has recorded it on pp. 203-204 of his book *Al-Shafi*.

16) "Abū Mansūr" at-Tibrisi writes the following: "A number of narrators have related an account of this sermon from Ibn Abbās through various chains. Ibn Abbās said that he was in the audience of Amīr al-Mu'minīn عليه السلام at ar-Rahba (a place in Kūfa which still bears this name) when conversation turned to caliphate and to those who had preceded him as caliphs when Amīr al-Mu'minīn عليه السلام made a sign and delivered this sermon.[1]

[1]At-Tibrisi, *Al-Ihtij jj*, p. 101.

17) "Abul-Muzaffar" Yūsuf ibn Abdullāh and Sibt ibn al-Jawzi al-Hanafi (d. 654 A.H./1256 A.D.) write the following:

"Our Shaikh Abūl Qāsim an-Nafis al-Anbāri related this sermon to us through his chain of authorities that ends with Ibn Abbās who said that after allegiance had been sworn to Amīr al-Mu'minīn عليه السلام as caliph, he was sitting on the pulpit when a man from among the audience inquired why he had remained quiet till then, whereupon Amīr al-Mu'minīn عليه السلام delivered this sermon ex-tempore. (*Tadhkirat Khawass al-Umma*, p. 73)

18) Judge Ahmed ibn Muhammed ash-Shihab al-Khafaji (d. 1069 A.H./1659 A.D.) writes the following with regard to its authenticity:

"It is indicated by Amīr al-Mu'minīn Ali عليه السلام that 'It is strange during his lifetime how he (Abū Bakr) wanted to give up the caliphate, but he strengthened its foundation for the other one (Omar) after his death'" (*Sharh Durrat al-Ghawwas*, p. 17).

19) Shaikh Ala ad-Dawla as-Simnani writes the following: "The Commander of the Faithful and the master of people of knowledge, Ali عليه السلام, has stated this in one of his brilliant sermons: 'This is the Shaqshaqah that burst forth' as we read in *Al-Urwah li ahl al-khalwa wal-jalwa*, p. 3, a manuscript at the Nāsiriyya Library, Lucknow, India."

20) Abul-Fadl Ahmed ibn Muhammed al-Maydani (d. 518 A.H./1124 A.D.) has written the following in connection with the word "Shaqshaqa":

"It is a sermon of Amīr al-Mu'minīn عليه السلام Ali and is known as *Khutbat ash-Shaqshaqiyya* (sermon of the camel's foam)" (*Majma` al-Amthal*, Vol. 1, p 369).

21) In fifteen places in *Al-Nihāya*, while the author explains the sermon's diction, Abūs-Sa`ada, namely Mubarak ibn Muahmmed

ibn al-Athīr al-Jazri (d. 606 A.H./1210 A.D.) has acknowledged it to be Amīr al-Mu'minīn's statement.

22) While explaining the same words in *Majma` Bihār al-Anwār*, Shaikh Muhammed Tahir Patni testifies that this sermon belongs to Amīr al-Mu'minīn عليه السلام saying, "Ali عليه السلام says so."

23) Abul-Fadl ibn Manzūr (d. 711 A.H./1311 A.D.) has acknowledged it as Amīr al-Mu'minīn's speech in his lexicon titled *Lisān al-`Arab*, on p. 54 of Vol. 12, saying, "In the sayings of Ali in one of his sermons, 'It is the camel's foam that burst forth then subsided.'"

24) Mujaddid ad-Dīn, namely al-Firūz Abādi (d. 816/817 A.H./1413 A.D.), has recorded it under the word "Shaqshaqa" in his lexicon *Al-Qamus*, Vol. 3, p. 251.

The "Shaqshaqiyya sermon" is by Ali عليه السلام; it is named so because when Ibn Abbās asked him to resume it where he had left it, he said, "O Ibn Abbās! It was the foam of a camel that burst forth then subsided."

25) The compiler of *Muntahal-Adab* writes the following:

"The Shaqshaqiyya (sermon) is attributed to Ali (may Allāh honor his face)."

26) Shaikh Muhammed `Abdoh, Egypt's *mufti*, recognizes it as Amīr al-Mu'minīn's speech and has explained it.

27) Muhammed Muhyid-Dīn `Abdul-Hamīd, professor of Arabic at Al-Azhar University, has written annotations for Nahjul-Balāgha, adding a Foreword in the beginning wherein he recognizes all such sermons which contain disparaging remarks as the utterances of Amīr al-Mu'minīn عليه السلام.

In the face of these evidences and undeniable proofs, is there any scope to hold that it is not Amīr al-Mu'minīn's production, and that

Sayyid ar-Radi himself had produced it?!

28) Amīr al-Mu'minīn عليه السلام has referred to Abū Bakr's ascension to the caliphate metaphorically as having outfitted himself with it. This was a common metaphor of the time. Thus, when `Othmān was advised to abdicate, he replied, "I shall not put off this shirt with which Allāh has clothed me." Undoubtedly, Amīr al-Mu'minīn عليه السلام has not attributed this clothing with the caliphate to Allāh but to Abū Bakr himself. He knew that this "outfit" had been "stitched" for his own body, and that his status with relationship to the caliphate was that of the axis to the hand-mill: It cannot retain its central status without it, nor can it otherwise be of any use. Similarly, he held that "I was the central pivot of the caliphate. Had I not been elected, its entire system would have strayed from the pivot. It was I who acted as a guard for its organization and order, guiding it through all difficulties. Currents of learning flowed form my bosom and watered it on all sides. My status was high beyond imagination but lust for this world bey the seekers of governance became like a stone tumbling on me, and I had to confine myself to seclusion. Blinding darkness prevailed all, around and there was intense gloom everywhere. The young grew old and the old departed for the graves, but this patience-breaking period would not end. I kept watching with my eyes the plundering of my own inheritance and saw the passing of caliphate from one hand to the other but remained patient as I could not stop their high-handedness because of lack of means."

Need for a successor for the Prophet, the method of his appointment

After the demise of the Prophet ﷺ of Islam, the presence of a successor for him was inevitable, one who would stop the community form disintegration and guard the religious canon against alteration, distortion and interference by those who wanted to twist it to suit their own desires. If this need is denied, there is no sense in attaching so much importance to the succession of the Prophet ﷺ such as that discussed by those who assembled at the *saqīfa* (shed) of Banū Sā`idah and who considered such an assembling to be more important than burying the Prophet ﷺ who had just passed away

and kept unburied for three days. If this need is recognized, the question is whether or not the Prophet ﷺ, too, realized it. If it is held that he could not attend to it and appreciate its need or absence of need, it would have been the greatest proof for regarding the Prophet's mind to be blank about considering means for stopping the evildoers from committing innovations and apostasy in spite of his warnings about them. If it is said that he did realize it but had to leave it unresolved on account of another preference, then instead of keeping it hidden, the preference should have been clearly indicated; otherwise, silence without purpose would constitute delinquency in the discharge of the obligations of Prophetic mission. If there was some impediment, it should be disclosed; otherwise, we should agree that just as the Prophet ﷺ did not leave any item related to the creed incomplete, he did not leave this matter either and did propose such a course of deed for it, that if it was acted on religion, it would have remained safe against others' interferences.

The question now is: What was that course of deed? If it is taken to be the consensus of opinion of the community, then it cannot truly take place as in such consensus in which the acquiescence of every individual is necessary. But taking into account the difference in human temperaments, it seems impossible that they would all agree on any single point. Nor is there any example where on such matters, there has been no single voice of dissent. How, then, can such a fundamental need be rendered dependent on the occurrence of such an impossible event at which the future of Islam and the good of the Muslims converge? Therefore, reason is not prepared to accept this criterion. Nor is tradition in harmony with it, as judge Adud ad-Dīn al-`Iji has written in *Sharh al-Mawāqif*: "You should know that caliphate cannot depend on unanimity of election because no logical or traditional argument can be produced for it."

In fact, when the advocates of unanimous election found out that unanimity of votes was difficult, they adopted the agreement of the majority as a substitute for unanimity, ignoring their differences with the minority. Also, in such a case, it often happens that the force of what is fair or foul would correct or not correct ways that turn the tide of the majority opinion in the direction where there is neither

individual distinction nor personal merit as a result of which competent persons remain hidden, while incompetent individuals rise. When abilities remain so cubed and personal ends stand in the way like hurdles, how can there be expectation for electing the right person? Even if it is assumed that all voters have independent and unbiased views, that no one has his own objective in mind, and that none has any other consideration..., it is not necessary that every verdict of the majority should be correct and that it cannot stray. Experience shows that after experiments, the majority has held its own verdict as being wrong. If every verdict of the majority is correct, then its first verdict should be wrong because the verdict, which holds it wrong, is also that of the majority. In this circumstance, if the election of the caliph goes wrong, who would be responsible for the mistake and who should face the blame for the ruination of the Islamic polity. Similarly on whom would be the liability for the bloodshed and slaughter following the turmoil and activity of the elections? When it has been seen that even those who sat in the audience of the Holy Prophet ﷺ could not be free of mutual quarrel and strife, how can others avoid it?

If, with a view to avoid mischief, it is left to the people of authority to choose anyone they like, then here, too, the same friction and conflict would prevail because here, again, convergence of human tempera-ments on one point are not viewed as being necessary, nor can they be assumed to rise above personal ends. In fact, here the chances of conflict and collision could be stronger because if not all, at least most of them would see themselves as candidates for that status, and they would not spare any effort to defeat their opponent, creating impediments in his way as best as they possibly can. The inevitable consequence would be mutual struggles and mischief-mongering. Thus, it would not be possible to ward off the mischief for which this device was adopted. Instead of finding a suitable individual, the community would just become an instrument for the achievement of personal benefits for others. Again, what would be the criterion for these people in authority? The same as has usually been, that is, whoever collects a few supporters and is able to create commotion in any meeting by use of forceful words would count among the people of authority. Or would abilities also be judged? If the mode of judging the abilities is again subjected to common

voting, then the same complications and conflicts would arise here too. If there is some other criterion, then instead of judging the voter's competency, why not judge the person who is considered suitable for the status in view? Furthermore, how many persons in authority would be enough to issue a final verdict? Apparently, once accepted, a verdict would set a precedent for good, and the number of those who would give this verdict would become the criterion for the future. Judge Adud ad-Dīn al-`Iji writes the following: "Rather, the nomination of one or two individuals by the people in authority is enough because we know that the companions who were strict in religion deemed it enough as is the case with the nomination of Abū Bakr by `Omar and of `Othmān by Abd ar-Rahmān [ibn `Awf]" as we read on p. 351 of *Sharh al-Mawāqif*.

This is the account of the unanimous election in the "hall of Banū Sā`idah" and the activity of the "consultative assembly"; that is, one man's deed has been given the name of "unanimous election", one individual's deed is given the label of "consultative assembly". Abū Bakr had well understood this reality: Election means the vote of one person or two only which is then to be passed on to simple common people. That is why he ignored the requirement of a unanimous vote, a majority vote, or a method of choosing through an electoral assembly, appointing `Omar through his own personal nomination. `Ā'isha also considered leaving the question of caliphate to the vote of a few particular individuals as inviting mischief and trouble. She sent a word to `Omar on his death saying:

"Do not leave the Islamic community without a chief. Nominate a caliph for it and do not leave it without an authority; otherwise, I foresee mischief and trouble."

When the election by those in authority proved to be futile, it was given up, and only "might is right" became the criterion, that is, whoever subdues others and binds them under his sway and control is accepted as the successor of the Prophet ﷺ and caliph. These are the self-adopted principles in the face of which all the Prophet's ahādīth uttered in the "Feast of the *`ashīra*, tribal relatives," on the night of hijra, at the Battle Tabūk, on the occasion of conveying the Qur'ānic chapter Bara'a (Tawba, Ch. 9) and at Ghadīr (the swamp

of) Khumm... were all ignored. The strange thing is that when each of the first three caliphates was based on one individual's choice, how can this same right to thus choose be denied to the Prophet ﷺ himself, particularly when this was the only way to end all the dissensions? The Prophet ﷺ should have himself settled it and saved the community from future disturbances, sparing it from leaving this decision in the hands of people who were themselves seeking personal interests and objects. This is the correct procedure which stands to reason and which also has the support of the Prophet's definite statements.

Hayyan ibn as-Samīn al-Hanafi of Yamāma was the chief of the tribe of Banū Hanīfah and the commander of the fortress and army. Jābir is the name of his younger brother, while al-A`shā, whose real name was Maymūn ibn Qays ibn Jandal, enjoyed the status of being his bosom friend, and he led a decent, happy life due to his wealth. In one verse of poetry, he compares his current life with the previous one, that is, the days when he roamed about in search of livelihood and those when he led a happy life in Hayyan's company. Generally, Amīr al-Mu'minīn's quoting of this verse has been taken to compare this troubled period with the peaceful days that were passed under the care and protection of the Prophet ﷺ, i.e. when he was free from all sorts of troubles and enjoyed mental peace. But taking into account the occasion for making this comparison and the subject-matter of the verse, it would not be far-fetched if it is taken to indicate the difference between the unimportant status of those in power during the Prophet's life time and the authority and power which they enjoyed after him. That is, during the days of the Prophet ﷺ, no heed was paid to them because of Ali's overwhelming personality and prestige, but now times have changed, so the same people suddenly became masters of the affairs of the Muslim world.

When `Omar was wounded by Abū Lu'lu'ah and saw that it would be unlikely for him to survive due to his deep wounds, he formed a "consultative committee," nominating Ali ibn Abū Tālib عليه السلام, `Othmān ibn `Affān, `Abd ar-Rahmān ibn `Awf, az-Zubayr ibn al-`Awwām, Sa`d ibn Abū Waqqās and Talhah ibn `Ubaydillāh. Then he bound them with this condition: After three days of his death,

they should select one of them to be the caliph, while during those three days, Suhayb ar-Rūmi[1] (born c. 587 A.D.) should act as the caliph. On receipt of these instructions, some members of the "committee" requested him to indicate what ideas he had about each of them in order to enable him to proceed further in that light. `Omar, therefore, disclosed his own view about each individual. He said that Sa`d was harsh-tempered and hot-headed; `Abd ar-Rahmān was the Pharaoh of the community; if pleased, as-Zubayr would be a true believer, but if displeased, he would turn un-believer (!); Talhah was the embodiment of arrogance and haughtiness, and if he was made caliph, he would put the ring of the caliphate on his wife's finger (!), while `Othmān did not see beyond his kinsmen (i.e. favoritism). As regarding Ali عليه السلام, he is "enamored" by the caliphate "... although I know that he alone can run it on the right course." Nevertheless, despite such admissions, `Omar thought it necessary to form the consultative committee. In selecting its members and laying down the working procedures, he made sure that the caliphate would take the direction in which he wished to turn it. Thus, any man of ordinary prudence can draw the conclusion that all the factors for `Othmān's success were present there and then. If we look at the members of this "committee", we can see that one of

---

[1]There is disagreement among scholars about the identity of this Suhayb. Ibn al-Athīr details his biography on pp. 433-36, Vol. 2 of the most recently published edition of his *Usd al-Ghāba* encyclopedia (Beirut, Lebanon: Dār al-Fikr, 1419 A.H./1998 A.D.), citing the historian al-Wāqidi saying that the man's full name is: Suhayb ibn Sinan ibn Khālid ibn Abd `Amr ibn Tufayl. He adds saying that he is also known as "Al-Rumi" because the [Eastern] Romans had taken him into captivity when he was a child, and that both his father and uncle were governors appointed during the rule of Kisra of Persia, and that they had homes built on the Tigris near Mosul, though some say they were on the Euphrates in the Jazeera (the upper delta area between the Tigris and the Euphrates rivers in today's northern Iraq). He was bought by Abdullāh ibn Jud'an al-Taymi of Mecca who set him free and brought him to Hijāz. Ibn al-Athīr indicates that Suhayb died in Shawwal of 38 A.H./March 659 A.D. at the age of 70 or 73 (which would put his date of birth at around 586 or 589 A.D.) and was buried in Medīna. He is said as having participated in the battles of Badr, Uhud, al-Khadaq and all other battles in the company of the Prophet of Islam ﷺ, and surely Allāh knows best.

the them, namely `Abd ar-Rahmān ibn `Awf was the husband of `Othmān's sister; Sa`d ibn Abū Waqqās was harboring malice towards Ali عليه السلام and is a relative and kinsman of Abd ar-Rahmān. Neither of these men could be expected to go against the word of `Othmān. Prof. Muhammed Abdoh writes the following about the third candidate, namely Talhah ibn `Ubaydullāh, in this annotation of *Nahjul-Balāgha:*

"Talhah was inclined towards `Othmān. The reason for it was no less than the fact that he was against Ali عليه السلام: Talhah belonged to the Taym tribe, and Abū Bakr's accession to the caliphate had created bad blood between Banū Taym and Banū Hāshim."

As regarding az-Zubayr, even if he had voted for Ali, what could his single vote achieve? According to al-Tabari's statement, Talhah was not present in Medīna at that time, but his absence did not stand in the way of `Othmān's succession. Rather, even if he were present and had attended the meeting (of the committee), he was regarded as being a supporter of Ali عليه السلام. Still, there could be no doubt about `Othmān's succession because `Omar's plotting mind had set the working procedure to be as follows:

If two members agree about one (candidate) and the other two about another, Abdullāh bin `Omar should then act as the arbitrator. The group over which he presides should choose the caliph from among its members. If they do not accept Abdullāh ibn `Omar's verdict, support should be given to the group which includes `Abd ar-Rahmān ibn `Awf. But if the others do not agree, they should be beheaded for opposing this verdict...![1]

Here, the disagreement with the verdict of Abdullāh ibn `Omar makes no sense since he was instructed to support the group which included among its members `Abd ar-Rahmān ibn `Awf. `Omar had already ordered both his sons Abdullāh and Suhayb that:

"If the people differ, you should side with the majority. But if three

[1] al-Tabari, *Tārīkh*, Vol. 1 pp. 2779-80; Ibn al-Athīr, *Isāba*, Vol. 3, p. 67.

of them are on one side and the other three are on the other, you should side with the group that includs `Abd ar-Rahmān ibn `Awf," as we can see in the *Tārīkh* of al-Tabari, Vol. 1, pp. 2725, 2789, and in Ibn al-Athīr, Vol. 3, pp. 51, 67.

In this instruction, the agreement with the majority also means support for `Abd ar-Rahmān ibn `Awf because the majority could not be on any other side since fifty blood-thirsty swords had been placed on the heads of the opposition group with orders to fall on their heads as soon as `Abd ar-Rahmān ibn `Awf gave the order...! Amīr al-Mu'minīn's eyes had foreseen it at that very moment, that is, the caliphate was going to `Othmān. This appears from his following words which he spoke to Abbās ibn Abdul-Muttalib: "The caliphate has been turned away from us." Al-Abbās asked him how he could know it. He replied, "`Othmān has also been coupled with me, and it has been laid down that the majority should be supported. But if two (members) agree on one (candidate) and two on the other, then support should be given to the group which includes `Abd ar-Rahmān ibn `Awf." Now Sa`d will support his cousin `Abd ar-Rahmān ibn `Awf who, of course, is the husband of `Othmān's sister according to the same reference cited above.

However, after `Omar's death, this meeting took place in the room of `Ā'isha. At its door stood Abū Talhah al-Ansāri with fifty men having drawn swords in their hands. Talhah started the proceedings and, inviting all others to bear witness, he said hat he gave his right of vote to `Othmān. This touched on az-Zubayr's sense of honor because his mother, Safiyya daughter of Abdul-Muttalib, was the sister of the Prophet's father (i.e. paternal aunt of the Prophet ﷺ). So, he gave his right of vote to Ali. Thereafter, Sa`d ibn Abū Waqqās cast his vote in favor of `Abd ar-Rahmān ibn `Awf. This left three members of the consultative committee out of whom `Abd ar-Rahmān ibn `Awf said that he was will ing to give up his own right of vote only if Ali عليه السلام and `Othmān gave him the right to choose one of them, or if one of these men should acquire this right by the other withdrawing. This was a trap in which Ali had been entangled from all sides: Either he should abandon his own right, or else he should allow `Abd ar-Rahmān ibn `Awf to do as he pleased. The

first scenario was not possible for him; that is, to give up his own right and elect `Othmān or Abd ar-Rahmān. So, he uphold his right, while Abd ar-Rahmān ibn `Awf, separating himself from it, assumed this power and said to Amīr al-Mu'minīn ﷺ, "I swear the oath of allegiance to you on your following the Book of Allāh, the Sunnah (teachings) of the Prophet ﷺ and the conduct of the two Shaikhs (Abū Bakr and `Omar)." Ali ﷺ replied, "Rather, on following the Book of Allāh, the Sunnah of the Prophet ﷺ and my own judgment (*ijtihād*)." When Abd ar-Rahmān got the same reply even after repeating the question three times, he turned to `Othmān and said, "Do you accept these conditions?" `Othmān had no reason to refuse, so he agreed to the conditions and allegiance was sworn to him. When Amīr al-Mu'minīn ﷺ saw his rights being trampled on, he said: "This is not the first day when you thus behave against us (we Ahl al-Bayt ﷺ). I have only to maintain patience. Allāh is the Helper against whatever you say. By Allāh, you have not made `Othmān caliph but in hope that he would give back the caliphate to you." And this is exactly what happened as history tells us.

After recording the events of the *shūra* (consultative committee), Ibn Abul-Hadīd has written that when allegiance had been sworn to `Othmān, Ali ﷺ addressed `Othmān and `Abd ar-Rahmān ibn `awf thus: "May Allāh sow the seed of dissension among you," and so it happened: Each of those men turned a bitter enemy of the other, and after that `Abd ar-Rahmān ibn `Awf did not ever speak to `Othmān till the latter was killed by angry Muslims who were fed-up with his favoritism and misappropriation of public funds. Even on his deathbed, `Othmān turned his face away from him...

On seeing these events, the question arises about whether the principle of *shūra* (consultative committee) means confining the matter to six persons, thereafter to three and finally to only one! Also, was the condition of following the conduct of the two Shaikhs [Abū Bakr and `Omar] for running the government was put by `Omar, or was it just a hurdle placed by `Abd ar-Rahmān ibn `Awf between Ali ﷺ and the caliphate? The first caliph did not put forth this condition when he nominated his successor, the second caliph, `Omar, so that he should follow his own footsteps. What then, was

the occasion for this condition here?

Anyway, Amīr al-Mu'minīn ﷺ had agreed to participate in it in order to avoid mischief and to put an end to arguing, so that others should be silenced and should not be able to claim that they would have voted in his favor and that he, himself, evaded the consultative committee and did not give them an opportunity to select him.

About the reign of the third caliph [`Othmān ibn `Affān], Amīr al-Mu'minīn ﷺ says that soon on `Othmān's coming to power, Banū Umayyah got firm grounds and began plundering *baytul-māl*) (state treasury, the equivalent now of the state's budget) just like cattle on seeing green grass after a drought trampled them: They recklessly feel on Allāh's money and devoured it. At last, this self-indulgence and nepotism brought `Othmān to the stage when people besieged his opulent mansion, put him to the sword and made him vomit all that he had swallowed.

The mis-administration that took place in `Othmān's period was such that no Muslim could remain silent, unaffected, unmoved on seeing that companions of high status were starving without anyone to care for them, stricken with poverty and surrounded by bankruptcy while control over *baytul-māl* was the lot of Banū Umayyah. Government positions were distributed to their young and inexperienced sons, special Muslim properties were confiscated by them, meadows provided grazing but only to their cattle, opulent mansions were built but by them and orchards were planted. If any compassionate person spoke about these excesses, his ribs were broken by the authorties. If someone agitated about their horading, he was banished out of the city. The uses to which *zakāt* (poor-rate) and charities, which were intended by Islam for the poor and the wretched, and the public funds which were the common property of the Muslims..., were put may be observed from the following few illustrations:

1) Al-Hakam ibn Abul-`Ās, who had been condemned and expelled form Medīna by the Prophet ﷺ for his sins, was allowed back in the city, not only against the Prophet's Sunnah (teachings) but also

against the conduct of the first two caliphs as well. He was paid three hundred thousand dirhams (silver pieces) form the public funds as we read in a famous and highly respected Sunni reference, namely *Ansāb al-Ashraaf* (lineages of men of distinction), Vol. 5, pp. 27, 28, 125).

2) Al-Walīd ibn `Uqbah ibn Abū Mu`eet, who is condemned and called a *fasiq* فاسق, an open sinner, in verse 6, Chapter 49 (Sūrat Al-Hujurāt, the Chambers) of the Holy Qur'ān, was paid one hundred thousand dirhams from the Muslims' public funds as we read in another great Sunni reference, namely: Ibn Abd Rabbih, *Al-`Iqd al-Farīd*, Vol. 3, p. 94. By the way, some ignorant Muslims praise this Walīd, call him a "great *sahābi*" and go as far as invoking the Almighty's blessings for him! And thus do some people do.

3) Caliph `Othmān married off his daughter, Umm Aban, to his cousin Marwān ibn al-Hakam, paying him one hundred thousand dirhams from the public funds as we read in *Sharh Nahjul-Balāgha* of the Mu`tazilite scholar Ibn Abul-Hadīd, Vol. 1, pp. 198-199.

4) He married off his daughter `Ā'isha to al-Hārith ibn al-Hakam and granted him one hundred thousand dirhams from the public funds (*Ibid.*).

5) Abdullāh ibn Khālid was paid four hundred dirhams[1] as we read on p. 84 of *Al-Ma`ārif* of Ibn Qutaybah.

6) He allowed the *khums* (one-fifth religious tax) from Africa which amounted to five hundred thousand dinars to Marwān ibn al-Hakam, according to the same reference.

7) Fadak, which was confiscated from the angelic daughter of the Prophet ﷺ on the ground of being a public charity, was given as a royal favor to Marwān ibn al-Hakam. See the same reference cited

[1] I think the correct figure is four hundred thousand dirhams, although four hundred dirhams (silver pieces) constituted no small fortune in those days, but `Othmān's men would not consider four hundred dirhams as being worthy of entering history books!

above.

8) Mahzūr, a place in the commercial area of Medīna, which had been declared "public trust" by the Prophet ﷺ, was gifted to Hārith ibn al-Hakam, according to the same reference.

9) In the meadows around Medīna, no camels except those of Banū Umayyah were allowed to graze, as we read in the *Sharh* of Ibn Abul-Hadīd, Vol. 1, p. 199.

10) After his (`Othmān's) death, one hundred and fifty thousand dinars (gold coins) and one million dirhams (silver coins) were found in his house.[1] There was no limit to tax-free lands and to the total value of the real estate which `Othmān owned. Only in Wadi al-Qura and Hunain, the value of his properties was estimated at one hundred thousand dinars. There were countless camels and horses that were owned by the caliph, according to *Murūj al-Dhahab*, Vol. 1, p.435.

11) The caliph's relatives ruled all major cities, metropolises. Thus, in Kūfa, al-Walīd ibn `Uqbah was the governor, but when he was intoxicated after having drunk wine, he used to lead the morning prayer service performing four instead of two *rak`as*... This went on for so long till people were agitated and demanded his removal, so the caliph put in his place a hypocrite named Sa`īd ibn al-`Ās. In Egypt, Abdullāh ibn Sa`d ibn Abū Sarh, in Syria Mu`āwiyah ibn Abū Sufyān and in Basra, Abdullāh ibn Amīr were the governors, all appointed by `Othmān (*Ibid*).

---

[1]In classic Arabic sources, the word "million" does not exist. Arabs use instead the phrase "a thousand thousands".



خطبة هي من أفصح كلامه عليه السلام، و فيها يعظ الناس و يهديهم من ضلالتهم، و يقال إنه خطبها بعد قتل طلحة و الزبير

بِنَا اهْتَدَيْتُمْ فِي الظَّلْمَاءِ وَتَسَنَّمْتُمْ ذُرْوَةَ الْعَلْيَاءِ وَبِنَا أَفْجَرْتُمْ عَنِ السِّرَارِ وَقُرَ سَمْعٌ لَمْ يَفْقَهِ الْوَاعِيَةَ وَكَيْفَ يُرَاعِي النَّبْأَةَ مَنْ أَصَمَّتْهُ الصَّيْحَةُ رُبِطَ جَنَانٌ لَمْ يُفَارِقْهُ الْخَفَقَانُ مَا زِلْتُ أَنْتَظِرُ بِكُمْ عَوَاقِبَ الْغَدْرِ وَأَتَوَسَّمُكُمْ بِحِلْيَةِ الْمُغْتَرِّينَ حَتَّى سَتَرَنِي عَنْكُمْ جِلْبَابُ الدِّينِ وَبَصَّرَنِيكُمْ صِدْقُ النِّيَّةِ أَقَمْتُ لَكُمْ عَلَى سَنَنِ الْحَقِّ فِي جَوَادِّ الْمَضَلَّةِ حَيْثُ تَلْتَقُونَ وَلَا دَلِيلَ وَتَحْتَفِرُونَ وَلَا تُمِيهُونَ الْيَوْمَ أَنْطِقُ لَكُمُ الْعَجْمَاءَ ذَاتَ الْبَيَانِ عَزَبَ رَأْيُ امْرِئٍ تَخَلَّفَ عَنِّي مَا شَكَكْتُ فِي الْحَقِّ مُذْ أُرِيتُهُ لَمْ يُوجَسْ مُوسَى (عليه السلام) خِيفَةً عَلَى نَفْسِهِ بَلْ أَشْفَقَ مِنْ غَلَبَةِ الْجُهَّالِ وَدُوَلِ الضُّلَّالِ الْيَوْمَ تَوَاقَفْنَا عَلَى سَبِيلِ الْحَقِّ وَالْبَاطِلِ مَنْ وَثِقَ بِمَاءٍ لَمْ يَظْمَإْ.

Sermon 4

A sermon of Amīr al-Mu'minīn ﷺ in which he admonishes people, leading them out of their misguidance. It is said that he delivered it after Talhah and az-Zubayr had been killed.

"Through us (we Ahl al-Bayt ﷺ) did you receive guidance in the darkness, securing a high status. And through us did you get out of the gloomy nights. May the ears that do not listen to the cries become deaf. How can one who remained deaf to the loud cries (of the Holy Qur'ān and the Prophet ﷺ) listen to (my) feeble voice? May the heart that ever palpitates (with fear of Allāh) be at peace.

"I always expected from you the consequences of treachery, and I had seen you outfitted in the garb of deceit. The curtain of the religion had kept me hidden from you, but the truth of my intentions unveiled you to me. I stood for you on the path of the truth among misleading tracks where you met each other, but there was no leader, and you dug, but you got no water.

"Today, I am making these dumb things speak to you (i.e. my suggested ideas and deep musing, etc.) which are full of descriptive power. May the opinion of the person who abandons me miss the

mark. I have never doubted the truth since it was shown to me. Mūsa (Moses)[1] did not entertain fear for his own life. Rather, he feared the mastery of the ignorant and the path towards deviation. Nowadays, we stand on the crossroads of truth and falsehood. One who is sure of getting water feels no thirst."

Amīr al-Mu'minīn عليه السلام says that the ground for Moses' fear was not because he saw ropes and sticks moving, so he perhaps entertained fear for his life, but the cause of his fear was lest people should be impressed with this sorcery and thus stray, and thus untruth might prevail on account of this trick. That is why Moses was not consoled by saying that his life was safe but by saying that he would prove to be superior and that his claim would be upheld. Since his fear was for the defeat of the truth and the victory of falsehood, not for his own life, the assūrance was given to him that the truth would win, not that his life would be protected from those seemingly snakes.

Amīr al-Mu'minīn عليه السلام also means that he too, had the same fear, meaning that the people should not be caught in the trap of these individuals (Talhah, az-Zubayr, etc.) and thus fall into misguidance by straying from the paths of the true faith; other than that, he himself never feared for his own life.



[1]This is a reference to Moses when sorcerers were sent to confront him, and they demonstrated their sorcery by throwing ropes and sticks on the ground and Moses seemingly felt afraid. Thus, the Holy Qur'ān records:

﴿ قَالَ بَلْ أَلْقُوا فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَى ۞ فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَى ۞ قُلْنَا لَا تَخَفْ إِنَّكَ أَنتَ الْأَعْلَى ﴾

"It seemed to him (Moses), by their sorcery, as if they were running. Then Moses felt within himself apprhension. We said: Fear not! Verily, you are the uppermost" (Qur'ān, 20:66-68).

من كلام له عليه السلام لمّا قبض رسول الله صلى الله عليه وآله وخاطبه العباس وأبو سفيان في أن يبايعا له بالخلافة وذلك بعد أن تمّت البيعة لابي بكر في السقيفة، وفيها ينهى عن الفتنة ويبين عن خلقه وعلمه

النهي عن الفتنة

أَيُّهَا النَّاسُ شُقُّوا أَمْوَاجَ الْفِتَنِ بِسُفُنِ النَّجَاةِ وَعَرِّجُوا عَنْ طَرِيقِ الْمُنَافَرَةِ وَضَعُوا تِيجَانَ الْمُفَاخَرَةِ أَفْلَحَ مَنْ نَهَضَ بِجَنَاحٍ أَوِ اسْتَسْلَمَ فَأَرَاحَ هَذَا مَاءٌ آجِنٌ وَلُقَمَةٌ يَغَصُّ بِهَا آكِلُهَا وَمُجْتَنِي الثَّمَرَةِ لِغَيْرِ وَقْتِ إِيْنَاعِهَا كَالزَّارِعِ بِغَيْرِ أَرْضِهِ.

خلقه و علمه

فَإِنْ أَقُلْ يَقُولُوا حَرَصَ عَلَى الْمُلْكِ وَإِنْ أَسْكُتْ يَقُولُوا جَزِعَ مِنَ الْمَوْتِ هَيْهَاتَ بَعْدَ اللَّتَيَّا وَالَّتِي وَاللَّهِ لَابْنُ أَبِي طَالِبٍ آنَسُ بِالْمَوْتِ مِنَ الطِّفْلِ بِثَدْيِ أُمِّهِ بَلِ انْدَمَجْتُ عَلَى مَكْنُونِ عِلْمٍ لَوْ بُحْتُ بِهِ لَاضْطَرَبْتُمْ اضْطِرَابَ الْأَرْشِيَةِ فِي الطَّوِيِّ الْبَعِيدَةِ.

Sermon 5

An excerpt from of one of his statements ﷺ when the Messenger of Allāh ﷺ died and both al-Abbas and Abū Sufyān offered to swear the oath of allegiance to him as the caliph after the allegiance had already been made for Abū Bakr at the *saqīfa*. In it, he prohibits sedition, explaining his manners and knowledge.

"O People![1] Steer clear through the waves of mischief through the

---

[1]The Holy Prophet ﷺ died on Monday, the 28th of Safar, 11 A.H. (May 28, 632 A.D. according to the Julian Christian calendar, or the 28th of the same month and year according to the Gregorian calendar, both confirming that day to be a Monday). He remained unburied till the next day, although some historians say till Wednesday. Abū Sufyān was not in Medīna on that day. He was on his way back from a trip, most likely a business trip, when he received the reports of this tragedy. At once, he inquired about who had become the leader, the chief, the successor, the caliph. He was told that people had paid allegiance to Abū Bakr. On hearing this, the acknowledged mischief-monger of Arabia went into deep thought and eventually went to Abbās ibn Abdul-Muttalib with a suggestion. He said to him, "Look! These people have by contrivance handed over the caliphate to the Taym tribe, depriving Banū Hāshim of it for good. And, after him (referring to Abū Bakr), this man will place over our heads an arrogant person from Banū `Adiy (referring to `Omar). Let us go to Ali bin Abū

boats of deliverance, turn away from the path of dissension and take off the garbs of pride. Prosperous is one who rises with wings (i.e. when he has power) or else he remains peaceful as 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 picks fruits before they are ripe is like one who cultivates in someone else's field.

"If I speak out, they will call me greedy for power, but if I keep quiet, they will say that I am afraid of death. What a pity it is after all the ups and downs (I have been through)! By Allāh, the son of Abū Tālib is fonder of death[1] than an infant of the breast of its

---

Tālib ﷺ and ask him to get out of his house and take up arms in order to secure his right." So, taking Abbās with him, he went to Ali ﷺ and said: "Stretch your hand so I may pledge allegiance to you. If anyone rises in opposition, I will fill the streets of Medīna with men of cavalry and infantry." This was the most delicate moment for Amīr al-Mu'minīn ﷺ. He regarded himself as the true master and successor of the Prophet ﷺ who, acting on the Divine command, appointed him as such only few days ago, on Thul-Hijja 17, 10 A.H./March 18, 632 A.D., while a man with the backing of a tribe such as that of Abū Sufyān was ready to support him. Just a signal was enough to ignite the flames of war. But Amīr al-Mu'minīn's foresight and right judgment saved the Muslims from a civil war as his piercing eyes perceived that this man wanted to start a civil war by rousing the passions of tribal partisanship and distinction of birth so that Islam would be struck with a convulsion that would shake it to the roots. Amīr al-Mu'minīn ﷺ, therefore, rejected his counsel and admonished him several times. He spoke forth the statements whereby he stopped people from mischief-mongering and undue conceit. He declared his stand to be like this: There are only two courses: Either take up arms or sit quietly at home. If he rose for war, there were no supporters so that he could suppress the rising insurgency. The only course left was to quietly wait for the opportunity until circumstances were favorable, which he did.

[1]About death, Amīr al-Mu'minīn ﷺ says that it is so dear to him that even an infant does not so love to leap towards the source of its nourishment while being in its mother's lap. An infant's attachment to the breast of its mother is under the effect of a natural impulse, but the dictates of natural impulses change with the advance of age. When the limited period of infancy ends and the infant's temperament changes, he does not

like to even look at what was so familiar to him but rather turns his face away from it. But the love of prophets and saints for a union with Allāh is mental and spiritual. Mental and spiritual feelings do not change, nor do they suffer weakness or decay. Since death is the means and first step towards this end, their love for death increases to such an extent that its rigors become the cause of pleasure for them, and its bitterness proves to be the source of delight for their taste. Their love for it is the same as that of the thirsty person for the well, or that of a lost traveller for his destination. Thus, when Amīr al-Mu'minīn ﷺ was wounded by Abd ar-Rahmān ibn Muljim's fatal attack, he said, "I am but like the walker who has now reached (the goal) or the seeker who has found (his lost object), and whatever is with Allāh is good for the pious." The Prophet ﷺ also said that there is no pleasure for a believer other than a union with Allāh. According to Ibn Shahr Āshūb's *Manāqib Ali ibn Abī Tālib*, the Commander of the Faithful ﷺ departed from this world during the eve that preceded Friday (i.e. Thursday evening) on the 19th of the month of Ramadān of the 42nd Hijri year, which then coincided with Thursday, the 5th of January, according to the Julian caleandar, or the 8th of January, according to the Gregorian caleandar, of the year 663 A.D. when he was 63 according to Sunni Muslims, 65 according to Shī`ite Muslims. He was attacked almost three days earlier with a poisoned sword as he was leading the dawn congregational prayers at the Grand Kūfa Mosque which at the time served as the seat of government, and Kūfa was then the capital of the Islamic world. If you go now to this great mosque in Kūfa, Iraq, you will see the exact spot where the Imām ﷺ was killed. By the way, the site of this great mosque was the exact location where prophet Noah ﷺ built his ark. The Imām ﷺ lived in Mecca for 13 years and in Medīna for 10 years. He migrated during the Hijra at the age of 24 and started defending Islam at the age of 16. When he pulled the gate of the Jewish fortress of Khaybar, thus demonstrating a super-natural strength, he was 28. His term as the Imām lasted for 30 years of which he spent two years and four months and few days during the time of Abū Bakr, and he spent nine years and few months during the time of `Omar. According to al-Firyani, he spent 10 years and eight months and few days during the time of `Othmān. His resting place in Najaf al-Ashraf, Iraq, is now visited by millions of pilgrims every year, so much so that the city now has its own international airport in order to accommodate the influx of pilgrims who go there from all the corners of the world. During some religions occasions, pilgrims go to al-Najaf al-Ashraf on foot by the millions from all governorates of Iraq to pay homage and to express their loyalty to the first and greatest Imām ﷺ and to his Infallible Progeny ﷺ.

mother. I have hidden knowledge; if I disclose it, you will start trembling like ropes in deep wells."

Amīr al-Mu'minīn's calm at this stage was indicative of his sublime policy and far-sightedness during turbulent times. During those circumstances, had Medīna become the center of war, its fire would have engulfed the whole of Arabia in its flames. The discord and scuffle that had already begun among Mecca's Muhājirūn and Medīna's Ansār would have reached its peak, the rope-pulling of the hypocrites would have been in full swing, and Islam's ship would have been caught in such a whirlpool that balancing it would have been very difficult. Amīr al-Mu'minīn ﷺ suffered trials and tribulations but did not raise his hands. History testifies that during his life in Mecca, the Prophet ﷺ suffered all sorts of hardships, but he was not prepared to clash or abandon patience and endurance. Imām Ali ﷺ realized that had war taken place at that stage, the way for Islam's growth and fruition would have been closed. Of course, once he collected enough supporters and helpers to suppress the flood of unbelief and curb the disturbances, he would rise to face the enemy. Similarly, Amīr al-Mu'minīn ﷺ, treating the life of the Prophet ﷺ as a torch for his guidance, refrained from exhibiting the power of his arm because he realized that rising against the enemy without helpers and supporter would invite rebellion and defeat instead of success and victory. Therefore, on this occasion, Amīr al-Mu'minīn ﷺ compares the desire for caliphate to turbid waters or to a morsel suffocating one's throat. Thus, when people had forcibly snatched this morsel away and wanted to swallow it by force, it got stuck in their throats. They could neither swallow it nor spit it out. That is, they could neither manage it, as is apparent from the blunders they committed in connection with Islamic injunctions, nor were they ready to cast off the knot from their neck.

He reiterated the same ideas in different words thus: "Had I attempted to pick the unripe fruit of caliphate, then by this the orchard would have been desolated and I, too, would have achieved nothing, like people who cultivate someone else's land but can neither guard it, nor water it at the proper time, nor reap any crop from it. The status of these people is that if I ask them to vacate it, so

that the owner should cultivate it himself and protect it, they will say how greedy I am. But if I keep quiet, they will think that I am afraid of death. They should tell me on what occasion I ever felt afraid of death, or if I fled away from a battlefield for my life, whereas every small or big encounter is proof of my bravery and a witness to my daring and courage. He who plays with swords and strikes against hillocks is not afraid of death. I am so familiar with death that even an infant is not so familiar with the breast of its mother. Hark! The reason for my silence is the knowledge that the Prophet ﷺ has put in my bosom. If I divulge it, you will become perplexed and bewildered. Let days pass by and you will come to know the reason behind my indeed and will witness with your own eyes what sort of people will appear on this scene under the label of Islam and what destruction they will bring about. My silence is because this will happen; mine is not silence without a reason."

A Persian axiom says the following: "Silence has a meaning which cannot be couched in words."



من كلام له عليه السلام لمّا أشير عليه بألاّ يتبع طلحة والزبيرَ ولا يُرصدَ لهما القتال، وفيه يبين عن صفته بأنه (عليه السلام) لا يخدع

وَاللَّهِ لَا أَكُونُ كَالضَّبُعِ تَنَامُ عَلَى طُولِ اللَّدْمِ حَتَّى يَصِلَ إِلَيْهَا طَالِبُهَا وَيَخْتِلَهَا رَاصِدُهَا، وَلَكِنِّي أَضْرِبُ بِالْمُقْبِلِ إِلَى الْحَقِّ الْمُدْبِرَ عَنْهُ، وَبِالسَّامِعِ الْمُطِيعِ الْعَاصِيَ الْمُرِيبَ أَبَداً حَتَّى يَأْتِيَ عَلَيَّ يَوْمِي؛ فَوَاللَّهِ مَا زِلْتُ مَدْفُوعاً عَنْ حَقِّي مُسْتَأْثَراً عَلَيَّ مُنْذُ قَبَضَ اللَّهُ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى يَوْمِ النَّاسِ هَذَا.

Sermon 6

Delivered on being advised not to persuade Talhah ibn Ubaydillāh and az-Zubayr ibn al-`Awwām or to fight[1] them, explaining that he is not to be deceived by anyone.

"By Allāh, I shall not be like the badger that feigns sleep on the continuous (sound of) stone-throwing till he who is in search of it finds it, or he who is on the look out for it overpowers it. Rather, I shall always strike the deviators from the truth with the help of those who advance towards it. And I shall pursue the sinners and the 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 ﷺ died until today."



[1]When Amīr al-Mu'minīn ﷺ demonstrated his intention to chase Talhah and az-Zubayr, he was advised to leave them on their own lest he should receive some harm from them. Amīr al-Mu'minīn ﷺ uttered these words in his reply, the sum total whereof is: "For how long can I be mere a spectator as my right is being snatched away, keeping quiet about it? Now, so long as I have the breath of life, I shall fight them and make them suffer the consequences of their conduct. They should not think that I can be easily over-powered like the badger." Its nicknames are: "Umm Amīr" and "Umm Tāriq". It is also called "the glutton" because it swallows everything and eats up whatever it gets as if several bellies were contained in one and it does not have its fill. It is also called Na`thal. It is a very simple and silly animal. Its slyness is apparent from the way it is easily caught. It is said that the hunter surrounds its den and strikes it with his foot or a stick and calls out softly, "Bow your head, Umm Tāriq, conceal yourself, Umm Amīr." On repeating this sentence, while patting the ground, it conceals itself in a corner of the den. Then, the hunter says, "Umm Amīr is not in its den; it is sleeping." On hearing this, it stretches its limbs and pretends to be asleep. The hunter then puts the knot in its feet and drags it out; it falls like a coward into his hands without resistance.

من خطبة له عليه السلام يذم فيها اتباع الشيطان

اتَّخَذُوا الشَّيْطَانَ لِأَمْرِهِمْ مِلَاكاً وَاتَّخَذَهُمْ لَهُ أَشْرَاكاً فَبَاضَ وَفَرَّخَ فِي صُدُورِهِمْ وَدَبَّ وَدَرَجَ فِي حُجُورِهِمْ فَنَظَرَ بِأَعْيُنِهِمْ وَنَطَقَ بِأَلْسِنَتِهِمْ فَرَكِبَ بِهِمُ الزَّلَلَ وَزَيَّنَ لَهُمُ الْخَطَلَ فِعْلَ مَنْ قَدْ شَرِكَهُ الشَّيْطَانُ فِي سُلْطَانِهِ وَنَطَقَ بِالْبَاطِلِ عَلَى لِسَانِهِ.

Sermon 7
One of his sermons in which he عليه السلام condemns followers of Satan

"They[1] have undertaken Satan as the master of their affairs, so he has taken them as partners, laying eggs and hatching 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 sin, and adorning for them foul things like the deeds of one whom Satan has made partner in his domain, speaking falsehood through his tongue."



[1]Amīr al-Mu'minīn عليه السلام says about the hypocrites (i.e. those who opposed him before and during his caliphate) that they are partners in Satan's actions, helpers and supporters of Satan. Satan has befriended them, too, so much so that he has made his abode with them, residing on their bosoms, laying eggs and hatching its young through them, while these young jump and play in their laps without demur. He means that Satan's evil ideas take birth in their bosoms and grow and thrive there. There is no restraint on them, nor is there a restriction of any kind. He has permeated their blood and mingled with their spirits so that both have become a completely united unit. Now, the eyes are theirs but the sight is his, the tongue is theirs but the words are his. The Prophet ﷺ has said, "Verily, Satan permeates the progeny of Adam like blood." That is, just as the circulation of blood does not stop, the same way, the quick succession of Satan's evil ideas knows no halt, and he draws man towards evil when he is asleep or awake, in every posture, rising or sitting... He thus paints them with his dye so that their words and actions reflect an exact portrait of his words and actions. Those whose bosoms shine with the glory of faith prevent such evil ideas, but some people are already ready to welcome those evils, and these are the persons who, outfitted in the garb of Islam, seek to promote heresy.

من كلام له عليه السلام

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

يَزْعُمُ أَنَّهُ قَدْ بَايَعَ بِيَدِهِ وَلَمْ يُبَايِعْ بِقَلْبِهِ فَقَدْ أَقَرَّ بِالْبَيْعَةِ وَادَّعَى الْوَلِيجَةَ فَلْيَأْتِ عَلَيْهَا بِأَمْرٍ يُعْرَفُ وَإِلَّا فَلْيَدْخُلْ فِيمَا خَرَجَ مِنْهُ.

Sermon 8
About az-Zubayr at a time when this statement was needed, inviting him to join the allegiance again

"He claims that he swore allegiance to me with his hand, not with his heart.[1] "So he does admit having sworn allegiance, entering into what others entered. So, let him come forward with a clear argument for it; otherwise, he should return to wherever he came from."[2]

---

[1]After swearing allegiance to Amīr al-Mu'minīn ﷺ, az-Zubayr ibn al-`Awwam violated his oath of allegiance. Then sometimes he would put forth the excuse that he was forced to swear the oath of allegiance, and that his involuntary allegiance is actually no allegiance at all. Some other times, he would say that his allegiance was only a pretense, that his heart was not with it. It is as though he admitted with his tongue the duplicity of his outer appearance versus inner self. This excuse is like that of the one who reverts to apostasy after adopting Islam in order to avoid the penalty, saying that he had accepted Islam only with his tongue, not with his heart. Obviously, such an excuse cannot be heeded, nor can he escape the punishment. If az-Zubayr suspected that `Othmān was slain at the insistence of Amīr al-Mu'minīn ﷺ, this suspicion should have existed when he was taking the oath for obedience and stretching his hand for allegiance, not now that his expectations were being frustrated and hopes had started dwindling.

[2]Amīr al-Mu'minīn ﷺ forfeited his claim for the short term. Thus, when this man admits that he had sworn allegiance, then he, according to him, had a justification for breaking it, he should stick to such a claim. According to him, however, his heart was not in agreement with it. Here, he should produce anoother proof for it. Since proof about the state of heart cannot be produced, how can he bring such proof? How can he be assertive without proof?



من كلام له عليه السلام في صفته وصفة خصومه، ويقال إنها في أصحاب الجمل

وقَدْ أَرْعَدُوا وَأَبْرَقُوا، وَمَعَ هَذَيْنِ الأَمْرَيْنِ الفَشَلُ، وَلَسْنَا نُرْعِدُ حَتَّى نُوقِعَ، وَلا نُسِيلُ حَتَّى نُمْطِرَ.

Sermon 9
Characterizing himself and his opponents; it is said that it refers to the fellows of the Camel.

"They[1] thundered like clouds and shone like lightening, yet despite that, they exhibited cowardice while we do not thunder till we pounce on the foe, nor do we show flow (of words) until we have virtually rained."



[1]About the people of Jamal (i.e. the enemy in the Battle of Jamal, a battle that was led by Mother of the Believers `Ā'isha supported by her cousins, as-Zubayr and Talhah, against the newly elected Caliph Ali عليه السلام), Amīr al-Mu'minīn عليه السلام says that they rose thundering, shouting and stampeding, but when encounter took place, they were seen flying like straw in the wind. At one time, they made loud claims that they would do this and that, and now they demonstrated such cowardice as to flee from the battlefield. About himself, Amīr al-Mu'minīn عليه السلام says, "We do not threaten the enemy before the battle, nor are we boastful, nor do we terrorize the enemy by raising unnecessary cries because it is not the way of the brave to use the tongue instead of the might." That is why on this occasion, he said to his comrades, "Beware of excessive talk as it is (a sign of) cowardice."

من خطبة له عليه السلام يريد الشيطان أو يكني به عن قوم

أَلا وَإِنَّ الشَّيْطَانَ قَدْ جَمَعَ حِزْبَهُ وَاسْتَجْلَبَ خَيْلَهُ وَرَجِلَهُ وَإِنَّ مَعِي لَبَصِيرَتِي مَا لَبَّسْتُ عَلَى نَفْسِي وَلَا لُبِّسَ عَلَيَّ وَايْمُ اللَّهِ لَأَقْرِطَنَّ لَهُمْ حَوْضاً أَنَا مَاتِحُهُ لَا يَصْدُرُونَ عَنْهُ وَلَا يَعُودُونَ إِلَيْهِ.

Sermon 10
A sermon in which he talks about Satan or uses him to describe certain people[1]

"Beware! Satan has collected his party, assembling his cavalry and infantry. Surely, with me there is sagacity. I have neither deceived myself, nor have I ever been deceived. By Allāh, I shall fill for them a cistern from which I alone will draw water. They can neither turn away from, nor can they return to it."



من كلام له عليه السلام لابنه محمّد بن الحنفية لمّا أعطاه الراية يوم الجمل

تَزُولُ الجِبَالُ وَلَا تَزُلْ! عَضَّ عَلَى نَاجِذِكَ، أَعِرِ اللهَ جُمْجُمَتَكَ، تِدْ فِي الأَرْضِ قَدَمَكَ، ارْمِ بِبَصَرِكَ أَقْصَى القَوْمِ، وَغُضَّ بَصَرَكَ، وَاعْلَمْ أَنَّ النَّصْرَ مِنْ عِنْدِ اللهِ سُبْحَانَهُ.

Sermon 11
Delivered during the Battle of the Jamal when Amīr al-Mu'minīn ﷺ gave the standard to his son Muhammed ibn al-Hanafiyya

---

[1]When Talhah and az-Zubayr broke away by violating their oath of allegiance, setting out for Basra in the company of `Ā'isha, Amīr al-Mu'minīn ﷺ spoke these words which are part of a long speech. Ibn Abul-Hadīd has written that in this sermon, Satan is meant to denote himself as well as a reference to Mu`āwiyah: Mu`āwiyah was secretly conspiring with both Talhah and az-Zubayr, instigating them to fight against Amīr al-Mu'minīn ﷺ. Yet reference to the real Satan is more appropriate according to the then prevailing situations and circumstances.

"Mountains may move from their positions, but you should not move from yours. Grit your teeth. Lend to Allāh your head (i.e. while fighting for Allāh, give yourself wholly to Allāh). Plant your feet firmly on the ground. Set your eyes on the remotest foe and close your eyes (to their numberical majority). And be sure that succor is only from Allāh, the most Glorified One."

Muhammed ibn al-Hanafiyya was Amīr al-Mu'minīn's son but is called Ibn (son of) Hanafiyya after his mother. His mother's name was Khawla daughter of Ja`far. She was known as Hanafiyya after her tribe Banū Hanīfah. When people of Yamāma were declared "apostates" for having refused to pay the *zakāt* (religious tax) and were killed, their women were brought to Medīna as war captives to be turned slaves according to the customs of the time. This particular lady was also brought to Medīna with them. When her tribesmen came to know about it, they approached Amīr al-Mu'minīn عليه السلام and requested him to save her from the blemish of slavery and protect her family's honor and prestige. Consequently, Amīr al-Mu'minīn عليه السلام bought her, set her free and married her. Thus, his son Muhammed was born.

Most historians have written his *kunya*, surname, as "Abul-Qāsim," father of al-Qāsim, echoing the title of the Messenger of Allāh صلى الله عليه وآله. Thus, the author of *Al-Isti'ab* on pp. 1366-1368, 1370-1372 of Vol. 3. has narrated the opinion of Abū Rashīd ibn Hafs az-Zuhri who said that from among the sons of the companions (of the Prophet صلى الله عليه وآله), he came across four individuals every one of whom was named "Muhammed" and surnamed "Abul-Qāsim." They were: (1) Muhammed ibn al-Hanafiyya, (2) Muhammed ibn Abū Bakr, (3) Muhammed ibn Talhah and (4) Muhammed ibn Sa`d. After this, he writes saying that Muhammed ibn Talhah's name and surname were given by the Prophet صلى الله عليه وآله himself. Al-Wāqidi, the renown biographer of the Prophet صلى الله عليه وآله, says that the surname of Muhammed ibn Abū Bakr was suggested by `Ā'isha. Apparently, the Holy Prophet giving the name of "Muhammed" to the son of Talhah seems to be quite inaccurate since, from some traditions, it appears that the Prophet صلى الله عليه وآله had reserved it for a son of Amīr al-Mu'minīn عليه السلام, namely Muhammed ibn al-Hanafiyya.

As regarding his surname, it is said that the Prophet ﷺ had told Ali عليه السلام that a son would be born to him after his demise, and that "I have given him my name and surname; after that, it is not permissible for anyone in my nation to have this name and surname together."

With this viewpoint before us, how can it be correct to claim that the Prophet ﷺ had given this very name and surname to anyone else since he particularly stated that no one else should share it? Moreover, some people have recorded the surname of Ibn Talhah as "Abū Sulaymān" rather than "Abul-Qāsim," and this further confirms our viewpoint. Similarly, if the surname of "Muhammed" ibn (son of caliph) Abū Bakr was on the ground that his son's name was Qāsim, one of the theologians of Medīna, then what is the sense in `Ā'isha having suggested it? If she had suggested it along with the name, how could Muhammed ibn Abū Bakr tolerate it later since, having been brought up under the care of Amīr al-Mu'minīn عليه السلام, what the Prophet ﷺ had said about both name and surname could not have been concealed form his knowledge? Moreover, most people have recorded his surname as being "Abū Abd ar-Rahmān," which weakens the viewpoint held by Abū Rashīd.

Although ibn Khallikān (in his work titled *Wafiyyāt al-A`yān* [death incidents of prominent figures], p. 170, Vol. 4) has recorded that among the sons of Amīr al-Mu'minīn عليه السلام for whom the Prophet ﷺ had particularly chosen this surname was Muhammed ibn al-Hanafiyya. Yet `allāma al-Maqmaqāni (in *Tanqīh al-Maqāl*, p. 112, Part 1, Vol. 3) writes the following:

In applying this tradition to Muhammed ibn al-Hanafiyya, Ibn Khallikān has proven to be confused: The son of Amīr al-Mu'minīn عليه السلام to whom the Prophet ﷺ had gifted both his name and surname, something which is not permissible to be given to anyone else, is the Awaited last Imām (may our lives be his ransom), not to Muhammed ibn al-Hanafiyya, nor is the surname 'Abul-Qāsim' established for him." Rather, being ignorant of the real intention of the Prophet ﷺ, some Sunnis have taken this to refer to Ibn al-Hanafiyya. However, Muhammed ibn al-Hanafiyya was prominent in righteousness and

piety, sublime in renuncing this world, lofty in knowledge and achievements, and the heir of his father in his bravery. His performance in the Battles of Jamal and Siffīn had created such an impression among the Arabs that even seasoned warriors trembled at the mere mention of his name. Amīr al-Mu'minīn ﷺ, too, was proud of his courage and valor. He always placed him in the vanguard of all encounters. Shaikh al-Baha'i has written in his work titled *Al-Kashkūl* saying that Ali ibn Abū Tālib ﷺ kept him [his son] abreast in the battles and did not allow Hassan and Hussain to go instead. He used to say, "He is my son, while these two (al-Hassan and al-Hussain) are the sons of the Prophet of Allāh ﷺ." When a Khārijite said to Ibn al-Hanafiyya that Ali thrust him into the flames of war, saving Hassan and Hussain ﷺ, he replied that he himself was like the right hand (of his father), while Hassan and Hussain ﷺ were like Ali's two eyes, that Ali ﷺ protected his eyes with his right hand. But `allāma al-Maqmaqāni has written in *Tanqīh al-Maqāl* saying that this was not the reply given by Ibn al-Hanafiyya but by Amīr al-Mu'minīn ﷺ himself. During the battle of Siffīn, Muhammed mentioned this matter to his father, Amīr al-Mu'minīn Ali ﷺ, in a complaining tone. The Commander of the Faithful ﷺ replied thus: "You are my right hand, whereas they are my eyes, and the hand should protect the eyes."

Apparently, it seems that first Amīr al-Mu'minīn ﷺ must have given this reply and thereafter someone might have mentioned it to Muhammed ibn al-Hanafiyya. The latter must have repeated the same as there could be no reply more eloquent than this. Its eloquence confirms the opinion that it was originally the product of the eloquent tongue of Amīr al-Mu'minīn ﷺ and was later appropriated by Muhammed al-Hanafiyya. Consequently, both these views can be regarded as geing correct; there is no incongruity between them. However, he was born in the reign of the second caliph and died at the age of sixty-five during the reign of Abdul-Malik ibn Marwān. Some writers have recorded the year of his death as 80 A.H./699 A.D., others at one year later. There is a disagreement about the place of his death as well. Some have put it as Medīna, others at Ayla, and some others at Tā'if.

2. During the Battle of Jamal, Amīr al-Mu'minīn ﷺ sent Muhammed ibn al-Hanafiyya to the battle field, telling him that he should fix himself before the enemy like the mountain of determination and resolution so that the onslaught of the army should not be able to displace him, that he should charge at the enemy with closed teeth because, by pressing teeth over teeth, tension occurs in the nerves of the skull. As a result, the stroke of the sword would miss the target, as he said somewhere else: "Press your teeth together. It causes the edge of the sword to miss." Then he said, "Son! Lend your head to Allāh so that you may be able to achieve eternal life in place of this one because when one lends an article, he has the right to get it back. Therefore, you should fight as one who is heedless of his life; otherwise, also if your mind clings to life, you will hesitate to advance towards deadly encounters, and that would fall on your reputation of bravery. Look, do not let your steps falter because the enemy is emboldened by faltering steps. Such faltering steps hasten the eney's feet. Keep the last lines of the enemy as your aim so that the enemy may be overawed with the loftiness of your intentions, and you may feel at ease while tearing through their lines, and their movements should not remain concealed form you. Look, do not heed their numerical superiority; otherwise, your valor and courage will suffer." This statement can also mean that one should open his eyes wide to be dazzled by the shining of weapons, and the enemy may make attack in order to take advantage of the situation. Also, always keep in mind that victory is from Allāh. "If Allāh helps you, no one can overpower you." Therefore, instead of relying on material means, seek His support and succor.

Remember, O Believers! إِن يَنصُرْكُمُ اللَّـهُ فَلَا غَالِبَ لَكُمْ *If Allāh supports you, none shall overcome you* (Qur'ān, 3: 160).



من كلام له عليه السلام لمّا أظفره الله تعالى بأصحاب الجمل

وَقَدْ قَالَ لَهُ بَعْضُ أَصْحَابِهِ وَدِدْتُ أَنَّ أَخِي فُلَاناً كَانَ شَاهِدَنَا لِيَرَى مَا نَصَرَكَ اللَّهُ بِهِ عَلَى أَعْدَائِكَ فَقَالَ لَهُ (عليه السلام) أَهَوَى أَخِيكَ مَعَنَا فَقَالَ نَعَمْ قَالَ فَقَدْ شَهِدَنَا وَلَقَدْ شَهِدَنَا فِي عَسْكَرِنَا هَذَا أَقْوَامٌ فِي أَصْلَابِ الرِّجَالِ وَأَرْحَامِ النِّسَاءِ سَيَرْعَفُ بِهِمُ الزَّمَانُ وَيَقْوَى بِهِمُ الْإِيمَانُ.

Sermon 12

When Allāh granted Amīr al-Mu'minīn ﷺ victory over his enemies in the Battle of Jamal, he made this statement.

One of his comrades said the following to him on that occasion: "I wish my so-and-so brother had been present so that he, too, could have seen what success and victory Allāh has given you." It was then that Amīr al-Mu'minīn ﷺ asked him, "Did your brother hold me as a friend?" The comrade said, "Yes." Amīr al-Mu'minīn ﷺ said, "In that case, he was with us, even in this army of ours. Even those persons who are still in the loins of men and in the wombs of women were also present. Shortly, time will bring them out and faith will gain strength through them."

If a person falls short in his deeds, despite might and means, this will be indicative of the weakness of his will. But if an impediment in the way of deed or life comes to an end, resulting in his deed still remaining inadequate, in this case, Allāh will not deprive him of the reward on the basis that his deeds are judged according to his intentions. Since his intention in any case was to carry out a good deed, he deserves rewards to some extent.

In the case of an action, there may be absence of rewards because deeds can involve making a show, a pretense, etc. The intention is hidden in the depths of one's heart. A good deed may have no jot of show or affectation. The intention will remain at the same level of honesty, frankness, truth, perfection and correctness where it is, even though there may be no deed due to some impediments. Even if there is no occasion for forming an intention, but there is passion and zeal in the heart, a man will deserve rewards on the basis of his heart's feelings. This is to what Amīr al-Mu'minīn ﷺ has alluded

in this sermon, that is, "If your brother loved me, he will share the rewards with those who secured martyrdom for having supported us."



في ذم أهل البصرة

كُنْتُمْ جُنْدَ الْمَرْأَةِ وَأَتْبَاعَ الْبَهِيمَةِ رَغَا فَأَجَبْتُمْ وَعُقِرَ فَهَرَبْتُمْ أَخْلَاقُكُمْ دِقَاقٌ وَعَهْدُكُمْ شِقَاقٌ وَدِينُكُمْ نِفَاقٌ وَمَاؤُكُمْ زُعَاقٌ وَالْمُقِيمُ بَيْنَ أَظْهُرِكُمْ مُرْتَهَنٌ بِذَنْبِهِ وَالشَّاخِصُ عَنْكُمْ مُتَدَارَكٌ بِرَحْمَةٍ مِنْ رَبِّهِ كَأَنِّي بِمَسْجِدِكُمْ كَجُؤْجُؤِ سَفِينَةٍ قَدْ بَعَثَ اللَّهُ عَلَيْهَا الْعَذَابَ مِنْ فَوْقِهَا وَمِنْ تَحْتِهَا وَغَرِقَ مَنْ فِي ضِمْنِهَا. وَفِي رِوَايَةٍ وَايْمُ اللَّهِ لَتَغْرَقَنَّ بَلْدَتُكُمْ حَتَّى كَأَنِّي أَنْظُرُ إِلَى مَسْجِدِهَا كَجُؤْجُؤِ سَفِينَةٍ أَوْ نَعَامَةٍ جَاثِمَةٍ وَفِي رِوَايَةٍ كَجُؤْجُؤِ طَيْرٍ فِي لُجَّةِ بَحْرٍ وَفِي رِوَايَةٍ أُخْرَى بِلَادُكُمْ أَنْتَنُ بِلَادِ اللَّهِ تُرْبَةً أَقْرَبُهَا مِنَ الْمَاءِ وَأَبْعَدُهَا مِنَ السَّمَاءِ وَبِهَا تِسْعَةُ أَعْشَارِ الشَّرِّ الْمُحْتَبَسُ فِيهَا بِذَنْبِهِ وَالْخَارِجُ بِعَفْوِ اللَّهِ كَأَنِّي أَنْظُرُ إِلَى قَرْيَتِكُمْ هَذِهِ قَدْ طَبَّقَهَا الْمَاءُ حَتَّى مَا يُرَى مِنْهَا إِلَّا شُرَفُ الْمَسْجِدِ كَأَنَّهُ جُؤْجُؤُ طَيْرٍ فِي لُجَّةِ بَحْرٍ.

Sermon 13
Chiding the People of Basra

"You were the army of a woman (a reference to `Ā'isha) and in the command of a quadruped (animal, namely `Askar, the huge camel `Ā'isha was riding). 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 hypocritical. 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 everyone who is on it is drowned."

Another version of the same sermon:

"By Allāh! Your city will certainly be drowned, so much so that as though I see its mosque like the upper part of a boat or a sitting ostrich (or, in another version of his statement) like the bosom of a bird in the deep sea."

Still Another Version States the Following:

"Your city is the most stinking of all cities as regarding 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 with water having engulfed it, so much so that nothing can be seen of it except the highest part of the mosque appearing like the bosom of a bird in the deep sea."

Ibn Maytham writes that when the Battle of Jamal ended, three days thereafter, Amīr al-Mu'minīn عليه السلام said the morning prayers in the central mosque of Basra. Having finished it, he stood on the right side of the prayer place. Reclining against the wall, he delivered this sermon wherein he described the lowness of character of the people of Basra and their slyness, how they were inflamed at others' instigation without anyone of their own, handing their command over to a woman clung to a camel. They broke away after swearing allegiance and exhibited their low character and evil nature by being double-faced. In this sermon, the woman referred to is `Ā'isha, and the "quadruped" implies the camel (Jamal), Askar, after which this battle has been named, the Battle of the Jamal. This battle started this way:

During `Othmān's lifetime, `Ā'isha used to oppose him and had left for Mecca, leaving him in siege. As such, she had a share in his assassination the details of which will be stated at some suitable place in this book. But on her return from Mecca to Medīna, she heard from Abdullāh ibn Salamah that allegiance had been sworn to Ali (as the succeeding caliph). She suddenly exclaimed, "If allegiance has been sworn to Ali, I wish the sky had burst on the earth. Let me go back to Mecca." Consequently, she decided to return to Mecca where she started saying, "By Allāh, `Othmān has been helplessly killed. I shall certainly avenge his blood." On seeing this wide change in the state of affairs, Abū Salamah said, "What are you saying as you yourself used to say 'Kill this Na'thal; he had turned unbeliever (apostate)'?!" She replied, "Not only I but everyone used to say so; but leave these things asīde and listen to what I am now saying: This is better and deserves more attention. It is so strange that `Othmān was first called on to repent, but before

giving him the opportunity to do so, he has been killed." On hearing this, Abū Salamah recited the following verses addressing her:

You started it, now you change and raise storms of wind and rain.
You ordered his killing and told us that he had turned unbeliever.
We admit that he has been killed but under your orders and
The real killer is the one who ordered it.
Nevertheless, neither the sky fell over us,
Nor did the sun and the moon has had an eclipse.

Certainly people have sworn allegiance to one who can ward off the enemy with power and grandeur, who does not allow swords to come near him and loosens the twist of the rope, that is, subdues his enemy. He is always fully armed for combat and the faithful is never akin to the traitor.

However, when she reached Mecca with a passion for vengeance, she began instigating people to avenge `Othmān's blood by circulating stories of his having been victimized. The first to respond to this call was Abdullāh ibn `Amir al-Hadrami, who had been governor of Mecca during `Othmān's reign, supported by Marwān ibn al-Hakam, Sa`īd ibn al-`Ās and other Umayyads. These men rose to support her. On the other side, Talhah ibn Ubaydillāh and az-Zubayr ibn al-`Awwām, her cousins, also reached Mecca from Medīna to join the rebels. From Yemen, Ya`li ibn Munabbih, who had been governor there during `Othmān's caliphate and a former governor of Basra, Abdullāh ibn `Amir ibn Kurayz also reached there. Joining ranks, they began preparing their schemes. They were all determined to start the battle, but their discussions revolved round the venue of confrontation. `Ā'isha's opinion was to make Medīna the stage of the battle, but some people opposed and held that it was difficult to deal with the Medinites, that some other place should be chose as the battlefield. At last, after many discussions, it was decided to march towards Basra where there was no dearth of men to support "the cause". Consequently, on the strength of Abdullāh ibn Amīr's huge wealth and offer of six hundred thousand dirhams and six hundred camels supplied by Ya`li ibn Munabbih, they prepared an army of three thousand strong, then they set off to Basra.

There was a small incident on the way because of which `Ā'isha refused to advance any further. What happened was that at a particular place, she heard the barking of dogs. When she inquired from the camel driver about the name of the place, he told her that it was called Haw'ab حوأب. On hearing this name, she recalled the Prophet's admonition; he ﷺ had said this to his wives: "I wish I could know at which of you the dogs of Haw'ab will bark..." So when she realized that she herself was the one, she got the camel seated by patting it, expressing her intention to abandon the march and "the cause". But the device of her companions saved the critically deteriorating situation: Abdullāh ibn az-Zubayr made an oath in order to assure her that it was not Haw'ab[1], with Talhah seconding him. In order to further assuring her, he also sent for fifty persons to pronounce the same oath to her. When all of the people were on one side, what could a single woman do by opposing them? Eventually, they were successful, and `Ā'isha resumed her march forward with the same enthusiasm.

When this army reached Basra, people were first amazed to see the animal `Ā'isha was riding. Jariyah ibn Qudāmah came forward and said, "O, Mother of the Faithful! The assassination of `Othmān was one great tragedy, but the greater tragedy is that you have come out on this cursed camel and ruined your honor and esteem. It is better that you should go back." But since neither the incident at Haw'ab could deter her nor the Qur'ānic injunction: ﴿وَقَرْنَ فِي بُيُوتِكُنَّ﴾ "Stay in your houses (33:33)" could stop her, what effect could these words produce? Consequently, she disregarded all such calls.

When the army tried to enter the city, `Othmān ibn Hunayf, the then governor of Basra, came forward to stop them. When the two parties

---

[1]In his famous work, *Tārīkh*, al-Tabari starts detailing the incident at Haw'ab, where Islam recorded the first mass false oath, of the Askar camel, which was bought for one thousand dirhams, a huge sum of money at the time, on p. 185 of Vol. 3 among the incidents that took place during the year 36 A.H./657 A.D. The Arabic edition I have used for this and other books is dated 1426 A.H./2005 A.D. It is published by Dār al-Amīra of Beirut, Lebanon.

came face-to-face, they unsheathed their swords and pounced on each other. When a good number had been killed from either side, `Ā'isha intervened on the basis of her influence, and the two groups agreed that until the arrival of Amīr al-Mu'minīn ﷺ, the existing administration should continue and that `Othmān ibn Hunayf should remain in his post. But only two days had elapsed when they made a nightly attack on `Othmān ibn Hunayf, killing forty innocent persons, beat `Othmān ibn Hunayf, plucked every hair of his beard, took him in their custody and jailed him.

Then they attacked the public treasury. While ransacking the Muslims' money house, they killed twenty persons on the spot and beheaded fifty more after arresting them. That was the first time in Islamic history when a Muslim severed the head of another Muslim. Then they attacked the city's grain store, whereupon an elderly noble of Basra, Hukaym ibn Jabalah, could not control himself. Arriving there with his men, he said to Abdullāh ibn az-Zubayr, "Spare some of this grain for the city's residents. After all, there should be a limit to your oppression. You have spread killing and destruction all around and put `Othmān ibn Hunayf in confinement. For Allāh's sake, keep off these ruining activities and release `Othmān ibn Hunayf. Is there no fear of Allāh in your hearts?" Ibn az-Zubayr, cousin of `Ā'isha, said, "This is vengeance for `Othmān's blood." Hukaym ibn Jabalah retorted, "Were these whom you have killed `Othmān's assassins? By Allāh, if I had supporters and comrades, I should have certainly avenged the blood of these Muslims whom you have killed without reason." Ibn az-Zubayr replied, "We shall not give anything out of this grain, nor will `Othmān ibn Hunayf be released." At last, the battle raged between these two parties, but how could a few individuals deal with such a big force? The result was that Hukaym ibn Jabalah, his son al-Ashraf ibn Hukaym ibn Jabalah, his brother ar-Ri'l ibn Jabalah and seventy persons of his tribe were all killed. In short, killing and looting prevailed all around. Neither anyone's life was secure, nor was there anyone or any way to save one' honor or property.

When Amīr al-Mu'minīn ﷺ was informed of the march to Basra, he set out to stop it with a force which consisted of seventy of those

who had taken part in the battle of Badr and four hundred out of those companions who had the honor of being present at the Allegiance of Ridwān (of "the Divine Pleasure", also referred to as the Hudaybiya oath, to which reference is made in 48:18, Sūrat al-Fath, Chapter of Victory, of the Holy Qur'ān). When he stopped at the Khaqar stage, he sent his son al-Hassan عليه السلام and `Ammār ibn Yāsir to Kūfa to invite its people to participate in fighting the dissidents. Consequently, despite the interference of Abū Mūsa al-Ash`ari, seven thousand combatants from there joined Amīr al-Mu'minīn's army. Ali عليه السلام left that stage after placing the army divisions under various commanders. Eye witnesses state that when his force reached near Basra, first of all a contingent of the Ansār appeared in the vanguard. Its standard bearer was the great *sahābi* Abū Ayyūb al-Ansāri. After it appeared, another contingent of 1,000 was commanded by Khuzaymah ibn Thābit al-Ansāri, another *sahābi*. Then another contingent came in sight, and its standard bearer was Abū Qatādah ibn ar-Rabī`. Then a crowd of a thousand old and young persons was seen. They had signs of prostration on their faces and signs of fear of Allāh. It seemed as if they were standing before the Divine Glory on the Day of Judgment. Their commander rode a dark horse. He was dressed in white, had a black turban on his head and was reciting the Holy Qur'ān loudly. This was `Ammār ibn Yāsir, one of the greatest of the Prophet's *sahāba*. Then another contingent appeared. Its standard was in the hands of Qays ibn Sa`d ibn Abādah, the son of another great Ansāri *sahābi*. Then an army came in sight. Its leader was putting on a white outfit and a black turban. He was so handsome that all eyes were fixed on him. This was Abdullāh ibn Abbās, a cousin of the Prophet صلى الله عليه وآله, Islam's scribe and recorder of the Sunnah. Then followed a contingent of the companions of the Prophet صلى الله عليه وآله. Their standard bearer was `Othmān ibn Abbās. After a few contingents had passed by, a big crowd was seen wherein there was such a large number of spears that they were overlapping and flags of numerous colors were flying. Among them, a big and lofty standard was seen with a distinctive status. Behind it a rider was seen guarded by sublimity and greatness. His sinews were well-developed and his eyes were cast downwards. His awe and dignity were as such that no one could look at him in the eyes. This was the ever victorious Lion of Allāh,

none other than Ali ibn Abū Tālib ﷺ. On his right and left were Hassan and Hussain (peace with them) respectively. In front of him, Muhammed ibn al-Hanafiyya walked in slow steps carrying the banner of victory and glory. On the back, there were young men from Banū Hāshim, the people of Badr, and Abdullāh ibn Ja`far ibn Abū Tālib. When this army reached a place called az-Zawiyah, Amīr al-Mu'minīn ﷺ alighted from the horse. After performing a four rak'at prayer, he put his cheeks on the ground. When he lifted his head, the ground was drenched with tears, and he was uttering these words:

O Sustainer of the earth, the heavens and the high firmaments! This is Basra. Fill our lap with its goodness and protect us from its evil.

Proceeding forwards, he got down in the battlefield of Jamal where the enemy was already camping. First of all, Amīr al-Mu'minīn ﷺ announced to his army that no one should attack another nor take the initiative. Having said so, he came in front of the opposite army and said to Talhah and az-Zubayr, "You ask `Ā'isha by swearing in the Name of Allāh and His Prophet ﷺ whether or not I am free of the blame of `Othmān's blood, whether I used the same words for him which you used to say (to people), whether I pressured you to swear the oath of allegiance (to me) or whether you swore it of your own free will." Talhah got exasperated at these words, but az-Zubayr relented. Amīr al-Mu'minīn ﷺ turned back after that. Giving a copy of the Holy Qur'ān to Muslim, a young man from the tribe of Abd Qays, he sent the latter to them to pronounce the verdict of the Holy Qur'ān. But people took the young messenger within aim and showere him with their arrows. Then `Ammār ibn Yāsir went to canvass to convince them and to caution them aboutthe consequences of their war, but his words were also replied with arrow shots.

Until now, Amīr al-Mu'minīn ﷺ had not allowed an attack as a result of which the enemy continued to feel encouraged and went on to rain arrows continuously. At last, due to the death of a few valiant combatants, consternation was created within Amīr al-Mu'minīn's ranks, and some people came with a few killed bodies before him

and said, "O Commander of the Faithful! You are not allowing us to fight while they are covering us with arrows. For how long can we let them make our bosoms the target of their arrows and keep our hands folded for their excesses?" At this, Amīr al-Mu'minīn ﷺ did show anger but, acting with restraint and endurance, he went back to the enemy in the very form without wearing armor or any weapons. He shouted, "Where is az-Zubayr?!" At first, az-Zubayr hesitated to come forward, but he noticed that Amīr al-Mu'minīn ﷺ was unarmed, so he came out. Amīr al-Mu'minīn ﷺ said to him "O az-Zubayr! You must remember how one day the Prophet ﷺ told you that you will fight me, how wrongs and excesses will be on your side." Az-Zubayr replied that the Prophet ﷺ had said so. Then Amīr al-Mu'minīn ﷺ inquired, "Why, then, have you come out like that?" He replied that his memory had missed it and if he had recollected it earlier, he would not have come out that way. Amīr al-Mu'minīn ﷺ said, "Well now you have recollected it." "Yes," he said. Having said this, he went straight to `Ā'isha and told her that he was leaving the camp. She asked him about the reason. He replied, "Ali has reminded me of a forgotten matter. I had gone astray, but now I have come back to the right path and will not fight Ali ibn Abū Tālib at any cost." `Ā'isha said, "You have caught the fear of the swords of the sons of `Abdul-Muttalib." He said, "No." Saying this, he turned thereins of his horse away. However, it is gratifying that some consideration was accorded to the Prophet's saying, for at Haw'ab, even after recollecting the Prophet's words, no more than a transient effect was taken of it. On returning after this conversation, Amīr al-Mu'minīn ﷺ observed that they had attacked the right and the left flanks of his army." Noticing this, Amīr al-Mu'minīn ﷺ said, "Now the plea has been exhausted. Call my son Muhammed."

Muhammed ibn al-Hanafiyya came. Amīr al-Mu'minīn ﷺ said to him, "My son, attack them now." Muhammed bowed his head and, taking the standard, he proceeded to the battlefield. But arrows were falling in such force that he had to stop. When Amīr al-Mu'minīn ﷺ saw this, he called out at him, "Muhammed! Why do you not advance?" He said, "Father, in this shower of arrows, there is no way to proceed. I will wait till the violence of arrows subsides." The

Imām ﷺ said, "No, thrust yourself in the arrows and spears and attack." Muhammed ibn al-Hanafiyya advanced a little, but the archers surrounded him, so much so that he had to hold his steps. On seeing this, a frown appeared on Amīr al-Mu'minīn's face and he said, "This is the effect of your mother's veins." The Imām ﷺ took the standard, folded up his sleeves and made such an attack that a tumult was created in the enemy' ranks from one end to the other. To whichever row he turned, it became clear, and to whatever side he directed himself, that bodies were seen falling and heads rolling under the hoofs of combatants' horses. After confusing the ranks, he returned to his station and said to his son, Muhammed ibn al-Hanafiyya, "Look, my son! Battles are fought like this." Saying this, he gave the standard to him and ordered him to proceed. Muhammed advanced towards the enemy with an Ansār contingent. The enemy troops also came out moving and balancing their spears. But the brave son of the valiant father convulsed rows over rows while the other warriors left behind heaps of dead bodies.

From the other side, there was a full demonstration of the spirit of sacrifice. Dead bodies were falling one over the other, yet they continued sacrificing their lives devotedly around the camel. Particularly, the condition of Banū Dabbah was that although their hands were being severed from the elbows for holding thereins of the camel and their bosoms were being pierced with spears, they had the following battle song on their tongues:

To us, death is sweeter than honey.
We are Banū Dabbah, camel breeders.
We are sons of death when death comes.
We announce `Othmān's death spear edges.
Give us back our chief, and there will be an end to it.

The low character and ignorance of the faith of these Banū Dabbah can be well understood by one particular incident which al-Madā'ini narrates. He writes that in Basra there was a man with a mutilated ear. He was asked about the reason behind it. He said, "I was watching the sight of dead bodies on the battlefield of the Jamal when I saw a wounded man who sometimes raised his head and

sometimes dashed it back on the ground. I approached him. The following verses of poetry were on his lips:

Our mother (`Ā'isha) pushed us into the deep waters of death;
She did not get us back before we had thoroughly drunk of it.
By misfortune did we obey Banū Taym
Who are none but many a slave man and a slave dame.

"I told him that it was not the time to recite poetry, that he should rather remember Allāh and recite the *kalmia*, the *shahāda* (the testimony of the Islamic creed). On my saying this, he gave me an angry look and uttered a severely abusing language. He said, 'Are you asking me to recite the *kalima*, get frightened at the last moment and show impatience?' I was astonished to hear this and decided to return without saying anything further. When he saw me returning, he said, 'Wait, for your sake I am prepared to recite it, *but teach me how.*' I approached him in order to teach him how to pronounce the *kalima* when he asked me to get even closer. When I got closer, he caught my ear with his teeth and did not leave it till he tore it from the root. I did not think that it was appropriate to assault a dying man, and I was about to reciprocate abusing and cursing him when he asked me to listen to one more thing. I agreed to listen to his last wish. He said that when I got to my mother, and she would inquire who had bitten my ear, I should say that it was done by `Umayr ibn al-Ahlab ad-Dabbi who had been deceived by a woman aspiring to become the commander of the faithful (head of state)."

However, when the dazzling lightning of swords finished the lives of thousands of persons, hundreds of Banū Azd and Banū Dabbah were killed for holding therein of that camel. Amīr al-Mu'minīn عليه السلام ordered: "Kill the camel, for it is Satan." Saying this, he made such a severe attack that the pleading cries of "Peace!" and "Protection!" rose all around. When the Imām عليه السلام reached near the camel, he ordered Bujayr ibn Buljah to kill the camel at once. Consequently, Bujayr hit it with such force that the camel fell agonizing on its chest. No sooner than the camel fell, the opposite army took to heels and the carrier in which `Ā'isha was borne was abandoned, unguarded. The companions of Amīr al-Mu'minīn took control of

the carrier and, under orders of Amīr al-Mu'minīn ﷺ, Muhammed ibn Abū Bakr escorted `Ā'isha to the house where Safiyya daughter of al-Hārith was staying.

This encounter commenced on the 10th of Jumāda II, 36 A.H. (which coincided at the time with Sunday, December 4, 656 A.D.) in the afternoon and came to and end the same evening. From the camp of Amīr al-Mu'minīn's army of twenty-two thousand strong, seventy or, according to another version, five hundred persons were martyred. From the army of thirty thousand led by `Ā'isha, seventeen thousand persons were killed. That was the very first time when Muslims killed Muslims, and it has been going on ever since... The Prophet's statement: "The people who assign their affairs (of state) to a woman will never prosper" was fully corroborated. For more details, refer to these and other references: Ibn Qutaybah, *Al-Imāma wal-Siyāsa*; al-Mas`ūdi, *Murūj al-Dhahab*; Ibn Abd Rabbih, *Al-`Iqd al-Farīd*; al-Tabari's *Tārīkh*.

Ibn Abul-Hadīd has written saying that as prophesied by Amīr al-Mu'minīn ﷺ, Basra got under the floods twice: once during the days of al-Qādir Billāh, and once during the reign of al-Qā'im bi Amrillāh. The condition of flooding was such that the whole city was submerged, but the top ends of its grand mosque were seen about the level of water and looked like a bird encroaching on its bosom's side.



من كلام له عليه السلام في مثل ذلك في البصرة وأهلها بعد الجمل

أَرْضُكُمْ قَرِيبَةٌ مِنَ الْمَاءِ، بَعِيدَةٌ مِنَ السَّمَاءِ، خَفَّتْ عُقُولُكُمْ، وَسَفِهَتْ حُلُومُكُمْ، فَأَنْتُمْ غَرَضٌ لِنَابِلٍ، وَأُكْلَةٌ لِآكِلٍ، وَفَرِيسَةٌ لِصَائِدٍ.

Sermon 14
Also condemning the people of Basra following the Battle of the Camel

"Your grounds are close to the water and away from the sky. Your wits have become light and your minds are full of folly. You are the target of the archer, a morsel for the eater and an easy prey for the hunter."



من كلام له عليه السلام فيما ردّه على المسلمين من قطائع عثمان

وَاللهِ لَوْ وَجَدْتُهُ قَدْ تُزُوِّجَ بِهِ النِّسَاءُ، وَمُلِكَ بِهِ الإِمَاءُ، لَرَدَدْتُهُ؛ فَإِنَّ فِي العَدْلِ سَعَةً، وَمَنْ ضَاقَ عَلَيْهِ العَدْلُ، فَالجَوْرُ عَلَيْهِ أَضْيَقُ!

Sermon 15
After repossessing and returning to the the Muslims' state treasury the land plots which `Othmān ibn `Affān had doled out, he عليه السلام made this statement:

"By Allāh! Had I found out that with such wealth women were married or bondmaids purchased, I would have recovered it, because there is a wide scope in dispensing justice. One who finds it hard to act justly should find it harder to deal with injustice."



من كلام له عليه السلام لما بويع في المدينة، و فيها يخبر الناس بطمه بما تئول إليه أحوالهم، و فيها يقسمهم إلى أقسام

ذِمَّتِي بِمَا أَقُولُ رَهِينَةٌ وَأَنَا بِهِ زَعِيمٌ إِنَّ مَنْ صَرَّحَتْ لَهُ العِبَرُ عَمَّا بَيْنَ يَدَيْهِ مِنَ المَثُلاتِ حَجَزَتْهُ التَّقْوَى عَنْ تَقَحُّمِ الشُّبُهَاتِ أَلَا وَإِنَّ بَلِيَّتَكُمْ قَدْ عَادَتْ كَهَيْئَتِهَا يَوْمَ بَعَثَ اللَّهُ نَبِيَّهُ (صلى الله عليه وآله) وَالَّذِي بَعَثَهُ بِالحَقِّ لَتُبَلْبَلُنَّ بَلْبَلَةً وَلَتُغَرْبَلُنَّ غَرْبَلَةً وَلَتُسَاطُنَّ سَوْطَ

الْقِدْرِ حَتَّى يَعُودَ أَسْفَلُكُمْ أَعْلَاكُمْ وَأَعْلَاكُمْ أَسْفَلَكُمْ وَلَيَسْبِقَنَّ سَابِقُونَ كَانُوا قَصَّرُوا وَلَيُقَصِّرَنَّ سَبَّاقُونَ كَانُوا سَبَقُوا وَاللَّهِ مَا كَتَمْتُ وَشْمَةً وَلَا كَذَبْتُ كِذْبَةً وَلَقَدْ نُبِّئْتُ بِهَذَا الْمَقَامِ وَهَذَا الْيَوْمِ أَلَا وَإِنَّ الْخَطَايَا خَيْلٌ شُمُسٌ حُمِلَ عَلَيْهَا أَهْلُهَا وَخُلِعَتْ لُجُمُهَا فَتَقَحَّمَتْ بِهِمْ فِي النَّارِ أَلَا وَإِنَّ التَّقْوَى مَطَايَا ذُلُلٌ حُمِلَ عَلَيْهَا أَهْلُهَا وَأُعْطُوا أَزِمَّتَهَا فَأَوْرَدَتْهُمُ الْجَنَّةَ حَقٌّ وَبَاطِلٌ وَلِكُلٍّ أَهْلٌ فَلَئِنْ أَمِرَ الْبَاطِلُ لَقَدِيماً فَعَلَ وَلَئِنْ قَلَّ الْحَقُّ فَلَرُبَّمَا وَلَعَلَّ وَلَقَلَّمَا أَدْبَرَ شَيْءٌ فَأَقْبَلَ.

قال السيد الشريف: وأقول إن في هذا الكلام الأدنى من مواقع الإحسان ما لا تبلغه مواقع الاستحسان وإن حظ العجب منه أكثر من حظ العجب به و فيه مع الحال التي وصفنا زوائد من الفصاحة لا يقوم بها لسان ولا يطلع فجها إنسان ولا يعرف ما أقول إلا من ضرب في هذه الصناعة بحق وجرى فيها على عرق وما يَعْقِلُها إلَّا العالِمُونَ.

و من هذه الخطبة و فيها يقسم الناس إلى ثلاثة أصناف

شُغِلَ مَنَ الْجَنَّةُ وَالنَّارُ أَمَامَهُ سَاعٍ سَرِيعٌ نَجَا وَطَالِبٌ بَطِيءٌ رَجَا وَمُقَصِّرٌ فِي النَّارِ هَوَى الْيَمِينُ وَالشِّمَالُ مَضَلَّةٌ وَالطَّرِيقُ الْوُسْطَى هِيَ الْجَادَّةُ عَلَيْهَا بَاقِي الْكِتَابِ وَآثَارُ النُّبُوَّةِ وَمِنْهَا مَنْفَذُ السُّنَّةِ وَإِلَيْهَا مَصِيرُ الْعَاقِبَةِ هَلَكَ مَنِ ادَّعَى وَخَابَ مَنِ افْتَرَى مَنْ أَبْدَى صَفْحَتَهُ لِلْحَقِّ هَلَكَ وَكَفَى بِالْمَرْءِ جَهْلاً أَلَّا يَعْرِفَ قَدْرَهُ لَا يَهْلِكُ عَلَى التَّقْوَى سِنْخُ أَصْلٍ وَلَا يَظْمَأُ عَلَيْهَا زَرْعُ قَوْمٍ فَاسْتَتِرُوا فِي بُيُوتِكُمْ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَالتَّوْبَةُ مِنْ وَرَائِكُمْ وَلَا يَحْمَدْ حَامِدٌ إِلَّا رَبَّهُ وَلَا يَلُمْ لَائِمٌ إِلَّا نَفْسَهُ.

Sermon 16

An excerpt from of one of his statements عليه السلام when the oath of allegiance was sworn to him in Medina. In it, he tells people about his knowledge of the ultimate end of their conditions, sorting them out into groups.

"I am responsible for what I am telling you, and I am to answer for it. He to whom experiences have clearly shown the past exemplary punishments (given by Allāh to people) is prevented by piety from falling into doubts. You should know that the same troubles have returned to you which existed when the Prophet ﷺ was first sent.

"By Allāh Who sent the Prophet ﷺ with faith and truth! You will be severely subverted, bitterly shaken as in a sieve and fully mixed as by a spoon in a cooking pot till your low persons become high and high ones become low, those who were behind will attain forward positions and those who were forward will be left behind. 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 of sins that are like unruly horses on whom their riders have been placed and their reins have been let loose so they jump with them into Hell. Beware that piety is like trained horses on whom the riders have been placed with thereins in the hands, so they will take the riders into Paradise. There is right and wrong, and there are followers of each. If wrong dominates, it has (always) in the past been so, and if truth goes down, that, too, has often taken place. It seldom happens that a thing that lags behind comes ahead."

Commenting on the above, Ash-Sharīf ar-Radi says the following: "In the short speech, there is more beauty than can be appreciated, and the amazement aroused by it is more than can be expressed. Despite what we have 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 he attains this and knows its details."

﴿ وَتِلْكَ الأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ، وَمَا يَعْقِلُهَا إِلاَّ الْعَالِمُونَ ﴾

... *Such are the parables We set for mankind, but only those who have knowledge understand them.* (Qur'ān, 29: 43)

From the Same Sermon:

"He who has heaven and hell on his mind has no other aim. He who attempts and acts quickly succeeds, while a slow seeker may also entertain hope. And he who falls short of deeds faces destruction in Hell. On the 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 ﷺ. From them both, the Sunnah spreads out, and toward them is the eventual return.

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

In some versions of this same sermon, after the words *man abda safhatahu lilhaqqi halaka*, the words *inda jahalatu'n-nas* also occur. In that case, the meaning of this sentence will be that he who stands in the face of what is right dies in the estimation of the ignorant.

Piety is the connotation of the heart and the mind being both affected and impressed by the Divine Greatness and Gory. As an effect of it, man's spirit becomes full of the fear of Allāh and its inevitable result is that engrossment in worship and prayers intensifiees. It is impossible for the heart to be full of the Divine fear, and there is no actual manifestation of it on deeds. Since worship and submission reform the heart and nurture the spirit, the purity of the heart increases as worship increases. That is why in the Qur'ān, *taqwa* (piety) is sometimes applied to fear as in this verse: *Ittaqullāha haqqa tuqātih*: Fear [the wrath of] Allāh as He ought to be feared يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ (3:102). *Taqwa* implies worship and devotion. In the verse that says وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ *Those who obey Allāh and His Messenger, who fear Allāh and do right, are the ones that shall (in the end) win* (24:52), *taqwa* تقوى implies purity of the spirit and cleanliness of the heart.

According to traditions, *taqwa* has been assigned three degrees: The first degree is that a man should follow the creed's injunctions and stay away from prohibitions. The second degree is that recommended matters should also be followed and disliked things should be avoided. The third degree is that for fear of falling into doubts, one may abstain even from what is permissible as well. The first degree is for the common men, the second for the noble ones and the third for the high dignitaries. Allāh has referred to these three degrees in the following verse:

﴿ لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوا وَّآمَنُوا وَعَمِلُوا الصَّالِحَاتِ، ثُمَّ اتَّقَوا وَّآمَنُوا، ثُمَّ اتَّقَوا وَّأَحْسَنُوا، وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴾

On those who believe and do good there is no blame for what they ate (before) when they guarded themselves and believed, doing good (deeds), still (furthermore) they (should continue to) guard

themselves and to do good deeds, and surely Allāh loves the doers of goodness. (Qur'ān, 5: 93)

Amīr al-Mu'minīn عليه السلام says that only deed based on piety lasts and only that deed will blossom and bear fruit which is watered by piety because worship exists only in the feeling of submission (to the Almighty). Thus, Allāh says the following:

﴿ أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَى مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَم مَّنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ؟ ﴾

Is he, therefore, who has laid his foundation on fear of Allāh and (His) goodwill better, or is it he who laid his foundation on the brink of a crumbling bank, so it broke down with him into the fire of hell? (Holy Qur'ān 9: 109).

Consequently, every belief which is not based on knowledge and conviction is like an edifice erected without a foundation. In it, there is no stability or firmness. Every deed without piety is like the plantation which withers because it receives no water.



من كلام له عليه السلام في صفة من يتصدى للحكم بين الأمة و ليس لذلك بأهل، و فيها أبغض الخلائق إلى الله صنفان:

الصنف الأول

إِنَّ أَبْغَضَ الْخَلَائِقِ إِلَى اللَّهِ رَجُلَانِ رَجُلٌ وَكَلَهُ اللَّهُ إِلَى نَفْسِهِ فَهُوَ جَائِرٌ عَنْ قَصْدِ السَّبِيلِ مَشْغُوفٌ بِكَلَامِ بِدْعَةٍ وَدُعَاءِ ضَلَالَةٍ فَهُوَ فِتْنَةٌ لِمَنِ افْتَتَنَ بِهِ ضَالٌّ عَنْ هَدْيِ مَنْ كَانَ قَبْلَهُ مُضِلٌّ لِمَنِ اقْتَدَى بِهِ فِي حَيَاتِهِ وَبَعْدَ وَفَاتِهِ حَمَّالُ خَطَايَا غَيْرِهِ رَهْنٌ بِخَطِيئَتِهِ.

الصنف الثاني

وَرَجُلٌ قَمَشَ جَهْلًا مُوضِعٌ فِي جُهَّالِ الْأُمَّةِ عَادٍ فِي أَغْبَاشِ الْفِتْنَةِ عَمٍ بِمَا فِي عَقْدِ الْهُدْنَةِ قَدْ سَمَّاهُ أَشْبَاهُ النَّاسِ عَالِماً وَلَيْسَ بِهِ بَكَّرَ فَاسْتَكْثَرَ مِنْ جَمْعِ مَا قَلَّ مِنْهُ خَيْرٌ مِمَّا كَثُرَ حَتَّى إِذَا ارْتَوَى مِنْ مَاءٍ آجِنٍ وَاكْتَثَرَ مِنْ غَيْرِ طَائِلٍ جَلَسَ بَيْنَ النَّاسِ قَاضِياً ضَامِناً لِتَخْلِيصِ مَا

الْتَبَسَ عَلَى غَيْرِهِ فَإِنْ نَزَلَتْ بِهِ إِحْدَى الْمُبْهَمَاتِ هَيَّأَ لَهَا حَشْوًا رَثًّا مِنْ رَأْيِهِ ثُمَّ قَطَعَ بِهِ فَهُوَ مِنْ لَبْسِ الشُّبُهَاتِ فِي مِثْلِ نَسْجِ الْعَنْكَبُوتِ لَا يَدْرِي أَصَابَ أَمْ أَخْطَأَ فَإِنْ أَصَابَ خَافَ أَنْ يَكُونَ قَدْ أَخْطَأَ وَإِنْ أَخْطَأَ رَجَا أَنْ يَكُونَ قَدْ أَصَابَ جَاهِلٌ خَبَّاطُ جَهَالَاتٍ عَاشٍ رَكَّابُ عَشَوَاتٍ لَمْ يَعَضَّ عَلَى الْعِلْمِ بِضِرْسٍ قَاطِعٍ يَذْرُو الرِّوَايَاتِ ذَرْوَ الرِّيحِ الْهَشِيمَ لَا مَلِيٌّ وَاللَّهِ بِإِصْدَارِ مَا وَرَدَ عَلَيْهِ وَلَا أَهْلٌ لِمَا قُرِّظَ بِهِ لَا يَحْسَبُ الْعِلْمَ فِي شَيْءٍ مِمَّا أَنْكَرَهُ وَلَا يَرَى أَنَّ مِنْ وَرَاءِ مَا بَلَغَ مَذْهَباً لِغَيْرِهِ وَإِنْ أَظْلَمَ عَلَيْهِ أَمْرٌ اكْتَتَمَ بِهِ لِمَا يَعْلَمُ مِنْ جَهْلِ نَفْسِهِ تَصْرُخُ مِنْ جَوْرِ قَضَائِهِ الدِّمَاءُ وَتَعِجُّ مِنْهُ الْمَوَارِيثُ إِلَى اللَّهِ أَشْكُو مِنْ مَعْشَرٍ يَعِيشُونَ جُهَّالًا وَيَمُوتُونَ ضُلَّالًا لَيْسَ فِيهِمْ سِلْعَةٌ أَبْوَرُ مِنَ الْكِتَابِ إِذَا تُلِيَ حَقَّ تِلَاوَتِهِ وَلَا سِلْعَةَ أَنْفَقُ بَيْعاً وَلَا أَغْلَى ثَمَناً مِنَ الْكِتَابِ إِذَا حُرِّفَ عَنْ مَوَاضِعِهِ وَلَا عِنْدَهُمْ أَنْكَرُ

Sermon 17

An excerpt from of one of his statements ﷺ describing the individual who judges the members of the nation while he is not qualified to do so, classifying those whom Allāh despises the most into two categories.

"Among all the people, the most detested by Allāh are two. One who is devoted to his own self (i.e. does not care about others and their needs). So he is deviated from the true path and loves speaking about (foul) innovations, inviting others towards the wrong path. He is, therefore, a nuisance for those who are enamored of him, is himself misled from guiding those who are enamored of him, is himself misled from the guiding those who precede him. He misleads those who follow him in his life or after his death, carries the weight of others' sins while still being entangled in his own misdeeds.

"The other type of man picks up ignorance. He moves among the ignorant, is senseless in the thick of mischief and blind to the advantages of peace (of mind). Those who resemble men (but are not quite so) call him a scholar, but he is not. He goes out in the early morning to collect things the deficiency of which is better than the plenitude till he quenches his thirst for polluted waters and acquires meaningless things.

"He sits among the people as a judge responsible for solving whatever confuses others. If an ambiguous problem is presented before him, he manages a shabby argument about it of his own accord and passes judgment on its basis. This way, he is entangled in

the confusion of doubts as in a spider's web, not knowing whether he is right or wrong. If he is right, he fears lest he errs, while if he is wrong, he hopes he is right. He is ignorant, wandering astray in ignorance and riding on carriages aimlessly moving about in the dark. He does not try to find the reality of knowledge. He scatters the traditions as the wind scatters dry leaves.

"By Allāh! He is neither capable of solving problems that come to him, nor is he fit for the status assigned to him. Whatever he does not know he doses not regard it worth knowing. He does not realize that what is beyond his reach is within the reach of others. If anything is not clear to him, he keeps quiet about 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 in ignorance and die in misguidance. For them, nothing is more worthless than the Holy Qur'ān when it is recited as it should be, nor is there anything more valuable than the Holy Qur'ān when its verses are removed from their places, nor is there anything more vicious than virtue, nor more virtuous than vice..."

Amīr al-Mu'minīn عليه السلام has held two categories of individuals as the most detested by Allāh and the worst among people. Firstly, those who are misguided even when it comes to basic tenets and are busy in the spreading of evil. Secondly, those who abandon the Holy Qur'ān and the Sunnah and pronounce injunctions according only to their own whims create a circle of their devotees and popularize the religious code which is concocted by themselves. The misguidance and wrongfulness of such persons does not remain confined to their own selves: The seed of misguidance sown by them bears fruit and, growing into the form of a big tree, provides an asylum to the misguided. This misguidance continues to thus multiply. And since these very people are the real originators, the weight of others' sins is also on their shoulders as the Holy Qur'ān says:

﴿ وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ، وَلَيُسْأَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ ﴾

Certainly they shall bear their burdens and (others') burdens with their own burdens, and they shall be questioned on the Judgment Day about what they used to fabricate. (Qur'ān, 29:13)



من كلام له عليه السلام في ذم اختلاف العلماء في الفتيا، و فيه يذم أهل الرأي و يكل أمر الحكم في أمور الدين للقرآن

ذم أهل الرأي

تَرِدُ عَلى أَحَدِهِمُ القَضِيَّةُ فِي حُكْمٍ مِنَ الأَحْكَامِ، فَيَحْكُمُ فِيهَا بِرَأْيِهِ؛ ثُمَّ تَرِدُ تِلْكَ القَضِيَّةُ بِعَيْنِهَا عَلى غَيْرِهِ، فَيَحْكُمُ فِيهَا بِخِلافِ قَوْلِهِ، ثُمَّ يَجْتَمِعُ القُضَاةُ بِذلِكَ عِنْدَ الإِمَامِ الَّذِي اسْتَقْضَاهُمْ، فَيُصَوِّبُ آرَاءَهُمْ جَمِيعاً، وَإِلهُهُمْ وَاحِدٌ وَنَبِيُّهُمْ وَاحِدٌ وَكِتَابُهُمْ وَاحِدٌ: أَفَآمَرَهُمُ اللَّهُ سُبْحَانَهُ بِالاخْتِلافِ فَأَطَاعُوهُ أَمْ نَهَاهُمْ عَنْهُ فَعَصَوْهُ؟!

الحكم للقرآن

أَمْ أَنْزَلَ اللَّهُ سُبْحَانَهُ دِيناً نَاقِصاً فَاسْتَعَانَ بِهِمْ عَلى إِتْمَامِهِ؟ أَمْ كَانُوا شُرَكَاءَ لَهُ فَلَهُمْ أَنْ يَقُولُوا وَعَلَيْهِ أَنْ يَرْضَى؟ أَمْ أَنْزَلَ اللَّهُ سُبْحَانَهُ دِيناً تَامّاً فَقَصَّرَ الرَّسُولُ (صلى الله عليه وآله) عَنْ تَبْلِيغِهِ وَأَدَائِهِ، وَاللَّهُ سُبْحَانَهُ يَقُولُ: ﴿مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ﴾ وَفِيهِ تِبْيَانٌ لِكُلِّ شَيْءٍ، وَذَكَرَ أَنَّ الْكِتَابَ يُصَدِّقُ بَعْضُهُ بَعْضاً وَأَنَّهُ لا اخْتِلافَ فِيهِ، فَقَالَ سُبْحَانَهُ: ﴿وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلافاً كَثِيراً﴾، وَإِنَّ الْقُرْآنَ ظَاهِرُهُ أَنِيقٌ وَبَاطِنُهُ عَمِيقٌ، لا تَفْنَى عَجَائِبُهُ وَلا تَنْقَضِي غَرَائِبُهُ وَلا تُكْشَفُ الظُّلُمَاتُ إِلَّا بِهِ.

Sermon 18

Amīr al-Mu'minīn ﷺ delivered this sermon in disparagement of the differences of views among theologians, referring the judgment in every matter to the Holy Qur'ān:

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

"Did Allāh order them to differ, so they obeyed Him? Or did He prohibit them from it, but hey disobeyed Him? Or (is it that) Allāh sent them an incomplete faith and sought their help to complete it?! Or are they His partners in the affairs, so it is their share of duty to pronounce while He has only to agree?! Or did Allāh, the most Glorified One, send a perfect faith but the Prophet ﷺ fell short of conveying it, handing it over (to the people instead)? The fact is that Allāh, the most Glorified One, says the following:

﴿ مَّا فَرَّطْنَا فِي الْكِتَابِ مِن شَيْءٍ ﴾

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

"Allāh says that each part of the Holy Qur'ān confirms the other, that there is no divergence in it; He says the following:

﴿ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ؟ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴾

Had it been from anyone other than Allāh, they will surely have found in it a great deal of discrepancy. (Qur'ān, 4:82)

"Certainly, the outside of the Holy Qur'ān is wonderful, while its inside is deep (in meaning). Its wonders will never disappear, its amazing things will never expire, its intricacies cannot be explained except through itself."

It is a disputed problem about whether there is no clear argument regarding a matter in the religious law, whether or not there is in reality an order about it. The view adopted by Abul-Hassan al-Ash`ari and his master, Abū Ali al-Jubā'i, is that in such a case, Allāh has not ordained any particular course of deed, but He assigned the task of finding it out. He passed a verdict to the jurists so that whatever they held as being prohibitive would be deemed prohibitive, and whatever they regarded as being permissible would be deemed permissible. And if one has one view and the other has another, then as many verdicts will exist as there are views, and each

of them will represent the final order. For example, if one scholar holds that barley malt is prohibited, while another jurist's view is that it is permissible, then it will really be both prohibited and permissible! That is, for one who holds it as being prohibited, its use will be prohibited, while for the other, its use will be permissible. About this (theory of) "correctness," Muhammed ibn Abdul-Karīm al-Shahristāni writes the following:

"A group of theorists hold that in matters where *ijtihād* is applied, there is no settled view about permissibility or otherwise, about the lawfulness and prohibition of it; but whatever the *mujtahid* (the researcher/scholar) holds is the order of Allāh because the ascertaining of the view of Allāh depends on the verdict of the *mujtahid*. If it is not so, there will be no verdict at all. And, according to this view, **every** *mujtahid* will be correct in his opinion. Refer to p. 98 of his book titled *Al-Milal wal Nihal*.

In this case, the *mujtahid* is viewed as being above committing mistakes because a mistake can be deemed to occur where a step is taken against reality, yet where there is no reality of a verdict, making a mistake makes no sense. Besides, the *mujtahid* can be considered to be above committing mistakes if it is held that Allāh, being aware of all the views that were likely to be adopted, has ordained many final orders as a result of which every view corresponds to some such order. Or that Allāh has assured that the views adopted by the *mujtahids* should not go beyond what He has ordained, or that by chance, the view of everyone of them would, after all, correspond to some ordained order or another.

The Imāmiyya sect, however, has a different theory, namely that Allāh has neither assigned to anyone the right to legislate, nor has He subjected any matter to the *mujtahid's* view, nor in case of a difference of views has He ordained numerous real orders. Of course, if the *mujtahid* cannot arrive at a real order than whatever view he takes, after researching and probing, this is enough for him and for his followers to act upon. Such an order is the apparent one which is a substitute for the real order. In this case, he is excused for missing the real order because he did his best to dive in the deep ocean and explore its depth. But, it is a pity that instead of pearls, he

goes only for seashells. He does not say that observers should accept it as a pearl, or it should be seen as such. It is a different matter that Allāh, who watches over the endeavors, may value it at half so that the endeavor does not go to waste nor his enthusiasm discouraged.

If the theory of correctness is adopted, then every verdict on the law, and every opinion, shall have to be accepted as being correct. This is what Maybudhi has written in his *fatwa*: "In this matter, the view adopted by al-`Ash`ari is right. It follows that differing opinions should *all* be right. Beware, do not entertain a bad impression about jurists, and do not open your tongue to abuse them."

When contrary theories and divergent views are accepted as being correct, it is strange why the deed of some conspicuous individuals are seen as mistakes of decision since mistakes of decision by the *mujtahid* cannot be expected at all. If the theory of correctness is right, the deeds of Mu`āwiyah and `Ā'isha should be deemed as right. But if their deeds can be deemed as being wrong, then we should agree that *ijtihād* can also go wrong, and that the theory of correctness is itself wrong. It will then remain to be decided in its own context whether feminism did not impede the decision of `Ā'isha, or whether it was a (wrong) conclusion of Mu`āwiyah, or something else. However, this theory of correctness was propounded in order to cover mistakes and to give them the garb of Allāh's orders so that there should be no obstacle in the way of achieving goals, nor should anyone be able to speak against any such misdeeds.

In this sermon, Amīr al-Mu'minīn ﷺ has referred to those people who deviate from the path of Allāh, those who close their eyes to light, grope in the darkness of imagination, make faith the victim of their views and opinions, pronounce new findings, pass orders by their own imagination and produce divergent results. Then, on the basis of this theory of correctness, they regard all these divergent and contrary orders as having come from Allāh Almighty, as though each of their orders represents a Divine revelation, so that no order of theirs can be wrong, nor can they stumble on any occasion. Thus, Amīr al-Mu'minīn ﷺ says in disproving this view that:

1) When Allāh is One, the Book (Holy Qur'ān) is one and the Prophet ﷺ is one, then the religion (that is followed) should also be one. And when the religion is one, how can there be divergent orders about any matter? There can be divergence in an order only in case he who passed the order has forgotten it or is oblivious about it, or senselessness may overtake him, or he may fully desire entanglement in these labyrinths while Allāh and the Prophet ﷺ are above. These divergences cannot, therefore, be attributed to the Book of Allāh and to His Prophet ﷺ. These divergences are rather the outcome of the thinking and opinions, of likes and dislikes, of people who are bent on twisting the delineations of religion by their own imagination or to serve some interest.

2) Allāh must have either forbidden these divergences or ordered their creation, and He is far above the latter. If He has issued orders in their favor, where is that order and at what place, on what occasion? As for forbidding them, the Holy Qur'ān says the following:

﴿ قُلْ آللَّهُ أَذِنَ لَكُمْ، أَمْ عَلَى اللَّهِ تَفْتَرُونَ؟ ﴾

Say: "Has Allāh permitted you, or do you forge a lie against Allāh?!" (Holy Qur'ān 10:59)

That is, everything that is not in accordance with the Divine orders is a concoction, and concoction is forbidden and prohibitive. For those who concoct things, there will be neither success, nor achievement, nor prosperity and anything good in the next world. Thus Allāh says the following:

﴿ وَلاَ تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلاَلٌ وَهَذَا حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ؛ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لاَ يُفْلِحُونَ ﴾

And utter you not whatever lie describes your tongues (saying): This is lawful and this is forbidden, in order to forge a lie against Allāh; verily, those who forge a lie against Allāh do not succeed. (Qur'ān, 16:116)

If Allāh has left religion incomplete, and the reason for leaving it halfway was that He desired that people should *assist* Him in completing the religious code and *share* with Him in the task of legislating..., then this belief is obviously nothing but polytheism. If He sent down the religion in a perfect order and form, the Prophet ﷺ must have failed in conveying it, so that there is room still left for others to apply their imagination and opinion to it. This suggestion, God forbid, means attributing weakness to the Prophet ﷺ, actually a slur slung at the very best creation of Allāh ﷻ.

4) Allāh has said in the Holy Qur'ān that He has not left out anything in the Book and has clarified each and every matter. Now, if an order is carved out which conflicts with the Holy Qur'ān, it will be outside the religious code. Its basis will not be on knowledge and perception, nor is it on the Holy Qur'ān and authentic Sunnah, but it will rather be a personal opinion, one's own personal judgment which cannot be deemed to be in agreement with religion and faith.

5) The Holy Qur'ān is the basis and source of religion, the fountainhead of the Sharī`a laws. If the Sharī`a laws were divergent, there should have been divergence in the Qur'ān, too. And, if there were divergences in it, it could not be regarded as the Divinely revealed word of the Almighty. When it is the Divine word, the laws of Sharī`a cannot be divergent so as to accept all divergent and contrary views as being correct, so imaginative verdicts can be viewed as being Qur'ānic dictates, which is not the case.



من كلام له عليه السلام قاله للأشعث بن قيس و هو على منبر الكوفة يخطب، فمضى في بعض كلامه شيء اعترضه الأشعث فيه، فقال: يا أمير المؤمنين، هذه عليك لا لك، فخفض عليه السلام إليه بصره ثم قال:

مَا يُدْرِيكَ مَا عَلَيَّ مِمَّا لِي، عَلَيْكَ لَعْنَةُ اللَّهِ وَلَعْنَةُ اللَّاعِنِينَ، حَائِكٌ ابْنُ حَائِكٍ، مُنَافِقٌ ابْنُ كَافِرٍ؛ وَاللَّهِ لَقَدْ أَسَرَكَ الْكُفْرُ مَرَّةً وَالْإِسْلَامُ أُخْرَى، فَمَا فَدَاكَ مِنْ وَاحِدَةٍ مِنْهُمَا مَالُكَ وَلَا

حَسَبُكَ، وَإِنَّ امْرَأً دَلَّ عَلَى قَوْمِهِ السَّيْفَ وَسَاقَ إِلَيْهِمُ الْحَتْفَ لَحَرِيٌّ أَنْ يَمْقُتَهُ الْأَقْرَبُ وَلَا يَأْمَنَهُ الْأَبْعَدُ.

قال السيد الشريف: يريد (عليه السلام) أنه أسر في الكفر مرة و في الإسلام مرة. و أما قوله (عليه السلام) دل على قومه السيف فأراد به حديثا كان للأشعث مع خالد بن الوليد باليمامة غر فيه قومه و مكر بهم حتى أوقع بهم خالد وكان قومه بعد ذلك يسمونه عرف النار وهو اسم للغادر عندهم.

Sermon 19

From a statement which the Commander of the Faithful ﷺ said to al-Ash`ath ibn Qays[1] as he ﷺ was preaching from the

---

[1]Who is this al-Ash`ath ibn Qays al-Kindi, anyway? His original name was Ma`di Karb and surname "Abū Muhammed" but, because of his disheveled hair, he is better known as "Al-Ash`ath", one having disheveled hair. After the proclamation of Prophetc mission, he came to Mecca along with his tribe. The Prophet ﷺ invited him and his tribe to accept Islam. After the Hijra (migration of the Holy Prophet ﷺ from Mecca to Medīna), Islam became established and in full swing. Deputations began to come to Medīna in large numbers. He, too, went to the Prophet's audience with Banū Kindah tribesmen and accepted Islam. The author of *Al-Istī`āb* writes that after the Prophet ﷺ, this man again turned unbeliever. During the caliphate of Abū Bakr, he was brought to Medīna as a prisoner. He again accepted (or pretented to have accepted) Islam. This time, too, his Islam was proven to be a pretense. Thus, Shaikh Muhammed `Abdoh writes the following in his annotations on Nahjul-Balāgha:

"Just as Abdullāh ibn Ubayy ibn Sallūl was a companion (*sahābi*) of the Prophet ﷺ, al-Ash`ath was a companion of Ali. Both men (Abdullāh ibn Ubayy and al-Ash`ath ibn Qays) were high-ranking hypocrites. Al-Ash`ath lost one of his eyes in the Battle of Yarmūk (which took place in the month of Rajab of the year 15 A.H./August of 636 A.D.). Ibn Qutaybah has included him in the list of famous one-eyed personalities. Abū Bakr's sister, Umm Farwah daughter of Ibn Abū Quhāfah, who was once the wife of a tribesman from the Azdi tribe, then wife of Tamīm ad-Darmi, was on her third marriage married to this same al-Ash`ath... Three sons were born for her: Muhammed, Ismā`īl and Ishaq. Biography books indicate that she was blind. Ibn Abul-Hadīd has quoted the following statement of Abul-Faraj al-Isbahani from which it appears that this man was equally involved in the assassination plot of Ali ﷺ:

Kūfa pulpit. Al-Ash`ath objected to something which the Imām ﷺ said, saying, "This statement is not in your favor but is against you," whereupon he, peace with him, lowered his gaze and said:

"How do you know what is for me and what is against me? The curse of Allāh and all others be on you. You are a weaver and son of a weaver. You are the son of an unbeliever and you yourrself is a hypocrite. You were arrested once by the unbelievers and once by the Muslim believers, but your wealth and birth could not save you

---

"On the night of the assassination [of Imām Ali ﷺ], Ibn Muljim came to al-Ash`ath ibn Qays and both retired to a corner of the [Grand Kūfa] mosque and sat there when Hijr ibn `Adiy passed by. The latter overheard al-Ash`ath saying to Ibn Muljim, 'Be quick now or else dawn's light will disgrace you.' On hearing this, Hijr said to al-Ash`ath, 'O one-eyed man! You are getting ready to kill Ali ﷺ." Having said so, he hastened to Ali ibn Abū Tālib ﷺ. But Ibn Muljim was swifter than him and had already struck Ali with a poisoned sword. When Hijr turned back, people were crying that Ali ﷺ had been killed."

It was the daughter of this same al-Ash`ath ibn Qays who poisoned Imām Hassan ﷺ. Al-Mas`ūdi has written the following:

"His (Imām al-Hassan's) wife, Ja`da daughter of al-Ash`ath (ibn Qays), poisoned him (poisoned Imām al-Hassan ﷺ) after Mu`āwiyah had plotted it with her, promising her that if she would administer poison to al-Hassan ﷺ, he would pay her one hundred thousand dirhams and marry her off to [his corrupt and faithless son] Yazīd." Refer to p. 650, Vol. 2, of *Murūj al-Dhahab*.

This man's son, Muhammed ibn al-Ash`ath ibn Qays, was active in defrauding Muslim bin Aqīl in Kūfa and in shedding Imām Hussain's blood in Kerbala'. Despite all these shameful stigmas, he is counted among those men from whom al-Bukhāri, Muslim, Abū Dāwūd, al-Tirmidhi, al-Nisā'i and Ibn Mājah have quoted *ahādīth*, traditions...! Hadīth is one of two major sources of the *Sharī`a*, Islam's legislative system, the other being the Qur'ān.

from either. The man who contrives for his own people to be put to the sword and invites death and destruction for them does deserve to be hated by the near ones as well as by the remote ones and should not be trusted."

As-Sayyid ar-Radi says the following: "This man was arrested once when he was an unbeliever and once during the days of Islam." As for Amīr alMu'minīn's words that the man contrived for his own people to be put to the sword, the reference herein is to the incident which took place to al-Ash`ath ibn Qays1 when he confronted Khālid ibn al-Walīd at Yamāma. There, he deceived his people and contrived a trick until Khālid attacked them. After this incident, his people nicknamed him, "`Urf an-Nar," which in the parlance stood for "traitor".

After the Battle of Nahrawān (between Imām Ali عليه السلام and the Khārijites which took place on the 13th of Safar of 37 A.H./July 31, 657 A.D.), Amīr al-Mu'minīn عليه السلام was delivering a sermon in the Grand Kūfa Mosque about the ill effects of the "arbitration" when a man stood up and said, "O Amīr al-Mu'minīn عليه السلام! First you discouraged us from this arbitration, but thereafter you allowed it. We cannot understand which of these two was more correct and proper." On hearing this, Amīr al-Mu'minīn عليه السلام clapped his one hand over the other [as a sign of sorrow and grief as well as helplessness] and said, "This is the reward of one who gives up a firm view; that is, this is the outcome of your own deeds as you had abandoned firmness and caution and insisted on "arbitration". But al-Ash`ath mistook it to mean as though Amīr al-Mu'minīn عليه السلام implied that the army's concern was bout having accepted arbitration, so he spoke out thus: "O Amīr al-Mu'minīn عليه السلام! This brings blame on your own self," whereupon Amīr al-Mu'minīn عليه السلام said the following with firmness: "What do you know about what I am saying? And what do you understand what is for me or against

---

[1]This man is discussed on pp. 137-38, Vol. 1 of Ibn al-Athīr's *Usd al-Ghāba fī Ma`rifat al-Sahāba* (Beirut, Lebanon: Dār al-Fikr, 1419 A.H./1998 A.D.), telling us that `Othmān ibn `Affān appointed him as provincial ruler of Azerbaijan and that he died in 42 A.H./662 A.D.

me?! You are a weaver and the son of a weaver brought up by unbelievers, and a hypocrite are you. The curse of Allāh and that of all the world be on you."

Commentators have written several reasons for Amīr al-Mu'minīn ﷺ calling al-Ash`ath a weaver and a hypocrite. The first reason is because he and his father, like most of the people of his native land, pursued weaving as a handicraft. So, in order to refer to the lowliness of his occupation, he has been called a "weaver". The people of Yemen had other occupations also, but mostly this profession was common among them. Describing their occupations, Khālid ibn Safwān has mentioned this one first of all:

"What can I say about a people among whom there are only weavers, leather dyers, monkey keepers and donkey riders?! The hoopoe found them out, the mouse flooded them[1] and a woman ruled over them," as we read on p. 130, Vol. 1 of *Al-Bayān wal-Tabyīn*.

The second reason is that *hiyaka* means walking by bending on either side. Since this is due to pride and conceit, this man used to shrug his shoulders and bend his body as he walked, so he was called *hayik*.

The third reason is this: It is more conspicuous and clear that he is called a weaver in order to denote his foolishness and lowliness because every low person is proverbially known as a "weaver". Their wisdom and sagacity can be well-gauged by the fact that their follies had become proverbial, while nothing attains proverbial status without peculiar characteristics. Amīr al-Mu'minīn ﷺ has also confirmed it.

The fourth reason is that by this, it is meant a person who has conspired against Allāh and the Holy Prophet ﷺ and prepared webs

[1]This is a reference to the collapse of the famous Ma'rab Dam which was once considered one of the engineering marvels of ancient times. Its collapse, which is believed to have taken place between B.C. 650 - 115, caused the Arabs to migrate from Yemen and populate other parts of the Arabian Peninsula.

that are those of hypocrites in particular. By the *weaver*, it is implied a person who concocts schemes against Allāh and the Prophet ﷺ."

After the word "weaver," Amīr al-Mu'minīn ﷺ has used the word hypocrite and there is no conjunction between them in order to emphasize the nearness of meaning thereof. Then, on the basis of this hypocrisy and concealment of the truth, the Imām ﷺ declared him as being worthy of the curse of Allāh and of all others, as Allāh, the most Glorified One, says the following:

﴿ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى مِن بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ ﴾

Verily, those who conceal what We have sent of (Our) manifest evidences and guidance, after what We have (so) clearly shown for mankind in the Book, (they are) those whom Allāh curses and (also) are cursed by all those who curse. (Qur'ān, 2:159)

After this, Amīr al-Mu'minīn ﷺ said, "You could not avoid the degradation of being a prisoner when you were unbeliever, nor did these ignominies spare you after your acceptance of Islam and you were taken prisoner." When he was an unbeliever, the event of his being taken prisoner occurred in this way: When the tribe of Banū Murād killed his father, Qays, he (al-Ash`ath) gathered the warriors of Banū Kindah and divided them into three groups. He himself took command over one group. On the others, he placed Ka`b ibn Hāni' and al-Qash`am ibn Yazīd al-Arqam as commanders. They set off to battle Banū Murad. But as misfortune would have it, instead of Banū Murad, they attacked Banū al-Hārith ibn Ka`b. The result was that Ka`b ibn Hāni' and al-Qash'am ibn Yazīd al-Arqam were killed, while this man, Qays, was taken prisoner. Eventually, he was released via the payment of three thousand camels for his ransom. In Amīr al-Mu'minīn's words, "Your wealth or birth could not save you from either" is a reference not to the real ransom, because he was actually released on payment of those camels, but the idea is that neither plenty of wealth nor high status and prestige in the tribe could save him from this ignominy; moreover, he could not protect himself from being taken captive.

The event of his second imprisonment is that when the Holy Prophet of Islam ﷺ passed away from this world, a rebellion took place in the area of Hadramaut. In order to put the rebellion down, Abū Bakr, then the caliph, wrote the area's governor, namely Ziyād ibn Labīd al-Bayādi al-Ansāri, to secure allegiance and collect *zakāt* and charities from those people. When Ziyād ibn Labid went to the tribe of Banū `Amr ibn Mu`āwiyah for collecting the *zakāt*, he took a keen fancy for a she-camel of Shaytan ibn Hijr which was very beautiful and had a huge body. He jumped over it and took possession of it. Shaytan ibn Hijr did not agree to spare it and suggested to him to take some other she-camel in its place, but Ziyād did not agree. Shaytan sent for his brother al-Adda' ibn Hijr to support him. On coming, he, too, had a talk with the man, but Ziyād insisted on his point and did not, by any means, consent to keep his hand off that she-camel. At last, both of these brothers appealed to Masrūq ibn Ma'di Karib for help. Consequently, Masrūq also used his influence so that Ziyād might leave the she-camel, but he refused categorically, whereupon Masruq became angry. Untying the she-camel, he handed it over to Shaytan. On this, Ziyād was infuriated and, collecting his men, was ready to fight. On the other side, Banū Wā'ilah also assembled for the confrontation, but they could not defeat Ziyād and were badly beaten at his hands. Their women were taken away and their property was looted. Eventually, those who had survived were obliged to take refuge under the protection of al-Ash`ath. Al-'Ash`ath promised assistance on the condition that he should be acknowledged as the ruler of the area. Those people agreed to this condition, and his coronation was also formally performed. After having his authority acknowledged, he arranged an army and set out to fight Ziyād. On the other side, Abū Bakr had written to the chief of Yemen, al-Muhājir ibn Abū Umayyah, to go to help Ziyād with a contingent. Al-Muhājir was coming with his contingent when they came face-to-face. Seeing each other, they drew swords and commenced fighting at az-Zurqān. In the end, al-Ash`ath fled from the battlefield. Taking his remaining men, he closed himself in the fortress of an-Najjār. The enemy would not leave them alone, laying siege around the fort. Al-'Ash`ath thought about how long he could remain shut up in the fort while having no equipment or men, and he should think out some way to escape.

So one night, he stealthily came out of the fort, met Ziyād and al-Muhājir and conspired with them that if they gave asylum to nine members of his family, he would get the fort gate opened. They accepted this term and asked him to write down the names of those nine persons for them. He wrote down the nine names, but acting on his "traditional wisdom", he forgot to include his own name in that list. After settling this, he told his people that he had secured protection for them and the gate of the fort should be opened. When the gate was opened, Ziyād's forces pounced on them. They said they had been promised protection, whereupon Ziyād's army said that this was wrong and that al-Ash`ath had asked protection for only nine members of his household whose names were preserved with them. In short, eight hundred persons were put to the sword and the hands of several women were chopped off. According to the settlement, nine men were left alone, but the case of al-Ash`ath became complicated. Eventually, it was decided that he should be sent to Abū Bakr who would decide about him.

At last, Qays ibn al-'Ash`ath was sent to Medīna in chains along with a thousand female prisoners. On the way, relatives and others, men and women, all cursed him and the women were calling him traitor and the one who got his own people put to the sword. Who else can be a greater traitor?! However, when he reached Medīna, Abū Bakr released him and, on that occasion, he was married to Umm Farwah, sister of Abū Bakr...

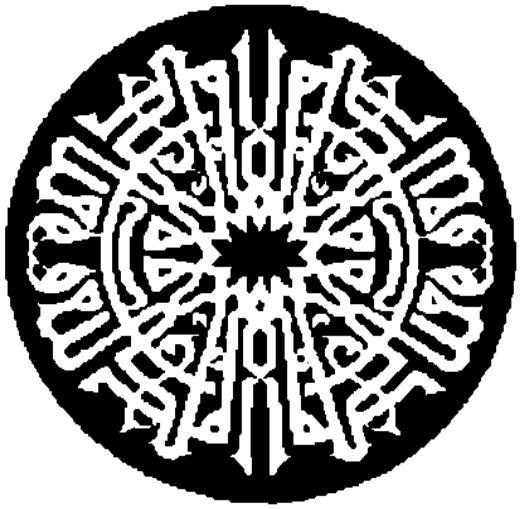


فَإِنَّكُمْ لَوْ قَدْ عَايَنْتُمْ مَا قَدْ عَايَنَ مَنْ مَاتَ مِنْكُمْ لَجَزِعْتُمْ وَوَهِلْتُمْ وَسَمِعْتُمْ وَأَطَعْتُمْ وَلَكِنْ مَحْجُوبٌ عَنْكُمْ مَا قَدْ عَايَنُوا وَقَرِيبٌ مَا يُطْرَحُ الْحِجَابُ وَلَقَدْ بُصِّرْتُمْ إِنْ أَبْصَرْتُمْ وَأُسْمِعْتُمْ إِنْ سَمِعْتُمْ وَهُدِيتُمْ إِنِ اهْتَدَيْتُمْ وَبِحَقٍّ أَقُولُ لَكُمْ لَقَدْ جَاهَرَتْكُمُ الْعِبَرُ وَزُجِرْتُمْ بِمَا فِيهِ مُزْدَجَرٌ وَمَا يُبَلِّغُ عَنِ اللَّهِ بَعْدَ رُسُلِ السَّمَاءِ إِلَّا الْبَشَرُ.

Sermon 20

From a statement which the Commander of the Faithful عليه السلام said in which he عليه السلام warns about inattention, attracting attention to fleeing towards Allāh

"If you could see what has been seen by those of you who have died, you would be baffled and troubled. Then you will have listened and obeyed; but what they have seen is yet veiled from you. Shortly, the curtain will be removed. You will be shown, provided you see, you will be made to listen, provided you can hear, listen and you have been guided, only if you accept guidance. I spoke to you the truth. You have been called loudly by (instructive) examples and fully warned. After the heavenly messengers (angels), only man can convey the message from Allāh. (So what I am conveying is from Allāh)."



من خطبة له عليه السلام، وهي كلمة جامعة للعظة و الحكمة

فَإِنَّ الْغَايَةَ أَمَامَكُمْ وَإِنَّ وَرَاءَكُمُ السَّاعَةَ تَحْدُوكُمْ تَخَفَّفُوا تَلْحَقُوا فَإِنَّمَا يُنْتَظَرُ بِأَوَّلِكُمْ آخِرُكُمْ.

قال السيد الشريف: أقول إن هذا الكلام لو وزن بعد كلام الله سبحانه و بعد كلام رسول الله (صلى الله عليه وآله) بكل كلام لمال به راجحا و برز عليه سابقا. فأما قوله (عليه السلام) تخففوا تلحقوا فما سمع كلام أقل منه مسموعا و لا أكثر منه محصولا و ما أبعد غورها من كلمة و أنقع نطفتها من حكمة وقد نبهنا في كتاب الخصائص على عظم قدرها وشرف جوهرها.

Sermon 21
Excerpted from one of the sermons of the Imām عليه السلام. It is a statement that combines admonishment with wisdom.

"Your aim (reward or punishment) is before you. Behind your back is the Hour (of resurrection) which is driving you on to it. Keep (yourselves) light and overtake (those ahead of you). Your last ones are being awaited by the first ones (who have preceded you)."

Sayyid ar-Radi says the following: "If this utterance of Ali عليه السلام is weighed with any utterance except the words of Allāh or those of the Holy Prophet صلى الله عليه وآله, his will prove to be heavier and superior in every respect. For example, Ali's saying "keep light" and "overtake" is the shortest expression anyone has ever heard in the greatest meaning which it conveys. How broad its meaning is and how clear its spring of wisdom! I have pointed out the greatness and meaningfulness of this phrase in my book *Al-Khasā'is*.



من خطبة له عليه السلام حين بلغه خبر الناكثين ببيعته، وفيها يذم عملهم، و يلزمهم دم عثمان، ويتهددهم بالحرب

ذم الناكثين

أَلَا وَإِنَّ الشَّيْطَانَ قَدْ دَمَّرَ حِزْبَهُ وَاسْتَجْلَبَ جَلَبَهُ لِيَعُودَ الْجَوْرُ إِلَى أَوْطَانِهِ وَيَرْجِعَ الْبَاطِلُ إِلَى نِصَابِهِ وَاللَّهِ مَا أَنْكَرُوا عَلَيَّ مُنْكَراً وَلَا جَعَلُوا بَيْنِي وَبَيْنَهُمْ نَصِفاً.

دم عثمان

وَإِنَّهُمْ لَيَطْلُبُونَ حَقّاً هُمْ تَرَكُوهُ وَدَماً هُمْ سَفَكُوهُ فَلَئِنْ كُنْتُ شَرِيكَهُمْ فِيهِ فَإِنَّ لَهُمْ لَنَصِيبَهُمْ مِنْهُ وَلَئِنْ كَانُوا وَلُوهُ دُونِي فَمَا التَّبِعَةُ إِلَّا عِنْدَهُمْ وَإِنَّ أَعْظَمَ حُجَّتِهِمْ لَعَلَى أَنْفُسِهِمْ يَرْتَضِعُونَ أُمّاً قَدْ فُطِمَتْ وَيُحْيُونَ بِدْعَةً قَدْ أُمِيتَتْ يَا خَيْبَةَ الدَّاعِي مَنْ دَعَا وَإِلَامَ أُجِيبَ وَإِنِّي لَرَاضٍ بِحُجَّةِ اللَّهِ عَلَيْهِمْ وَعِلْمِهِ فِيهِمْ.

التهديد بالحرب

فَإِنْ أَبَوْا أَعْطَيْتُهُمْ حَدَّ السَّيْفِ وَكَفَى بِهِ شَافِياً مِنَ الْبَاطِلِ وَنَاصِراً لِلْحَقِّ وَمِنَ الْعَجَبِ بَعْثُهُمْ إِلَيَّ أَنْ أَبْرُزَ لِلطَّعَانِ وَأَنْ أَصْبِرَ لِلْجِلَادِ هَبِلَتْهُمُ الْهَبُولُ لَقَدْ كُنْتُ وَمَا أُهَدَّدُ بِالْحَرْبِ وَلَا أُرْهَبُ بِالضَّرْبِ وَإِنِّي لَعَلَى يَقِينٍ مِنْ رَبِّي وَغَيْرِ شُبْهَةٍ مِنْ دِينِي.

Sermon 22

From a sermon of the Imām ﷺ which he delivered when reports reached him about those who reneged on their oath of allegiance to him. In it, he condemns what they do, holds them accountable for killing Othmān and threatens to wage a war against them.

"Beware! Satan has certainly started mobilising his forces and has collected his hosts so that oppression may reach its extreme ends and what is wrong may come back to where it belongs. 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 themselves have abandoned and a blood which 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 their own selves. 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 responding 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 suffices for a cure for wrongdoing and for supporting what is right.

"It is strange that they send me word to proceed to them for spear-fighting and to be ready to fight with the sword. May the mourning

women mourn over them. I have never been frightened of a fight, nor of being threatened with a confrontation. I enjoy full certainty of belief from my Lord and have no doubt in my faith."

When Amīr al-Mu'minīn ﷺ was accused of `Othmān's assassination, he delivered this sermon to refute that allegation. In it, he says this about those who blamed him of it: "These seekers of vengeance cannot say that I alone am the assassin and that no one else took part in it. Nor can they falsify witnessed events by saying that they were unconcerned about it. Why, then, have they put me foremost for this avenging? With me, they should include themselves, too. If I am free of this blame, they cannot establish their freedom from it. How can they detach themselves from this punishment? The truth of the matter is that by accusing me of this charge, their aim is that I should behave with them in the same manner to which they are accustomed. But they should not expect from me to revive the innovations of the past regimes. As for fighting, neither was I ever afraid of it, nor am I so now. Allāh knows my intention and He also knows that those who stand to make this an excuse for seeking revenge [for having killed some of their *kāfir* ancestors] are themselves his assassins. Thus, history corroborates that the people who managed his (`Othmān's) assassination by agitation and had even prevented his burial in Muslims' graveyard by hurling stones at his coffin were the same who rose for avenging his blood. In this connection, the names of Talhah ibn Ubaydullāh, az-Zubayr ibn al-`Awwām and `Ā'isha are at the top of the list. On both occasions, their efforts come to sigh with conspicuity. Thus, Ibn Abul-Hadīd writes that: "Those who have recorded events relevant to the assassination of `Othmān state that on the day when he was killed, Talhah's condition was this: In order to obscure himself form the eyes of the people, he was covering his face as he was shooting arrows at `Othmān's mansion (mansion)."

In this regard, i.e. about az-Zubayr, he writes the following: "Historians have also stated that az-Zubayr used to say: 'Kill `Othmān. He has altered your faith.'[1] People said, 'Your son is

[1]Az-Zubayr here is echoing his cousin, Mother of the Faithful `Ā'isha,

standing at his door guarding him!" He replied saying, "Even may my son be lost, but `Othmān must be killed. `Othmān will be lying like a carcass on the road tomorrow'" (*Sharh Nahjul-Balāgha,* Vol. 9, pp. 35-36). About `Ā'isha, Ibn Abd Rabbih writes the following: "Al-Mughīrah ibn Shu`bah came to `Ā'isha once who said to him, 'O Abū Abdullāh, I wish you have been with me on the Day of Jamal, how arrows were piercing through my *hawdaj* (camel litter) till some of them hit my body.' Al-Mughīrah said, 'I wish one of them had killed you.' She said, 'May Allāh have pity on you! Why so?!' He replied, 'So it would have been an atonement for what you

---

saying, "*Uqtulu Na`thalan faqad kafar* اُقتلوا نعثلا فقد كفر" ("Kill Na`thal, for he has committed apostasy"). Who was this Na`thal? Some renown authors, including Ibn Manzour, tell us that he was a man in Egypt famous for his very long beard. Other authors say that he was a Jew from Yemen who had a long and coarse beard. I carefully looked for this word in Ibn Manzour's famous lexicon, *Lisān al-`Arab*, which is one of the treasures of my library, and I found it explained in detail on p. 214 of its 6th Volume, that is, the 1997 first edition printed by Dār Sādir of Beirut, Lebanon. According to this lexicon, the word means, among others, "the foolish old man." The question that may jump to the heads of some readers, especially those who have recently embraced the Islamic faith and who may count caliph `Othmān as one of Islam's saints, is this: How can the Mother of the Faithful `Ā'isha call the third "righteous caliph" *kāfir*, apostate, a very serious charge? Did she really say that? In order to answer this question, one can refer to one or more of these very famous and highly respected classic Sunni references for verification: First of all, this statement by `Ā'isha is recorded by al-Tabari in his *Tārīkh al-Umam wal Mulūk* (famous as *Tārīkh*), Vol. 4, p. 407, where the author details this man, Na`thal, on p. 477 of Vol. 3 of the same reference which is also available in my library. The following references also quote it: Ibn al-Athīr, *Al-Kāmil fil Tārīkh* (famous as *Al-Kāmil*), Vol. 3, p. 206; Ibn al-Jawzi, *Tadhkirat Khawāss al-Umma fi Khasā'is al-A'imma* (famous as *Tadhkirat al-Khawāss*), pp. 61, 64; Ibn Qutaybah, *Al-Imāma wal Siyāsa*, Vol. 1, p. 49; Ibn Manzour al-Misri, *Lisān al-`Arab* (lexicon), Vol. 14, p. 193 (old edition); al-Fayrooz Abādi, *Taj al-`Arūs min Jawāhir al-Qāmūs* (famous as *Taj al-`Arūs*), Vol. 8, p. 141 and Ibn Abd Rabbih al-Andalusi, *Al-`Iqd al-Farīd*, Vol. 4, p. 290. Remember that the numbers of volumes and pages apply to these sources' original Arabic texts. I have done my part, Brother, now it is your turn to do yours!

had done against `Othmān,'" according to *Al-`Iqd al-Farīd*, Vol. 4, p. 294, a highly respected Sunni classic work of Ibn Abd Rabbih.



على تهذيب الفقراء بالزهد و تأديب الأغنياء بالشفقة

تهذيب الفقراء

أمَّا بَعْدُ، فَإِنَّ الْأَمْرَ يَنْزِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ كَقَطَرَاتِ الْمَطَرِ إِلَى كُلِّ نَفْسٍ بِمَا قُسِمَ لَهَا مِنْ زِيَادَةٍ أَوْ نُقْصَانٍ؛ فَإِنْ رَأَى أَحَدُكُمْ لِأَخِيهِ غَفِيرَةً فِي أَهْلٍ أَوْ مَالٍ أَوْ نَفْسٍ، فَلَا تَكُونَنَّ لَهُ فِتْنَةً، فَإِنَّ الْمَرْءَ الْمُسْلِمَ مَا لَمْ يَغْشَ دَنَاءَةً تَظْهَرُ، فَيَخْشَعُ لَهَا إِذَا ذُكِرَتْ وَيُغْرَى بِهَا لِئَامُ النَّاسِ، كَانَ كَالْفَالِجِ الْيَاسِرِ الَّذِي يَنْتَظِرُ أَوَّلَ فَوْزَةٍ مِنْ قِدَاحِهِ تُوجِبُ لَهُ الْمَغْنَمَ وَيُرْفَعُ بِهَا عَنْهُ الْمَغْرَمُ، وَكَذَلِكَ الْمَرْءُ الْمُسْلِمُ الْبَرِيءُ مِنَ الْخِيَانَةِ: يَنْتَظِرُ مِنَ اللَّهِ إِحْدَى الْحُسْنَيَيْنِ، إِمَّا دَاعِيَ اللَّهِ، فَمَا عِنْدَ اللَّهِ خَيْرٌ لَهُ، وَإِمَّا رِزْقَ اللَّهِ، فَإِذَا هُوَ ذُو أَهْلٍ وَمَالٍ وَمَعَهُ دِينُهُ وَحَسَبُهُ. وَإِنَّ الْمَالَ وَالْبَنِينَ حَرْثُ الدُّنْيَا، وَالْعَمَلَ الصَّالِحَ حَرْثُ الْآخِرَةِ، وَقَدْ يَجْمَعُهُمَا اللَّهُ تَعَالَى لِأَقْوَامٍ؛ فَاحْذَرُوا مِنَ اللَّهِ مَا حَذَّرَكُمْ مِنْ نَفْسِهِ، وَاخْشَوْهُ خَشْيَةً لَيْسَتْ بِتَعْذِيرٍ، وَاعْمَلُوا فِي غَيْرِ رِيَاءٍ وَلَا سُمْعَةٍ، فَإِنَّهُ مَنْ يَعْمَلْ لِغَيْرِ اللَّهِ يَكِلْهُ اللَّهُ لِمَنْ عَمِلَ لَهُ. نَسْأَلُ اللَّهَ مَنَازِلَ الشُّهَدَاءِ وَمُعَايَشَةَ السُّعَدَاءِ وَمُرَافَقَةَ الْأَنْبِيَاءِ.

تأديب الأغنياء

أَيُّهَا النَّاسُ إِنَّهُ لَا يَسْتَغْنِي الرَّجُلُ وَإِنْ كَانَ ذَا مَالٍ عَنْ عِتْرَتِهِ وَدِفَاعِهِمْ عَنْهُ بِأَيْدِيهِمْ وَأَلْسِنَتِهِمْ وَهُمْ أَعْظَمُ النَّاسِ حَيْطَةً مِنْ وَرَائِهِ وَأَلَمُّهُمْ لِشَعَثِهِ وَأَعْطَفُهُمْ عَلَيْهِ عِنْدَ نَازِلَةٍ إِذَا نَزَلَتْ بِهِ وَلِسَانُ الصِّدْقِ يَجْعَلُهُ اللَّهُ لِلْمَرْءِ فِي النَّاسِ خَيْرٌ لَهُ مِنَ الْمَالِ يَرِثُهُ غَيْرُهُ.

ومنها: أَلَا لَا يَعْدِلَنَّ أَحَدُكُمْ عَنِ الْقَرَابَةِ يَرَى بِهَا الْخَصَاصَةَ أَنْ يَسُدَّهَا بِالَّذِي لَا يَزِيدُهُ إِنْ أَمْسَكَهُ وَلَا يَنْقُصُهُ إِنْ أَهْلَكَهُ وَمَنْ يَقْبِضْ يَدَهُ عَنْ عَشِيرَتِهِ فَإِنَّمَا تُقْبَضُ مِنْهُ عَنْهُمْ يَدٌ وَاحِدَةٌ وَتُقْبَضُ مِنْهُمْ عَنْهُ أَيْدٍ كَثِيرَةٌ وَمَنْ تَلِنْ حَاشِيَتُهُ يَسْتَدِمْ مِنْ قَوْمِهِ الْمَوَدَّةَ.

قال السيد الشريف: أقول الغفيرة هاهنا الزيادة و الكثرة من قولهم للجمع الكثير الجم الغفير و الجماء الغفير و يروى عفوة من أهل أو مال و العفوة الخيار من الشيء يقال أكلت عفوة الطعام أي خياره. و ما أحسن المعنى الذي أراده (عليه السلام) بقوله و من يقبض يده عن عشيرته... إلى تمام الكلام فإن الممسك خيره عن عشيرته إنما يمسك نفع يد واحدة فإذا احتاج إلى نصرتهم و اضطر إلى مرافدتهم قعدوا عن نصره و تثاقلوا عن صوته فمنع ترافد الأيدي الكثيرة و تناهض الأقدام الجمة.

Sermon 23
Enjoining the culturing of the poor with asceticism and the disciplining of the rich with compassion:

"Verily the Divine commandments descend form the heavens to earth like drops of rain, bringing everyone what is destined for him, be it prosperity or paucity. So, if any one of you observes for his brother plenty of progeny or wealth or numbers, it should not worry him. So long as a Muslim does not commit such an act that if it is disclosed, he has to lower his gaze (in shame) and by which low people are emboldened, he is like the gambler who expects the first draw of his arrow to secure him gain and also cover up his past loss.

"Likewise, a Muslim who is free of dishonesty expects one of two good things: either a call from Allāh (death), and in that case whatever is with Allāh is the best for him, or livelihood from 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 deeds are the plantations of the next world. Sometimes, Allāh joins all these in some groups.

"Beware of Allāh against what He has cautioned you, and keep your fear of Him to the extent that no excuse is needed for it. Act without show or intention of being recognised, for if a man acts for someone else, Allāh turns him over to him. We ask Allāh to grant us the positions of the martyrs, the company of the virtuous, and the 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 behind him and can ward off from him troubles. 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, he says the following:
"Behold! If any one of you finds your near ones in want or starving, he should not desist from helping them with that which will not increase, if this help is not extended, nor does it 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 will remain held up form helping him. One who is sweet-tempered can retain the love of his people for good."

As-Sayyid ar-Radi says the following: "In this sermon, *al-ghāfira* means plenitude or abundance, and this is derived from the Arab term 'al-jam` al-ghafir', the thick crowd. In some versions for *al-ghāfira*, the word *afwatān* appears. *Afwa* means the good and selected part of anything. It is said: *akaltu afwatat-ta`ām*, that is, 'I ate a choice meal.'" About "Awa man yaqbid yadahu `an `ashīratihi" which appears near the end of the sermon, the Imām عليه السلام points out how beautiful the meaning of this sentence is. Amīr al-Mu'minīn عليه السلام implies that he who does not help his own tribesmen withholds only his hand, but when he is in need of their assistance and will be looking for their sympathy and support, he will remain deprived of the sympathies and succor of so many of their extending hands and marching feet.



من خطبة له عليه السلام وهي كلمة جامعة له، فيها تسويغ قتال المخالف، والدعوة إلى طاعة الله، والترقي فيها لضمان الفوز

وَلَعَمْرِي مَا عَلِيَّ مِنْ قِتَالِ مَنْ خَالَفَ الْحَقَّ وَخَابَطَ الْغَيَّ مِنْ إِدْهَانٍ وَلَا إِيهَانٍ فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ وَفِرُّوا إِلَى اللَّهِ مِنَ اللَّهِ وَامْضُوا فِي الَّذِي نَهَجَهُ لَكُمْ وَقُومُوا بِمَا عَصَبَهُ بِكُمْ فَعَلِيٌّ ضَامِنٌ لِفَلَجِكُمْ آجِلًا إِنْ لَمْ تُمْنَحُوهُ عَاجِلًا.

Sermon 24
Excerpted from one of his sermons, and it is a comprehensive statement in which there is a justification for eliminating a dissident, a call to obey Allāh and the ascending in order to ensure victory:

"By my life (do I swear), there will be no regard for anyone, nor will be slackening from me, in fighting against who opposes right or

gropes in misguidance! O creatures of Allāh, fear Allāh and flee to Allāh from His wrath (seek protection from His mercy)! Tread on the path which He has laid down for you. Stand by what He has enjoined you. In that case (if you do so), Ali will ensure your success (salvation) eventually, even though you may not get it immediately (i.e. in the life in this world)."



من خطبة له عليه السلام

وقد تواترت عليه الأخبار باستيلاء أصحاب معاوية على البلاد، و قدم عليه عامله على اليمن، وهما عبيد الله بن عباس وسعيد بن نمران، لما غلب عليهما بسر بن أبي أرطاة، فقام عليه السلام على المنبر ضجرا بتثاقل أصحابه عن الجهاد و مخالفتهم له في الرأي فقال:

مَا هِيَ إِلَّا الْكُوفَةُ أَقْبِضُهَا وَأَبْسُطُهَا إِنْ لَمْ تَكُونِي إِلَّا أَنْتِ تَهُبُّ أَعَاصِيرُكِ فَقَبَّحَكِ اللَّهُ وَتَمَثَّلَ بِقَوْلِ الشَّاعِرِ:

لَعَمْرُ أَبِيكَ الْخَيْرِ يَا عَمْرُو إِنَّنِي * عَلَى وَضَرٍ مِنْ ذَا الْإِنَاءِ قَلِيلِ

ثُمَّ قَالَ (عليه السلام):

أَنْبَئْتُ بُسْرًا قَدِ اطَّلَعَ الْيَمَنَ وَإِنِّي وَاللَّهِ لَأَظُنُّ أَنَّ هَؤُلَاءِ الْقَوْمَ سَيُدَالُونَ مِنْكُمْ بِاجْتِمَاعِهِمْ عَلَى بَاطِلِهِمْ وَتَفَرُّقِكُمْ عَنْ حَقِّكُمْ وَبِمَعْصِيَتِكُمْ إِمَامَكُمْ فِي الْحَقِّ وَطَاعَتِهِمْ إِمَامَهُمْ فِي الْبَاطِلِ وَبِأَدَائِهِمُ الْأَمَانَةَ إِلَى صَاحِبِهِمْ وَخِيَانَتِكُمْ وَبِصَلَاحِهِمْ فِي بِلَادِهِمْ وَفَسَادِكُمْ فَلَوِ ائْتَمَنْتُ أَحَدَكُمْ عَلَى قَعْبٍ لَخَشِيتُ أَنْ يَذْهَبَ بِعِلَاقَتِهِ اللَّهُمَّ إِنِّي قَدْ مَلِلْتُهُمْ وَمَلُّونِي وَسَئِمْتُهُمْ وَسَئِمُونِي فَأَبْدِلْنِي بِهِمْ خَيْرًا مِنْهُمْ وَأَبْدِلْهُمْ بِي شَرًّا مِنِّي اللَّهُمَّ مِثْ قُلُوبَهُمْ كَمَا يُمَاثُ الْمِلْحُ فِي الْمَاءِ أَمَا وَاللَّهِ لَوَدِدْتُ أَنَّ لِي بِكُمْ أَلْفَ فَارِسٍ مِنْ بَنِي فِرَاسِ بْنِ غَنْمٍ.

هُنَالِكَ لَوْ دَعَوْتَ أَتَاكَ مِنْهُمْ * فَوَارِسُ مِثْلُ أَرْمِيَةِ الْحَمِيمِ

ثُمَّ نَزَلَ (عليه السلام) عَنِ الْمِنْبَرِ.

قال السيد الشريف: أقول الأرمية جمع رميّ و هو السحاب و الحميم هاهنا وقت الصيف و إنما خص الشاعر سحاب الصيف بالذكر لأنه أشد جفولا و أسرع خفوفا لأنه لا ماء فيه

و إنما يكون السحاب ثقيل السير لامتلائه بالماء و ذلك لا يكون في الأكثر إلا زمان الشتاء و إنما أراد الشاعر وصفهم بالسرعة إذا دعوا و الإغاثة إذا استغيثوا و الدليل على ذلك قوله: "هنالك لو دعوت أتاك منهم..."

Sermon 25

From a statement which the Commander of the Faithful عليه السلام made when reports reached him about Mu`āwiyah taking control of some lands. Both his provincial governors on Yemen, namely Abaidullāh ibn Abbās and Sa`id ibn Namrān, came to him following their defeat at the hands of Bisr ibn Arta'ah. The Imām عليه السلام mounted the pulpit feeling fed-up with his companions' reluctance to perform *jihād* and with their views which opposed his and said the following:

"Nothing (is left to me) but Kūfa which I can hold and extend. (O Kūfa!) If it is your condition that whirlwinds continue blowing through you, then may Allāh destroy you."

Then he عليه السلام cited a verse of a poetry the gist of which is:
"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 even after it has been emptied)."

Then he went on to say:
"I have been informed that Bisr has overpowered Yemen. By Allāh, I have begun thinking about these people that they will shortly snatch away the whole country while being united in doing what is wrong versus your disunity (from your own right) and separation, your disobedience of your Imām in matters of right versus their obedience of their leader in matters of wrongdoing, their fulfillment of the trust in favor of their master versus your betrayal, their god work in their cities versus your mischief. Even if I give you charge of a wooden bowl, I fear you will run away with its handle.

"O Lord! They are disgusted with me and I am with them. They are weary of me and I am weary of them. Replace them, Lord, for me with better ones, and replace me for them with a worse one. O my God! Melt their hearts as salt melts in water. By Allāh, I wish I had

only a thousand horsemen of Banū Firas ibn Ghanm (as the poet says):

If you call them, the horsemen will come to you like summer clouds."

Thereafter, Amīr al-Mu'minīn ﷺ stepped down the pulpit.
Sayyid ar-Radi says the following: "In this verse of poetry, the word *armiyah* is the plural of *ramiyy* which means cloud, and *hamin* here means summer. The poet has particularized the cloud of summer because it moves swiftly. This is so because it is devoid of water, while a cloud moves slowly when it is laden with rain water. Such clouds generally appear (in Arabia) in winter. By this verse, the poet intends to convey that when they are called on and requested for help, they approach speedily, and this is obvious from the first line "If you call them, they will reach you."



من خطبة له عليه السلام وفيها يصف العرب قبل البعثة ثم يصف حاله قبل البيعة له

العرب قبل البعثة

إِنَّ اللَّهَ بَعَثَ مُحَمَّداً (صلى الله عليه وآله) نَذِيراً لِلْعَالَمِينَ وَ أَمِيناً عَلَى التَّنْزِيلِ وَ أَنْتُمْ مَعْشَرَ الْعَرَبِ عَلَى شَرِّ دِينٍ وَ فِي شَرِّ دَارٍ مُنِيخُونَ بَيْنَ حِجَارَةٍ خُشْنٍ وَ حَيَّاتٍ صُمٍّ تَشْرَبُونَ الْكَدِرَ وَ تَأْكُلُونَ الْجَشِبَ وَ تَسْفِكُونَ دِمَاءَكُمْ وَ تَقْطَعُونَ أَرْحَامَكُمُ الْأَصْنَامُ فِيكُمْ مَنْصُوبَةٌ وَ الْآثَامُ بِكُمْ مَعْصُوبَةٌ.

و منها صفته قبل البيعة له

فَنَظَرْتُ فَإِذَا لَيْسَ لِي مُعِينٌ إِلَّا أَهْلُ بَيْتِي فَضَنَنْتُ بِهِمْ عَنِ الْمَوْتِ وَ أَغْضَيْتُ عَلَى الْقَذَى وَ شَرِبْتُ عَلَى الشَّجَا وَ صَبَرْتُ عَلَى أَخْذِ الْكَظْمِ وَ عَلَى أَمَرَّ مِنْ طَعْمِ الْعَلْقَمِ.

و منها: وَ لَمْ يُبَايِعْ حَتَّى شَرَطَ أَنْ يُؤْتِيَهُ عَلَى الْبَيْعَةِ ثَمَناً فَلَا ظَفِرَتْ يَدُ الْبَائِعِ وَ خَزِيَتْ أَمَانَةُ الْمُبْتَاعِ فَجُدُّوا لِلْحَرْبِ أَهْبَتَهَا وَ أَعِدُّوا لَهَا عُدَّتَهَا فَقَدْ شَبَّ لَظَاهَا وَ عَلَا سَنَاهَا وَ اسْتَشْعِرُوا الصَّبْرَ فَإِنَّهُ أَدْعَى إِلَى النَّصْرِ.

Sermon 26

Describing Arabia before the proclamation of Prophetic mission, then he describes his condition before the oath of allegiance was sworn to him:

"Allāh sent Muhammed ﷺ to warn (about vice) for all the worlds and as the trustee of His revelation, while you, people of Arabia, were following the worst religion: You resided among rough stones and venomous serpents. You drank dirty water and ate filthy food. You shed the blood of each other and cared not for relationships. Idols were fixed among you and sins were clinging to you."

A portion of the same sermon on the "attentiveness" of people after the death of the Holy Prophet ﷺ:

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

Part of the same sermon on the settlement between Mu`āwiyah and `Amr ibn al-`Ās:

"He did not swear the oath of allegiance till he got him to agree that he would pay him its price. The hand of this buyer (of allegiance) may not be successful, and the seller's contract 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 for victory."[1]

---

[1]Amīr al-Mu'minīn ﷺ had delivered a sermon before setting off for Nahrawān (then twelve miles south of today's Baghdad). These are three excerpts from it. In the first, he describes Arabia's condition before the Proclamation (of Prophetc mission). In the second, he refers to circumstances which forced him to keep quiet, while in the third, he has described the conversation and agreement between Mu`āwiyah and `Amr ibn as. The status of this mutual agreement was that when Amīr al-Mu'minīn ﷺ sent Jarīr ibn Abdullāh al-Bajali to Mu`āwiyah to secure his oath of allegiance, the latter detained Jarīr under the pretext of giving him



من خطبة له عليه السلام، و قد قالها يستنهض بها الناس حين ورد خبر غزو الأنبار بجيش معاوية فلم ينهضوا. و فيها يذكر فضل الجهاد، ويستنهض الناس، و يذكر علمه بالحرب، ويلقي عليهم التبعة لعدم طاعته

فضل الجهاد

أَمَّا بَعْدُ، فَإِنَّ الْجِهَادَ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ فَتَحَهُ اللَّهُ لِخَاصَّةِ أَوْلِيَائِهِ وَهُوَ لِبَاسُ التَّقْوَى وَدِرْعُ اللَّهِ الْحَصِينَةُ وَجُنَّتُهُ الْوَثِيقَةُ فَمَنْ تَرَكَهُ رَغْبَةً عَنْهُ أَلْبَسَهُ اللَّهُ ثَوْبَ الذُّلِّ وَشَمِلَهُ الْبَلَاءُ وَدُيِّثَ بِالصَّغَارِ وَالْقَمَاءَةِ وَضُرِبَ عَلَى قَلْبِهِ بِالْإِسْهَابِ وَأُدِيلَ الْحَقُّ مِنْهُ بِتَضْيِيعِ الْجِهَادِ وَسِيمَ الْخَسْفَ وَمُنِعَ النَّصَفَ.

استنهاض الناس

أَلَا وَإِنِّي قَدْ دَعَوْتُكُمْ إِلَى قِتَالِ هَؤُلَاءِ الْقَوْمِ لَيْلًا وَنَهَارًا وَسِرًّا وَإِعْلَانًا وَقُلْتُ لَكُمُ اغْزُوهُمْ قَبْلَ أَنْ يَغْزُوكُمْ فَوَاللَّهِ مَا غُزِيَ قَوْمٌ قَطُّ فِي عُقْرِ دَارِهِمْ إِلَّا ذَلُّوا فَتَوَاكَلْتُمْ وَتَخَاذَلْتُمْ حَتَّى شُنَّتْ عَلَيْكُمُ الْغَارَاتُ وَمُلِكَتْ عَلَيْكُمُ الْأَوْطَانُ وَهَذَا أَخُو غَامِدٍ [وَ] قَدْ وَرَدَتْ خَيْلُهُ الْأَنْبَارَ وَقَدْ قَتَلَ حَسَّانَ بْنَ حَسَّانَ الْبَكْرِيَّ وَأَزَالَ خَيْلَكُمْ عَنْ مَسَالِحِهَا وَلَقَدْ بَلَغَنِي أَنَّ الرَّجُلَ مِنْهُمْ كَانَ يَدْخُلُ عَلَى الْمَرْأَةِ الْمُسْلِمَةِ وَالْأُخْرَى الْمُعَاهِدَةِ فَيَنْتَزِعُ حِجْلَهَا وَقُلْبَهَا وَقَلَائِدَهَا وَرُعُثَهَا مَا تَمْتَنِعُ مِنْهُ إِلَّا بِالِاسْتِرْجَاعِ وَالِاسْتِرْحَامِ ثُمَّ انْصَرَفُوا وَافِرِينَ مَا نَالَ رَجُلًا مِنْهُمْ كَلْمٌ وَلَا أُرِيقَ لَهُمْ دَمٌ فَلَوْ أَنَّ امْرَأً مُسْلِماً مَاتَ مِنْ بَعْدِ هَذَا أَسَفاً مَا كَانَ بِهِ مَلُوماً بَلْ كَانَ بِهِ عِنْدِي جَدِيراً فَيَا عَجَباً عَجَباً وَاللَّهِ يُمِيتُ الْقَلْبَ وَيَجْلِبُ الْهَمَّ مِنَ اجْتِمَاعِ هَؤُلَاءِ الْقَوْمِ عَلَى بَاطِلِهِمْ وَتَفَرُّقِكُمْ عَنْ حَقِّكُمْ فَقُبْحاً لَكُمْ وَتَرَحاً حِينَ صِرْتُمْ غَرَضاً يُرْمَى يُغَارُ عَلَيْكُمْ وَلَا تُغِيرُونَ وَتُغْزَوْنَ وَلَا

---

his reply. In the meantime, he began exploring how far the people of Syria would support him. When he succeeded in making them his supporters by instigating them to avenge `Othmān's blood, he consulted with his brother `Utbah ibn Abū Sufyān. The lattered suggested thus: "If in this matter `Amr ibn as is associated, he will solve most of the difficulties through his sagacity, but he will not be easily prepared to stabilize your authority unless he gets the price which he desires for it. If you are ready for this, he will prove to be the best counselor and helper." Mu`āwiyah liked this suggestion, sent for `Amr ibn `Ās, discussed it with him and eventually it was settled that he would "avenge `Othmān's blood" by holding Amīr al-Mu'minīn عليه السلام liable for it. What was the price? Mu`āwiyah was to appoint him provincial governor of Egypt. By whatever means possible, he would not let Mu`āwiyah's authority in Syria endure. Consequently, both of them fulfilled the agreement and kept their words.

تَغْزُونَ وَيُعْصَى اللَّهُ وَتَرْضَوْنَ فَإِذَا أَمَرْتُكُمْ بِالسَّيْرِ إِلَيْهِمْ فِي أَيَّامِ الْحَرِّ قُلْتُمْ هَذِهِ حَمَارَّةُ الْقَيْظِ أَمْهِلْنَا يُسَبَّخْ عَنَّا الْحَرُّ وَإِذَا أَمَرْتُكُمْ بِالسَّيْرِ إِلَيْهِمْ فِي الشِّتَاءِ قُلْتُمْ هَذِهِ صَبَارَّةُ الْقُرِّ أَمْهِلْنَا يَنْسَلِخْ عَنَّا الْبَرْدُ كُلُّ هَذَا فِرَاراً مِنَ الْحَرِّ وَالْقُرِّ فَإِذَا كُنْتُمْ مِنَ الْحَرِّ وَالْقُرِّ تَفِرُّونَ فَأَنْتُمْ وَاللَّهِ مِنَ السَّيْفِ أَفَرُّ.

Sermon 27

From a sermon which the Commander of the Faithful ﷺ delivered in which he urged people to perform *jihād*. He did so when a report reached him about the Anbar being invaded by an army of Mu`āwiyah, but the Anbar people did not resist. He mentions the merits of *jihād*, calling on people to rise, stating his knowledge of wars and holding people responsible for disobeying him.

"Surely Jihād is one of the gates of Paradise which Allāh has opened for His main friends. It is the outfit of piety and the protective armor of Allāh, His trustworthy shield. One who abandons it is covered by Allāh with the outfit of disgrace and is clothed with distress. He is kicked out (of the mercy of Allāh) with contempt and scorn. His heart is covered 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 have called you (insistently) to fight these people night and day, secretly and openly, exhorting you to attack them before they attack you because, by Allāh, no people have been attacked in the hearts of their houses except that they suffered disgrace. But you put it off for others and forsook it till destruction befell you and your cities were occupied. The horsemen of Banū Ghamid have reached al-Anbār and killed Hassan ibn Hassan al-Bakri. They have removed your horsemen from their garrison.

"I have come to know that everyone of them forced himself on Muslim women and other women under the protection of Islam, taking away their jewelry from their legs, arms, necks and ears. No woman could tolerate it except by remembering and pronouncing this verse: ﴿إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾ 'We belong to Allāh, and to Him shall we return' (Qur'ān, 2: 156). Then they returned, laden with

wealth, without any wound or loss of life. If any Muslim individual dies of grief after all this, he is not blamed, but rather I justify it.

"How strange! How strange! By Allāh! My heart sinks to see the unity of these people in their wrongdoings and your dispersion from doing what is right. May 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 satisfied with it. When I ask you to move against them in the summer, you say that it is too hot, spare us until the heat subsides from us. When I order you to march in the winter, you say that it is severely cold, give us time until the cold clears away. These are just excuses of evading heat or cold because if you run away from heat and cold, you will be, by Allāh, running away (in a greater degree) from the sword (war).

"O you semblance of men, not men: Your intelligence is that of children, your wits are those of the occupants of the curtained canopies (women kept in seclusion from the outside world). I wish I had neither seen you nor come to know you. By Allāh, this acquaintance has brought about shame and resulted in repentance. May Allāh fight you! You have filled my heart with pus and loaded my bosom with rage. You made me drink mouthful after mouthful of grief. You shattered my counsel by disobeying and leaving me, so much so that Quraish started saying that the son of Abū Tālib is brave but does not know the (tactics of) war. Allāh bless them! Is there anyone among them who is fiercer in the war and more experienced in it than I am?! I rose for it although still in my twenties, and here I am, having passed sixty, but one who is not obeyed can have no opinion."

After the battle of Siffīn, Mu`āwiyah had spread killing and bloodshed all around. He started encroachments on cities within Amīr al-Mu'minīn's domain. In this regard, he tricked Sufyān ibn `Awf al-Ghamidi, supplying him with a force of six thousand, to attack Hīt, al-Anbār and al-Madā'in (all located in western and northern Iraq). First, he reached al-Madā'in (ancient Ctesiphon, now located south of Baghdad). Finding it deserted, he proceeded to the al-Anbār area. There, a contingent of five hundred soldiers was

posted as guards from Amīr al-Mu'minīn's side, but it could not resist Mu`āwiyah's fierce army. Only a hundred men held their positions, facing the invaders as stoutly as they could. But, collecting together, the enemy's force made such a severe attack that these men, too, could no more resist. The chief of the contingent, Hassan ibn Hassan al-Bakri, was killed along with thirty others. When the battlefield was clear, the enemy ransacked al-Anbār at will and left the city completely destroyed.

When Amīr al-Mu'minīn عليه السلام received the reports of this attack, he ascended the pulpit and exhorted the people to crush the enemy, calling them to wage Jihād. Yet, from no quarter was there any voice or response. He descended from the pulpit utterly disgusted and worried. While still in the same mood, he set off for the enemy on foot. When people observed this, they awakened their sense of self-respect and shame, following their leader and caliph. Amīr al-Mu'minīn عليه السلام stopped at an-Nukhayla (presently part of the Kifl city, Hilla, Babylon governorate, south of Baghdad)[1]. People then surrounded him and insisted that he should return as they had enough troops to face the enemy. When their insistence increased beyond reckoning, Amīr al-Mu'minīn عليه السلام consented to return and Sa`īd ibn Qays al-Hamdani proceeded forward with a force of eight thousand strong. But Sufyān ibn `Awf al-Ghamidi had by then gone; so, Sa`īd returned without any encounter. When Sa`īd reached Kūfa, according to the version of the incident narrated by Ibn Abūl Hadīd, Amīr al-Mu'minīn عليه السلام was very deeply grieved and indisposed during those days to the extent that he had no desire to enter the (Grand Kūfa) Mosque (which was used as the caliph's office). He instead sat in the corridor of his residence (which was then connected to the entrance of the mosque). He wrote down this sermon to the people and gave it to his slave, Sa`d, to read to them. But al-Mubarrad, on pp. 104 - 107, Vol. 1, quotes `Ubaydullāh ibn Hafs al-Taymi, Ibn `Ā'isha, saying that Amīr al-Mu'minīn عليه السلام

[1]This Nukhayla (which literally means "small palm tree") should not be confused with another area in Egypt bearing the same name. Iraqi Nukhayla area is near Dhul-Kifl town, Hilla (Babylon governorate), where the prophet Dhul-Kifl عليه السلام is buried, and a mosque stands where Imām Ali ibn Abū Tālib عليه السلام once performed his prayers.

delivered this sermon on a high place in an-Nukhayla. Ibn Maytham supports this statement, accepting it as a more preferable view.



من خطبة له عليه السلام، و هو فصل من الخطبة التي أولها "الحمد لله غير مقنوط من رحمته"، و فيه أحد عشر تنبيها

أَمَّا بَعْدُ، فَإِنَّ الدُّنْيَا أَدْبَرَتْ وَآذَنَتْ بِوَدَاعٍ وَإِنَّ الْآخِرَةَ قَدْ أَقْبَلَتْ وَأَشْرَفَتْ بِاطِّلَاعٍ أَلَا وَإِنَّ الْيَوْمَ الْمِضْمَارُ وَغَداً السِّبَاقُ وَالسَّبَقَةُ الْجَنَّةُ وَالْغَايَةُ النَّارُ أَ فَلَا تَائِبٌ مِنْ خَطِيئَتِهِ قَبْلَ مَنِيَّتِهِ أَ لَا عَامِلٌ لِنَفْسِهِ قَبْلَ يَوْمِ بُؤْسِهِ أَلَا وَإِنَّكُمْ فِي أَيَّامِ أَمَلٍ مِنْ وَرَائِهِ أَجَلٌ فَمَنْ عَمِلَ فِي أَيَّامِ أَمَلِهِ قَبْلَ حُضُورِ أَجَلِهِ فَقَدْ 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 بِهِ الْهُدَى يَجُرُّ 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 مَا تَحْرُزُونَ بِهِ أَنْفُسَكُمْ غَداً.

قال السيد الشريف رضي الله عنه: و أقول إنه لو كان كلام يأخذ بالأعناق إلى الزهد في الدنيا و يضطر إلى عمل الآخرة لكان هذا الكلام و كفى به قاطعا لعلائق الآمال و قادحا زناد الاتعاظ و الازدجار و من أعجبه قوله (عليه السلام) ألا و إن اليوم المضمار و غدا السباق و السبقة الجنة و الغاية النار فإن فيه مع فخامة اللفظ و عظم قدر المعنى و صادق التمثيل و واقع التشبيه سرا عجيبا و معنى لطيفا و هو قوله (عليه السلام) و السبقة الجنة و الغاية النار فخالف بين اللفظين لاختلاف المعنيين و لم يقل السبقة النار كما قال السبقة الجنة لأن الاستباق إنما يكون إلى أمر محبوب و غرض مطلوب و هذه صفة الجنة و ليس هذا المعنى موجودا في النار نعوذ بالله منها فلم يجز أن يقول و السبقة النار بل قال و الغاية النار لأن الغاية قد ينتهي إليها من لا يسره الانتهاء إليها و من يسره ذلك فصلح أن يعبر بها عن الأمرين معا فهي في هذا الموضع كالمصير و المآل قال الله تعالى قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ و لا يجوز في هذا الموضع أن يقال سبقتكم بسكون الباء إلى النار فتأمل ذلك فباطنه عجيب و غوره بعيد لطيف و كذلك أكثر كلامه (عليه السلام) و في بعض النسخ و قد جاء في رواية أخرى و السُّبْقَةُ الجنة بضم السين و السبقة عندهم اسم لما يجعل للسابق إذا سبق من مال أو عرض و المعنيان متقاربان لأن ذلك لا يكون جزاء على فعل الأمر المذموم و إنما يكون جزاء على فعل الأمر المحمود.

Sermon 28

From a sermon which the Commander of the Faithful ﷺ delivered which is part of a sermon that starts with "Praise is due to Allāh from Whose mercy there is no despair," and it contains eleven warnings:

"Surely this world has turned its back, announcing its departure, while the hereafter has approached and announced its arrival. Today is the day of preparation, while tomorrow is the day of racing. The anticipated destination is Paradise, while the place of doom is Hell. Is there anyone to offer repentance over his faults before his death? Or is there anyone 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 the approach of his death, his good deed will benefit him and his death will not harm him. But he who fails to act during the period of hope before the approach of death, his deed is a loss and his death will harm him. Beware and act during a period of attraction just as you act during a period of dread. Beware, surely I have not seen one who covets Paradise sleeps, nor does one who dreads Hell fall 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 insistently to march and have been guided as how to provide for the journey. Surely the most frightening thing, which I am afraid of in your regard, is to follow desires and to widen the hopes. Provide for yourself from this world what will save you tomorrow (on the Day of Judgment)."

Sayyid ar-Radi says the following: "If there could be an utterance which will drag the neck towards renunciation of this world and force deed for the next, it is this sermon. It is enough to cut one off the entanglements of hopes, 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 racing.' The anticipated destination is Paradise, while the

place of doom is Hell.' Besides the sublimity of these words, the greatness of their meaning, the true similes and factual illustrations, there are wonderful secrets and delicate implications therein."

It is his saying that the anticipated place of destination is Paradise, whereas the place of doom is Hell. Here, he has used two different words to convey two different meanings. For Paradise, he has used the expression "destination", 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 عليه السلام employed the word doom, implying the last place of stay where one reaches even though it may mean grief and worry, or it may be happiness and pleasure.

This word is capable of conveying both meanings. However, it should be taken in the sense of *al-masīr* or *al-ma'āl*, that is, the last resort. The Qur'ānic verse is: قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ "Say: Enjoy (your pleasures for a while), for your last resort is (hell) fire" (Qur'ān, 14: 30). Here, to say *sabqatakum*, that is, "the place for you to proceed to," instead of the word "maSīrakum," that is, your doom or last resort, will not be proper in any way. Think and ponder over it and see how wondrous its inner implication is and how far its depth of 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 a reward fixed for the winner in a race. However, both meanings are close to each other because a reward is not for an undesirable deed but for a good and commendable performance.



من خطبة له عليه السلام

بعد غارة الضحاك بن قيس صاحب معاوية على الحاجّ بعد قصة الحكمين و فيها يستنهض أصحابه لما حدث في الأطراف:

أَيُّهَا النَّاسُ الْمُجْتَمِعَةُ أَبْدَانُهُمْ الْمُخْتَلِفَةُ أَهْوَاؤُهُمْ كَلَامُكُمْ يُوهِي الصُّمَّ الصِّلَابَ وَفِعْلُكُمْ يُطْمِعُ فِيكُمُ الْأَعْدَاءَ تَقُولُونَ فِي الْمَجَالِسِ كَيْتَ وَكَيْتَ فَإِذَا جَاءَ الْقِتَالُ قُلْتُمْ حِيدِي حَيَادِ مَا عَزَّتْ دَعْوَةُ مَنْ دَعَاكُمْ وَلَا اسْتَرَاحَ قَلْبُ مَنْ قَاسَاكُمْ أَعَالِيلُ بِأَضَالِيلَ وَسَأَلْتُمُونِي التَّطْوِيلَ دِفَاعَ ذِي الدَّيْنِ الْمَطُولِ لَا يَمْنَعُ الضَّيْمَ الذَّلِيلُ وَلَا يُدْرَكُ الْحَقُّ إِلَّا بِالْجِدِّ أَيُّ دَارٍ بَعْدَ دَارِكُمْ تَمْنَعُونَ وَمَعَ أَيِّ إِمَامٍ بَعْدِي تُقَاتِلُونَ الْمَغْرُورُ وَاللَّهِ مَنْ غَرَرْتُمُوهُ وَمَنْ فَازَ بِكُمْ فَقَدْ فَازَ وَاللَّهِ بِالسَّهْمِ الْأَخْيَبِ وَمَنْ رَمَى بِكُمْ فَقَدْ رَمَى بِأَفْوَقَ نَاصِلٍ أَصْبَحْتُ وَاللَّهِ لَا أُصَدِّقُ قَوْلَكُمْ وَلَا أَطْمَعُ فِي نَصْرِكُمْ وَلَا أُوعِدُ الْعَدُوَّ بِكُمْ مَا بَالُكُمْ مَا دَوَاؤُكُمْ مَا طِبُّكُمْ الْقَوْمُ رِجَالٌ أَمْثَالُكُمْ أَ قَوْلًا بِغَيْرِ عِلْمٍ وَغَفْلَةً مِنْ غَيْرِ وَرَعٍ وَطَمَعاً فِي غَيْرِ حَقٍّ.

Sermon 29

From a sermon which the Commander of the Faithful ﷺ delivered following a raid by al-Dahhāk ibn Qays, a governor of Mu`āwiyah, on pilgrims after the story of two arbitrators. In it, he ﷺ mobilizes his companions in response to what happened in the outskirts of the domains under his control:

"O people! Your bodies are together, but your desires are divergent. Your talk softens the hard stones, while your deeds attract your enemy towards you. You claim in your meetings that you will do this and that, but when fighting approaches, you say (to war), "turn away" (i.e. you flee). If one calls on you (for help), the call receives no heed. And he who deals harshly with you, his heart has no solace. The excuses are amiss like those of a debtor unwill ing to pay. The ignoble cannot ward off oppression. Right cannot be achieved without effort. What is the house besides this one to protect? And with which leader (Imām) will 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 status 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 comprised of men of your shape (but they are so different).

Will there be talk without deed, carelessness without piety and greed for things that are not right?"[1]



من كلام له عليه السلام

في معنى قتل عثمان، و هو حكم له على عثمان و عليه و على الناس بما فعلوا و براءة له من دمه

لَوْ أَمَرْتُ بِهِ لَكُنْتُ قَاتِلًا أَوْ نَهَيْتُ عَنْهُ لَكُنْتُ نَاصِراً غَيْرَ أَنَّ مَنْ نَصَرَهُ لَا يَسْتَطِيعُ أَنْ يَقُولَ خَذَلَهُ مَنْ أَنَا خَيْرٌ مِنْهُ وَمَنْ خَذَلَهُ لَا يَسْتَطِيعُ أَنْ يَقُولَ نَصَرَهُ مَنْ هُوَ خَيْرٌ مِنِّي وَأَنَا جَامِعٌ لَكُمْ أَمْرَهُ اسْتَأْثَرَ فَأَسَاءَ الْأَثَرَةَ وَجَزِعْتُمْ فَأَسَأْتُمُ الْجَزَعَ وَلِلَّهِ حُكْمٌ وَاقِعٌ فِي الْمُسْتَأْثِرِ وَالْجَازِعِ.

---

[1]After the Battle of Nahrawān, Mu`āwiyah sent ad-Dahhāk ibn Qays al-Fihri with a force of four thousand towards Kūfa with the purpose that he should create disorder in the area, killing whomever he found and keeping them busy with bloodshed and destruction so that Amīr al-Mu'minan عليه السلام should find no rest or peace of mind. He set off for the achievement of this aim and shedding innocent blood and spreading destruction all around reached the way up to the place of athTha`labiyya. He attacked a caravan of pilgrims (to Mecca) and looted all their wealth and belongings. Then at al-Qutqutana, he killed the nephew of Abdullāh ibn Mas`ūd, the Holy Prophet's companion, namely `Amr ibn Uways ibn Mas`ūd together with his followers. In this manner he created havoc and bloodshed all around. When Amīr al-Mu'minīn عليه السلام came to know of this wreck and ruin he called his men to battle in order to put a stop to this vandalism, but people seemed to avoid war. Being disgusted with their lethargy and lack of enthusiasm he ascended the pulpit and delivered this sermon. He roused the men to feel shame and not to try and avoid war but to rise for the protection of their country like brave men without employing wrong and lame excuses. At last, Hijr ibn `Adiy al-Kindi rose with a force of four thousand for crushing the enemy and overtook them at Tadmur. Only a small encounter has taken place between the parties when night came on and they fled with only nineteen killed on their side. In Amīr al-Mu'minīn's army, two persons fell as martyrs.

Sermon 30

From a statement which the Commander of the Faithful عليه السلام made explaining the gist of the assassination of Othmān in which he passes his judgment on Othmān, on himself and on people because of what the latter had done, clearing himself of the accusation of being responsible for the said assassination:

"Had I ordered his assassination (as you claim), I should have been his killer, but if I had restrained others from killing him, I would have been his helper.

"The status is 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 one who helped him. I am putting before you his case. He appropriated (wealth) and did it badly (distributing it to his family and relatives). You protested against it and committed excesses. With Allāh lies the real verdict between the one who appropriates and that who protests."

`Othmān (574 - 656 A.D., although many other dates are suggested) is the first Umayyad caliph in Islam's history. He ascended to the caliphate on the first of Muharram, 24 A.H. (Sunday, November 10, 644 A.D. according to the Gregorian calendar or the 7th of the same month and year according to the Julian calendar) at the age of seventy. After having wielded full control and authority over the affairs of the Muslims for twelve years, he was killed at their own hands on the 18th of Dhul-Hijja, 35 A.H. (Friday, June 20 according to the Gregorian calendar or the 17th according to the Julian calendar of the year 656 A.D.) and was buried in Medīna at night at Hashsh Kawkab, then a Jewish cemetery, without funeral prayers performed for him or the ceremonial bathing...

One fact cannot be denied: The tragedy of `Othmān's killing was the result of his own weaknesses and the vices of the officials whom he appointed; otherwise, there is no reason that Muslims, some of whom went to Medīna from as far as North Africa, should unanimously agree on killing their caliph, while no one, except a few of his own relatives, stood to support and defend. Muslims will have certainly given consideration to his age, seniority, prestige and

the distinction of being a companion (*sahābi*) of the Prophet ﷺ. But his ways and deeds had so much marred the atmosphere that no one seemed prepared to sympathize and side with him. The oppression and excesses perpetrated by some high-ranking companions of the Prophet ﷺ had stirred a wave of grief and anger among various Arab tribes throughout the Islamic world at the time. Everyone was infuriated. Muslims looked at his haughtiness and wrongdoings with disdain and anger. Thus, due to `Othmān disgracing the great *sahābi* Abū Dharr al-Ghifāri رضي الله عنه, whom he dishonored and banished to the arid Rabadha Desert where he died, to the resentment this created among the tribesmen of populous Banū Ghifār, Abū Dharr's tribe, as well as among their associatiates and allies from other tribes, to the merciless beating of Banū Hudhayl at the hands of Abdullāh ibn Mas`ūd, the breaking of the ribs of the great *sahābi* `Ammār ibn Yāsir, the mistreatment of Banū Makhzūm and their associates, Banū Zuhrah, the plot to kill Muhammed ibn Abū Bakr..., and the list goes on and on, Banū Taym and all these other tribes were hurled into a storm of outrage which they felt in their hearts against `Othmān and his government. The Muslims of other Islamic cities also had many complaints and grievances against him and his officers. Some of those officers were under the intoxication of wealth and the effects of luxury, doing whatever they wanted without restrictions, crushing whoever stood in their way. They had fear of neither the punishment from the government's center nor the apprehension of any enquiry into their wrongdoings. People were fluttering to get out of their talons of oppression, but no one was ready to listen to their cries of pain and restlessness. Feelings of hatred were rising, but nobody cared to put them down. The companions of the Prophet ﷺ were also sick of him as they saw that peace was destroyed, the administration was topsy-turvy and Islam's features were being metamorphosed. The poor and the starving were craving for dried bread crumbs, while Banū Umayyah were rolling in wealth. The caliphate had become a means for bellyfilling and for amassing wealth. Consequently, they, too, did not lag behind in preparing the grounds for getting rid of him. Rather, their letters and messages to each other and to the government indicated the resentment of people from Kūfa, Basra and Egypt, that these people would pour into Medīna to force some

change. Observing this behavior of the people of Medīna, `Othmān wrote Mu`āwiyah saying, "So now, certainly the people of Medīna have turned *heretics*, have replaced allegiance with obedience, thus breaking their oath. Send me the warriors of Syria mounted on brisk and sturdy horses."

On receipt of this letter, Mu`āwiyah adopted a policy of focusing the light on the conditions of the Prophet's companions in particular. Al-Tabari, the renown historian, writes the following after this: "When this letter reached Mu`āwiyah, he pondered over it. He regarded it as a bad judgment to openly oppose the companions of the Prophet ﷺ since he was aware of their unanimity (against `Othmān)."

In view of these circumstances regarding killing `Othmān as a consequence of timely enthusiasm and temporary feelings, and in order to hurl it at some insurgents was, in his view, an attempt to veil the fact: All factors of `Othmān's opposition existed within Medīna itself, while those coming from outside it had assembled seeking redress of their grievances. Their aim was only to improve the status, not to kill or shed anyone's blood. Had their complaints been heard, an occasion avoiding all this bloodshed would have risen. What exactly happened? Having been disgusted with the oppression and excesses of Abdullāh ibn Sa`d ibn Abū Sahr, foster brother of `Othmān, the people of Egypt proceeded towards Medīna and camped in the valley of Dhakhushub near the city. They sent a man with a letter to `Othmān demanding the caliph to stop the oppression, that the existing ways should be changed and that repentance should be offered for future policies. But instead of giving a reply, `Othmān turned these men out of his mansion, considering their demands unworthy of any attention.

People entered the city to raise their voice against this arrogance and haughtiness. They complained to the Medīna people about this behavior as well as about many other excesses. On the other side, many people from Kūfa and Basra had also arrived with their complaints. After joining ranks, they together proceeded with additional backing of the people of Medīna. They confined `Othmān within the walls of his mansion, although there was no restriction on his going out and coming from the Mosque. But in his sermon on

that Friday, he severely and with a total lack of sensitivity rebuked all those people and even cursed them, whereupon people became infuriated. They pelted him with pebbles even without letting him finish his sermon. As a result, he lost control and fell from the pulpit. Few days later, he was banned by the angry corwds that surrounded his residence from going anywhere.

When `Othmān saw matters deteriorating to this extent, he implored Amīr al-Mu'minīn عليه السلام very submissively to find some way out for him, to rescue him from the siege and to disperse the crowds in whatever way he could. Amīr al-Mu'minīn عليه السلام said to him, "On what terms can I ask them to leave since their demands are justified?" `Othmān said, "I authorize you to take care of this matter. Whatever terms you will settle with them, I will be bound by them." So, Amīr al-Mu'minīn عليه السلام went and met the Egyptians and talked to them. They consented to return on the condition that all the tyrannies should come to an end, and that Muhammed ibn Abū Bakr should be made their governor after the removal of the present governor, Ibn Abū Sahr. Amīr al-Mu'minīn عليه السلام came back and put their demands before `Othmān who accepted them without any hesitation. He said that in order to eliminate existing excesses and unfair policies, time was needed. Amīr al-Mu'minīn عليه السلام pointed out that for matters concerning Medīna, delay did not make any sense. However, for other Islamic lands, time could be allowed so that the caliph's message could reach them. `Othmān insisted that three days were also needed for Medīna itself. After holding discussions with the Egyptians, Amīr al-Mu'minīn عليه السلام agreed to it and took all the responsibility thereof. Then they dispersed at his suggestion. Some of them returned to Egypt in the company of Muhammed ibn Abū Bakr, while some others went to the Valley of Dhakhushub and stayed there until this whole matter would come to an end.

The next day of this event, Marwān ibn al-Hakam (cousin of `Othmān and bearer of his seal) said to `Othmān, "It is good that these people have gone. But in order to stop people from coming from other cities, you should issue an order that they should not come but should sit quietly at home." That is, a statement should be issued stating that some people gathered in Medīna after hearing

some irresponsible rumors. But when they came to know that whatever they had heard was wrong, they were satisfied and have now gone back. `Othmān did not want to make such an obvious lie, but Marwān pressured him, so he relented. Speaking at the Holy Prophet's Mosque, `Othmān said, "These Egyptians had received some reports about their caliph, and when they became satisfied that what they had heard was baseless and wrong, they went back to their cities."

No sooner had he said this when there a great deal of mourning at the mosque was heard, and people began to shout at `Othmān saying: "Repent! Fear Allāh! What is this lie you are uttering?!" `Othmān was confused in the midst of this new commotion and had to express his repentance. Consequently, he turned to the Ka`ba, moaned then returned home.

Ater this very event, Amīr al-Mu'minīn ﷺ advised `Othmān saying, "You should openly offer repentance about your past misdeeds so that these uprisings should subside for good. Otherwise, if tomorrow the people of some other places come here, you will again cling to my neck to rid you of them." Consequently, `Othmān delivered a speech at the Prophet's Mosque wherein he admitted his mistakes, offering repentance and swearing to remain careful in future. He told the people, as he was stepping down the pulpit, that their representatives should meet him, and that he would remove their grievances and meet their demands. On this, people acclaimed his deed and washed their ill-feelings away with abundant tears.

When `Othmān reached his mansion, Marwān sought permission to say something, but `Othmān's wife Nā'ila daughter of Qarafisah intervened. Turning to Marwān, she said, "For Allāh's sake, you should keep quiet. You will surely say only such a thing as will bring nothing but death to him." Marwān felt offended and retorted, "You have no right to interfere in these matters. You are the daughter of that very person who did not know till his death how to perform his ablution." Nā'ila replied with fury, "You are wrong and are laying a false blame. Before uttering anything about my father, you should have cast a glance at the features of your own father. Had it not been for my consideration for that old man, I would have

spoken things at which people will have shuddered. And I will prove every word." When `Othmān saw how the conversation between his cousin and wife was getting prolonged and becoming nastier, he stopped them and asked Marwān to tell him what he wanted. Marwān said, "What is it with you saying at the mosque what you said, and what repentance have you offered?! In my view, sticking to the sin was a thousand times better than such repentance because no matter how great the sins might have been, they may multiply there, and there is always room for repentance still, but repentance by force is no repentance at all. You have said what you have, but now see the consequences of this open announcement: The crowds of people are now at your door. Now go forward and fulfill their demands." `Othmān then said, "Well, I have said what I have said. Now you must deal with these people. It is not in my power to deal with them." Consequently, finding out his implied consent, Marwān came out. Addressing the angry people, he spoke out thus: "Why have you assembled here? Do you intend to attack or to ransack? Remember, you cannot easily snatch away power from our hands, take that idea out of your minds that you will subdue us. We are not to be subdued by anyone. Take away your black faces from here. May Allāh disgrace and dishonor all of you."

When people noticed this changed attitude and altered government stance, they rose from there angrily and went straight to Amīr al-Mu'minīn ﷺ to whom they related their complaints. On hearing them, Amīr al-Mu'minīn ﷺ was infuriated and immediately went to `Othmān to whom he said, "Good Heavens! How badly you have behaved with the Muslims! You have forsaken faith for the sake of a faithless and characterless man (referring, of course, to Marwān ibn al-Hakam) and have lost all wisdom. At least you should have some regard and consideration for your own word. What is this that at Marwān's beckoning you set off with your eyes folded? Remember this: He will throw you in such a dark well from which you will never be able to come out. You have become like a beast of burden for Marwān, so he can now ride on you as he pleases and put you on whatever wrong way he wishes. In the future, I shall never intervene, nor shall I tell people anything. Now you should manage your affairs on your own."

Saying all this, Amīr al-Mu'minīn ﷺ went home. When Nā'ila had her opportunity, she said to `Othmān, "Did I not tell you to get rid of Marwān or else he would put such a stain on you that it will not be removed despite all your efforts? Well, what is the good in following the words of one for whom people have no respect at all and is held as being lowly in their eyes? Come to agreeable terms with Ali; otherwise, remember that restoring the disturbed state of affairs is neither within your power nor in that of Marwān." `Othmān was impressed by this statement, so he sent a man after Amīr al-Mu'minīn ﷺ, but the Imām ﷺ refused to meet with `Othmān. There was now a siege around `Othmān, but those who laid it were deterred from staging an assault. With what face could `Othmān come out? There was no way out even if he wanted to. Consequently, he managed to come out quietly in the darkness of the night. Reaching Amīr al-Mu'minīn's residence, he moaned his helplessness and loneliness, offered excuses and assured him of keeping promises now, but Amīr al-Mu'minīn ﷺ said, "You make a promise in the Prophet's Mosque standing before all the people, yet you fulfill it this way. When people go to you, they are rebuked, and even abūses are hurled at them. When this is the state of your undertakings which the world has seen, then how and on what grounds can I trust any word of yours in the future? Do not have any expectation from me now. I am not prepared to accept any responsibility on your behalf. The tracks are open before you. Adopt whichever way you like and tread whatever track you choose." After this talk, `Othmān came back and began blaming Amīr al-Mu'minīn ﷺ, saying that all the disturbances were rising at his instance and that he was not doing anything despite being able to do everything.

Now let us see the other side. Having crossed into Hijāz, Muhammed ibn Abū Bakr reached a place called Aylah on the coast of the Red Sea. People caught sight of a camel rider who was making his camel run so fast as though the enemy was chasing him. Those people had some misgivings about him; therefore, they called him and inquired as to who he was. He said that he was the slave of `Othmān. They inquired as to where he was bound. He said, "Egypt." They inquired to whom he was going. He replied, "To the

Governor of Egypt." People said that the Governor of Egypt was with them. To whom was he going then? He said that he was to go to Ibn Abū Sarh. People asked him if any letter was with him. He denied. They asked for what purpose he was going. He said that he did not know that. One of those people thought that his clothes should be searched. The search was made, but nothing was found on him. Kinanah ibn Bishr at-Tujibi said, "See his water-skin." People said, "Leave him, how can there be a letter in the water?!" Kinanah said, "You do not know what tricks these people play." Consequently, the water-skin was opened and seen. There was a lead pipe in it in which a letter was hidden. When it was opened and read, the caliph's order in it was the following: "When Muhammed ibn Abū Bakr and his party reach you, then from among them kill so-and-so, arrest so-andso, and put-so-and so in jail. But you must remain at your post." On reading this, all were stunned and began to look at one another in astonishment. As a Persian axiom says, "Mind was just burst in astonishment as to what wonder it was!"

Those who were proceeding forward were riding into the mouth of death, consequently they returned to Medīna, taking the slave with them. Arriving there, they placed that letter before a number of the companions of the Prophet ﷺ. Whoever heard this incident remained stunned with astonishment, and everyone was verbally abusing `Othmān. Afterwards, a few companions went to `Othmān along with these people and asked whose seal was there on the letter. He replied that it was his own. They inquired whose writing it was. He said it was his secretary's (a reference, again, to Marwān ibn al-Hakam). They inquired whose slave that man was. `Othmān replied that he was his. They inquired whose riding beast it was. He replied that it was that of the government. They inquired who had sent it. He said he had no knowledge of it. People then said, "Good Heavens! Everything is yours, but you do not know who had sent it?! If you are so helpless, you must leave this caliphate and get away from it so that such a man would come to administer the affairs of the Muslims." He replied, "It is not possible that I should put off the outfit of caliphate which Allāh has put on me. Of course, I will offer repentance." People said, "Why should you speak of repentance which has already been flouted on the day when Marwān was representing you on your door, and whatever was missing has been

compensated by this letter. Now we are not going to be fooled into these bluffs. Leave the caliphate, and if our brethren stand in our way, we will hold them up; but if they prepare for fighting, we, too, will fight. Neither our hands are stiff, nor are our swords blunt. If you regard all Muslims as being equal, if you uphold justice, hand over Marwān to us and let us inquire from him on whose strength and support he wanted to play with the precious lives of Muslims by writing this letter." But `Othmān rejected this demand, refusing to hand over Marwān to them, whereupon people said that the letter had been written at his own behest.

Improving conditions, however, again deteriorated, and they ought to have deteriorated because despite the lapse of the required time, everything was just as it had been, and there was not a jot of difference that had occurred. Consequently, the people who had stayed behind in the valley of Dhakhushub waiting for the result of the "repentance" again advanced like a flood and spread over the streets of Medīna, closing the borders from every side and surrounding his mansion.

During those days when a companion of the Prophet ﷺ was besieged by the Muslims, Niyar ibn Iyad wanted to talk to `Othmān. He went to his mansion. When he peeped through an a door opening, he said, "O `Othmān! For the sake of Allāh give up this caliphate and save the Muslims from this bloodshed." While he was thus conversing, one of `Othmān's men killed him with an, whereupon people were infuriated and shouted that Niyar's killer should be handed over to them. `Othmān said it was not possible that he should hand over his own supporters to them. This stubbornness worked like a fan on fire. In the height of fury, people set fire to his mansion's gate and started advancing. When Marwān ibn al-Hakam, Sa`īd ibn al-`Ās and al-Mughīrah ibn al-Akhnas together with their contingents pounced on the besiegers, killing and bloodshed started at that gate. People wanted to enter, but they were kept at bay. In the meantime, `Amr ibn Hazm al-Ansāri, whose house was adjacent to `Othmān's mansion, opened his door and shouted for the assailants to advance from that side. Thus, through his house, the besiegers climbed on the roof of `Othmān's mansion and descended down from there, drawing their swords. Only a few scuffles had taken

place when all except the people of `Othmān's mansion, his well-wishers and Banū Umayyah, ran away in the streets of Medīna. A few men hid in the house of Umm Habība daughter of Abū Sufyān, sister of Mu`āwiyah. The rest were killed with `Othmān as the latter kept defending himself to the last. In order to verify the accuracy and authenticity of this account, the reader is referred to these well-known sources: Ibn Sa`d, *Al-Tabaqāt*, Vol. 3, Part 1, pp. 50-58; Tabari, *Tārīkh*, Vol. 1, pp. 2998-3025; Ibn al-Athīr, *Al-Kāmil*, Vol. 3, pp. 167-180; Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 2, pp. 144-161.

At his killing, several poets wrote eulogies. One of them, a beneficiary of the Umayyads, was Abū Hurayra. A couplet from the elegy composed by Abū Hurayra is summed up thus:

Today people have only one grief, but I have two: the loss of my ***bag of money*** *and the killing of `Othmān* ***(in that order!)****.*

After observing these events, the status of Amīr al-Mu'minīn عليه السلام became clear, that is, he was neither supporting the group that was instigating `Othmān's killing nor could he be included among those who stood to support and defend him[1]. Rather, when he saw that what was said was not acted on, he kept himself aloof.

From among the people who had raised their hands from supporting `Othmān, `Ā'isha was one. And according to the popular versions (which are not right), the then living persons out of the "al-`ashra al-mubashara," the ten persons who allegedly were pre-informed by the Prophet صلى الله عليه وآله that they would be admitted into Paradise, those who took part in the *shūra* "consultative committee" (formed for the

[1]Actually, this statement may not be entirely true. Some sources, such as Taha Hussain's famous book *Al-Fitna Al-Kubra* (the greater sedition), indicate that Commander of the Faithful Ali عليه السلام sent both of his sons, al-Hassan and al-Hussain عليهما السلام, to defend `Othmān as he was under siege, and that in the melee, al-Hassan عليه السلام received a wound on his forehead inflicted by a sword's blow. Also, Ali عليه السلام instructed his Banū Hāshim relatives to smuggle water and food to `Othmān because none of these rations was permitted from entering `Othmān's opulent mansion.

purpose of getting `Othmān selected for the office of caliph), there were the Ansār, original Muhājirūn, people who took part in the battle of Badr and other conspicuous and dignified individuals. On the side (that supports `Othmān), there were only a few slaves of the caliph and some individuals from Banū Umayyah. If people like Marwān and Sa`īd ibn al-`Ās cannot be given precedence over the original Muhājirūn, their deeds, too, cannot be given precedence over the deeds of the latter. Again, if *ijma`* (consensus) is not meant for particular occasions..., it is only then that it will be difficult to question this overwhelming unanimity of the companions' opinion (against `Othmān and his policies).



من كلام له عليه السلام لما أنفذ عبد الله بن عباس إلى الزبير يستفيئه إلى طاعته قبل حرب الجمل

لا تَلْقَيَنَّ طَلْحَةَ فَإِنَّكَ إِنْ تَلْقَهُ تَجِدْهُ كَالثَّوْرِ عَاقِصاً قَرْنَهُ يَرْكَبُ الصَّعْبَ وَيَقُولُ هُوَ الذَّلُولُ، وَلَكِنِ الْقَ الزُّبَيْرَ فَإِنَّهُ أَلْيَنُ عَرِيكَةً، فَقُلْ لَهُ يَقُولُ لَكَ ابْنُ خَالِكَ عَرَفْتَنِي بِالْحِجَازِ وَأَنْكَرْتَنِي بِالْعِرَاقِ، فَمَا عَدَا مِمَّا بَدَا ؟

قال السيد الشريف: و هو (عليه السلام) أول من سُمعت منه هذه الكلمة، أعني "فما عدا مما بدا".

Sermon 31

From a statement which the Commander of the Faithful عليه السلام made prior to the Battle of the Camel when he dispatched Abdullāh ibn Abbās to az-Zubayr ibn al-`Awwām to invite the latter to obey the Imām and caliph عليه السلام:

"Do not meet Talhah (ibn Ubaydullāh). If you meet him, you will find him like an unruly bull whose horns are turned towards its ears. He rides a ferocious beast and says it has been tamed. Instead, meet with az-Zubayr because he is soft-tempered. Tell him that your maternal cousin [Ali عليه السلام] says, '(It looks as if) in the Hijāz, you

knew me (accepted me), but (on coming here to) Iraq, you do not know me (do not accept my authority). So, what has dissuaded (you) from what was shown (by you previously)?'"

Sayyid ar-Radi says the following: "The last sentence of this sermon, i.e. *fama `ada minna bada*, has been heard articulated only by Amīr al-Mu'minīn عليه السلام."



من خطبة له عليه السلام و فيها يصف زمانه بالجور، و يقسم الناس فيه خمسة أصناف، ثم يزهد في الدنيا

معنى جور الزمان

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

أصناف المسيئين

وَالنَّاسُ عَلَى أَرْبَعَةِ أَصْنَافٍ مِنْهُمْ مَنْ لَا يَمْنَعُهُ الْفَسَادَ فِي الْأَرْضِ إِلَّا مَهَانَةُ نَفْسِهِ وَكَلَالَةُ حَدِّهِ وَنُضِيضُ وَفْرِهِ وَمِنْهُمُ الْمُصْلِتُ لِسَيْفِهِ وَالْمُعْلِنُ بِشَرِّهِ وَالْمُجْلِبُ بِخَيْلِهِ وَرَجِلِهِ قَدْ أَشْرَطَ نَفْسَهُ وَأَوْبَقَ دِينَهُ لِحُطَامٍ يَنْتَهِزُهُ أَوْ مِقْنَبٍ يَقُودُهُ أَوْ مِنْبَرٍ يَفْرَعُهُ وَلَبِئْسَ الْمَتْجَرُ أَنْ تَرَى الدُّنْيَا لِنَفْسِكَ ثَمَناً وَمِمَّا لَكَ عِنْدَ اللَّهِ 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 اللَّهِ ذَرِيعَةً إِلَى الْمَعْصِيَةِ وَمِنْهُمْ مَنْ أَبْعَدَهُ عَنْ طَلَبِ الْمُلْكِ ضُئُولَةُ نَفْسِهِ وَانْقِطَاعُ سَبَبِهِ فَقَصَرَتْهُ الْحَالُ عَلَى حَالِهِ فَتَحَلَّى بِاسْمِ الْقَنَاعَةِ وَتَزَيَّنَ بِلِبَاسِ أَهْلِ الزَّهَادَةِ وَلَيْسَ مِنْ ذَلِكَ فِي مَرَاحٍ وَلَا مَغْدًى.

الراغبون في الله

وَبَقِيَ رِجَالٌ غَضَّ أَبْصَارَهُمْ ذِكْرُ الْمَرْجِعِ وَأَرَاقَ دُمُوعَهُمْ خَوْفُ الْمَحْشَرِ فَهُمْ بَيْنَ شَرِيدٍ نَادٍّ وَخَائِفٍ مَقْمُوعٍ وَسَاكِتٍ مَكْعُومٍ 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.

التزهيد في الدنيا

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

قال الشريف رضي الله عنه: أقول و هذه الخطبة ربما نسبها من لا علم له إلى معاوية و هي من كلام أمير المؤمنين (عليه السلام) الذي لا يشك فيه، و أين الذهب من الرغام، و أين العذب من الأجاج، و قد دل على ذلك الدليل الخريت، و نقده الناقد البصير عمرو بن بحر الجاحظ، فإنه ذكر هذه الخطبة في كتاب البيان و التبيين، و ذكر من نسبها إلى معاوية، ثم تكلم من بعدها بكلام في معناها جملته أنه قال، و هذا الكلام بكلام علي (عليه السلام) أشبه، و بمذهبه في تصنيف الناس و في الإخبار عما هم عليه من القهر و الإذلال و من التقية و الخوف أليق، قال: و متى وجدنا معاوية في حال من الأحوال يسلك في كلامه مسلك الزهاد و مذاهب العباد.

Sermon 32

An excerpt from one of the sermons of the Commander of the Faithful ﷺ in which he ﷺ describes his time as being unjust, dividing people into five categories, then he expresses his asceticism:

"O people! We have been born in such a wrongful and thankless period wherein a virtuous person is deemed vicious and the oppressor continues his excesses. 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 afflicts us.

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

"Then there is one who has drawn his sword and openly commits mischief, collecting his horsemen and foot-men and devoting himself to securing wealth, leading troops, rising on the pulpit and allowing his faith to perish. How bad is the transaction that you allow, (the enjoyment of) this world as the price for yourself, the alternative for what there is with Allāh for you?!

"And among them is he who seeks (benefits of) this world through deeds meant for the next world, but does not seek (the goodness of) the next world through deeds in this world. He keeps his body calm (dignified), makes small steps, holds up his clothes, embellishes his body for a show of trust-worthiness, using the status of Allāh's connivance as means for committing sins.

"Then there is one whose weakness and lack of means have held him back from conquering lands. This keeps his status down, and he calls it contentment. He clothes himself with the robe of renunciation although he has never had any connection with these qualities.

"Then there remain a few people in whose case the remembrance of their return (to Allāh on the Last Day) keeps their eyes bent and the fear of resurrection brings about their tears. Some of them are scared away (from this world), so they disperse. Some are frightened and subdued; some are quiet as if they are muzzled; some pray 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 hearts bruised. They preached till they became 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 acacia bark and wool clippings. Seek instruction from those who preceded you before those who follow you take instruction from you, and keep aloof from it realizing its evil, because it cuts off even from those who were more attached to it than you."

Sayyid ar-Radi says the following: "Some ignorant persons attributed this sermon to Mu`āwiyah, but it is the speech of Amīr al-Mu'minīn عليه السلام; 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 skillful guide and the expert critic, namely `Amr ibn Bahr al-Jāhiz, as he has cited this sermon on pp. 59-61, Vol. 2, of his book *Al-Bayān wal-Tibyān*. He has also mentioned some of those who attributed it to Mu`āwiyah then stated that it is most akin to the speech of Ali عليه السلام and in most accord with his way of categorizing people and information about their oppression, disgrace, apprehension and fear. (On the other hand) we never found Mu`āwiyah speaking on the lives of those who renounce this world or who worship...



من خطبة له عليه السلام عند خروجه لقتال أهل البصرة و فيها حكمة مبعث الرسل، ثم يذكر فضله و يذم الخارجين

قَالَ عَبْدُ اللَّهِ بْنُ عَبَّاس: دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عليه السلام بِذِي قَارٍ وَهُوَ يَخْصِفُ نَعْلَهُ، فَقَالَ لِي: مَا قِيمَةُ هَذَا النَّعْلِ؟ فَقُلْتُ: لَا قِيمَةَ لَهَا، فَقَالَ عليه السلام: وَاللَّهِ لَهِيَ أَحَبُّ إِلَيَّ مِنْ إِمْرَتِكُمْ إِلَّا أَنْ أُقِيمَ حَقّاً أَوْ أَدْفَعَ بَاطِلًا؛ ثُمَّ خَرَجَ فَخَطَبَ النَّاسَ فَقَالَ:

حكمة بعثة النبي

إِنَّ اللَّهَ بَعَثَ مُحَمَّداً صلى الله عليه وآله وَلَيْسَ أَحَدٌ مِنَ الْعَرَبِ يَقْرَأُ كِتَاباً وَلَا يَدَّعِي نُبُوَّةً فَسَاقَ النَّاسَ حَتَّى بَوَّأَهُمْ مَحَلَّتَهُمْ وَبَلَّغَهُمْ مَنْجَاتَهُمْ فَاسْتَقَامَتْ قَنَاتُهُمْ وَاطْمَأَنَّتْ صَفَاتُهُمْ.

فضل علي

أَمَا وَاللَّهِ إِنْ كُنْتُ لَفِي سَاقَتِهَا حَتَّى تَوَلَّتْ بِحَذَافِيرِهَا مَا عَجَزْتُ وَلَا جَبُنْتُ وَإِنَّ مَسِيرِي هَذَا لِمِثْلِهَا فَلَأُنْقِبَنَّ الْبَاطِلَ حَتَّى يَخْرُجَ الْحَقُّ مِنْ جَنْبِهِ.

توبيخ الخارجين عليه

مَا لِي وَلِقُرَيْشٍ وَاللَّهِ لَقَدْ قَاتَلْتُهُمْ كَافِرِينَ وَلَأُقَاتِلَنَّهُمْ مَفْتُونِينَ وَإِنِّي لَصَاحِبُهُمْ بِالْأَمْسِ كَمَا أَنَا صَاحِبُهُمُ الْيَوْمَ وَاللَّهِ مَا تَنْقِمُ مِنَّا قُرَيْشٌ إِلَّا أَنَّ اللَّهَ اخْتَارَنَا عَلَيْهِمْ فَأَدْخَلْنَاهُمْ فِي حَيِّزِنَا فَكَانُوا كَمَا قَالَ الْأَوَّلُ:

أَدَمْتَ لِعَمْرِي شُرْبَكَ الْمَحْضَ صَابِحاً * وَأَكْلَكَ بِالزُّبْدِ الْمُقَشَّرَةَ الْبُجْرَا
وَنَحْنُ وَهَبْنَاكَ الْعَلَاءَ وَلَمْ تَكُنْ * عَلِيّاً وَحُطْنَا حَوْلَكَ الْجُرْدَ وَالسُّمْرَا

Sermon 33

An excerpt from one of the sermons of the Commander of the Faithful ﷺ when he marched out to fight the people of Basra. In it, he explains the wisdom of the deputation of messengers ﷺ, then he mentions his distinction and denounces renegades:

"By Allāh! It would have been more dear to me than ruling over you except for the fact that I have established right and warded off wrong." Then the Imām ﷺ came out and spoke thus:

"Verily, Allāh sent Muhammed ﷺ when none among the Arabs

read a book or claimed Prophetic mission. He guided the people till he took them to their (correct) status and salvation. Their spears (ie. 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 the tribesmen of Quraish and me? By Allāh, I fought them when they were unbelievers, and I shall fight them when they are misled. I shall be the same for them today as I was for them yesterday.

"By Allāh, the tribesmen of Quraish only seek revenge against us because Allāh has given us (i.e. the Holy Prophet ﷺ 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 to drink fresh milk every morning, and (continued to) eat 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 colored (strong) spears."

The fact is that the poet's aim here is to say that the condition of the addressee's life, from the moral and material point of view, had been worse in the past and that the poet and his tribe had given him the best means of leading their lives. But as a result of this improved condition, the addressee has completely lost himself and forgotten his past condition, thinking that he had led this kind of life before.

Now, Amīr al-Mu'minīn ﷺ wants to convey the same idea here to the tribesmen of Quraish as Fātima ﷺ, the holy daughter of the Holy Prophet ﷺ, said in her speech about Fadak:

"وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ (O People!) *You were on the brink of the pit of Hell Fire* (Qur'ān, 3: 103). You were as worthless as the mouth of a waterskin. You were of a minority like a greedy handful,

a spark of the hasty. You were as downtrodden as the dust under your feet. You drank dirty water. You ate untanned skin. You were abased and condemned. But Allāh has rescued you through my father Muhammed ﷺ."



من خطبة له عليه السلام في استنفار الناس إلى أهل الشام بعد فراغه من أمر الخوارج، وفيها يتأفف بالناس وينصح لهم بطريق السداد

أُفٍّ لَكُمْ، لَقَدْ سَئِمْتُ عِتَابَكُمْ؛ أَرَضِيتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ عِوَضاً وَبِالذُّلِّ مِنَ الْعِزِّ خَلَفاً؟ إِذَا دَعَوْتُكُمْ إِلَى جِهَادِ عَدُوِّكُمْ دَارَتْ أَعْيُنُكُمْ كَأَنَّكُمْ مِنَ الْمَوْتِ فِي غَمْرَةٍ وَمِنَ الذُّهُولِ فِي سَكْرَةٍ، يُرْتَجُ عَلَيْكُمْ حِوَارِي فَتَعْمَهُونَ، وَكَأَنَّ قُلُوبَكُمْ مَأْلُوسَةٌ فَأَنْتُمْ لَا تَعْقِلُونَ. مَا أَنْتُمْ لِي بِثِقَةٍ سَجِيسَ اللَّيَالِي، وَمَا أَنْتُمْ بِرُكْنٍ يُمَالُ بِكُمْ وَلَا زَوَافِرُ عِزٍّ يُفْتَقَرُ إِلَيْكُمْ. مَا أَنْتُمْ إِلَّا كَإِبِلٍ ضَلَّ رُعَاتُهَا؛ فَكُلَّمَا جُمِعَتْ مِنْ جَانِبٍ انْتَشَرَتْ مِنْ آخَرَ، لَبِئْسَ لَعَمْرُ اللَّهِ سُعْرُ نَارِ الْحَرْبِ أَنْتُمْ تُكَادُونَ وَلَا تَكِيدُونَ، وَتُنْتَقَصُ أَطْرَافُكُمْ فَلَا تَمْتَعِضُونَ، لَا يُنَامُ عَنْكُمْ وَأَنْتُمْ فِي غَفْلَةٍ سَاهُونَ. غُلِبَ وَاللَّهِ الْمُتَخَاذِلُونَ، وَايْمُ اللَّهِ إِنِّي لَأَظُنُّ بِكُمْ أَنْ لَوْ حَمِسَ الْوَغَى وَاسْتَحَرَّ الْمَوْتُ قَدِ انْفَرَجْتُمْ عَنِ ابْنِ أَبِي طَالِبٍ انْفِرَاجَ الرَّأْسِ، وَاللَّهِ إِنَّ امْرَأً يُمَكِّنُ عَدُوَّهُ مِنْ نَفْسِهِ يَعْرُقُ لَحْمَهُ وَيَهْشِمُ عَظْمَهُ وَيَفْرِي جِلْدَهُ لَعَظِيمٌ عَجْزُهُ ضَعِيفٌ مَا ضُمَّتْ عَلَيْهِ جَوَانِحُ صَدْرِهِ، أَنْتَ فَكُنْ ذَاكَ إِنْ شِئْتَ، فَأَمَّا أَنَا، فَوَاللَّهِ دُونَ أَنْ أُعْطِيَ ذَلِكَ ضَرْبٌ بِالْمَشْرَفِيَّةِ تَطِيرُ مِنْهُ فَرَاشُ الْهَامِ وَتَطِيحُ السَّوَاعِدُ وَالْأَقْدَامُ، وَيَفْعَلُ اللَّهُ بَعْدَ ذَلِكَ مَا يَشَاءُ.

طريق السداد

أَيُّهَا النَّاسُ إِنَّ لِي عَلَيْكُمْ حَقّاً وَلَكُمْ عَلَيَّ حَقٌّ فَأَمَّا حَقُّكُمْ عَلَيَّ فَالنَّصِيحَةُ لَكُمْ وَتَوْفِيرُ فَيْئِكُمْ عَلَيْكُمْ وَتَعْلِيمُكُمْ كَيْلَا تَجْهَلُوا وَتَأْدِيبُكُمْ كَيْمَا تَعْلَمُوا وَأَمَّا حَقِّي عَلَيْكُمْ فَالْوَفَاءُ بِالْبَيْعَةِ وَالنَّصِيحَةُ فِي الْمَشْهَدِ وَالْمَغِيبِ وَالْإِجَابَةُ حِينَ أَدْعُوكُمْ وَالطَّاعَةُ حِينَ آمُرُكُمْ.

Sermon 34

An excerpt from one of the sermons of the Commander of the Faithful ﷺ in which he ﷺ mobilizes people to fight the Syrians after he had finished dealing with the Khārijites. In it, he complains about some people, advising them with regard to the right path.

"Woe unto you! I am tired of rebuking you... Do you accept this worldly life in preference over the next? Or do you accept 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, in the stupor of the last moments. My pleadings are not understood by you, so you remain stunned. It is as though your hearts are affected with madness, so you do not understand. I have lost confidence in you for good. Neither are you a support for me to lean on, nor are you means to achieve honor and victory. Your example is that of the camels whose protector has disappeared, so when they are collected from one side, they disperse from the other.

By Allāh, how bad you are for igniting the flames of war! You are intrigued against but do not intrigue (your enemy). Your boundaries are shrinking, yet you do not feel outraged about it. Those who are against you do not sleep, while you remain 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 the son of Abū Tālib like the severing of head from the trunk.[1]

By Allāh, he who makes it possible for his adversary to thus overpower him, as to remove the flesh (from the bones), crush the bones and cut the skin into pieces, then it means that his helplessness is quite serious, and that his heart which is within the sides of 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 will cut under the bones of the head and cause arms and feet to fly. Thereafter, Allāh will do whatever He will s.

O people! I have an obligation over you and you have one over me. As for your obligation over me, it is to advise you, to pay your dues fully, to teach you so that you may not remain ignorant and instruct you in acceptable behavior so that you may act on it. As for my obligation over you, it is fulfillment of (the entitlement of)

---

[1] *Ash-Shām* الشام was a name used for a vast geographical area inhabited by mostly Muslims in those days. This area included present day Syria, Lebanon, Jordan and Palestine. Its capital was Damascus. Wherever the word "Syria" is mentioned (in this book), it should be understood as referring to its larger geographical context.

allegiance, well-wishing in my presence or absence, response when I call on you and obedience when I order you.[1]



[1]This sentence is employed for such severance after which there is no occasion or possibility of rejoining. The author of الدرة النجفية *Al-Durra al-Najafiyya* has quoted several views in its explanation:

i. Ibn Durayd's view is that it means "Just as the head is severed, its rejoining is impossible. Likewise, you, folks, will not rejoin me once you have deserted me."

ii. Al-Mufaddal says that *ar-ra's* (head) was the name of a man and a village in Syria, *Bayt ar-ra's* is named after him. This man left his house and went away somewhere never to return to his village after which the proverb sprang up: "You went like Ar-ra's had gone."

iii. One meaning of it is that "Just as the joints of the bones of the head are separated, they cannot be rejoined; likewise, you will not rejoin me after cutting yourselves away from me."

iv. It has also been said that this sentence is in the sense of separating completely. After copying this meaning from the *Sharh* of Shaikh Qutbud-Dīn ar-Rawandi, the commentator Ibn Abul-Hadīd has written that this meaning is not correct because when the word *ar-ra's* is used in this sense of a whole, it is not preceded by *alif* and *lam*.

v. It is also taken to mean that "You will so run away from me like one (fleeing for life) to save his head. Besides, one or two other meanings have also been stated, but being remote (from the meaning), they are disregarded."

First of all, it was used by the philosopher of Arabia, al-Aktham ibn Sayfi, while teaching unity and concord to his children. He says the following: "O my children! Do not cut away (from each other) at the time of calamities like the cutting of the head because after that, you will never get together."

من خطبة له عليه السلام بعد التحكيم و ما بلغه من أمر الحكمين و فيها حمد الله على بلائه، ثم بيان سبب البلوى

الحمد على البلاء

الْحَمْدُ لِلَّهِ وَإِنْ أَتَى الدَّهْرُ بِالْخَطْبِ الْفَادِحِ وَالْحَدَثِ الْجَلِيلِ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ لَا شَرِيكَ لَهُ لَيْسَ مَعَهُ إِلَهٌ غَيْرُهُ وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ صلى الله عليه وآله.

سبب البلوى

أَمَّا بَعْدُ، فَإِنَّ مَعْصِيَةَ النَّاصِحِ الشَّفِيقِ الْعَالِمِ الْمُجَرِّبِ تُورِثُ الْحَسْرَةَ وَتُعْقِبُ النَّدَامَةَ وَقَدْ كُنْتُ أَمَرْتُكُمْ فِي هَذِهِ الْحُكُومَةِ أَمْرِي وَنَخَلْتُ لَكُمْ مَخْزُونَ رَأْيِي لَوْ كَانَ يُطَاعُ لِقَصِيرٍ أَمْرٌ فَأَبَيْتُمْ عَلَيَّ إِبَاءَ الْمُخَالِفِينَ الْجُفَاةِ وَالْمُنَابِذِينَ الْعُصَاةِ حَتَّى ارْتَابَ النَّاصِحُ بِنُصْحِهِ وَضَنَّ الزَّنْدُ بِقَدْحِهِ فَكُنْتُ أَنَا وَإِيَّاكُمْ كَمَا قَالَ أَخُو هَوَازِنَ:

أَمَرْتُكُمْ أَمْرِي بِمُنْعَرَجِ اللِّوَى * فَلَمْ تَسْتَبِينُوا النُّصْحَ إِلَّا ضُحَى الْغَدِ

Sermon 35

Amīr al-Mu'minīn ﷺ delivered this sermon after the "arbitration", what he came to know about the arbitrators, praising Allāh for His affliction then explaining the reasons behind affliction

"All praise is due to Allāh, even though time has brought (to us) crushing calamity and great occurrence. And I testify that there is no god but Allāh the One One and only, there is no partner with Him, nor is there with Him any god other than He, and that Muhammed ﷺ is His slave and Prophet. So now, certainly the disobedience of a sympathetic counselor who has knowledge as well as experience brings about disappointment, and this results in repentance. I had given you my orders about this arbitration and put forth before you my view, only if such orders were fulfilled, but you rejected (my orders) like rough opponents and disobedient insurgents till the counselor himself fell in doubt about his counsel, and the flint (of his wit) ceased to give flame. Consequently, my status and yours became as the poet of Hawazin says:

I gave you my orders at Mun'arajil-Liwa' but you did not
See the good of my counsel till next day's noon (when it was too late)."

When the Syrians' spirit was broken by the bloody swords of the Iraqis, and when the continuous night attacks of the *harir* lowered their morale, ending their aspirations, `Amr ibn al-`Ās suggested to Mu`āwiyah the trick that the Holy Qur'ān should be raised on spears, and that there should be calls to treat the matter (of the ongoing war) through arbitration. Its effect would be that some people would try to stop the war while others would like to continue it. "We (Mu`āwiyah and his hosts) will thus divide them and be able to postpone the war till another occasion," `Amr suggested. Consequently, copies of the Holy Qur'ān were raised on spears. The result was that some brainless persons raised their cries and created division and disturbance in the army. The efforts of some simple-minded Muslims were discouraged although victory was quite near. Without giving it much thought, they began to shout that they preferred the verdict of the Holy Qur'ān over fighting.

When Amīr al-Mu'minīn ﷺ saw the Holy Qur'ān being the instrument of their scheming activities, he said:

"O people! Do not fall in this trap of deceit and trickery. They are putting up this device only to escape the ignominy of defeat. I know the character of each one of them. They neither adhere to the Holy Qur'ān, nor do they have any connection with the faith or creed. The very purpose of our fighting has been that they should follow the Holy Qur'ān and act on its injunctions. For the sake of Allāh, do not fall in their deceitful trap. Go ahead with determination and courage, and stop only after defeating the dying foe." But this deceitful instrument of wrongdoing had already worked on them.

People disobeyed and rebelled against their leader, the Imām ﷺ. Mis`ar ibn Fadaki at-Tamīmi and Zaid ibn Hussain at-Tā'i, each with twenty thousand men, came forward and said to Amīr al-Mu'minīn ﷺ, "O Ali! If you do not respond to the call of the Qur'ān, we will deal with you in the same manner as we did with `Othmān. Put an end to the battle at once and bow before the verdict of the Holy Qur'ān." Amīr al-Mu'minīn ﷺ tried his best to make them understand the trick, but Satan was standing before them

dressed in the garbs of the Holy Qur'ān. He did not allow them to do so. They compelled Amīr al-Mu'minīn ﷺ to send someone to recall Mālik ibn al-Hārith al-Ashtar (the commander of the troops) from the battlefield. Being thus coerced, Amīr al-Mu'minīn ﷺ sent Yazīd ibn Hāni to call Mālik back. When Mālik heard this order, he was bewildered. Mālik said to Hāni, "Please tell him that this is not the occasion to leave the status as is. He may wait for a short while, then I will come to his audience with the tidings of victory." Hāni conveyed this message on his return, but people shouted that Amīr al-Mu'minīn ﷺ must have sent word to him secretly to continue. Amīr al-Mu'minīn ﷺ said that he never had any opportunity to send any secret message to Mālik. Whatever he said was the same that was said before them. People said that he should be sent the message again, and that if Mālik delayed his return, Amīr al-Mu'minīn ﷺ should put him to death. Amīr al-Mu'minīn ﷺ again sent Yazīd ibn Hāni with word that mutiny had taken place, that he should return in whatever condition he was. So Hāni went and said to Mālik, "Do you hold victory dear or the life of Amīr al-Mu'minīn ﷺ? If his life is dearer to you, raise your hands from the battle and go to him." Leaving the chances for victory, Mālik stood and went to meet with Amīr al-Mu'minīn ﷺ with grief and disappointment. The Aws tribesmen were outraged. The Imām ﷺ rebuked the people very much, but matters had taken such a turn that they could no longer be corrected.

It was then settled that either party should nominate an arbitrator in order to settle the matter according to the Holy Qur'ān. From the side of Mu`āwiyah, `Amr ibn al-`Ās was chosen, and from Amīr al-Mu'minīn's side, people proposed the name of Abū Mūsa al-Ash`ari. Seeing this wrong selection being made, Amīr al-Mu'minīn ﷺ said, "Since you have not accepted my order about arbitration, at least you should now agree not to make Abū Mūsa the arbitrator. He is not a man to be trusted. Here is Abdullāh ibn Abbās (the Islamic nation's scribe and narrator of hadīth), and here is Mālik al-Ashtar. Choose one of them." But they did not listen to him and stuck to the name of (Abū Mūsa al-Ash`ari). Amīr al-Mu'minīn ﷺ said, "Alright, do whatever you want. The day is not far when you will cut your own hands with your misdeeds."

After the nomination of arbitrators, once the agreement was written, the name of Ali ibn Abū Tālib ﷺ was also written down in it. `Amr ibn al-`Ās said, "This name should be erased. If we regard him (Ali) as being the *Amīr alMu'minīn*, why should this battle have been fought in the first place?" At first, Amīr al-Mu'minīn ﷺ refused to erase it, but when they did not in any way agree to his suggestions, he rubbed erased it himself and said, "This incident is just similar to the one at al-Hudaybiya when the unbelievers stuck to the point that the words 'the Prophet of Allāh' next to the name of the Prophet ﷺ should be removed, so the Prophet ﷺ did remove it." On this, `Amr ibn al-`Ās became angry and said, "Do you treat us as unbelievers?" Amīr al-Mu'minīn ﷺ asked him, "On what day did you have anything to do with belief, and when have you ever been the supporter of believers?!" However, after this settlement, people dispersed. After mutual consultations, these two arbitrators decided to remove the names of both of Ali `Āsh`ari and Mu`āwiyah, indicating that people should be granted power to choose whomever they desired.

When time came to make the announcement, there was a meeting at Dawmatul-Jandal, a place between Iraq and Syria, which the two arbitrators reached to announce the agreement that determined the fate of the Muslims. Acting cunningly, `Amr ibn al-`Ās said to Abū Mūsa al-Ash`ari, "I regard it as ill manners to go ahead of you. You are older in years and age; so, you should make the announcement yourself." Abū Mūsa succumbed to his flattery and came out proudly. Standing before the gathering, he addressed them thus: "O Muslims! We have jointly settled that Ali ibn Abū Tālib and Mu`āwiyah should be removed, and the right to choose a caliph should be left to the Muslims. They should choose whomsoever they like." Saying this, he sat down. Now the turn came for `Amr ibn al-`Ās who said, "O Muslims! You have heard that Abū Mūsa al-Ash`ari has removed Ali ibn Abū Tālib; I, too, agree to it. As for Mu`āwiyah, there is no question about removing him. Therefore, I keep him in his position." Immediately after hearing these words, there was shouting everywhere in protest. Abū Mūsa cried with a hoarse voice that this was a trick, a deception. He said to `Amr ibn

al-`Ās, "You have played a trick, and your example is that of a dog which gasps if you load something on it or even if you do not." `Amr ibn al-`Ās said, "Your example is like the ass on which books are loaded." However, the trickery of `Amr ibn al-`Ās was effective, and Mu`āwiyah's shaking feet were again stabilized.

The above is a short sketch of the "arbitration" the basis of which was the Holy Qur'ān and the Sunnah..., or was it?! Was it a verdict of the Holy Qur'ān or the result of deceitful contrivances which people of this world always employ to retain power? Could these pages of history be made a guiding torch for the future, and can the Holy Qur'ān and Sunnah be thus used as means for securing power or as instruments for attaining worldly benefits?

When Amīr al-Mu'minīn عليه السلام heard the news of this lamentable result of "arbitration," he ascended the pulpit and delivered this sermon every word of which savors his grief and sorrow and, at the same time, it sheds light on the soundness of his thinking, correctness of opinion and foresighted sagacity.

A proverb used in this sermon is borrowed from an occasion where the advice of a counselor is rejected and afterwards repented. The fact is that the ruler of Hira, namely Jazimah al-Abrash, killed the ruler of Jazira, `Amr ibn Zarib. Thereafter, his daughter, Zabba, was made ruler of Jazira. Soon after accession to the throne, she thought out a plan to avenge her father's blood. She sent a message to Jazimah that she could not alone carry on the affairs of the state and that if he could become her patron by accepting her as his wife, she would be grateful. Jazimah was more than puffed up at this marriage proposal, so he prepared himself to set off for Jazira escorted by a thousand horsemen. His slave, Qasir (who is mentioned in this sermon above), advised him repeatedly that this was just a sign of deceit and trickery, that he should not place himself in such danger. But the man's wits had been so blinded that he could not consider why Zabba should select the murderer of her father as her life's companion. He set off and reached the border of Jazira. Although Zabba's army was present to welcome him, she neither gave him any special reception, nor did she offer him a warm welcome. Seeing this, Qasir was again suspicious; he advised Jazimah to return, but

nearness to the goal had further fanned his passion. Jazimah paid no heed and, stepping further, entered the city. Soon after his arrival, he was killed there and then. When Qasir saw this, he said, "Had the advice of Qasir been followed..., etc. Since then, this proverb gained circulation.

The poet of Hawazin referred to in this sermon is Durayd ibn as-Simmah. He wrote the above-cited couplet after the death of his brother, Abdullāh ibn as-Simmah. Its facts are that Abdullāh, along with his brother, led an attack on two groups of Banū Jusham and Banū Nasr who were both from Hawazin, looting many camels. On their return, when they intended to rest at Mun`arajil-Liwa, Durayd said that it was not advisable to stay there lest the enemy should attack them from the rear, but Abdullāh did not agree and stayed there. As soon as dawn appeared, the enemy did, indeed, attack, killing Abdullāh on the spot. Durayd also received wounds, but he managed to slip away alive. After this, composed few couplets out of which one couplet is this wherein he refers to the destruction resulting from his advice having been rejected.



من خطبة له عليه السلام في تخويف أهل النهروان

فَانا نذِيرٌ لَكُمْ أنْ تُصبِحُوا صَرْعَى بِأثْناءِ هذا النَّهرِ وبأفْضَامِ هذا الغائِطِ عَلى غَيْرِ بَيِّنَةٍ مِنْ رَبِّكُمْ وَلا سُلْطانٍ مُبينٍ مَعَكُمْ قَدْ طَوَّحَتْ بِكُمُ الدّارُ وَاحْتَبَلَكُمُ المِقْدارُ وَقَدْ كُنْتُ نَهَيْتُكُمْ عَنْ هَذِهِ الحُكُومَةِ فَأبَيْتُمْ عَلَيَّ إبَاءَ المُنابِذِينَ حَتَّى صَرَفْتُ رَأيِي إلى هَوَاكُمْ وَأنْتُمْ مَعَاشِرُ أخِفَّاءُ الهَامِ سُفَهَاءُ الأحْلامِ وَلَمْ آتِ لا أبَا لَكُمْ بُجْراً وَلا أرَدْتُ لَكُمْ ضُرّاً.

Sermon 36
Warning the people of Nahrawān of their fate

"I am warning you that you will be killed on the bend of this canal and on the levee of this low area while having no clear excuse before Allāh or any open authority with you. You have come out of your houses, then the Divine decree involved you. I had advised you

against this arbitration but you rejected my advice like adversaries and opponents till I steered 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! I have not put you in any calamity, nor have I wished you any harm."

The reason behind the fighting of the Battle of Nahrawān (which took place in 37 A.H./657 A.D.) goes back to the time that followed the "arbitration". Amīr al-Mu'minīn ﷺ was returning to Kūfa. The people who were foremost in accepting this "arbitration," yet they (namely the Khārijites) began to say that the appointment of anyone other than Allāh as arbitrator is heresy and, God forbid, that by accepting the arbitration, Amīr al-Mu'minīn ﷺ had become a heretic. Consequently, by distorting the meaning of "There is no authority save with Allāh," they made simple-minded Muslims share their view, separating them from Amīr al-Mu'minīn ﷺ who camped at Hanira' near Kūfa. When Amīr al-Mu'minīn ﷺ learned of their scheme, he sent Sa`sa`ah ibn Suhān` al-`Abdi and Ziyād ibn an-Nadr al-Hārithi accompanied by (Abdullāh) Ibn Abbās. Thereafter, he went to the place of their stay and dispersed them after holding a debate with them.

When these people reached Kūfa, they began to spread reports that Amīr al-Mu'minīn ﷺ had violated the arbitration agreement and that he was again ready to fight the Syrians. When Amīr al-Mu'minīn ﷺ learned about this, he refuted it, whereupon these folks stood up to rebel, camping twelve miles from Baghdad in the lowlands canal area of the Nahrawān.

On the other side, after hearing the verdict of arbitration, Amīr al-Mu'minīn ﷺ prepared to fight the army of Syria. He wrote to the Khārijites that the verdict was passed by the two arbitrators in pursuance of their heart's wishes instead of the dictates of the Holy Qur'ān and Sunnah, that it was not acceptable to him, that he, therefore, decided to fight them, and that they should support him in crushing the enemy. But the Khārijites gave him this reply: "Since you had agreed to the arbitration, in our view you had turned heretic. Now if you admit your heresy and offer repentance, we will think

over this matter and decide what we should do." Amīr al-Mu'minīn ﷺ understood from their reply that their disobedience and misguidance had become quite serious. To rest any kind of hope on them was now futile. Consequently, ignoring them, he camped at the valley of an-Nukhaylah (in what is now Hilla, Babylon, Iraq) with the view to march to Syria. Once the army had been arrayed for battle, he came to know that the men desired to deal with the people of Nahrawān first and to move towards Syria thereafter. Amīr al-Mu'minīn ﷺ, however, said that they should be left as they were, that they themselves should first move towards Syria while the people of Nahrawān could be dealt with later. People said that they were prepared to obey every order of his with all their might, whether he moved this way or that. The army had not moved when news about the mutiny of the Khārijites began to reach them. Then it was learned that they had butchered the governor of Nahrawān, Abdullāh ibn Khabbab ibn al-Aratt, and his pregnant bondmaid, killed three women of Banū Tay and Umm Sinan al-Saydawi as well. Amīr al-Mu'minīn ﷺ sent al-Hārith ibn Murrah al-`Abdi to investigate, but he, too, was killed by them. When their rebellion reached this stage, it was necessary to deal with them. Consequently, the army turned in the direction of Nahrawān (instead of Syria). On reaching there, Amīr al-Mu'minīn ﷺ sent them word that those who had killed Abdullāh ibn Khabbab ibn al-Aratt and innocent women should be handed over to him. Those people replied that they had killed all those individuals and that they considered it lawful to shed the blood of all the people on his own side. Even at this, Amīr al-Mu'minīn ﷺ did not take the initiative for the battle but sent (the great *sahābi*) Abū Ayyūb al-Ansāri with a message of peace. The *sahābi* spoke to them loudly thus: "Whoever comes under this banner or separates himself from that party and goes to Kūfa or al-Madā'in will receive amnesty, and he will not be questioned." As a result, Farwah ibn Nawfal al-Ashja`i said that he did not know why they were at war with Amīr al-Mu'minīn ﷺ. Saying this, he separated himself, along with five hundred men, from the rest. Similarly, one group after another began to defect, and some of them joined Amīr al-Mu'minīn ﷺ. Those who remained numbered four thousand. According to al-Tabari's account, they numbered two thousand and eight hundred. Still, those people were not in any way

prepared to listen to the voice of the truth and were ready to kill or be killed. Amīr al-Mu'minīn ﷺ had stopped his men from taking the initiative to wage a battle, but the Khārijites put arrows in their bows and started shooting, throwing away the sheathes of their swords. Even at this juncture, Amīr al-Mu'minīn ﷺ warned them of the dire consequences of war. This sermon is about that warning and admonition. But they were filled with enthusiasm, so much so that they leaped on Amīr al-Mu'minīn's force out of a sudden. Their onslaught was so severe, the footmen lost ground but soon regrouped so firmly that the attack of arrows and spears could not dislodge them from their positions. They soon cleared away the Khārijites except for nine persons who fled away for safety. Other than that, not a single person was left alive. From Amīr al-Mu'minīn's army, only eight persons were martyred. The battle took place on the Safar 9, 38 A.H. (Tuesday, July 17, according to the Julian caleandar, or the 20th according to the Gregorian calendar, 658 A.D.).



من كلام له عليه السلام يجري مجرى الخطبة و فيه يذكر فضائله عليه السلام قاله بعد وقعة النهروان

فَقُمْتُ بِالْأَمْرِ حِينَ فَشِلُوا، وَتَطَلَّعْتُ حِينَ تَقَبَّعُوا. وَنَطَقْتُ حِينَ تَعْتَعُوا، وَمَضَيْتُ بِنُورِ اللَّهِ 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 اللَّهِ قَضَاءَهُ، وَسَلَّمْنَا لِلَّهِ أَمْرَهُ، أَ تَرَانِي أَكْذِبُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وآله، وَاللَّهِ لَأَنَا أَوَّلُ مَنْ صَدَّقَهُ، فَلَا أَكُونُ أَوَّلَ مَنْ كَذَبَ عَلَيْهِ، فَنَظَرْتُ فِي أَمْرِي فَإِذَا طَاعَتِي قَدْ سَبَقَتْ بَيْعَتِي، وَإِذَا الْمِيثَاقُ فِي عُنُقِي لِغَيْرِي.

Sermon 37

Amīr al-Mu'minīn's statement, which runs like a sermon, about his own virtues; he delivered it following the Nahrawān battle:

"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 struck with the Divine light when others remained standing by. I was the quietest of them with words but the highest in going forward with deed. I cleaved to its rein and applied myself solely to its pledge, like the mountain which neither sweeping wind can move nor storms can shake. No one could find fault with me, nor could anyone speak ill of me.

"The lowly person is in my view worthy of honor till I secure (his) right for him, while the strong person is in my view weak till I take from him what does not belong to him. We are happy with the destiny ordained by Allāh and have submitted to the command of Allāh. Do you think that I will speak lies about the Prophet of Allāh ﷺ? By Allāh, I am surely the first to testify to 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 to him is a trust round my neck."



من كلام له عليه السلام، وفيها علة تسمية الشبهة "شبهة"، ثم بيان حال الناس فيها

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

Sermon 38
About the naming "doubt," the disparagement of those who are in the state of doubt

"Doubt is named so because it looks like the truth. As for thoe who love Allāh, their conviction serves them like light, the direction of the right path (itself) serves as their guide, whereas the enemies of Allāh, in time of doubt they advocate misguidance in the darkness of doubt. Their guide is blindness. One who fears death cannot escape it, nor can one who fears for the eternal life secure it."



من خطبة له عليه السلام خطبها عند علمه بغزوة النعمان بن بشير، صاحب معاوية، لعين التمر، وفيها يبدي عذره، ويستنهض الناس لنصرته

مُنِيتُ بِمَنْ لا يُطِيعُ إِذَا أَمَرْتُ وَلا يُجِيبُ إِذَا دَعَوْتُ لا أَبَا لَكُمْ مَا تَنْتَظِرُونَ بِنَصْرِكُمْ رَبَّكُمْ أَ مَا دِينٌ يَجْمَعُكُمْ وَلا حَمِيَّةَ تُحْمِشُكُمْ أَقُومُ فِيكُمْ مُسْتَصْرِخاً وَأُنَادِيكُمْ مُتَغَوِّثاً فَلا تَسْمَعُونَ لِي قَوْلا وَلا تُطِيعُونَ لِي أَمْراً حَتَّى تَكْشَفَ الْأُمُورُ عَنْ عَوَاقِبِ الْمَسَاءَةِ فَمَا يُدْرَكُ بِكُمْ ثَارٌ وَلا يُبْلَغُ بِكُمْ مَرَامٌ دَعَوْتُكُمْ إِلَى نَصْرِ إِخْوَانِكُمْ فَجَرْجَرْتُمْ جَرْجَرَةَ الْجَمَلِ الْأَسَرِّ وَتَثَاقَلْتُمْ تَثَاقُلَ النِّضْوِ الْأَدْبَرِ ثُمَّ خَرَجَ إِلَيَّ مِنْكُمْ جُنَيْدٌ مُتَذَائِبٌ ضَعِيفٌ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ.

قال السيد الشريف: أقول، قوله (عليه السلام) " متذائب " أي مضطرب من قولهم تذاءبت الريح أي اضطرب هبوبها و منه سمي الذئب ذئبا لاضطراب مشيته.

Sermon 39

An excerpt from one of the sermons of the Commander of the Faithful ﷺ which he ﷺ delivered when he came to know that al-Nu`mān ibn Bashīr, a supporter of Mu`āwiyah, invaded Ayt at-Tamr. In it, he explains his argument, urging people to support him:

"I am faced with men who do not obey when I order them or respond when I call on them. May you have no father! (Woe unto you!) What are you waiting for so you would rise for the cause of Allāh? Does not faith join you together? Does the sense of shame not motivate you? I stand among you shouting, calling you for help, yet you do not listen to my word and do not obey till circumstances show their bad consequences. No blood can be avenged through you, no purpose can be achieved through you. I called on you to help your brethren, but you made noises like a camel having pain in the stomach, turning loose like a camel with a thin back. Then a wavering weak contingent came to me from among you: كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ... *as if they are being led to death as they look on* (Qur'ān, 8:6)."[1]

---

[1]Mu`wiyah sent a contingent of two thousand soldiers under the command

Sayyid ar-Radi says the following: "Amīr al-Mu'minīn's word *mutadha'ib* means *mudtarib* (i.e. moved or troubled), as they say *tadha' abat ar-rih* (i.e. the winds blow in a troubled manner). Similarly the wolf is called *dhi'b* ذئب because of its unsteady movement."



---

of an-Nu`mān ibn Bashīr to assault Ayn at-Tamr area. This place was a defence base of Amīr al-Mu'minīn ﷺ near Kūfa where Mālik ibn Ka`b al-Arhabi was in charge. Although there were a thousand combatants under his command, at that moment, only a hundred men were present. When Mālik noticed the advance of the enemy force, he wrote Amīr al-Mu'minīn ﷺ for reinforcements. When Amīr al-Mu'minīn ﷺ received his letter, he asked people to go to his relief, but only three hundred men responded. As a result, Amīr al-Mu'minn ﷺ was very much disgusted. He delivered this sermon to admonish them. When Amīr al-Mu'minīn ﷺ reached his house after delivering the sermon, `Adiy ibn Hatim at-Tā'i came and said, "O Amīr a-Mu'minin! A thousand men of Banū Tay' are under my command. If you wish, I shall send them off." Amīr al-Mu'minīn ﷺ said, "It does not look good that people of only one tribe should meet the enemy. Prepare your force in the Valley of an-Nukhayla." Accordingly, he went there and called people to *jihād*. Besides Banū Tay, only one thousand combatants also assembled. They were still preparing to set off when word from Mālik ibn Ka`b reached them that there was no need for help since he had repulsed the enemy. The reason for this was: Mālik had hastily sent `Abdullāh ibn Hawalah al-Azdi off to Qarzah ibn Ka`b al-Ansāri and Mikhnaf ibn Sulaym al-Azdi so that if there was delay in the arrival of reinforcemetns from Kūfa, he could get help from here in time. Abdullāh went to both, but he secured no help from Qarzah. However, Mikhnaf ibn Sulaym had mobilized fifty persons under the command of `Abd ar-Rahmān ibn Mikhnaf, and they arrived almost in the evening. Until that time, the two thousand men (of the enemy) had not been able to subdue Mālik's hundred men...! When an-Nu'mān saw these fifty men, he thought that their forces had started coming in, so he fled away from the battlefield. Even in their retreat, Mālik attacked them from the rear and killed three of their men.

من كلام له عليه السلام في الخوارج لما سمع قولهم "لا حكم إلا لله"

قَالَ عليه السلام: كَلِمَةُ حَقٍّ يُرَادُ بِهَا بَاطِلٌ. نَعَمْ إِنَّهُ لا حُكْمَ إِلَّا لِلَّهِ، وَلَكِنَّ هَؤُلاءِ يَقُولُونَ لا إِمْرَةَ إِلَّا لِلَّهِ، وَإِنَّهُ لا بُدَّ لِلنَّاسِ مِنْ أَمِيرٍ بَرٍّ أَوْ فَاجِرٍ يَعْمَلُ فِي إِمْرَتِهِ الْمُؤْمِنُ وَيَسْتَمْتِعُ فِيهَا الْكَافِرُ وَيُبَلِّغُ اللَّهُ فِيهَا الْأَجَلَ وَيُجْمَعُ بِهِ الْفَيْءُ وَيُقَاتَلُ بِهِ الْعَدُوُّ وَتَأْمَنُ بِهِ السُّبُلُ وَيُؤْخَذُ بِهِ لِلضَّعِيفِ مِنَ الْقَوِيِّ حَتَّى يَسْتَرِيحَ بَرٌّ وَيُسْتَرَاحَ مِنْ فَاجِرٍ.

وَفِي رِوَايَةٍ أُخْرَى أَنَّهُ (عليه السلام) لَمَّا سَمِعَ تَحْكِيمَهُمْ قَالَ:

حُكْمَ اللَّهِ أَنْتَظِرُ فِيكُمْ. وَقَالَ: أَمَّا الْإِمْرَةُ الْبَرَّةُ فَيَعْمَلُ فِيهَا التَّقِيُّ وَأَمَّا الْإِمْرَةُ الْفَاجِرَةُ فَيَتَمَتَّعُ فِيهَا الشَّقِيُّ إِلَى أَنْ تَنْقَطِعَ مُدَّتُهُ وَتُدْرِكَهُ مَنِيَّتُهُ.

Sermon 40

When Amīr al-Mu'minīn عليه السلام heard the cry of the Khārijites that the judgment belongs only to Allāh, he said:

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

Another version of the same sermon:

When Amīr al-Mu'minīn عليه السلام heard the cry of the Khirijites on the afore-mentioned verdict, he said:

"I expect the verdict of Allāh to be against you." Then he went on to say, "As for a good government, the pious man performs good deeds in it, while in a bad government, the wicked person enjoys till his time is over and death overtakes him."



من خطبة له عليه السلام وفيها ينهى عن الغدر ويحذر منه

أَيُّهَا النَّاسُ إِنَّ الوَفَاءَ تَوْأَمُ الصِّدْقِ وَلَا أَعْلَمُ جُنَّةً أَوْقَى مِنْهُ وَمَا يَغْدِرُ مَنْ عَلِمَ كَيْفَ الْمَرْجِعُ وَلَقَدْ أَصْبَحْنَا فِي زَمَانٍ قَدِ اتَّخَذَ أَكْثَرُ أَهْلِهِ الْغَدْرَ كَيْساً وَنَسَبَهُمْ أَهْلُ الْجَهْلِ فِيهِ إِلَى حُسْنِ الْحِيلَةِ مَا لَهُمْ قَاتَلَهُمُ اللَّهُ قَدْ يَرَى الْحُوَّلُ الْقُلَّبُ وَجْهَ الْحِيلَةِ وَدُونَهَا مَانِعٌ مِنْ أَمْرِ اللَّهِ وَنَهْيِهِ فَيَدَعُهَا رَأْيَ عَيْنٍ بَعْدَ الْقُدْرَةِ عَلَيْهَا وَيَنْتَهِزُ فُرْصَتَهَا مَنْ لَا حَرِيجَةَ لَهُ فِي الدِّينِ.

Sermon 41
From a sermon in which he condemns treachery, warning against it:

"O people! Surely the fulfillment of a pledge is the twin of the truth. I do not know a better shield than it. One who realizes the reality of the return (to the other life) refuses (submission to the dynamic of) betrayal. We are in a period when most people regard betrayal as wisdom. These days, the ignorant call it excellence of cunning. What is the matter with them? May Allāh destroy them. One who has been through the thick and thin of life finds the excuses to be preventing him from acquiescing to the orders and prohibitions of Allāh. Yet he disregards them despite the capability (to succumb to them and to follow 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)."



من كلام له عليه السلام وفيه يحذر من اتباع الهوى وطول الأمل في الدنيا

أَيُّهَا النَّاسُ إِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمُ اثْنَانِ اتِّبَاعُ الْهَوَى وَطُولُ الْأَمَلِ فَأَمَّا اتِّبَاعُ الْهَوَى فَيَصُدُّ عَنِ الْحَقِّ وَأَمَّا طُولُ الْأَمَلِ فَيُنْسِي الْآخِرَةَ. أَلَا وَإِنَّ الدُّنْيَا قَدْ وَلَّتْ حَذَّاءَ فَلَمْ يَبْقَ مِنْهَا

إِلَّا صُبَابَةَ كَصُبَابَةِ الْإِنَاءِ، اصْطَبَّهَا صَابُّهَا. أَلَا وَإِنَّ الْآخِرَةَ قَدْ أَقْبَلَتْ، وَلِكُلٍّ مِنْهُمَا بَنُونَ، فَكُونُوا مِنْ أَبْنَاءِ الْآخِرَةِ، وَلَا تَكُونُوا مِنْ أَبْنَاءِ الدُّنْيَا، فَإِنَّ كُلَّ وَلَدٍ سَيُلْحَقُ بِأَبِيهِ يَوْمَ الْقِيَامَةِ، وَإِنَّ الْيَوْمَ عَمَلٌ وَلَا حِسَابَ، وَغَداً حِسَابٌ وَلَا عَمَلَ.

قال الشريف: أقول، " الحذاء السريعة "، و من الناس من يرويه " جذاء ".

Sermon 42
About heart's desires and extended worldly hopes

"O people! What I fear most about you are two things: acting according to desires and extending hopes too far. Acting according to (personal) desires prevents (the admission of) truth; as regarding over-extended hope, it makes one forget the next life. You should know that this world is moving rapidly and nothing has remained of it except the last particles like dregs of a vessel which has already been emptied. Beware, the Hereafter is advancing, and each of these worlds (this and the one to come) has sons (followers). You should become sons of the Hereafter and not become sons of this world because on the Day of Judgment, every son will cling to his mother. Today is the day of deed, and there is no reckoning, while tomorrow will be the day of reckoning wherein there will be no (opportunity for) deed."

Sayyid ar-Radi says the following: "*Al-hadhadha* الحذاء means rapid, but some people have read it *jadhdha* الجذاء. According to this version, the meaning could be that the cycle of worldly enjoyments will soon come to an end."



ومن كلام له عليه السلام وقد أشار عليه أصحابه بالاستعداد لحرب أهل الشام بعد إرساله جرير بن عبد الله البجلي إلى معاوية ولم ينزل معاوية على بيعته

إِنَّ اسْتِعْدَادِي لِحَرْبِ أَهْلِ الشَّامِ وَجَرِيرٌ عِنْدَهُمْ إِغْلَاقٌ لِلشَّامِ وَصَرْفٌ لِأَهْلِهِ عَنْ خَيْرٍ إِنْ

أَرَادُوهُ وَلَكِنْ قَدْ وَقَّتُّ لِجَرِيرٍ وَقْتاً لَا يُقِيمُ بَعْدَهُ إِلَّا مَخْدُوعاً أَوْ عَاصِياً وَالرَّأْيُ عِنْدِي مَعَ الْأَنَاةِ فَارْوِدُوا وَلَا أَكْرَهُ لَكُمُ الْإِعْدَادَ وَلَقَدْ ضَرَبْتُ أَنْفَ هَذَا الْأَمْرِ وَعَيْنَهُ وَقَلَّبْتُ ظَهْرَهُ وَبَطْنَهُ فَلَمْ أَرَ لِي فِيهِ إِلَّا الْقِتَالَ أَوِ الْكُفْرَ بِمَا جَاءَ مُحَمَّدٌ صلى الله عليه وآله إِنَّهُ قَدْ كَانَ عَلَى الْأُمَّةِ وَالٍ أَحْدَثَ أَحْدَاثاً وَأَوْجَدَ النَّاسَ مَقَالًا فَقَالُوا ثُمَّ نَقَمُوا فَغَيَّرُوا.

Sermon 43

After Amīr al-Mu'minīn عليه السلام had sent Jarīr ibn Abdullāh al-Bajali to Mu`āwiyah (for securing his oath of allegiance), some of his companions suggested preparation to fight him. He عليه السلام said:

"My preparation for battling the people of Syria while Jarīr ibn Abdullāh al-Bajali is still there will be closing the door on Syria and thereby preventing its people from performing a good deed (i.e. swearing the oath of allegiance) if that, indeed, is their intention. However, I have fixed a deadline for Jarīr after which he will not stay there without either deception or disobedience.

"I am in favor of patience, so wait a while. (In the meantime) I do not dislike your preparations.

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



من كلام له عليه السلام: لما هرب مصقلة بن هبيرة الشيباني إلى معاوية، وكان قد ابتاع سبي بني ناجية من عامل أمير المؤمنين عليه السلام وأعتقهم، فلما طالبه بالمال خاس به وهرب إلى الشام

قَبَّحَ اللَّهُ مَصْقَلَةَ؛ فَعَلَ فِعْلَ السَّادَةِ وَفَرَّ فِرَارَ الْعَبِيدِ، فَمَا أَنْطَقَ مَادِحَهُ حَتَّى أَسْكَتَهُ، وَلَا صَدَّقَ وَاصِفَهُ حَتَّى بَكَّتَهُ، وَلَوْ أَقَامَ لَأَخَذْنَا مَيْسُورَهُ وَانْتَظَرْنَا بِمَالِهِ وُفُورَهُ.

Sermon 44

Masqalah ibn Hubayrah ash-Shaybāni fled to Mu`āwiyah because he had purchased captives from Banū Najiyah from an official of Amīr al-Mu'minīn ﷺ whom he set free. But when the Imām ﷺ demanded the price, al-Shaybāni thwarted it and ran away to Syria. Amīr al-Mu'minīn ﷺ then said:

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

Following the "arbitration", the Khārijites rose in defiance. A Khārijite man of Banū Najiyah named al-Khirrit ibn Rashīd an-Naji began instigating people and set off towards al-Madā'in with a group killing and marauding. Amīr al-Mu'minīn ﷺ sent Ziyād ibn Khasafah with three hundred men to check him. When the two forces met at al-Madā'in they attacked each other with swords. Only one encounter or so had taken place when the gloom of evening prevailed and the battle had to be stopped. In the morning, Ziyād's men indicated that five dead bodies of the Khārijites were lying down, and that they themselves had cleared off the battlefield. Seeing this, Ziyād set off for Basra along with his men. There, he came to know that the Khārijites had gone to Ahwaz. Ziyād did not move onwards for lack of force, informing Amīr al-Mu'minīn ﷺ of it. Amīr al-Mu'minīn ﷺ ordered Ziyād back and sent Ma`qil ibn Qays ar-Riyāhi with two thousand experienced combatants to Ahwaz (southern Iran) and wrote the governor of Basra, Abdullāh ibn Abbās, to send two thousand swordsmen of Basra to help Ma`qil. Consequently, the contingent from Basra also joined them at Ahwaz. Following proper organization, they were prepared to attack the enemy. But al-Khirrit marched on with his men to the hills of Ram-Hurmuz. These people also followed him and overtook him near these hills. Both arrayed their forces and started attacking each other. The result of this encounter was that three hundred and

seventy Khārijites were killed on the battlefield, while the rest ran away. Ma`qil informed Amīr al-Mu'minīn عليه السلام of his performance and of the enemy's defeat which Amīr al-Mu'minīn عليه السلام directed him to chase them and to disintegrate their power so that they should not be able to raise heads again. On receipt of this order, Ma`qil moved on and overtook them on the coast of the Gulf where al-Khirrit had by persuasion secured people's cooperation, enlisting men from here and there till he had collected a considerable force. When Ma`qil reached there, he raised the flag of peace, announcing that those who had been collected from here and there should flee. They would not be assaulted. The effect of this announcement was that with the exception of al-Khirrit's own community, all others deserted him. He organized those very men and commenced the battle, but the brave combatants of Basra and Kūfa displayed such excellent in the use of their swords that in a short time one hundred and seventy men from among the insurgents were killed while an-Nu`mān ibn Suhban ar-Rasibi encountered al-Khirrit (ibn Rashīd an-Naji), eventually attacking and killing him. Soon after its fall, the enemy lost ground, fleeing away from the battlefield. Thereafter, Ma`qil collected all the men, women and children from their camps at one place. From among them, those who were Muslims were released after swearing the oath of allegiance. Those who had turned heretics were called on to re-embrace their submission to the will of Allāh (Islam). Consequently all except an old Christian secured their release by accepting Islam, but the old man was killed. Then, Ma`qil took with him those Christians of Banū Najiyah who had taken part in this rebellion together with their families. When Ma`qil reached Ardashir-Khurrah (a city in Iran), these prisoners wailed and cried before Governor Masqalah ibn Hubayrah ash-Shaybāni, beseeching in all humility to do something for their release. Masqalah sent word to Ma`qil through Dhuhl ibn al-Hārith to sell these prisoners to him. Ma`qil agreed and sold those prisoners to him for five hundred thousand Dirhams, telling him to dispatch the price immediately to Amīr al-Mu'minīn عليه السلام. He said that he was sending the first installment at once and the remaining installments will also be sent soon. When Ma`qil met Amīr al-Mu'minīn عليه السلام, he related the whole event to him. Amīr al-Mu'minīn عليه السلام ratified this deed and waited for the price for some time, but Masqalah observed such deep

silence as if nothing was due from him. At last, Amīr al-Mu'minīn ﷺ sent a messenger to him with word to either send the price or to go there himself. On Amīr al-Mu'minīn's order, he came to Kūfa and on demand of the price, he paid two hundred thousand dirhams. But in order to evade paying the balance, he went to Mu`āwiyah, who appointed him governor of Tabaristan. When Amīr al-Mu'minīn ﷺ came to know all this, he spoke these words (as in this sermon). Its summary is: Had he stayed, we wiould have been considerate to him in demanding the price and will have waited for an improvement of his financial condition. But he fled like slaves after displaying an act of show. Talk about his high perseverance had just started when people began to discuss his baseless and lowly origin.



من خطبة له عليه السلام وهو بعض خطبة طويلة خطبها يوم الفطر وفيها يحمد الله ويذم الدنيا

حمد الله

الحَمْدُ لِلّهِ غَيْرَ مَقْنُوطٍ مِنْ رَحْمَتِهِ وَلَا مَخْلُوٍّ مِنْ نِعْمَتِهِ وَلَا مَأْيُوسٍ مِنْ مَغْفِرَتِهِ وَلَا مُسْتَنْكَفٍ عَنْ عِبَادَتِهِ الَّذِي لَا تُبْرَحُ مِنْهُ رَحْمَةٌ وَلَا تُفْقَدُ لَهُ نِعْمَةٌ.

ذم الدنيا

وَالدُّنْيَا دَارٌ مُنِيَ لَهَا الْفَنَاءُ وَلِأَهْلِهَا مِنْهَا الْجَلَاءُ وَهِيَ حُلْوَةٌ خَضْرَاءُ وَقَدْ عَجِلَتْ لِلطَّالِبِ وَالْتَبَسَتْ بِقَلْبِ النَّاظِرِ فَارْتَحِلُوا مِنْهَا بِأَحْسَنِ مَا بِحَضْرَتِكُمْ مِنَ الزَّادِ وَلَا تَسْأَلُوا فِيهَا فَوْقَ الْكَفَافِ وَلَا تَطْلُبُوا مِنْهَا أَكْثَرَ مِنَ الْبَلَاغِ.

Sermon 45

An excerpt from a lengthy sermon of the Commander of the Faithful ﷺ which he ﷺ delivered on Eidul-Fitr. In it, he ﷺ praises Allāh and denounces life in 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 the departure of its inhabitants is destined. It is sweet and green. It hastens towards its seeker and attaches itself to the viewer's heart. 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."



من كلام له عليه السلام عند عزمه على المسير إلى الشام و هو دعاء دعا به ربه عند وضع رجله في الركاب

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَسُوءِ الْمَنْظَرِ فِي الْأَهْلِ وَالْمَالِ وَالْوَلَدِ. اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَأَنْتَ الْخَلِيفَةُ فِي الْأَهْلِ، وَلَا يَجْمَعُهُمَا غَيْرُكَ، لِأَنَّ الْمُسْتَخْلَفَ لَا يَكُونُ مُسْتَصْحَباً، وَالْمُسْتَصْحَبُ لَا يَكُونُ مُسْتَخْلَفاً.

قال السيد الشريف رضي الله عنه: و ابتداء هذا الكلام مروي عن رسول الله صلى الله عليه وآله وقد قفاه أمير المؤمنين عليه السلام بأبلغ كلام و تممه بأحسن تمام من قوله " و لا يجمعهما غيرك " إلى آخر الفصل.

Sermon 46

When Amīr al-Mu'minīn عليه السلام decided to march towards Syria, he made these statements:

"Lord! I seek Your protection from the hardships of the journey, from the grief of returning and from the scene of devastation of property and lives. O Allāh! You are the companion in the journey, You protect the one who has left his family behind. None except You can join these two because one who is left behind cannot be a companion on a journey, nor can one who is in company on a journey be left behind."

Sayyid ar-Radi says the following: "The earlier part of his sermon is related from the Prophet ﷺ, but Amīr al-Mu'minīn ﷺ has completed it very aptly by adding most eloquent sentences at the end. This addition is from *None except You can join...* up to the end."



من كلام له عليه السلام في ذكر الكوفة

كَأَنِّي بِكِ يَا كُوفَةُ تُمَدِّينَ مَدَّ الأَدِيمِ العُكَاظِيِّ تُعْرَكِينَ بِالنَّوَازِلِ وَتُرْكَبِينَ بِالزَّلَازِلِ وَإِنِّي لأَعْلَمُ أَنَّهُ مَا أَرَادَ بِكِ جَبَّارٌ سُوءاً إِلَّا ابْتَلَاهُ اللَّهُ بِشَاغِلٍ وَرَمَاهُ بِقَاتِلٍ

Sermon 47
From a statement which he ﷺ made about Kūfa

"O Kūfa! It is as though I see you being dragged like the tanned leather of `Ukāz[1] in the market, scraped by calamities and ridden by severe troubles. I certainly[2] know that if any tyrant harbors evil for

---

[1]During pre-Islamic days, a market used to be organized every year near Mecca. Its name was `Ukāz where mostly hides were traded and, as a result, tanned leather was associated with it. Besides the sales and purchases, poetic contests were also arranged and Arabs used to attract admiration by reciting their poems some of which, the very best, used to be written down on deer skin and hung on the Ka`ba. After Islam, because of a better congregation during the *hajj*, this market gradually disappeared.

[2]This prediction of Amīr al-Mu'minīn ﷺ was fulfilled word for word, and the world saw how the people who had committed tyranny and oppression on the strength of their worldly power had to face a tragic end. The ways of their own destruction were engendered by their blood-shedding and homicidal activities. Consequently, the end of Ziyād ibn Abīh (son of his unknown father) was that when he intended to deliver a speech to vilify Amīr al-Mu'minīn ﷺ, he was suddenly struck with paralysis, so much so that he could never get out of his bed till his miserable death. The end of the bloodshed perpetrated by Ubaydullāh ibn

you, Allāh will afflict him with worry and fling him with a killer (set someone on him to finish him)."



من خطبة له عليه السلام عند المسير إلى الشام قيل إنه خطب بها وهو بالنخيلة خارجا من الكوفة إلى صفين

الحَمْدُ لله كُلما وقب لَيْلٌ وغسق والحَمْدُ لِلّهِ كُلَما لاح نَجْمٌ وخفق والحمْدُ لِلّهِ غَيْر مَفْقُود الإنْعام ولا مُكافإ الإفضال أمّا بعْدُ، فقدْ بعثْتُ مُقدّمتي وأمرْتُهُمْ بلزُوم هذا المِلطاطِ حتّى يأتيهُمْ أمْري وقدْ رايْتُ أنْ اقطعَ هذِهِ النُّطفة إلى شِرْذمةٍ مِنْكُمْ مُوطنين أكْنافَ دجْلة فَانْهضهُمْ مَعَكُمْ إلى عدُوّكُمْ واجْعلهُمْ منْ امْداد القُوّة لكُمْ.

قال السيد الشريف: أقول: يعني عليه السلام بالملطاط هاهنا السمت الذي أمرهم بلزومه، وهو شاطئ الفرات، ويقال ذلك أيضا لشاطئ البحر، وأصله ما استوى من الأرض. و يعني بالنطفة ماء الفرات، وهو من غريب العبارات وعجيبها.

Sermon 48

An excerpt from a sermon which he ﷺ delivered at the time of marching towards Syria. It is said that he ﷺ delivered it when he ﷺ was at the Nukhayla marching out of Kūfa towards Siffīn:

"Praise is due to Allāh whenever night spreads its darkenss. Praise is all due to Allāh whenever the stars shine and set. And Praise is all due to Allāh Whose bounty never misses and whose favors cannot be repaid.

Ziyād came when he fell prey to leprosy; eventually, blood thirsty swords put him to death. The ferocity and savagery of al-Hajjāj ibn Yūsuf ath-Thaqafi drove him to the fate that snake-like worms cropped up inside his stomach as a result of which he died following a very severe pain. `Omar ibn Hubayrah al-Fizāri died of leucoderma. Khālid ibn Abdullāh al-Qasri suffered the hardships of prison and was killed in a terrible way. Mis`ab ibn az-Zubayr and Yazīd ibn al-Muhallab ibn Abū Sufrah were also killed by the sword, just to name few.

"Well, I have sent forth my vanguard[1] and have issued orders to remain in the camp on this bank of the river till my further orders reach them. My intention is that I should cross this water over to the small habitation of people residing on the banks of the Tigris and motivate them to march with you towards the enemy, keeping them as an auxiliary force for you."



من كلام له عليه السلام، وفيه جملة من صفات الربوبية والعلم الإلهي

الْحَمْدُ لِلَّهِ الَّذِي بَطَنَ خَفِيَّاتِ الْأُمُوْرِ وَدَلَّتْ عَلَيْهِ أَعْلَامُ الظُّهُورِ وَامْتَنَعَ عَلَى عَيْنِ الْبَصِيرِ فَلَا عَيْنُ مَنْ لَمْ يَرَهُ تُنْكِرُهُ وَلَا قَلْبُ مَنْ أَثْبَتَهُ يُبْصِرُهُ سَبَقَ فِي الْعُلُوِّ فَلَا شَيْءَ أَعْلَى مِنْهُ وَقَرُبَ فِي الدُّنُوِّ 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 49

From a statement which he ﷺ made in which he recounts some divine Attributes and sacred knowledge:

"Praise is all due to Allāh Who knows what is inside all hidden things, and towards Whom all open things are guided. He cannot be seen by the eyes of onlookers, but the eyes which do not see Him cannot deny Him, while the mind that proves His existence cannot perceive Him. He is so high in sublimity, nothing can be more sublime. In nearness, He is so near that no one can be nearer than Him. But his sublimity does not put Him at a distance from anything

[1]Sayyid ar-Radi says the following: "Here by *mitat* (in the original Arabic text), Amīr al-Mu'minīn ﷺ means the direction wherein he had ordered the men to camp, and that was the bank of the Euphrates. *Mitat* is used for a river bank, although its literal meaning is a level ground, whereas by *nutfa*, he means the water of the Euphrates, and these are amazing expressions."

of His creation, nor does His nearness bring them on an equal level with Him. He has not informed the (human) intelligence about the limits of His qualities, for they have no limits. Nevertheless, He has not prevented it from securing any essential knowledge of Him. He is such that all signs of existence testify for Him till a denying mind eventually believes in Him. Allāh is sublime beyond what is described by those who liken Him to things or those (atheists) who deny His existence."



من كلام له عليه السلام، وفيه بيان لما يخرب العالم به من الفتن، و بيان هذه الفتن

إِنَّمَا بَدْءُ وُقُوعِ الْفِتَنِ أَهْوَاءٌ تُتَّبَعُ وَأَحْكَامٌ تُبْتَدَعُ يُخَالَفُ فِيهَا كِتَابُ اللَّهِ وَيَتَوَلَّى عَلَيْهَا رِجَالٌ رِجَالًا عَلَى غَيْرِ دِينِ اللَّهِ فَلَوْ أَنَّ الْبَاطِلَ خَلَصَ مِنْ مِزَاجِ الْحَقِّ لَمْ يَخْفَ عَلَى الْمُرْتَادِينَ وَلَوْ أَنَّ الْحَقَّ خَلَصَ مِنْ لَبْسِ الْبَاطِلِ انْقَطَعَتْ عَنْهُ أَلْسُنُ الْمُعَانِدِينَ وَلَكِنْ يُؤْخَذُ مِنْ هَذَا ضِغْثٌ وَمِنْ هَذَا ضِغْثٌ فَيُمْزَجَانِ فَهُنَالِكَ يَسْتَوْلِي الشَّيْطَانُ عَلَى أَوْلِيَائِهِ وَيَنْجُو الَّذِينَ سَبَقَتْ لَهُمْ مِنَ اللَّهِ الْحُسْنَى.

Sermon 50

His statement ﷺ explaining the seditions that destroy the world:

"The bases of the occurrence of evils are those desires which are acted on, 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 will 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 will have been silenced. However, what is done is that something is taken from here and something from there, and the two are mixed! At this stage, Satan overpowers his own friends, and they alone escape for whom virtue has already been apportioned by Allāh."



من خطبة له عليه السلام لما غلب أصحاب معاوية أصحابه عليه السلام على شريعة الفرات بصفين و منعوهم الماء

قَدِ اسْتَطْعَمُوكُمُ الْقِتَالَ فَاقْرُوا عَلَى مَذَلَّةٍ وَتَأْخِيرِ مَحَلَّةٍ أَوْ رَوُّوا السُّيُوفَ مِنَ الدِّمَاءِ تَرْوَوْا مِنَ الْمَاءِ فَالْمَوْتُ فِي حَيَاتِكُمْ مَقْهُورِينَ وَالْحَيَاةُ فِي مَوْتِكُمْ قَاهِرِينَ أَلَا وَإِنَّ مُعَاوِيَةَ قَادَ لُمَةً مِنَ الْغُوَاةِ وَعَمَّسَ عَلَيْهِمُ الْخَبَرَ حَتَّى جَعَلُوا نُحُورَهُمْ أَغْرَاضَ الْمَنِيَّةِ.

Sermon 51

During the Battle of Siffīn, the men who were fighting on the side of Mu`āwiyah overpowered the men of Amīr al-Mu'minīn ﷺ, occupying the bank of the Euphrates River and preventing others from having access to its water. It is then that Amīr al-Mu'minīn ﷺ said the following:

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

Amīr al-Mu'minīn ﷺ had not yet reached Siffīn when Mu`āwiyah posted forty thousand of his fighting men on the bank of the Euphrates River in order to block the way to the watering place, so that none except the Syrians could use the water. When Amīr al-Mu'minīn's force alighted there, they found that there was only one possibility for reaching the watering place. If it existed, it was difficult to reach due to their having to cross high hillocks. Amīr al-Mu'minīn ﷺ sent the great *sahābi* Sa`sa`ah ibn Suhān` al-`Abdi to Mu`āwiyah with the request to ease his men's control over the water. Mu`āwiyah refused. On his side, Amīr al-Mu'minīn's army was acutely suffering of thirst. When Amīr al-Mu'minīn ﷺ noticed this

situation, he said, "Get up and secure water by dint of the sword." Consequently, those thirsty persons drew their swords out of their sheaths, put arrows in their bows and were able to remove Mu`āwiyah's men. They went down to the river, forcing its guards to flee away. They then took control of the watering place.

Now, Amīr al-Mu'minīn's men also desired that just as Mu`āwiyah had put restrictions on having access to the water by occupying its banks, the same treatment should be meted to Mu`āwiyah and his men, that no Syrian should be allowed to have water, thus everyone of them should be caused to die of thirst. But Amīr al-Mu'minīn عليه السلام said, "Do you want to take the same brutal step which these Syrians had taken? Never prevent anyone from having access to the water. Whoever wants to drink, may drink, and whoever wants to take away may take away." Consequently, despite the occupation of the River by Amīr alMu'minīn's army, no one was prevented from the water; everyone was given full access to it.



من خطبة له عليه السلام، و هي في التزهيد في الدنيا و ثواب الله للزاهد و نعم الله على الخلق

التزهيد في الدنيا

أَلَا وَإِنَّ الدُّنْيَا قَدْ تَصَرَّمَتْ وَآذَنَتْ بِانْقِضَاءٍ وَتَنَكَّرَ مَعْرُوفُهَا وَأَدْبَرَتْ حَذَّاءَ فَهِيَ تَحْفِزُ بِالْفَنَاءِ سُكَّانَهَا وَتَحْدُو بِالْمَوْتِ جِيرَانَهَا وَقَدْ أَمَرَّ فِيهَا مَا كَانَ حُلْواً وَكَدِرَ مِنْهَا مَا كَانَ صَفْواً فَلَمْ يَبْقَ مِنْهَا إِلَّا سَمَلَةٌ كَسَمَلَةِ الْإِدَاوَةِ أَوْ جُرْعَةٌ كَجُرْعَةِ الْمُقْلَةِ لَوْ تَمَزَّزَهَا الصِّدِّيَانُ لَمْ يَنْقَعْ فَأَزْمِعُوا عِبَادَ اللَّهِ الرَّحِيلَ عَنْ هَذِهِ الدَّارِ الْمَقْدُورِ عَلَى أَهْلِهَا الزَّوَالُ وَلَا يَغْلِبَنَّكُمْ فِيهَا الْأَمَلُ وَلَا يَطُولَنَّ عَلَيْكُمْ فِيهَا الْأَمَدُ.

ثواب الزهاد

فَوَاللَّهِ لَوْ حَنَنْتُمْ حَنِينَ الْوُلَّهِ الْعِجَالِ وَدَعَوْتُمْ بِهَدِيلِ الْحَمَامِ وَجَأَرْتُمْ جُؤَارَ مُتَبَتِّلِي الرُّهْبَانِ وَخَرَجْتُمْ إِلَى اللَّهِ مِنَ الْأَمْوَالِ وَالْأَوْلَادِ التِمَاسَ الْقُرْبَةِ إِلَيْهِ فِي ارْتِفَاعِ دَرَجَةٍ عِنْدَهُ أَوْ غُفْرَانِ سَيِّئَةٍ أَحْصَتْهَا كُتُبُهُ وَحَفِظَتْهَا رُسُلُهُ لَكَانَ قَلِيلًا فِيمَا أَرْجُو لَكُمْ مِنْ ثَوَابِهِ وَأَخَافُ عَلَيْكُمْ مِنْ عِقَابِهِ.

وَتَاللّٰهِ لَو انْمَاثَتْ قُلوبُكُمْ انْمِيَاثًا وَسَالَتْ عُيُونُكُمْ مِنْ رَغْبَةٍ إِلَيْهِ أَوْ رَهْبَةٍ مِنْهُ دَمًا ثُمَّ عُمِّرْتُمْ فِي الدُّنْيَا مَا الدُّنْيَا بَاقِيَةً مَا جَزَتْ أَعْمَالُكُمْ عَنْكُمْ وَلَوْ لَمْ تُبْقُوا شَيْئًا مِنْ جُهْدِكُمْ انْعُمَهُ عَلَيْكُمْ الْعِظَامَ وَهُدَاهُ إِيَّاكُمْ لِلإِيمَانِ.

Sermon 52

It is about asceticism, the renunciation of this life, the rewards the Almighty grants those who are ascetic and Allāh's blessings on His creation.

"The world is wrapping itself up and has announced its departure. Its known things have become strange, and it is speedily moving backwards. It is advancing its inhabitants towards destruction and driving its neighbors to 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 of it, his thirst shall not be quenched.

"O servants of Allāh! Get ready to get out of this world for whose inhabitants decay is ordained. Beware lest your heart's wishes should overpower you, nor should you take your stay (in life) to be long. By Allāh, if you cry like the she-camel that has lost its young or call out like the cooing of pigeons or make noise like devoted recluses and turn to Allāh, leaving your wealth and children as means to secure His nearness and a high status with Him or the forgiveness of sins which have been covered by His books and recorded by His angels..., it will not decrease His reward which I expect for you or retribution which I fear for you.

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



من خطبة له عليه السلام في ذكرى يوم النحر وصفة الأضحية

وَمِنْ تَمَامِ الْأُضْحِيَّةِ اسْتِشْرَافُ أُذُنِهَا وَسَلَامَةُ عَيْنِهَا فَإِذَا سَلِمَتِ الْأُذُنُ وَالْعَيْنُ سَلِمَتِ الْأُضْحِيَّةُ وَتَمَّتْ وَلَوْ كَانَتْ عَضْبَاءَ الْقَرْنِ تُجُرُّ رِجْلَهَا إِلَى الْمَنْسَكِ.

قال السيد الشريف: و المنسك هاهنا المذبح.

A portion of the same sermon describing the Feast of Sacrifice (ʿĪd al-Adha) and sacrificial animals:

"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 eyes are healthy, the sacrificial animal is sound and perfect, even though its horns may be broken or if it drags its feet to the place of sacrifice."

Sayyid ar-Radi says the following: "Here, the place of sacrifice means the slaughter house."



من خطبة له عليه 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 صلى الله عليه وآله فَكَانَتْ مُعَالَجَةُ الْقِتَالِ أَهْوَنَ عَلَيَّ مِنْ مُعَالَجَةِ الْعِقَابِ وَمَوْتَاتُ الدُّنْيَا أَهْوَنَ عَلَيَّ مِنْ مَوْتَاتِ الْآخِرَةِ.

Sermon 53

From one of his sermons ﷺ in which he describes his companions in Siffīn when they were kept for long from fighting

the people of Syria:

"They leaped on me as camels leap on each other on their arrival at the watering place, having been let loose after their four legs had been unfastened, till I thought that 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 sleep. But I found no way except to either fight them or reject whatever has been brought by Muhammed ﷺ. I found that to face war was easier for me than to face the Divine retribution, and the hardships of this world to be easier than the hardships of the life to come."



من كلام له عليه السلام وقد استبطأ أصحابه إذنه لهم في القتال بصفين

أَمَّا قَوْلُكُمْ أَ كُلَّ ذَلِكَ كَرَاهِيَةَ الْمَوْتِ فَوَاللَّهِ مَا أُبَالِي دَخَلْتُ إِلَى الْمَوْتِ أَوْ خَرَجَ الْمَوْتُ إِلَيَّ وَأَمَّا قَوْلُكُمْ شَكّاً فِي أَهْلِ الشَّامِ فَوَاللَّهِ مَا دَفَعْتُ الْحَرْبَ يَوْماً إِلَّا وَأَنَا أَطْمَعُ أَنْ تَلْحَقَ بِي طَائِفَةٌ فَتَهْتَدِيَ بِي وَتَعْشُوَ إِلَى ضَوْئِي وَذَلِكَ أَحَبُّ إِلَيَّ مِنْ أَنْ أَقْتُلَهَا عَلَى ضَلَالِهَا وَإِنْ كَانَتْ تَبُوءُ بِآثَامِهَا.

Sermon 54

He ﷺ said the following when there was impatience about his reluctance to give his followers the order to fight in the Battle of Siffīn:

"As for your idea whether this (delay) is due to my unwillingness to die, then by Allāh, I do not care whether I proceed towards death or death advances towards me. As for granting you impression, that it may be due to my misgivings about the people of Syria, by Allāh, I did not put off war even for a day except in the hope that some group may join me, may find guidance through me, and may see my light with their weak eyes. This is dearer to me than killing them in their state of misguidance although they will be bearing their own sins."



من كلام له عليه السلام يصف أصحاب رسول الله ﷺ، و ذلك يوم صفين حين أمر الناس بالصلح

وَلَقَدْ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وآله نَقْتُلُ آبَاءَنَا وَأَبْنَاءَنَا وَإِخْوَانَنَا وَأَعْمَامَنَا مَا يَزِيدُنَا ذَلِكَ إِلَّا إِيمَاناً وَتَسْلِيماً وَمُضِيّاً عَلَى اللَّقَمِ وَصَبْراً عَلَى مَضَضِ الْأَلَمِ وَجِدّاً فِي جِهَادِ الْعَدُوِّ وَلَقَدْ كَانَ الرَّجُلُ مِنَّا وَالْآخَرُ مِنْ عَدُوِّنَا يَتَصَاوَلَانِ تَصَاوُلَ الْفَحْلَيْنِ يَتَخَالَسَانِ أَنْفُسَهُمَا أَيُّهُمَا يَسْقِي صَاحِبَهُ كَأْسَ الْمَنُونِ فَمَرَّةً لَنَا مِنْ عَدُوِّنَا وَمَرَّةً لِعَدُوِّنَا مِنَّا فَلَمَّا رَأَى اللَّهُ صِدْقَنَا أَنْزَلَ بِعَدُوِّنَا الْكَبْتَ وَأَنْزَلَ عَلَيْنَا النَّصْرَ حَتَّى اسْتَقَرَّ الْإِسْلَامُ مُلْقِياً جِرَانَهُ وَمُتَبَوِّئاً أَوْطَانَهُ وَلَعَمْرِي لَوْ كُنَّا نَأْتِي مَا أَتَيْتُمْ مَا قَامَ لِلدِّينِ عَمُودٌ وَلَا اخْضَرَّ لِلْإِيمَانِ عُودٌ وَايْمُ اللَّهِ لَتَحْتَلِبُنَّهَا دَماً وَلَتُتْبَعُنَّهَا نَدَماً.

Sermon 55

From a statement in which he ﷺ describes the companions of the Messenger of Allāh ﷺ. He ﷺ made it during the Battle of Siffin when he ordered people to reconcile:

"When we were in the company of the Prophet of Allāh ﷺ, we used to fight our parents, sons, brothers and uncles. This continued our faith, our submission (to the will of Allāh), our following the right path, our endurance of the pangs of pain, and our fight against the enemy. One man from our side and one from the enemy would pounce on each other like energetic men contesting as to who will kill the other; sometimes our man would get the upper hand over his adversary, and sometimes the enemy's man would get over ours.

"Once Allāh had observed our truth, He sent ignominy to our foe and His succor to us till Islam was established (like the camel) with its neck on the ground, resting in its place. By my life, if we had also behaved like you, no pillar of (our) religion could have risen, nor the tree of faith could have had leaves. By Allāh, certainly you will now milk our blood (instead of milk), and eventually you will face regret.[1]

[1]After Muhammed ibn Abū Bakr had been killed, Mu'āwiyah sent



من كلام له عليه السلام في صفة رجل مذموم، ثم في فضله هو عليه السلام

أَمَّا 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 زَكَاةٌ وَلَكُمْ نَجَاةٌ وَأَمَّا الْبَرَاءَةُ فَلَا تَتَبَرَّءُوا مِنِّي فَإِنِّي وُلِدْتُ عَلَى الْفِطْرَةِ وَسَبَقْتُ إِلَى الْإِيمَانِ وَالْهِجْرَةِ.

Abdullāh ibn `Amir al-Hadrami to Basra to exhort the people of Basra to avenge `Othmān's blood because the natural inclination of most of Basra's inhabitants, particularly Banū Tamīm, was biased towards `Othmān. Consequently, Mu`āwiyah remained with Banū Tamīm. This was the time when Abdullāh ibn Abbās, then governor of Basra, had gone to Kūfa to console Muhammed ibn Abū Bakr, leaving Ziyād (ibn Abīh) as his deputy. When the atmosphere in Basra began to deteriorate, Ziyād informed Amīr al-Mu'minīn عليه السلام of all the facts. Amīr al-Mu'minīn عليه السلام tried to get Banū Tamīm of Kūfa ready (to fight), but they maintained complete silence, giving him no reply. When Amīr al-Mu'minīn عليه السلام saw this weakness and shamelessness on their part, he said, "During the days of the Prophet ﷺ, we did not see whether or not those killed at our hands were our kith and kin, but whoever collided with right we were prepared to collide with him. If we, too, had acted carelessly or been guilty of inaction like you, then neither religion could have taken root nor could Islam prosper." The result of this shaking was that A`yan ibn Dabi'ah al-Mujashī`i prepared himself, but on reaching Basra, he was killed by enemy swords. Thereafter, Amīr al-Mu'minīn عليه السلام sent off Jariyah ibn Qudāmah al-Sa`di with fifty men of Banū Tamīm. First, he tried his best to canvass his own tribe, but instead of following the right path, they stooped to abusing and fighting. Then Jariyah called Ziyād and the tribe of Azd for his help. Soon on their arrival, (Abdullāh) ibn al-Hadrami also came out with his men. Swords were used from both sides for some time. Eventually, Ibn al-Hadrami fled with seventy men and sought refuge in the house of Sabil al-Sa`di. When Jariyah saw no other way, he set the house on fire. When the flames billowed, the men came out searching for their safety but could not succeed in their escape attempt. Some of them were crushed to death under the crumbling walls while others were killed.

Sermon 56

Amīr al-Mu'minīn ﷺ said the following to his companions about a despised man (Mu`āwiyah), then he mentioned his own distinction (over him):

"Soon after me, a man will be placed over you with a wide mouth and a big belly. He will swallow whatever he gets and crave what he does not get. You should kill him but (I know that) you will not. He will command you to abuse me and to renounce me. As for abusing me, you will do it because it will mean purification for me and (worldly) safety for you. As regarding 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 participating in the Hijra (migrating from Mecca to Medīna)."

About the person to whom Amīr al-Mu'minīn ﷺ alludes in this sermon, some people hold that he is Ziyād ibn Abīh. Others hold that he is al-Mughīrah ibn Shu`bah. But most commentators have held him to be Mu`āwiyah ibn Abū Sufyān ibn Harb, and that is correct because the features which Amīr al-Mu'minīn ﷺ has described truly apply *only* to him. Thus, Ibn Abul-Hadīd has written about the gluttonous habit of Mu`āwiyah saying that once the Prophet ﷺ sent for him, and he was informed that Mu`āwiyah was busy eating. Then the second and the third time a man was sent to call him, but the attempts brought the same reports. Thereupon, the Prophet ﷺ said, "May Allāh never satisfy his belly." The effect of this curse was that whenever Mu`āwiyah felt tired of eating, he would pronounce words abusing Imām Ali ﷺ and say, "Take the food away, for, by Allāh, I am not satisfied but tired and disgusted." Similarly, his abusing Amīr al-Mu'minīn ﷺ and ordering his officers to do likewise are accepted facts of history which cannot be denied[1]. In this regard,

---

[1]The Abbāsids ruled the Islamic world for 524 long Hijri years (or 508 A.D. years), that is, from the time their first ruler and Founder of dynasty, Abul-Abbās al-Saffah (his title means "the blood-shedder," and it perfectly fit him) ascended to power in 132 A.H./750 A.D. till the end of the rule of al-Mutawakkil III in 656 A.H./1258 A.D., their very last. During some period of their reign, they were contemporaries of the Umayyads. They were not better than the Umayyads who preceded them in ruling the

such words were used on the pulpit that even Allāh and the Prophet ﷺ were offended by them. Thus, Umm al-Mu'minīn Umm

---

Muslims and distorting the Sunnah of the Messenger of Allāh ﷺ, a persistent effort which was started in Damascus by the founder of that ruling Umayyad dynasty in Damascus, namely Mu'awiyah ibn Abū Sufyān (602 - 680 A.D.) who ordered the cursing of the Commander of the Faithful, Imām Ali ibn Abū Tālib عليه السلام, the Prophet's son-in-law, cousin and right hand, peace with him and his progeny, after every Friday congregational prayers and sermons, as well as after all daily congregational prayer services, for so many years as you will see below, mandating on each imām of congregational prayers to curse Ali عليه السلام from the pulpit before getting down. This foul tradition was called "sunna". This sacrilegious and anti-Islamic behavior started in the Hijri year 35 (655 A.D.) when caliph `Othmān ibn `Affān was killed by Muslim mobs who were very angry with him for mainly two reasons: 1) his distribution of the State treasury (*baytul-māl*) to his family members and relatives, thus living in legendary luxury while depriving the rest of the nation; 2) his appointment of his young, erratic and extravagant cousin, namely Marwān ibn al-Hakam, as his secretary and bearer of his seal, thus giving him a free hand to appoint officials or fire them at will, even without the caliph's knowledge. If you are interested in knowing more about how, why, where and when this third caliph was killed, consult the book titled الفتنة الكبرى *The Greater Sedition* by Dr. Taha Hussein of Egypt, one of the greatest intellectuals of our time and one of few who really do not compromise the truth though many people—according to the Holy Qur'ān *most* people—hate the truth. This most heinous "sunna" went on for the first period uninterruptedly for full 62 Hijri years (or 60 A.D. years), that is, from 655 – 717 A.H./1257 - 1317 A.D. and was stopped when Omar ibn Abdul-Azīz came to power in the year 98 A.H./717 A.D. He was the only righteous caliph among all Umayyad hoodlums, a caliph who was fair and just to everyone, including to the Prophet's Ahlul-Bayt عليهم السلام. But this "sunna" was resumed after his death in 720 A.D. In that year, Yazīd II succeeded him as the caliph, starting the second period of this foul cursing which lasted from 102 – 422 A.H./720 – 1031 A.D., that is, 320 long Hijri years or 311 A.D. years. Calculating the total is now your job... This Umayyad dynasty continued to rule the Islamic world till the year 1031 A.D. when the Abbāsid Hishām III, namely "Al-Mu'tadd Billāh" Hishām son of Muhammed III, ruler of Andalusia, started his reign in 1027 and was defeated by Christian forces in 1031 A.D. He was forced to flee Cordoba in that year and later died in Lerida, Spain, in 427 A.H./1036 A.D.

Salamah wrote to Mu`āwiyah, "Certainly you people abuse Allāh and the Prophet ﷺ as you hurl abūses on Ali and those who love him, while I do testify that Allāh and the Prophet ﷺ did love him."[1]

Thanks to `Omar ibn Abdul-Azīz who put an end to this foul "sunna" of cursing the Commander of the Faithful ﷺ, introducing the following verse in place of the way of abusing Imām Ali ﷺ in the sermons:

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴾

Verily Allāh enjoins justice and benevolence (to others) by giving to the kindred and forbids lewdness, evil and rebellion; He exhorts you so that you may take heed. (Qur'ān, 16:90)

In this sermon, Amīr al-Mu'minīn ﷺ has ordered his (Mu`āwiyah's) killing on the basis of the Prophet's order that "When you (O Muslims) see Mu`āwiyah on my pulpit, you must kill him."[2]



من كلام له عليه السلام كلم به الخوارج حين اعتزلوا الحكومة و تنادوا أن لا حكم إلا لله:

أَصَابَكُمْ حَاصِبٌ وَلَا بَقِيَ مِنْكُمْ آثِرٌ ا بَعْدَ إِيمَانِي بِاللَّهِ وَجِهَادِي مَعَ رَسُولِ اللَّهِ صلى الله عليه وآله أَشْهَدُ عَلَى نَفْسِي بِالْكُفْرِ لَقَدْ ضَلَلْتُ إِذاً وَمَا أَنَا مِنَ الْمُهْتَدِينَ فَأُوبُوا شَرَّ مَآبٍ وَارْجِعُوا عَلَى أَثَرِ الْأَعْقَابِ أَمَا إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي ذُلًّا شَامِلًا وَسَيْفاً قَاطِعاً وَأَثَرَةً يَتَّخِذُهَا الظَّالِمُونَ فِيكُمْ سُنَّةً.

---

[1] *Al-`Iqd al-Farīd*, Vol. 3, p. 131.

[2] *Siffin*, pp. 243, 248; *Sharh Nahjul-Balāgha* of Ibn Abūl Hadīd, Vol. 1, p. 348; *Tārīkh Baghdad*, Vol. 12, p.181; *Mīzān al-I`tidāl*, Vol. 2, p. 128; *Tahdhīb al-Tahdhīb*, Vol. 2, p. 428; Vol. 5, p. 110; Vol. 7, p.324.

قال الشريف: قوله (عليه السلام) " و لا بقي منكم آبر " يُروى على ثلاثة أوجه أحدها أن يكون كما ذكرناه آبر بالراء من قولهم للذي يأبر النخل أي يصلحه. و يروى آثر و هو الذي يأثر الحديث و يرويه أي يحكيه و هو أصح الوجوه عندي كأنه (عليه السلام) قال لا بقي منكم مخبر. و يروى آبز بالزاي المعجمة و هو الواثب و الهالك أيضا يقال له آبز.

Sermon 57

Addressing the Khārijites, Amīr al-Mu'minīn ﷺ said the following when they boycotted his government and raised the slogan of "there is no judgment save Allāh's":

"A storm may overtake you while there may be none to awaken you (for reforms). Shall I be a witness to my becoming heretic after having accepted faith and fought in the company of the Prophet ﷺ? قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ! *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 your evil places and get back on the tracks of your heels. Beware! Certainly, after me, you will meet overwhelming disgrace, sharp swords and traditions that will be adopted by the oppressors as a norm towards you."[1]

---

[1]History corroborates that after the demise of Amīr al-Mu'minīn ﷺ, the Khārijites had to face all kinds of ignominy and disgrace. Wherever they raised their heads to cause trouble, they were met with swords and spears. Thus, Ziyād ibn Abīh, Ubaydullāh ibn Ziyād, al-Hajjāj ibn Yūsuf al-Thaqafi, Mis'ab ibn az-Zubayr and al-Muhallab ibn Abū Sufrah left no stone unturned to wipe them out of the face of earth. In particular, al-Muhallab had chased them and routed them thoroughly for nineteen years, resting only after their total elimination.

Tabari writes that when ten thousand Khārijites gathered in Silla wa Sillibra (the name of a mountain in Ahwaz), al-Muhallab faced them so steadfastly that he killed seven thousands of them, while the remaining three thousand fled for their lives to Kirman. But when the Governor of Iran noticed their rebellious activities, he surrounded them in Sabūr and killed a good number of them. Those who remained fled to Isfahan and Kirman. From there, they again formed a contingent and advanced towards Kūfa via Basra. Al-Hārith ibn Abū Rabī'ah al-Makhzūmi and Abd ar-Rahmān ibn Mikhnaf al-Azdi stood up with six thousand combatants to stop their advance and turned them out of Iraq's boundaries. In this way,

Sayyid ar-Radi says the following: "In the words *wala baqiya minkum ābirun* used by Amīr al-Mu'minīn عليه السلام, the *ābir* has been related with *ba* and *ra*, and it has been taken from the Arab saying *rajulun ābirun* which means the man who prunes the date-trees in order improve them. In one version, the word is *athir*, and its meaning is 'relater of news.' In my view, this is more appropriate, as though Amīr al-Mu'minīn عليه السلام intends to say that there should remain none to carry news."

In another version of the same sermon, the word appears as *ābiz* with *aza'* which means one who leaps. One who dies is also called *ābiz*.



قال عليه السلام لما عزم على حرب الخوارج و قيل له إن القوم عبروا جسر النهروان:

مَصَارِعُهُمْ دُونَ النُّطفَةِ وَاللّهِ لا يُفْلِتُ مِنْهُمْ عَشَرَةٌ وَلا يَهْلِكُ مِنْكُمْ عَشَرَةٌ.

قال الشريف: يعني بالنطفة ماء النهر و هي أفصح كناية عن الماء و إن كان كثيرا جما و قد أشرنا إلى ذلك فيما تقدم عند مضي ما أشبهه.

Sermon 58

When Amīr al-Mu'minīn عليه السلام announced his intention to fight the Khārijites, he was told that they had crossed the Nahrawān bridge to the other side. It was then that Amīr al-Mu'minīn عليه السلام said the following:

---

successive encounters completely trampled their military power and, turning them out of cities, compelled them to roam about in the deserts. Later, when they rose in the form of groups, they were crushed, too. (*Tārīkh*, Vol. 2, pp. 580-591; Ibn al-Athīr, Vol. 4, pp. 196-206).

"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."[1]

Sayyid ar-Radi says the following: "In this sermon, *nutfa* implies the Euphrates River and water. This is the nicest expression even though water may be much."



قالها عليه السلام لما قتل الخوارج، فقيل له: يا أمير المؤمنين هلك القوم بأجمعهم:

كَلَّا وَاللَّهِ إِنَّهُمْ نُطَفٌ فِي أَصْلَابِ الرِّجَالِ وَقَرَارَاتِ النِّسَاءِ كُلَّمَا نَجَمَ مِنْهُمْ قَرْنٌ قُطِعَ حَتَّى يَكُونَ آخِرُهُمْ لُصُوصاً سَلَّابِينَ.

Sermon 59

When Amīr al-Mu'minīn ﷺ was told that the Khārijites had been totally eliminated, he said the following:

"No, by Allāh, not yet! They still exist in men's loins and women's wombs. Whenever a chief appears from among them, he will be cut down till the last of them will turn into thieves and robbers."

---

[1]This prediction cannot be attributed merely to wit and far-sightedness. Far-sighted eyes may predict victory or defeat and preconceive the outcome of war, but to tell about the actual figures of those killed on either side is beyond their capacity. This can be done only by one who can unveil the unknown future and see the coming scene with his eyes and who sees the sketches yet to appear in the future with help from the light of knowledge possessed by him as an Imām. Consequently, events occurred according to what this inheritor of Prophet's knowledge had said, and from among the Khārijites, all except nine persons were killed. Two of them fled to Oman, two to Sajistan, two to Kirman and two to Jazira while one escaped to Tall Mawzan (Mawzan Hill which presently is located in Syria). Of Amīr al-Mu'minīn's party, only eight men were martyred.

This prediction of Amīr al-Mu'minīn ﷺ also proved to be true word for word. Every chief of the Khārijites who rose was put to death. A few of their chiefs who were put to death are mentioned here:

1) Nāfi` ibn Azraq al-Hanafi: The largest group of the Khārijites, namely al-Azariqa (or Azraqis), bears his name. He was killed by Salamah al-Bāhili in an encounter with the army of Muslim ibn Ubays.

2) Najdah ibn Amīr: The Khārijites' an-Najadat al-`Adhirriyya sect is named after him. Abū Fudayk, another Khārijite, killed him.

3) Abdullāh ibn Ibad at-Tamīmi: The Ibadite sect (Ibadiyya) is named after him. He was killed during an encounter with Abdullāh ibn Muhammed ibn `Atiyyah.

4) Abū Bayhas Haytham ibn Jābir ad-Dubā`i: The al-Bayhasiyyah sect is named after him. `Othmān ibn Hayyan al-Murri, governor of Medīna, amputated his hands and feet then killed him.

5) `Urwah ibn Udayy at-Tamīmi: Ziyād ibn Abīh killed him during the reign of Mu`āwiyah.

6) Qatari ibn al-Fuja'ah al-Māzini at-Tamīmi: When he encountered the army of Sufyān ibn al-Abrad al-Kalbi in Tabaristan, then that that of Sawrah, Ibn al-Hurr ad-Dārmi killed him.

7) Abū Milal Mirdās ibn Udayy at-Tamīmi: He was killed in an encounter with Abbās ibn Akhdar al-Māzini.

8) Shawdhab al-Khāriji al-Yashkuri: He was killed during an encounter with Sa`īd ibn `Amr al-Harashi.

9) Hawtharah ibn Wadā` al-Assadi: He was killed at the hands of a man of Banū Tayy.

10) Al-Mustawrid ibn Ullāfah at-Taymi: He was killed by Ma`qil ibn Qays ar-Riyāhi during the reign of Mu`āwiyah.

11) Shabīb ibn Yazīd ash-Shaybāni: He was drowned in a river.

12) `Imrān ibn al-Hārith ar-Rasibi: He was killed in the Battle of Dulab.

13), 14) Zahhāf at-Ta`i and Qurayb ibn Murrah al-Azdi: Both were killed in an encounter with Banū Taliyah.

15) az-Zubayr ibn Ali as-Saliti at-Tamīmi: He was killed in an encounter with Attāb ibn Warqā' ar-Riyāhi.

16) Ali ibn Bashīr ibn al-Mahuz al-Yarbū`i: Al-Hajjāj ibn Yūsuf ath-Thaqafi killed him.

17) Ubaydullāh ibn Bashīr: He was killed in an encounter with al-Muhallab ibn Abū Sufrah in the battle of Dulab.

18) Abul-Wazi` ar-Rasibi: A man in the graveyard of Banū Yashkur dropped a wall on him and killed him.

19) Abd Rabbih as-Saghir: He was killed in an encounter with al-Muhallab ibn Abū Sufrah.

20) al-Walīd ibn Tarif ash-Shaybāni: He was killed in an encounter with Yazīd ibn Mazyad ash-Shaybāni.

(21-24): Abdullāh ibn Yahya al-Kindi, al-Mukhtār ibn `Awf al-Azdi (Abū Hamzah ash-Shari), Abrahah ibn as-Sabah and Balj ibn Uqbah al-Assadi: They were all killed by Abdul-Malik ibn `Atiyyah as-Sa`di during the reign of Marwān ibn Muhammed (the last Umayyad caliph).



قال عليه السلام في الخوارج:

لا تُقاتِلوا الخَوَارِجَ بَعْدِي، فَلَيْسَ مَنْ طلبَ الحَقَّ فَأَخْطَأَهُ كَمَنْ طلبَ البَاطِلَ فَأَدْرَكَهُ.

قال الشريف: يعني معاوية و أصحابه.

Sermon 60

Imām Ali ibn Abū Tālib ﷺ also said the following about the Khārijites:

"Do not fight[1] the Khārijites after me because one who seeks right

---

[1]The reason for stopping people from fighting the Khārijites was that Imām Ali ibn Abū Tālib ﷺ was clearly perceiving that after him, authority and power would devolve on people who would be ignorant of the proper time for *jihād*, making use of the sword only to maintain their hegemony. And there were those who excelled, including the Khārijites, in maintaining that and calling Imām Ali ibn Abū Tālib ﷺ as being wrong. So those who are themselves in the wrong have no right to fight others who are in the wrong. Again, those who willfully are in the wrong can be allowed to fight those who are in the wrong by mistake. Thus, Imām Ali ibn Abū Tālib's words make this fact clear, that is: The misguidance of the Khārijites was not will ful but under Satan's influence. They mistook wrong as being right and stuck to it. On the other hand, the status of misguidance of Mu`āwiyah and his party was that they rejected right realizing it as right and appropriated wrong as the code of their conduct knowing that it was wrong. Their audacity in the matter of religion reached the stage that it could neither be regarded as a result of misunderstanding, nor could it be concealed under the garb of error of judgment. They openly transgressed the limits of religion, paying no heed to the Prophet's injunctions in comparison with their own view. Thus, Ibn Abul-Hadīd has written (on p. 130, Vol. 5 of his *Sharh* book) that when the Prophet's companion, Abūd-Dardā' saw utensils of gold and silver being used by Mu`āwiyah, he said that he had heard the Prophet ﷺ as saying, "One who drinks in vessels of gold and silver will feel the flames of the fire of Hell in his stomach, whereupon Mu`āwiyah said, "As for me, I do not find any harm in it." Similarly is his associating Ziyād ibn Abīh's blood relationship with himself. According to his own opinion, which is in total disregard of the Prophet's injunction, abusing the descendants of the Prophet ﷺ from the pulpit, transgressing the limits of the Sharī`a, shedding the blood of

but does not find it is not like one who seeks wrong and does find it."

Sayyid ar-Radi says the following: "Imām Ali ibn Abū Tālib عليه السلام here is referrin to Mu`āwiyah and his men."



من كلام له عليه السلام لما خوف من الغيلة:

وَ إِنَّ عَلَيَّ مِنَ اللَّهِ جُنَّةً حَصِينَةً، فَإِذَا جَاءَ يَوْمِي، انْفَرَجَتْ عَنِّي وَ أَسْلَمَتْنِي، فَحِينَئِذٍ لَا يَطِيشُ السَّهْمُ وَ لَا يَبْرَأُ الْكَلْمُ.

Sermon 61
When Imām Ali ibn Abū Tālib عليه السلام was warned of being killed deceitfully, he said the following:

"Surely, there is a strong shield of Allāh over me. When my day (to die) comes, it will get away from me and hand me over to death. At that time, neither an arrow will miss, nor will a wound heal."



من خطبة له عليه السلام يحذر من فتنة الدنيا:

أَلَا إِنَّ الدُّنْيَا دَارٌ لَا يُسْلَمُ مِنْهَا إِلَّا فِيهَا وَلَا يُنْجَى بِشَيْءٍ كَانَ لَهَا ابْتُلِيَ النَّاسُ بِهَا فِتْنَةً فَمَا أَخَذُوهُ مِنْهَا لَهَا أَخْرَجُوا مِنْهُ وَحُوسِبُوا عَلَيْهِ وَمَا أَخَذُوهُ مِنْهَا لِغَيْرِهَا قَدِمُوا عَلَيْهِ وَأَقَامُوا فِيهِ فَإِنَّهَا عِنْدَ ذَوِي الْعُقُولِ كَفَيْءِ الظِّلِّ بَيْنَا تَرَاهُ سَابِغاً حَتَّى قَلَصَ وَزَائِداً حَتَّى نَقَصَ.

---

innocent persons and placing over the Muslims a vicious individual (as a so-called caliph), thus opening the way to disbelief and atheism..., are all events the attribution to which is labeled as a misunderstanding is akin to willfully closing one's eyes to historic facts and commonsense.

Sermon 62

From a sermon in which he ﷺ warns against life's sedition:

"Beware! Surely this world is a place from which protection cannot be sought except while one is in it. The deed which is performed only for the sake of 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 deeds) they have achieved for the sake of the other world, they will get them there and stay with them. For the intelligent, this world is like a shadow: One moment it is spread out and extended, but soon it shrinks and contracts."

من خطبة له عليه السلام في المبادرة إلى صالح الأعمال:

فَاتَّقُوا اللَّـهَ عِبَادَ اللَّـهِ 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 اللَّهَ سُبْحَانَهُ لَمْ يَخْلُقْكُمْ عَبَثاً وَلَمْ يَتْرُكْكُمْ سُدًى وَمَا بَيْنَ أَحَدِكُمْ وَبَيْنَ الْجَنَّةِ أَوِ النَّارِ 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 بِهِ أَنْفُسَكُمْ غَداً فَاتَّقِي عَبْدٌ رَبَّهُ نَصَحَ نَفْسَهُ وَقَدَّمَ تَوْبَتَهُ وَغَلَبَ شَهْوَتَهُ فَإِنَّ أَجَلَهُ مَسْتُورٌ عَنْهُ وَأَمَلَهُ خَادِعٌ لَهُ وَالشَّيْطَانُ مُوَكَّلٌ بِهِ يُزَيِّنُ لَهُ الْمَعْصِيَةَ لِيَرْكَبَهَا وَيُمَنِّيهِ التَّوْبَةَ لِيُسَوِّفَهَا إِذَا هَجَمَتْ مَنِيَّتُهُ عَلَيْهِ أَغْفَلَ مَا يَكُونُ عَنْهَا فَيَا لَهَا حَسْرَةً عَلَى كُلِّ ذِي غَفْلَةٍ أَنْ يَكُونَ عُمُرُهُ عَلَيْهِ حُجَّةً وَأَنْ تُؤَدِّيَهُ أَيَّامُهُ إِلَى الشَّقْوَةِ نَسْأَلُ اللَّـهَ سُبْحَانَهُ أَنْ يَجْعَلَنَا وَإِيَّاكُمْ مِمَّنْ لَا تُبْطِرُهُ نِعْمَةٌ وَلَا تُقَصِّرُ بِهِ عَنْ طَاعَةِ رَبِّهِ غَايَةٌ وَلَا تُحَلُّ بِهِ بَعْدَ الْمَوْتِ نَدَامَةٌ وَلَا كَآبَةٌ.

Sermon 63

From a sermon in which he ﷺ enjoins the doing of deeds of righteousness:

"O servants of Allāh! Fear Allāh and anticipate your death through good deeds. Purchase everlasting joy by paying transitory things: the pleasures of this transient life. Get ready for the journey, for you are

being driven towards it, and prepare yourselves for death, since it is hovering over your heads. Be a people who wake up when called on and who know that this world is not their abode, so they have traded it (for the next).

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

"Everyone, therefore, should fear Allāh, admonish himself, send forth his repentance and overpower his desire because his death is hidden from him, his desires deceive him and Satan ever tries to over-power him. Satan beautifies sin for him so that he may commit it and prompts him to delay repentance till his desires make him the most negligent. Piety is for the negligent person whose life itself will be a proof against him and his own days (passed in sin) will lead him to punishment.

"We plead to Allāh, the Glorified One, to make us and yourselves like one whom bounty does not mislead, whom nothing can stop from obeying Allāh and whom shame and grief do not befall after death."



من خطبة له عليه السلام وفيها مباحث لطيفة من العلم الإلهي:

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

Sermon 64

From a sermon in which he عليه السلام elaborates about very interesting theological subjects

"Praise is all due to Allāh for Whom one condition does not precede another so that He may be the First before being the Last, or He may be Manifest before being Hidden. None is called one (alone) save Him by virtue of being small (in number), and anyone who enjoys honor other than Him is humble. Every powerful person besides Him is weak. Every master (owner) other than Him is slave (himself is owned by Him).



"Every knower other than Him is a 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 low voices, while loud ones make him deaf, and distant voices also leave him behind. Every on-looker other than Him is blind to hidden colors 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 in order to fortify His authority or for fear of the consequences of time, or to seek help against the attack of a peer, a boastful partner or a hateful opponent. On the other hand, all creatures are reared by him and are His humbled slaves. He is not separated from anything so as to be said that He is away from it. The creation of what He initiates or the administration of what He controls never exhaust Him. No disability overtakes Him against what He creates. No misgiving ever occurs to Him in what He ordains and resolves. But His verdict is certain, His knowledge is definite, His governance is overwhelming. Hopes rest on Him during times of distress, and He is feared even in prosperity."



من كلام له عليه السلام في تعليم الحرب والمقاتلة والمشهور أنه قاله لأصحابه ليلة الهرير أو أول اللقاء بصفين:

مَعَاشِرَ الْمُسْلِمِينَ اسْتَشْعِرُوا الْخَشْيَةَ وَتَجَلْبَبُوا السَّكِينَةَ وَعَضُّوا عَلَى النَّوَاجِذِ فَإِنَّهُ أَنْبَى لِلسُّيُوفِ عَنِ الْهَامِ وَأَكْمِلُوا اللَّأْمَةَ وَقَلْقِلُوا السُّيُوفَ فِي أَغْمَادِهَا قَبْلَ سَلِّهَا وَالْحَظُوا الْخَزْرَ وَاطْعُنُوا الشَّزْرَ وَنَافِحُوا بِالظُّبَى وَصِلُوا السُّيُوفَ بِالْخُطَا وَاعْلَمُوا أَنَّكُمْ بِعَيْنِ اللَّهِ وَمَعَ ابْنِ عَمِّ رَسُولِ اللَّهِ فَعَاوِدُوا الْكَرَّ وَاسْتَحْيُوا مِنَ الْفَرِّ فَإِنَّهُ عَارٌ فِي الْأَعْقَابِ وَنَارٌ يَوْمَ الْحِسَابِ وَطِيبُوا عَنْ أَنْفُسِكُمْ نَفْساً وَامْشُوا إِلَى الْمَوْتِ مَشْياً سُجُحاً وَعَلَيْكُمْ بِهَذَا السَّوَادِ الْأَعْظَمِ وَالرِّوَاقِ الْمُطَنَّبِ فَاضْرِبُوا ثَبَجَهُ فَإِنَّ الشَّيْطَانَ كَامِنٌ فِي كِسْرِهِ وَقَدْ قَدَّمَ لِلْوَثْبَةِ يَداً وَأَخَّرَ لِلنُّكُوصِ رِجْلًا فَصَمْداً صَمْداً حَتَّى يَنْجَلِيَ لَكُمْ عَمُودُ الْحَقِّ وَأَنْتُمُ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتِرَكُمْ أَعْمَالَكُمْ.

Sermon 65

An excerpt of a statement which he ﷺ made about teaching the art of war and fighting. It is said that he made it to his companions the Night of Hareer or on the first encounter at During some fighting days of the Battle of Siffīn:

"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 armor and shake your swords in their sheathes before drawing them out. Fix your eyes on the enemy. Use your spears on both ends 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 (the cause of penalizing you with the) Fire on the Day of Judgment. Give your lives (to Allāh) will ingly and walk towards death with ease. Beware of this great majority and pitched tent, and aim at its entirety as Satan is hiding in its corner. He has extended his hand for assault and has kept back his foot for running away. فلا تهنوا وتدعوا إلى السلم وأنتم الأعلون والله معكم ولن يتركم أعمالكم *Keep on enduring till the light of Truth dawns on you while you have the upper hand; Allāh is with you and never will He depreciate your deeds.* (Qur'ān, 47: 35)."



من كلام له عليه السلام

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

فَهَلَّا احْتَجَجْتُمْ عَلَيْهِمْ بِأَنَّ رَسُولَ اللَّهِ صلى الله عليه وآله وَصَّى بِأَنْ يُحْسَنَ إِلَى مُحْسِنِهِمْ وَيُتَجَاوَزَ عَنْ مُسِيئِهِمْ قَالُوا وَمَا فِي هَذَا مِنَ الْحُجَّةِ عَلَيْهِمْ فَقَالَ عليه السلام لَوْ كَانَ الْإِمَامَةُ فِيهِمْ لَمْ تَكُنِ الْوَصِيَّةُ بِهِمْ ثُمَّ قَالَ عليه السلام فَمَا ذَا قَالَتْ قُرَيْشٌ قَالُوا احْتَجَّتْ بِأَنَّهَا شَجَرَةُ الرَّسُولِ صلى الله عليه وآله فَقَالَ عليه السلام احْتَجُّوا بِالشَّجَرَةِ وَأَضَاعُوا الثَّمَرَةَ.

Sermon 66

Following reports which reached Imām Ali ibn Abū Tālib ﷺ about the death of the Prophet ﷺ, what was happening in the *saqīfa* of Banū Sā`idah, he inquired about what the Ansār had said. People told him that they were demanding the appointment of one ruler from among them and one from the Muhājirūn as successors of the Prophet ﷺ. Imām Ali ibn Abū Tālib ﷺ said the following:

"Why did you not argue against them (Ansār) saying that the Prophet ﷺ had already left his will that whoever is good among the Ansār should be treated well and whoever is bad should be forgiven?" People said, "What is there against them in it?" Imām Ali ibn Abū Tālib ﷺ said, "If the government was to be theirs, there should have been no will in their favor."

Then he said the following: "What did the tribesmen of Quraish plead?" People answered, "They argued that they belong to the lineal tree of the Prophet ﷺ."

Imām Ali ibn Abū Tālib ﷺ said, "They argued with the tree but spoiled the fruits."

From what happened at the *saqīfa* of Banū Sā`idah, it appeared that the greatest argument of the Muhājirūn against the Ansār, and the basis of the former's success, was this very point: Since they were the kith and kin of the Prophet ﷺ, no one else other than themselves could deserve to assume the caliphate. On this very ground, the big crowd of the Ansār became ready to lay down their weapons before three Muhājirūn had succeeded in ascending to power by demonstrating their distinction of descent. Thus, in connection with the events of this *saqīfa*, al-Tabari writes that when the Ansār assembled in the *saqīfa* (shed) of Banū Sā`idah to swear the oath of allegiance to Sa`d ibn `Abādah, somehow Abū Bakr, `Omar and Abū `Ubaydah ibn al-Jarrah also got the hint and reached the place where the debate, fussing and arguing were going on. `Omar had already thought out something for this occasion. He stood up to speak, but Abū Bakr stopped him, standing up instead.

After praising Allāh, the migration of the Muhājirūn and their precedence in Islam, he said the following: "They are those who worshipped Allāh first of all, accepted belief in Allāh, have been his Prophet's friends, kith and kin. Therefore, these alone deserve the caliphate the most. Whoever opposes them commits excesses."

Once Abū Bakr had finished making his statement, al-Hubāb ibn Mundhir stood up and, turning to the Ansār, he said the following: "O group of the Ansār! Do not place your reins in others' hands. The populace is under your care. You are the men of honor, wealth, tribe and numerical superiority. If the Muhājirūn have precedence over you in some matters, you, too, have precedence over them in other matters. You gave them refuge in your houses. You are the fighting arm of Islam. With your help did Islam stand on its own feet. In your cities was prayer for Allāh established freely. Save yourselves from division and dispersion, stick to your right unitedly. If the Muhājirūn do not concede to your right, tell them that there should be one chief from us and one from them."

No sooner had al-Hubab sat down after saying this than `Omar stood up and spoke thus: "This cannot be! There can be no two rulers at one and the same time. By Allāh! The Arabs will never agree to have you as the head of the state since the Prophet ﷺ was not from among you."

He went on to say, "Certainly, the Arabs will not have the least objection to the caliphate being vested on one in whose house the Prophetic mission rests, so that the ruler should also be from the same house. For those who dissent, clear arguments can be put forth. Whoever comes in conflict with us in the matter of authority and government of Muhammed ﷺ, he is leaning towards the wrong, is a sinner and is falling into self-destruction."

After `Omar, al-Hubab again stood up and said to the Ansār, "Look, stick to your point and do not pay heed to the views of this man or to his supporters. They want to trample on your rights. If they do not consent, turn him and them out of your cities and assume the caliphate. Who other than you can deserve it more?" When al-Hubab

finished, `Omar scolded him. There was a use of bad words from that side also, and the situation began to deteriorate. On seeing this, Abū `Ubaydah ibn al-Jarrah spoke with the intention of cooling down the Ansār and win them over to his own side. He said the following:

"O Ansār! You are the people who supported us and helped us in every manner. Do not now change your ways and do not give up your conduct." But the Ansār refused to change their mind. They were prepared to swear the oath of allegiance to Sa`d. People just wanted to approach him when a man from the tribe of Sa`d, namely Bashir ibn `Amr al-Khazraji, stood up and said the following: "No doubt we came forward for *jihād* and supported the creed, but our aim in doing so was only to please Allāh and to obey His Prophet ﷺ. It does not behoove us to claim superiority and create trouble in the matter of the caliphate. Muhammed ﷺ was from Quraish, they have a greater right to it and are more suitable for it."

As soon as Bashir uttered these words, a dispute erupted among the Ansār. This is exactly was his aim because he could not see another man of his own tribe rising so high. The Muhājirūn took advantage of this division among the Ansār: `Omar and Abū `Ubaydah decided to swear the oath of allegiance to Abū Bakr. They had just come forward when Bashir, first of all, put his hand on that of Abū Bakr. After that, `Omar and Abū `Ubaydah swore the oath of allegiance. Then the people of Bashir's tribe came and swore allegiance, trampling ailing Sa`d ibn Abādah under their feet...

During the whole time, Imām Ali ibn Abū Tālib عليه السلام was occupied with the funeral bath and burial of the Prophet ﷺ, something for which the attendants of the *saqīfa* did not care. When afterwards he heard about the assembly at the *saqīfa* and came to know that the Muhājirūn had won the score over the Ansār by pleading themselves to be from the tribe of the Prophet ﷺ, he uttered the fine sentence that those who argued on the lineal tree spoiled its fruits. That is, if the Muhājirūn's claim was based on being from the lineal tree of the Prophet ﷺ, how can those who are the fruits of this tree be ignored? It is strange that Abū Bakr, who joins the Prophet ﷺ in

the seventh generation upwards, and `Omar, who joins him in the ninth, may be regarded as belonging to the tribe and family of the Prophet ﷺ. He who was his first cousin is now refused the status of a brother.



ومن كلام له عليه السلام لما قلد محمد بن أبي بكر مصر، فملكت عليه وقتل:

وَقَدْ أَرَدْتُ تَوْلِيَةَ مِصْرَ هَاشِمَ بْنَ عُتْبَةَ، وَلَوْ وَلَّيْتُهُ إِيَّاهَا لَمَّا خَلَّى لَهُمُ الْعَرْصَةَ وَلَا أَنْهَزَهُمُ الْفُرْصَةَ، بِلَا ذَمٍّ لِمُحَمَّدِ بْنِ أَبِي بَكْرٍ، فَلَقَدْ كَانَ إِلَيَّ حَبِيباً، وَكَانَ لِي رَبِيباً.

Sermon 67

From a statement of Imām Ali ibn Abū Tālib ﷺ when he appointed Muhammed ibn Abū Bakr as the provincial governor of Egypt, but the latter was overpowered and killed. Imām Ali ibn Abū Tālib ﷺ said the following on that occasion:

"I had intended to send Hāshim ibn `Utbah to Egypt. Had I done so, he would have neither made a way for the opponents nor given them time (to get hold of and overpower him). This is without reproach to Muhammed ibn Abū Bakr, as I loved him and had raised him."

The mother of Muhammed ibn Abū Bakr (son of first caliph Abū Bakr and brother of the Mother of the Faithful `Ā'isha) was Asmā' daughter of `Umays whom Imām Ali ibn Abū Tālib ﷺ married after Abū Bakr's death. Consequently, Muhammed son of Abū Bakr lived and was brought up under the care of Imām Ali ibn Abū Tālib ﷺ, emulating the Imām's ways and manners. Imām Ali ibn Abū Tālib ﷺ loved him and regarded him as his own son saying, "Muhammed is my son from Abū Bakr." He was born in 10 A.H./631-2 A.D. during the Farewell Hajj journey of the Prophet ﷺ and died as a martyr in 38 A.H./658 A.D. at the youthful age of only twenty-seven or twenty-eight.

On accession to his own caliphate, Imām Ali ibn Abū Tālib ﷺ selected Qays ibn Sa`d ibn `Abādah for the post of provincial governor of Egypt, but circumstances developed, so he had to remove him from office. Muhammed ibn Abū Bakr was then sent to replace him as governor. The policy of Qays there was that he did not want to take any serious step against `Othmān's supporters, which was stirring dissent to Ali's caliphate, but Muhammed's view was different. After the lapse of a month, he sent them word that in case they did not obey him, their presence there would be impossible to tolerate. On this, some people organized a front against him and engaged themselves in secret wire pulling, but he soon became conspicuous of them. After arbitration, they started creating trouble under the label of "vengeance" (for the killing of `Othmān). This polluted the atmosphere of Egypt. When Imām Ali ibn Abū Tālib ﷺ came to know about such deteriorated conditions, he gave the governorship of Egypt to Mālik ibn al-Hārith al-Ashtar, dispatching him off there in order to quell the insurgent elements and save the situation from worsening. But even he could not escape the evil designs of the Umayyads and was killed by poison in 37 or 38 A.H./657 or 658 A.D., thus, Egypt remained under the control of Muhammed ibn Abū Bakr.

On this side, the performance of `Amr ibn al-`Ās in connection with the arbitration made Mu`āwiyah recall his own promise. Consequently, he sent him six thousand combatants and set him off to attack Egypt. When Muhammed ibn Abū Bakr knew of the advancing enemy force, he wrote Imām Ali ibn Abū Tālib ﷺ for help.

Imām Ali ibn Abū Tālib ﷺ replied that he would soon be collecting a relief force for him, but in the meantime, he should mobilize his own forces. Muhammed mobilized four thousand men under his banner, dividing them into two formations and keeping one formation with him. On the other hand, he placed Kinanah ibn Bishr at-Tujibi in command, ordering him to go forward to check the enemy's advance. When they settled down to camp, various portions of the enemy forces began attacking them. Yet, they faced them with courage and valor. At last, Mu`āwiyah ibn Hudayj as-Sikuni al-

Kindi made an assault with full force. These people did not turn away from the enemy's swords but faced them steadfastly, falling as martyrs. The effect of this defeat was that Muhammed ibn Abū Bakr's men became scared and deserted him. Finding himself alone, Muhammed fled and sought refuge in a deserted place. The enemy, however, got news about him through someone and traced his whereabouts just as he was dying of thirst. Muhammed asked for water, but those typically cruel Umayyad men refused, killing him mercilessly without giving him a drop of water. Later, troops raised by Yazīd, son of this same Mu`āwiyah, did the same to Imām al-Hussain عليه السلام in Kerbala... Having killed him, the rogues stuffed his corpse, the son of the first caliph that he was, inside the belly of a dead ass and burnt it... This is how "civilized" some people are...

Mālik ibn Ka`b al-Arhabi had already left Kūfa with two thousand men, but before he could reach Egypt, it was rounded up by the enemy.



من كلام 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 مَنْسِرٌ مِنْ مَنَاسِرِ أَهْلِ الشَّامِ أَغْلَقَ كُلُّ رَجُلٍ مِنْكُمْ بَابَهُ وَانْجَحَرَ انْجِحَارَ الضَّبَّةِ فِي جُحْرِهَا وَالضَّبُعِ فِي وِجَارِهَا الذَّلِيلُ. وَاللَّهِ مَنْ نَصَرْتُمُوهُ وَمَنْ رُمِيَ بِكُمْ فَقَدْ رُمِيَ بِأَفْوَقَ نَاصِلٍ. إِنَّكُمْ وَاللَّهِ لَكَثِيرٌ فِي الْبَاحَاتِ قَلِيلٌ تَحْتَ الرَّايَاتِ، وَإِنِّي لَعَالِمٌ بِمَا يُصْلِحُكُمْ وَيُقِيمُ أَوَدَكُمْ، وَلَكِنِّي لَا أَرَى إِصْلَاحَكُمْ بِإِفْسَادِ نَفْسِي. أَضْرَعَ اللَّهُ خُدُودَكُمْ وَأَتْعَسَ جُدُودَكُمْ، لَا تَعْرِفُونَ الْحَقَّ كَمَعْرِفَتِكُمُ الْبَاطِلَ، وَلَا تُبْطِلُونَ الْبَاطِلَ كَإِبْطَالِكُمُ الْحَقَّ.

Sermon 68
Reprimanding some of his companions for being careless about their behavior, Imām Ali ibn Abū Tālib عليه السلام said the following:

"How long shall I accord you consideration that is accorded to camels with hollow humps, or to worn clothes stitched on only one side to give way to the other? Whenever a vanguard force of Syria

hovers over you, every one of you shuts his door and hides like lizards in holes or badgers in dens. 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 at tail. By Allāh, within the courtyard, you are quite numerous, but under the banner (of war), you are only 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 you do not crush wrong as you crush right."



قال عليه السلام في سحرة اليوم الذي ضرب فيه:

مَلَكَتْنِي عَيْنِي وَأَنَا جَالِسٌ، فَسَنَحَ لِي رَسُولُ اللَّهِ صلى الله عليه وآله فَقُلْتُ: يَا رَسُولَ اللَّهِ مَا ذَا لَقِيتُ مِنْ أُمَّتِكَ مِنَ الْأَوَدِ وَاللَّدَدِ؟ فَقَالَ: ادْعُ عَلَيْهِمْ. فَقُلْتُ: أَبْدَلَنِي اللَّهُ بِهِمْ خَيْراً مِنْهُمْ، وَأَبْدَلَهُمْ بِي شَرّاً لَهُمْ مِنِّي.

قال الشريف: يعني بالأود الاعوجاج، و باللدد الخصام، و هذا من أفصح الكلام.

Sermon 69

A statement which he ﷺ made in the early morning of the day when he ﷺ was fatally struck with a sword:

"I was sitting when sleep overtook me. I saw the Prophet of Allāh ﷺ appearing before me, so I said, 'O Prophet of Allāh ﷺ! What crookedness and animosity I have had to face from these people!' The Prophet of Allāh ﷺ said the following: 'Invoke (Allāh) to condemn them.' I said, 'May Allāh replace them for me with better ones and replace me for them with a worse one (ruler)."

Sayyid ar-Radi says the following: "*Al-awad* means crookedness and *al-ladad* means animosity; this is a most eloquent expression."



من خطبة له عليه السلام في ذم أهل العراق، و فيها يوبخهم على ترك القتال و النصر يكاد يتم، ثم تكذيبهم له:

أَمَّا بَعْدُ، يَا أَهْلَ الْعِرَاقِ، فَإِنَّمَا أَنْتُمْ كَالْمَرْأَةِ الْحَامِلِ، حَمَلَتْ فَلَمَّا أَتَمَّتْ أَمْلَصَتْ وَمَاتَ قَيِّمُهَا وَطَالَ تَأَيُّمُهَا وَوَرِثَهَا أَبْعَدُهَا. أَمَا وَاللَّهِ مَا أَتَيْتُكُمُ اخْتِيَاراً وَلَكِنْ جِئْتُ إِلَيْكُمْ سَوْقاً، وَلَقَدْ بَلَغَنِي أَنَّكُمْ تَقُولُونَ عَلِيٌّ يَكْذِبُ! قَاتَلَكُمُ اللَّهُ تَعَالَى! فَعَلَى مَنْ أَكْذِبُ؟! أَعَلَى اللَّهِ؟! فَأَنَا أَوَّلُ مَنْ آمَنَ بِهِ؛ أَمْ عَلَى نَبِيِّهِ؟! فَأَنَا أَوَّلُ مَنْ صَدَّقَهُ. كَلَّا وَاللَّهِ، لَكِنَّهَا لَهْجَةٌ غَبْتُمْ عَنْهَا وَلَمْ تَكُونُوا مِنْ أَهْلِهَا. وَيْلُ أُمِّهِ كَيْلًا بِغَيْرِ ثَمَنٍ لَوْ كَانَ لَهُ وِعَاءٌ، وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ.

Sermon 70

From his sermon in which he condemned the then people of Iraq for being reluctant to fight when victory was at hand, and how they did not believe him:

"O folks![1] You are like a pregnant woman who, on completion of her period, delivers a dead child; her husband is also dead and her period of *'idda* is lengthy, while only a distant relative 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 accuse Ali of

---

[1]After the "arbitration," the Iraqis displayed lethargy and heartlessness to retaliate for the continuous attacks on them sponsored by Mu'āwiyah. Imām Ali ibn Abū Tālib ﷺ delivered this sermon scorning and admonishing them. Here, he refers to their being deceived at Siffin, comparing them to a woman who has five qualities: i) Firstly, she is pregnant. This implies that these people had the full capability to fight and were not like a barren woman from whom nothing is expected. ii) Secondly, she has completed the period of pregnancy. That is, they have passed through all difficult stages, approaching the final goal of victory. iii) Thirdly, she will surely miscarry her child. That is to say, after coming close to victory, they came down to settlement; instead of achieving the coveted goal, they faced disappointment. iv) Fourthly, her waiting period is lengthy, that is, they fell in such a state as though they had no protector or patron, roaming about without any ruler. v) Fifthly, her heirs would be distant persons, i.e. the people of Syria, who had no relationship with them, would seize their properties.

lying. May Allāh fight you! Against whom do I speak lies? Against Allāh, being the first to have believed in Him? Against His Prophet ﷺ, being the first who testified to him? Certainly not. By Allāh, it was a way of expression which failed to appreciate (me), and you were not capable of (proving) it. Woe to you! I am giving out these measures of nice expressions free of charge. I wish there were vessels good enough to hold them."

﴿ وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ ﴾

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



من خطبة له عليه السلام علّم 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 الْقُلُوبِ عَلَى فِطْرَتِهَا شَقِيِّهَا وَسَعِيدِهَا

صفات النبي

اجْعَلْ شَرَائِفَ صَلَوَاتِكَ وَنَوَامِيَ بَرَكَاتِكَ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ الْخَاتِمِ لِمَا سَبَقَ وَالْفَاتِحِ لِمَا انْغَلَقَ وَالْمُعْلِنِ الْحَقَّ بِالْحَقِّ وَالدَّافِعِ جَيْشَاتِ الْأَبَاطِيلِ وَالدَّامِغِ صَوْلَاتِ الْأَضَالِيلِ كَمَا حُمِّلَ فَاضْطَلَعَ قَائِماً بِأَمْرِكَ مُسْتَوْفِزاً فِي مَرْضَاتِكَ غَيْرَ نَاكِلٍ عَنْ قُدُمٍ وَلَا وَاهٍ فِي عَزْمٍ وَاعِياً لِوَحْيِكَ حَافِظاً لِعَهْدِكَ مَاضِياً عَلَى نَفَاذِ أَمْرِكَ حَتَّى أَوْرَى قَبَسَ الْقَابِسِ وَأَضَاءَ الطَّرِيقَ لِلْخَابِطِ وَهُدِيَتْ بِهِ الْقُلُوبُ بَعْدَ خَوْضَاتِ الْفِتَنِ وَالْآثَامِ وَأَقَامَ بِمُوضِحَاتِ الْأَعْلَامِ وَنَيِّرَاتِ الْأَحْكَامِ فَهُوَ أَمِينُكَ الْمَأْمُونُ وَخَازِنُ عِلْمِكَ الْمَخْزُونُ وَشَهِيدُكَ يَوْمَ الدِّينِ وَبَعِيثُكَ بِالْحَقِّ وَرَسُولُكَ إِلَى الْخَلْقِ.

الدعاء للنبي

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

Sermon 71

Here, Imām Ali ibn Abū Tālib ﷺ tells people how to salute the Prophet ﷺ. In it, he describes the Attributes of Allāh, the most Praised One, the merits of the Prophet ﷺ and how to supplicate for him:

"O Lord! Spreader of the surfaces (of earth) and Keeper of all skies (intact), Creator of hearts on good and on evil natures, (I invoke You to) descend Your choicest blessings and growing favors on Muhammed ﷺ, Your servant and last Prophet ﷺ, opener for what is closed, proclaimer of the truth with the truth, repulser of the forces of wrong and crusher of the onslaughts of misguidance. As he was burdened (with responsibility of Prophetic mission), so he bore it standing by Your commands, advancing towards Your will, without shrinking of steps of weakness of determination, obeying Your revelation, preserving Your testament, proceeding forward in spreading Your commands till he lit fire for its seeker and lit the path for whoever gropes in the dark.

"Hearts achieved guidance through him after being ridden with troubles. He introduced clear guiding signs and shining injunctions. He is Your trustworthy trustee, treasurer of Your treasured knowledge, Your witness on the Day of Judgment, Your envoy of truth and Messenger to people. My Allāh prepare a spacious place for him under Your shade and award him multiplying goodness by Your bounty. Lord! Grant loftiness to his edifice above all others, elevate his status with You, grant perfection to his glory and perfect his light for him. In reward for having discharged Your Prophetic mission, O Lord, grant him that his testimony be admitted and speech be loved, for his speech is just and his judgments are clear. May Allāh put us and him together in the pleasure of life, continuance of bounty, satisfied desires, enjoyment of pleasures, ease of living, peace of mind and gifts of honor."



قالوا: أخِذَ مَرْوَانُ بْنُ الحَكَمِ أسِيراً يَوْمَ الجَمَلِ، فاسْتَشْفَعَ الحَسَنَ وَالحُسَيْنَ عليهما السلام إلى أمِيرِ المُؤْمِنِينَ عليه السلام، فَكَلَّمَاهُ فِيهِ فَخَلَّى سَبِيلَهُ، فَقَالا لَهُ: يُبَايِعُكَ يَا أمِيرَ المُؤْمِنِينَ؟ قَالَ عليه السلام: أوَلَمْ يُبَايِعْنِي بَعْدَ قَتْلِ عُثْمَانَ؟! لا حَاجَةَ لِي فِي بَيْعَتِهِ، إنَّهَا كَفٌّ يَهُودِيَّةٌ: لَوْ بَايَعَنِي بِكَفِّهِ لَغَدَرَ بِسَبَّتِهِ؛ أمَا إنَّ لَهُ إمْرَةً كَلَعْقَةِ الكَلْبِ أنْفَهُ، وَهُوَ أبُو الأكْبُشِ الأرْبَعَةِ، وَسَتَلْقَى الأُمَّةُ مِنْهُ وَمِنْ وَلَدِهِ يَوْماً أحْمَرَ.

Sermon 72

When Marwān ibn al-Hakam was captured during the Battle of the Jamal (Camel) in Basra, he asked Imāms Hassan and Hussain (peace with them) to intercede on his behalf before Imām Ali ibn Abū Tālib ﷺ. So they spoke to Imām Ali ibn Abū Tālib ﷺ about him, and he released him. Then they said, "Marwān desires to swear his oath of allegiance to you," whereupon Imām Ali ibn Abū Tālib ﷺ said the following:

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

Marwān ibn al-Hakam (c. 623 – 685 A.H./1226 – 1286 A.D.) was nephew and son-in-law of caliph `Othmān ibn `Affān. Due to his thin body and tall stature, he was known with the nickname "Khayt al-Batil" (the thread of falsehood). When `Abdul-Malik ibn Marwān killed `Amr ibn Sa`īd al-`Ashdaq, his brother Yahya ibn Sa`īd said the following: "O sons of Khayt al-Batil! You have deceived `Amr, and people like you build their houses (of authority) on deceit and treachery."

Although his father, al-Hakam ibn Abul-`Ās, had accepted Islam at the time of the conquest of Mecca, his behavior and activities caused a great deal of pain to the Prophet ﷺ. Consequently, the Prophet ﷺ cursed him as well as his descendants saying, "Woe will befall my people from the progeny of this man." At last, in view of his

increasing intrigues, the Prophet ﷺ expelled him from Medīna to the valley of Hajj (in Tā'if) accompanied by Marwān, his son. Thereafter, the Prophet ﷺ did not allow them both to enter Medīna as long as he was alive. Abū Bakr and `Omar did likewise. But `Othmān sent for both of them during his reign and raised Marwān to such a high status as though thereins of caliphate rested in his hands. Thereafter, his circumstances became so favorable that on the death of Mu`āwiyah ibn Yazīd (or Mu`āwiyah II who was born in 41 and died in 64 A.H./661 – 684 A.D.), he became the ruler of the Muslims. He had only ruled nine months and eighteen days before death overtook him: His wife suffocated him with a pillow till he breathed his last at youthful age of 23, although there is controversy about the dates of his birth and mysterious death.

The four sons to whom Imām Ali ibn Abū Tālib عليه السلام referred were those of Abdul-Malik ibn Marwān: al-Walīd, Sulaymān, Yazīd and Hishām. They ascended to the caliphate one after the other and colored the pages of history with their bloody stories. Some commentators have regarded this statement as a reference to Marwān's sons, namely Abdul-Malik, Abdul-Azīz, Bishr and Muhammed. Out of these, Abdul-Malik did become caliph, but Abdul-Azīz became governor of Egypt, Bishr of Iraq and Muhammed of Jazira (in today's northern Iraq, the area between the Tigris and Euphrates rivers).



من خطبة له عليه السلام لما عزموا على بيعة عثمان

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

Sermon 73

When the consultative committee (or *shūra*) decided to swear the oath of allegiance to `Othmān, Imām Ali ibn Abū Tālib ﷺ said the following:

"You have certainly known that I am the most rightful of all others for the caliphate. By Allāh! So long as the affairs of the Muslims remain intact and there is no oppression in it except against my own self, I shall stay aloof from its attractions and allurements which you covet."



من كلام له عليه السلام لما بلغه اتهام بني أمية له بالمشاركة في دم عثمان

أَوَ لَمْ يَنْهَ بَنِي أُمَيَّةَ عِلْمُهَا بِي عَنْ قَرْفِي أَ وَمَا وَزَعَ الْجُهَّالَ سَابِقَتِي عَنْ تُهَمَتِي وَلَمَا وَعَظَهُمُ اللَّهُ بِهِ أَبْلَغُ مِنْ لِسَانِي أَنَا حَجِيجُ الْمَارِقِينَ وَخَصِيمُ النَّاكِثِينَ الْمُرْتَابِينَ وَعَلَى كِتَابِ اللَّهِ تُعْرَضُ الْأَمْثَالُ وَبِمَا فِي الصُّدُورِ تُجَازَى الْعِبَادُ.

Sermon 74

When Imām Ali ibn Abū Tālib ﷺ came to know that the Umayyads blamed him for killing `Othmān, he said the following:

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



من خطبة له عليه السلام في الحث على العمل الصالح:

رَحِمَ اللَّهُ امْرَأً سَمِعَ حُكْماً فَوَعَى وَدُعِيَ إِلَى رَشَادٍ فَدَنَا وَأَخَذَ بِحُجْزَةِ هَادٍ فَنَجَا رَاقَبَ رَبَّهُ وَخَافَ ذَنْبَهُ قَدَّمَ خَالِصاً وَعَمِلَ صَالِحاً اكْتَسَبَ مَذْخُوراً وَاجْتَنَبَ مَحْذُوراً وَرَمَى غَرَضاً وَأَحْرَزَ عِوَضاً كَابَرَ هَوَاهُ وَكَذَّبَ مُنَاهُ جَعَلَ الصَّبْرَ مَطِيَّةَ نَجَاتِهِ وَالتَّقْوَى عُدَّةَ وَفَاتِهِ رَكِبَ الطَّرِيقَةَ الْغَرَّاءَ وَلَزِمَ الْمَحَجَّةَ الْبَيْضَاءَ اغْتَنَمَ الْمَهَلَ وَبَادَرَ الْأَجَلَ وَتَزَوَّدَ مِنَ الْعَمَلِ.

Sermon 75

From a sermon by him ﷺ urging the doing of righteous deeds:

"May Allāh bless one who listens to a piece of wisdom and retains it. When he is invited to the right path, he approaches it. He follows a leader and finds salvation, keeping Allāh before his eyes and fearing for his sins. He performs deeds sincerely and acts virtuously, thus earning treasures of heavenly rewards. He avoids vices, aims at (good) objectives and reaps recompenses. He faces his desires and rejects (fake) hopes, makes endurance the means to his salvation and piety the provision for his death. He rides on the path of honor and sticks to the highway of the truth. He makes good use of his time and hastens towards the end, taking with him the provision of (good) deeds."



من كلام له عليه السلام و ذلك حين منعه سعيد بن العاص حقه:

إِنَّ بَنِي أُمَيَّةَ لَيُفَوَّقُونَنِي تُرَاثَ مُحَمَّدٍ صلى الله عليه وآله تَفْوِيقاً وَاللَّهِ لَئِنْ بَقِيتُ لَهُمْ لَأَنْفُضَنَّهُمْ نَفْضَ اللِّحَامِ الْوَذَامَ التُّرْبَةَ.

قال الشريف: و يروى التراب الوذمة وهو على القلب، قال الشريف وقوله عليه السلام ليفوقونني أي يعطونني من المال قليلا كفواق الناقة و هو الحلبة الواحدة من لبنها، والوذام جمع وذمة وهي الحزة من الكرش أو الكبد تقع في التراب فتنفض.

Sermon 76

A statement he ﷺ made when Sa`īd ibn al-`Ās prevented him from attaining what belonged to him:

"Banū Umayyah (the Umayyads) are allowing me the inheritance of Muhammed ﷺ bit by bit. By Allāh, if I live, I will throw them away as the butcher removes the dust from the dust-covered piece of meat."

Sayyid ar-Radi says the following: "In one version of *alwidhamu' taribah* (dust covered piece of meat), the words *atturAbul-wadhimah* (the soil sticking on a piece of meat) have been shown. That is, for the adjective there is the qualified noun, and for the qualified noun the adjective has been used. As for the word *layufawwiqunani*, Imām Ali ibn Abū Tālib ﷺ implies that they allow him bit by bit just as a she-camel is milked a little before its young suck her milk, so that it may be ready to be milked. And *al-widham* is the plural of *wadhamah* which means: the piece of stomach or liver meat which falls on the ground then the dust is removed from it."



من كلمات كان عليه السلام يدعو بها:

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

Sermon 77

Supplications by Imām Ali ibn Abū Tālib ﷺ:

"O Lord! Forgive what You know about me more than I do. If I

return (to sins), do return to forgiveness. Lord! Forgive me for what I have promised myself but did not fulfill. Lord! Forgive me for what I sought nearness to You with my tongue but my heart opposed it and did not perform it. O Allāh! Forgive my winking of the eye, vile utterances, desires of the heart and slips of the tongue."



من 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:

أَتَزْعُمُ أَنَّكَ تَهْدِي إِلَى السَّاعَةِ الَّتِي مَنْ سَارَ فِيهَا صُرِفَ عَنْهُ السُّوءُ وَتُخَوِّفُ مِنَ السَّاعَةِ الَّتِي مَنْ سَارَ فِيهَا حَاقَ بِهِ الضُّرُّ فَمَنْ صَدَّقَكَ بِهَذَا فَقَدْ كَذَّبَ الْقُرْآنَ وَاسْتَغْنَى عَنِ الِاسْتِعَانَةِ بِاللَّهِ فِي نَيْلِ الْمَحْبُوبِ وَدَفْعِ الْمَكْرُوهِ وَتَبْتَغِي فِي قَوْلِكَ لِلْعَامِلِ بِأَمْرِكَ أَنْ يُوَلِّيَكَ الْحَمْدَ دُونَ رَبِّهِ لِأَنَّكَ بِزَعْمِكَ أَنْتَ هَدَيْتَهُ إِلَى السَّاعَةِ الَّتِي نَالَ فِيهَا النَّفْعَ وَأَمِنَ الضُّرَّ.

ثم أقبل 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 عَلَى اسْمِ اللَّهِ.

Sermon 78

When Imām Ali ibn Abū Tālib ﷺ decided to set out to battle the Khārijites[1], someone said to him, "If you set out at this

---

[1]When Imām Ali ibn Abū Tālib ﷺ decided to march towards the Nahrawān in order to quel the Khārijites' rebellion, Afif ibn Qays al-Kindi said to him, "This hour is not good. If you set out at this time, instead of victory and success you will face defeat and vanquishing." But Imām Ali ibn Abū Tālib ﷺ paid no heed to his view and ordered the army to march that very moment. As a result, the Khārijites suffered such a clear defeat that out of their nine thousand combatants only nine individuals saved their lives by running away while the rest were killed.

moment, according to astrology, I fear you will not be successful in your aim," whereupon Imām Ali ibn Abū Tālib ﷺ said the following:

"Do you think you can tell the hour when a man goes out and no evil will befall him or can warn of the time at which one goes out and harm will then afflict him? Whoever testifies to this falsifies the Holy Qur'ān and becomes unmindful of Allāh in achieving his desired objective and in warding off what is 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 will secure benefit and avoid harm."

Imām Ali ibn Abū Tālib ﷺ then directed his atten to the people and

---

Imām Ali ibn Abū Tālib ﷺ has argued about astrology being wrong or incorrect in three ways: Firstly, if the view of an astrologer is accepted as being correct, it will mean falsification of the Holy Qur'ān. An astrologer claims to ascertain hidden catastrophic things by watching the stars, while the Holy Qur'ān says the following:

﴿ قُل لا يَعْلَمُ مَن فِي السَّمَاوَاتِ وَالأَرْضِ الْغَيْبَ إِلاَّ اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴾

Say: "None in the heavens or on earth knows the unseen save Allāh" (Qur'ān, 27:65).

Secondly, due to his misconception, the astrologer believes that he can know benefits or harms through knowing the future. In that case, it would be useless to turn to Allāh and seek His help; while this indifference towards Allāh and self-reliance is a sort of heresy and atheism which puts an end to one's hope in Allāh. Thirdly, if he succeeds in any objective, he will regard this success as the result of his knowledge of astrology, the results from which he would praise himself rather than Allāh and will expect that whomsoever he guides (in this manner) will necessarily be grateful to him rather than to Allāh. These points do not apply to astrology to the extent it may be believed that the astrological findings are in the nature of effect of medicines which are subject to alteration at the will of Allāh. Competence in astrology achieved by most of our religious scholars is correct: Tthey did not regard its findings as being final.

said the following:

"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. An astrologer is a diviner, who is like a sorcerer, the sorcerer being an unbeliever, and the unbeliever will be lodged in Hell. Proceed forward in the Name of Allāh."



من كلام له عليه السلام في الزهد

أَيُّهَا النَّاسُ: الزَّهَادَةُ قِصَرُ الْأَمَلِ، وَالشُّكْرُ عِنْدَ النِّعَمِ، وَالْوَرَعُ عِنْدَ الْمَحَارِمِ؛ فَإِنْ عَزَبَ ذَلِكَ عَنْكُمْ، فَلَا يَغْلِبِ الْحَرَامُ صَبْرَكُمْ، وَلَا تَنْسَوْا عِنْدَ النِّعَمِ شُكْرَكُمْ، فَقَدْ أَعْذَرَ اللَّهُ إِلَيْكُمْ بِحُجَجٍ مُسْفِرَةٍ ظَاهِرَةٍ وَكُتُبٍ بَارِزَةِ الْعُذْرِ وَاضِحَةٍ.

Sermon 79
From a statement by him about asceticism:

"O people! Abstinence is shortening desires, being thankful for bounties, and keeping a distance from prohibitions. If this is possible, then (at least) the prohibitions should not exhaust your patience. Allāh has exhausted the excuse before you through clear and glaring arguments as well as in open and clear Books."



من كلام له عليه السلام في ذم صفة الدنيا

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

قال الشريف: أقول و إذا تأمل المتأمل قوله (عليه السلام) و من أبصر بها بصرته وجد تحته من المعنى العجيب و الغرض البعيد ما لا تبلغ غايته و لا يدرك غوره لا سيما إذا قرن إليه قوله و من أبصر إليها أعمته فإنه يجد الفرق بين أبصر بها و أبصر إليها واضحا نيرا و عجيبا باهرا.

Sermon 80
Condemning this world:

"How shall I describe this world the beginning of which is grief and the end of which is destruction?[1]

---

[1]The beginning of life in this world is grief and its end is ruin, destruction. This sentence contains the same truth which the Holy Qur'ān has presented in the verse saying, لَقَدْ خَلَقْنَا الإِنسَانَ فِي كَبَدٍ "Indeed We have created man (to dwell) amidst hardship" (90:4). It is true that right from the narrow womb of the mother and unto the vastness of the firmament..., the changes of human life do not end. When man first tastes life, he finds himself closed in such a dark prison where he can neither move limbs nor change sides. When he gets rid of this confinement and steps into this world, he has to pass through innumerable troubles. In the beginning, he can neither speak with the tongue so as to describe his difficulty or pain, nor does he possess energy in the limbs so as to accomplish his needs on his own. Only his sobbing and flowing tears express his needs and translate his grief and sorrow. After the laps of this period (of infancy), he enters the stage of learning and instruction. On every step, voices of admonition and abuse welcome him. All the time he seems to be frightened and terrified. When he is relieved of this period of subjugation, he finds himself surrounded by worries of family life and of making a living where sometime there is clash with co-workers, enemies, vicissitudes of time, ailments and sometimes shocks brought about by children. Then old age approaches him with the tidings of helplessness and weakness. Eventually he bids farewell to this world with heartfilled mortification and grief. Thereafter, Imām Ali ibn Abū Tālib عليه السلام says about this world that within its lawful actions, there is the question about reckoning, and in its forbidden acts, there are hardships of punishment the result of which even pleasant joys produce bitterness. If there is plenty of

"The lawful deeds performed here have to be accounted for, while for the forbidden ones, there is punishment. Whoever is rich here (in this life) faces mischief, and whoever is poor gets grief. One hankers when he does not get what he wants. If one keeps away from it, it advances towards him. If one sees through it, it will bestow on him insight. But if one has his eye set on it, it will blind him."

Sayyid ar-Radi says the following: "If a thinker ponders on this statement of Imām Ali ibn Abū Tālib عليه السلام: وَمَنْ أَبْصَرَ بِهَا بَصَّرَتْهُ *waman absara biha bassarathu* (If one sees through it, it will bestow on him insight), he will find in it a very amazing meaning and far-reaching sense the purpose of which cannot be appreciated and the aim of which cannot be understood particularly when one associates it with

---

wealth and money in this world, man finds himself in such a whirlpool (of worries) that he loses his joy and peace of mind. But if there is want and poverty, he is ever praying for wealth! One who hankers after this world finds no limit for his desires. If a wish is fulfilled, the desire for the fulfillment of another wish crops up. This world is like a shadow: If you run after it, it will itself run away before you. But if you run away from it, it then chases you. Likewise, if a person does not run after this world, it runs after him. The implication is that if a person breaks the clutches of greed and avarice, staying aloof from undesirable hankering after this world, he, too, gets (the pleasures of) this world and is not deprived of them. Therefore, he who surveys this world from above its surface and derives lessons from its changes and happenings, through its variations and alterations, gains knowledge about Allāh's Might, Wisdom and Sagacity, Mercy, Clemency and Sustaining power. His eyes will gain real brightness and vision. On the other hand, one who is lost only in the colorfulness of this world and its decorum, loses himself in the darkness of the world. This is why Allāh forbids viewing this world thus: وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ، وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَى "And strain not thine eyes unto that which We have provided (different) parties of them, (of) the splendor of the life of this world, so that We may try them in it, for the provision of your Lord is better and more abiding" (Qur'ān, 20:131).

Imām Ali ibn Abū Tālib's phrase وَمَنْ أَبْصَرَ إِلَيْهَا أَعْمَتْهُ *waman absara ilayha a`mathu* (If one has his eyes fixed on it, then it will blind him), he will find the difference between *absara biha* and *absara laha* to be quite clear, bright, wonderful and shining."



من خطبة له عليه السلام وهي الخطبة العجيبة تسمى 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 الأعراض ثم فضله عليه السلام في التذكير:

صفته جل شأنه

الحَمْدُ لِلَّهِ الَّذِي عَلا بِحَوْلِهِ وَدَنا بِطَوْلِهِ مَانِحِ كُلِّ غَنِيمَةٍ وَفَضْلٍ وَكَاشِفِ كُلِّ عَظِيمَةٍ وَأَزْلِ أَحْمَدُهُ عَلَى عَوَاطِفِ كَرَمِهِ وَسَوَابِغِ نِعَمِهِ وَأُومِنُ بِهِ أَوَّلا بَادِيا وَأَسْتَهْدِيهِ قَرِيبا هَادِيا وَأَسْتَعِينُهُ قَاهِرا قَادِرا وَأَتَوَكَّلُ عَلَيْهِ كَافِيا نَاصِرا وَأَشْهَدُ أَنَّ مُحَمَّدا صلى الله عليه وآله عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ لِإِنْفَاذِ أَمْرِهِ وَإِنْهَاءِ عُذْرِهِ وَتَقْدِيمِ نُذُرِهِ.

الوصية بالتقوى

أُوصِيكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ الَّذِي ضَرَبَ الْأَمْثَالَ وَوَقَّتَ لَكُمُ الْآجَالَ وَأَلْبَسَكُمُ الرِّيَاشَ وَأَرْفَغَ لَكُمُ الْمَعَاشَ وَأَحَاطَ بِكُمُ الْإِحْصَاءَ وَأَرْصَدَ لَكُمُ الْجَزَاءَ وَآثَرَكُمْ بِالنِّعَمِ السَّوَابِغِ وَالرِّفْدِ الرَّوَافِغِ وَأَنْذَرَكُمْ بِالْحُجَجِ الْبَوَالِغِ فَأَحْصَاكُمْ عَدَدا وَوَظَّفَ لَكُمْ مُدَدا فِي قَرَارِ خِبْرَةٍ وَدَارِ عِبْرَةٍ 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 حَتَّى إِذَا أَنِسَ نَافِرُهَا وَاطْمَأَنَّ نَاكِرُهَا قَمَصَتْ بِأَرْجُلِهَا وَقَنَصَتْ بِأَحْبُلِهَا وَأَقْصَدَتْ بِأَسْهُمِهَا وَأَعْلَقَتِ الْمَرْءَ أَوْهَاقَ الْمَنِيَّةِ قَائِدَةً لَهُ إِلَى ضَنْكِ الْمَضْجَعِ وَوَحْشَةِ الْمَرْجِعِ وَمُعَايَنَةِ الْمَحَلِّ وَثَوَابِ الْعَمَلِ. وَكَذَلِكَ الْخَلَفُ بَعْدَ السَّلَفِ لَا تُقْلِعُ الْمَنِيَّةُ اخْتِرَاما وَلَا يَرْعَوِي الْبَاقُونَ اجْتِرَاما يَحْتَذُونَ مِثَالا وَيَمْضُونَ أَرْسَالا إِلَى غَايَةِ الِانْتِهَاءِ وَصَيُّورِ الْفَنَاءِ.

بعد الموت البعث

حَتَّى إِذَا تَصَرَّمَتِ الْأُمُورُ وَتَقَضَّتِ الدُّهُورُ وَأَزِفَ النُّشُورُ أَخْرَجَهُمْ مِنْ ضَرَائِحِ الْقُبُورِ وَأَوْكَارِ الطُّيُورِ وَأَوْجِرَةِ السِّبَاعِ وَمَطَارِحِ الْمَهَالِكِ سِرَاعا إِلَى أَمْرِهِ مُهْطِعِينَ إِلَى مَعَادِهِ رَعِيلا صُمُوتا قِيَاما صُفُوفا يَنْفُذُهُمُ الْبَصَرُ وَيُسْمِعُهُمُ الدَّاعِي عَلَيْهِمْ لُبُوسُ الِاسْتِكَانَةِ

وَضَرَعُ الِاسْتِسْلَامِ وَالذِّلَّةِ قَدْ ضَلَّتِ الْحِيَلُ وَانْقَطَعَ الْأَمَلُ وَهَوَتِ الْأَفْئِدَةُ كَاظِمَةً وَخَشَعَتِ الْأَصْوَاتُ مُهَيْنِمَةً وَأَلْجَمَ الْعَرَقُ وَعَظَمَ الشَّفَقُ وَأُرْعِدَتِ الْأَسْمَاعُ لِزَبْرَةِ الدَّاعِي إِلَى فَصْلِ الْخِطَابِ وَمُقَايَضَةِ الْجَزَاءِ وَنِكَالِ الْعِقَابِ وَنَوَالِ الثَّوَابِ.

تنبيه الخلق

عِبَادٌ مَخْلُوقُونَ اقْتِدَاراً وَمَرْبُوبُونَ اقْتِسَاراً وَمَقْبُوضُونَ احْتِضَاراً وَمُضَمَّنُونَ أَجْدَاثاً وَكَائِنُونَ رُفَاتاً وَمَبْعُوثُونَ أَفْرَاداً وَمَدِينُونَ جَزَاءً وَمُمَيَّزُونَ حِسَاباً قَدْ أُمْهِلُوا فِي طَلَبِ الْمَخْرَجِ وَهُدُوا سَبِيلَ الْمَنْهَجِ وَعُمِّرُوا مَهَلَ الْمُسْتَعْتَبِ وَكُشِفَتْ عَنْهُمْ سُدَفُ الرِّيَبِ وَخُلُّوا لِمِضْمَارِ الْجِيَادِ وَرَوِيَّةِ الِارْتِيَادِ وَأَنَاةِ الْمُقْتَبِسِ الْمُرْتَادِ فِي مُدَّةِ الْأَجَلِ وَمُضْطَرَبِ الْمَهَلِ.

فضل التذكير

فَيَا لَهَا أَمْثَالاً صَائِبَةً وَمَوَاعِظَ شَافِيَةً لَوْ صَادَفَتْ قُلُوباً زَاكِيَةً وَأَسْمَاعاً وَاعِيَةً وَآرَاءً عَازِمَةً وَأَلْبَاباً حَازِمَةً فَاتَّقُوا اللَّهَ تُقِيَّةَ مَنْ سَمِعَ فَخَشَعَ وَاقْتَرَفَ فَاعْتَرَفَ وَوَجِلَ فَعَمِلَ وَحَاذَرَ فَبَادَرَ أَيْقَنَ فَأَحْسَنَ وَعُبِّرَ فَاعْتَبَرَ وَحُذِّرَ فَحَذِرَ وَزُجِرَ فَازْدَجَرَ وَأُجِيبَ فَأَنَابَ وَرَاجَعَ فَتَابَ وَاقْتَدَى فَاحْتَذَى وَأُرِيَ فَرَأَى فَأَسْرَعَ طَالِباً وَنَجَا هَارِباً فَأَفَادَ ذَخِيرَةً وَأَطَابَ سَرِيرَةً وَعُمِّرَ مَعَاداً وَاسْتَظْهَرَ زَاداً لِيَوْمِ رَحِيلِهِ وَوَجْهِ سَبِيلِهِ وَحَالِ حَاجَتِهِ وَمَوْطِنِ فَاقَتِهِ وَقَدَّمَ أَمَامَهُ لِدَارِ مُقَامِهِ فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ جِهَةَ مَا خَلَقَكُمْ لَهُ وَاحْذَرُوا مِنْهُ كُنْهَ مَا حَذَّرَكُمْ مِنْ نَفْسِهِ وَاسْتَحِقُّوا مِنْهُ مَا أَعَدَّ لَكُمْ بِالتَّنَجُّزِ لِصِدْقِ مِيعَادِهِ وَالْحَذَرِ مِنْ هَوْلِ مَعَادِهِ.

التذكير بضروب النعم

و منها: جَعَلَ لَكُمْ أَسْمَاعاً لِتَعِيَ مَا عَنَاهَا وَأَبْصَاراً لِتَجْلُوَ عَنْ عَشَاهَا وَأَشْلاَءً جَامِعَةً لِأَعْضَائِهَا مُلَائِمَةً لِأَحْنَائِهَا فِي تَرْكِيبِ صُوَرِهَا وَمُدَدِ عُمُرِهَا بِأَبْدَانٍ قَائِمَةٍ بِأَرْفَاقِهَا وَقُلُوبٍ رَابِدَةٍ لِأَرْزَاقِهَا فِي مُجَلَّلَاتِ نِعَمِهِ وَمُوجِبَاتِ مِنَنِهِ وَحَوَاجِزِ عَافِيَتِهِ وَقَدَّرَ لَكُمْ أَعْمَاراً سَتَرَهَا عَنْكُمْ وَخَلَّفَ لَكُمْ عِبَراً مِنْ آثَارِ الْمَاضِينَ قَبْلَكُمْ مِنْ مُسْتَمْتَعِ خَلَاقِهِمْ وَمُسْتَفْسَحِ خَنَاقِهِمْ أَرْهَقَتْهُمُ الْمَنَايَا دُونَ الْآمَالِ وَشَذَبَهُمْ عَنْهَا تَخَرُّمُ الْآجَالِ لَمْ يَمْهَدُوا فِي سَلَامَةِ الْأَبْدَانِ وَلَمْ يَعْتَبِرُوا فِي أُنُفِ الْأَوَانِ فَهَلْ يَنْتَظِرُ أَهْلُ بَضَاضَةِ الشَّبَابِ إِلَّا حَوَانِيَ الْهَرَمِ وَأَهْلُ غَضَارَةِ الصِّحَّةِ إِلَّا نَوَازِلَ السُّقْمِ وَأَهْلُ مُدَّةِ الْبَقَاءِ إِلَّا آوِنَةَ الْفَنَاءِ مَعَ قُرْبِ الزِّيَالِ وَأُزُوفِ الِانْتِقَالِ وَعَلَزِ الْقَلَقِ وَأَلَمِ الْمَضَضِ وَغُصَصِ الْجَرَضِ وَتَلَفُّتِ الِاسْتِغَاثَةِ بِنُصْرَةِ الْحَفَدَةِ وَالْأَقْرِبَاءِ وَالْأَعِزَّةِ وَالْقُرَنَاءِ فَهَلْ دَفَعَتِ الْأَقَارِبُ أَوْ نَفَعَتِ النَّوَاحِبُ وَقَدْ غُودِرَ فِي مَحَلَّةِ الْأَمْوَاتِ رَهِيناً وَفِي ضِيقِ الْمَضْجَعِ وَحِيداً قَدْ هَتَكَتِ الْهَوَامُّ جِلْدَتَهُ وَأَبْلَتِ النَّوَاهِكُ جِدَّتَهُ وَعَفَتِ الْعَوَاصِفُ آثَارَهُ وَمَحَا الْحَدَثَانُ مَعَالِمَهُ وَصَارَتِ الْأَجْسَادُ شَحِبَةً بَعْدَ بَضَّتِهَا وَالْعِظَامُ نَخِرَةً بَعْدَ قُوَّتِهَا وَالْأَرْوَاحُ مُرْتَهَنَةً بِثِقَلِ أَعْبَائِهَا مُوقِنَةً بِغَيْبِ أَنْبَائِهَا لَا تُسْتَزَادُ مِنْ صَالِحِ عَمَلِهَا وَلَا تُسْتَعْتَبُ مِنْ سَيِّئِ زَلَلِهَا أَ وَلَسْتُمْ أَبْنَاءَ الْقَوْمِ وَالْآبَاءَ وَإِخْوَانَهُمْ وَالْأَقْرِبَاءَ تَحْتَذُونَ أَمْثِلَتَهُمْ وَتَرْكَبُونَ قِدَّتَهُمْ وَتَطَئُونَ جَادَّتَهُمْ فَالْقُلُوبُ قَاسِيَةٌ عَنْ حَظِّهَا لَاهِيَةٌ عَنْ رُشْدِهَا سَالِكَةٌ فِي غَيْرِ مِضْمَارِهَا كَأَنَّ الْمَعْنِيَّ سِوَاهَا وَكَأَنَّ الرُّشْدَ فِي إِحْرَازِ دُنْيَاهَا.

التحذير من هول الصراط

وَاعْلَمُوا أَنَّ مَجَازَكُمْ عَلَى الصِّرَاطِ وَمَزَالِقِ دَحْضِهِ وَأَهَاوِيلِ زَلَلِهِ وَتَارَاتِ أَهْوَالِهِ فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ تُقِيَّةَ ذِي لُبٍّ شَغَلَ التَّفَكُّرُ قَلْبَهُ وَأَنْصَبَ الْخَوْفُ بَدَنَهُ وَأَسْهَرَ التَّهَجُّدُ غِرَارَ نَوْمِهِ وَأَظْمَأَ الرَّجَاءُ هَوَاجِرَ يَوْمِهِ وَظَلَفَ الزُّهْدُ شَهَوَاتِهِ وَأَوْجَفَ الذِّكْرُ بِلِسَانِهِ وَقَدَّمَ

الخَوْفَ لِأَمَانِهِ وَتَنَكَّبَ المَخَالِجَ عَنْ وَضَحِ السَّبِيلِ وَسَلَكَ أَقْصَدَ المَسَالِكِ إِلَى النَّهْجِ المَطْلُوبِ وَلَمْ تُفْتِلْهُ فَاتِلَاتُ الغُرُورِ وَلَمْ تُعْمِ عَلَيْهِ مُشْتَبِهَاتُ الأُمُورِ ظَافِراً بِفَرْحَةِ البُشْرَى وَرَاحَةِ النُّعْمَى فِي أَنْعَمِ نَوْمِهِ وَآمَنِ يَوْمِهِ وَقَدْ عَبَرَ مَعْبَرَ العَاجِلَةِ حَمِيداً وَقَدَّمَ زَادَ الآجِلَةِ سَعِيداً وَبَادَرَ مِنْ وَجَلٍ وَأَكْمَشَ فِي مَهَلٍ وَرَغِبَ فِي طَلَبٍ وَذَهَبَ عَنْ هَرَبٍ وَرَاقَبَ فِي يَوْمِهِ غَدَهُ وَنَظَرَ قُدُماً أَمَامَهُ فَكَفَى بِالجَنَّةِ ثَوَاباً وَنَوَالًا وَكَفَى بِالنَّارِ عِقَاباً وَوَبَالًا وَكَفَى بِاللَّهِ مُنْتَقِماً وَنَصِيراً وَكَفَى بِالكِتَابِ حَجِيجاً وَخَصِيماً.

الوصية بالتقوى

أُوصِيكُمْ بِتَقْوَى اللَّهِ الَّذِي أَعْذَرَ بِمَا أَنْذَرَ وَاحْتَجَّ بِمَا نَهَجَ وَحَذَّرَكُمْ عَدُوّاً نَفَذَ فِي الصُّدُورِ خَفِيّاً وَنَفَثَ فِي الآذَانِ نَجِيّاً فَأَضَلَّ وَأَرْدَى وَوَعَدَ فَمَنَّى وَزَيَّنَ سَيِّئَاتِ الجَرَائِمِ وَهَوَّنَ مُوبِقَاتِ العَظَائِمِ حَتَّى إِذَا اسْتَدْرَجَ قَرِينَتَهُ وَاسْتَغْلَقَ رَهِينَتَهُ أَنْكَرَ مَا زَيَّنَ وَاسْتَعْظَمَ مَا هَوَّنَ وَحَذَّرَ مَا أَمَّنَ.

و منها في صفة خلق الإنسان

أَمْ هَذَا الَّذِي أَنْشَأَهُ فِي ظُلُمَاتِ الأَرْحَامِ وَشُغُفِ الأَسْتَارِ نُطْفَةً دِهَاقاً وَعَلَقَةً مِحَاقاً وَجَنِيناً وَرَاضِعاً وَوَلِيداً وَيَافِعاً ثُمَّ مَنَحَهُ قَلْباً حَافِظاً وَلِسَاناً لَافِظاً وَبَصَراً لَاحِظاً لِيَفْهَمَ مُعْتَبِراً وَيُقَصِّرَ مُزْدَجِراً حَتَّى إِذَا قَامَ اعْتِدَالُهُ وَاسْتَوَى مِثَالُهُ نَفَرَ مُسْتَكْبِراً وَخَبَطَ سَادِراً مَاتِحاً فِي غَرْبِ هَوَاهُ كَادِحاً سَعْياً لِدُنْيَاهُ فِي لَذَّاتِ طَرَبِهِ وَبَدَوَاتِ أَرَبِهِ ثُمَّ لَا يَحْتَسِبُ رَزِيَّةً وَلَا يَخْشَعُ تَقِيَّةً فَمَاتَ فِي فِتْنَتِهِ غَرِيراً وَعَاشَ فِي هَفْوَتِهِ يَسِيراً لَمْ يُفِدْ عِوَضاً وَلَمْ يَقْضِ مُفْتَرَضاً دَهِمَتْهُ فَجَعَاتُ المَنِيَّةِ فِي غُبَّرِ جِمَاحِهِ وَسَنَنِ مِرَاحِهِ فَظَلَّ سَادِراً وَبَاتَ سَاهِراً فِي غَمَرَاتِ الآلَامِ وَطَوَارِقِ الأَوْجَاعِ وَالأَسْقَامِ بَيْنَ أَخٍ شَقِيقٍ وَوَالِدٍ شَفِيقٍ وَدَاعِيَةٍ بِالوَيْلِ جَزَعاً وَلَادِمَةٍ لِلصَّدْرِ قَلَقاً وَالمَرْءُ فِي سَكْرَةٍ مُلْهِثَةٍ وَغَمْرَةٍ كَارِثَةٍ وَأَنَّةٍ مُوجِعَةٍ وَجَذْبَةٍ مُكْرِبَةٍ وَسَوْقَةٍ مُتْعِبَةٍ ثُمَّ أُدْرِجَ فِي أَكْفَانِهِ مُبْلِساً وَجُذِبَ مُنْقَاداً سَلِساً ثُمَّ أُلْقِيَ عَلَى الأَعْوَادِ رَجِيعَ وَصَبٍ وَنِضْوَ سَقَمٍ تَحْمِلُهُ حَفَدَةُ الوِلْدَانِ وَحَشَدَةُ الإِخْوَانِ إِلَى دَارِ غُرْبَتِهِ وَمُنْقَطَعِ زَوْرَتِهِ وَمُفْرَدِ وَحْشَتِهِ حَتَّى إِذَا انْصَرَفَ المُشَيِّعُ وَرَجَعَ المُتَفَجِّعُ أُقْعِدَ فِي حُفْرَتِهِ نَجِيّاً لِبَهْتَةِ السُّؤَالِ وَعَثْرَةِ الِامْتِحَانِ وَأَعْظَمُ مَا هُنَالِكَ بَلِيَّةً نُزُولُ الحَمِيمِ وَتَصْلِيَةُ الجَحِيمِ وَفَوْرَاتُ السَّعِيرِ وَسَوْرَاتُ الزَّفِيرِ لَا فَتْرَةٌ مُرِيحَةٌ وَلَا دَعَةٌ مُزِيحَةٌ وَلَا قُوَّةٌ حَاجِزَةٌ وَلَا مَوْتَةٌ نَاجِزَةٌ وَلَا سِنَةٌ مُسَلِّيَةٌ بَيْنَ أَطْوَارِ المَوْتَاتِ وَعَذَابِ السَّاعَاتِ إِنَّا بِاللَّهِ عَائِذُونَ عِبَادَ اللَّهِ أَيْنَ الَّذِينَ عُمِّرُوا فَنَعِمُوا وَعُلِّمُوا فَفَهِمُوا وَأُنْظِرُوا فَلَهَوْا وَسُلِّمُوا فَنَسُوا أُمْهِلُوا طَوِيلًا وَمُنِحُوا جَمِيلًا وَحُذِّرُوا أَلِيماً وَوُعِدُوا جَسِيماً احْذَرُوا الذُّنُوبَ المُوَرِّطَةَ وَالعُيُوبَ المُسْخِطَةَ أُولِي الأَبْصَارِ وَالأَسْمَاعِ وَالعَافِيَةِ وَالمَتَاعِ هَلْ مِنْ مَنَاصٍ أَوْ خَلَاصٍ أَوْ مَعَاذٍ أَوْ مَلَاذٍ أَوْ فِرَارٍ أَوْ مَحَارٍ أَمْ لَا فَأَنَّى تُؤْفَكُونَ أَمْ أَيْنَ تُصْرَفُونَ أَمْ بِمَا ذَا تُغْتَرُّونَ وَإِنَّمَا حَظُّ أَحَدِكُمْ مِنَ الأَرْضِ ذَاتِ الطُّوْلِ وَالعَرْضِ قِيدُ قِدِّهِ مُتَعَفِّراً عَلَى خَدِّهِ الآنَ عِبَادَ اللَّهِ وَالخِنَاقُ مُهْمَلٌ وَالرُّوحُ مُرْسَلٌ فِي فَيْنَةِ الإِرْشَادِ وَرَاحَةِ الأَجْسَادِ وَبَاحَةِ الِاخْتِشَادِ وَمَهَلِ البَقِيَّةِ وَأُنُفِ المَشِيَّةِ وَإِنْظَارِ التَّوْبَةِ وَانْفِسَاحِ الحَوْبَةِ قَبْلَ الضَّنْكِ وَالمَضِيقِ وَالرَّوْعِ وَالزُّهُوقِ وَقَبْلَ قُدُومِ الغَائِبِ المُنْتَظَرِ وَإِخْذَةِ العَزِيزِ المُقْتَدِرِ.

قال الشريف: و في الخبر أنه (عليه السلام) لما خطب بهذه الخطبة اقشعرت لها الجلود و بكت العيون و رجفت القلوب، و من الناس من يسمي هذه الخطبة الغراء.

Sermon 81

From one of his sermon; it is an amazing sermon called *al-gharrj'*, the most auspicious, which contains some Attributes of Allāh Almighty, then he admonishes fear of Him. He ﷺ also warns about the temptations in this life, the time of resurrection, drawing attention to the Creator, to the fact that people are turning away from Him. He ﷺ concludes it with reminding people of his distinction ﷺ:

"Praise is all due to Allāh Who is High above everything and is Near (close to His creation) through His bounty. He is the Giver of all rewards and distinction, the Dispeller of all calamities and hardships. I praise Him for His continuous mercy and copious bounties.

"I believe in Him as the First of all, the Manifest One. I seek guidance from Him as He is Near and is the Guide. I seek His succor as He is the Mighty and the Subduer. I depend on Him as He suffices and supports. And I testify that Muhammed ﷺ (blessing of Allāh with him and his Progeny) is His servant and Prophet. He sent him to enforce His commands, to exhaust His pleas and to warn (against the eternal punishment)."

Enjoining people to be pious:

"O servants of Allāh! I admonish you to fear Allāh Who has furnished illustrations and has set terms for your lifespans. He has given you the covering of outfit[1] and allotted your sustenance. He

---

[1]Allāh has provided every creature with a natural outfit, a means for protecting it from cold and heat. Thus, some animals are covered with feathers, while some others carry wool apparels on their bodies. But man's high degree of intelligence and quality of being timid and modest demands his distinction from other creatures. Consequently, to maintain this distinction, he has been taught ways to cover his body. It was this natural impulse when Adam was made to give up his outfit, he began to cover his body with leaves. The Holy Qur'ān says the following: فَدَلَّاهُمَا بِغُرُورٍ، فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا، وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ الْجَنَّةِ "So when they tasted of the (forbidden) tree, their shameful things got displayed to them, and they began covering

has surrounded you with His knowledge. He has ordained rewards. He has bestowed on you vast bounties and extensive gifts. He has warned you through far reaching arguments and counted you by the numbers. He has fixed for you terms (to live) in this place of test and house of instruction."

Cautioning against this world:
"You are tested in this world and will be held to account. 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 one who despises it begins to like it, and he who is not acquainted with it begins to feel satisfied with it, then it praises him and puts down its feet (in joy). It entraps him, makes him the target of its arrows and puts the rope of death round his neck, taking him to a narrow grave and a fearful abode in order to show him his place of stay and the recompense of his deeds. This goes on from generation to generation. Neither death stops cutting them asunder, nor do survivors stop committing sins."

Death and Resurrection:
"They are emulating each other and proceeding in groups towards the final objective and the rendezvous of death, till when matters come to a close, the world dies and resurrection approaches. Allāh[1]

---

themselves with Garden leaves" (Qur'ān, 7:22). This was the punishment for committing what was prohibited. When the removal of outfit is punishment, putting it on would be favored. Since this is peculiar to man, it has been particularly thus stated.

[1]The implication is that Allāh will resurrect all the dead, even though their bodies had been eaten by worms. The aim is to refute the view of the philosophers who hold that the resurrection of what is non-existent is impossible. This is the argument of those who do not believe in physical resurrection. Their argument briefly says that a thing which has lost its existence through death cannot return to life. Consequently, after this world comes to an end, the return of any of its beings to life is out of question. But this belief is not correct because the dispersal of parts does not mean that they do not exist, so as to say that putting these parts

will take them out of the corners of the graves, the birds' nests, the beasts' dens and the centers of death. They will hasten towards His command and run towards the place fixed for their final return group by group, quietly standing and arrayed in rows. They will be in Allāh's sight; He will hear everyone on whom He calls.

"They will be wearing the outfit of helplessness and the covering of submission and indignity. (At this time) contrivances will disappear, desires will be cut, hearts will quietly sink, voices will be curbed, sweat will choke the throat, fear will increase and ears will resound with the thundering voice of the announcer calling them for their final judgment, awarding recompenses, striking with punishment and giving rewards."

The Limitation of Life:

"People have been created as evidence of (His) Might. They have been brought up with power, they are made to die through pangs and are placed in graves where they turn into crumbs[1]. Then they will be resurrected one by one, awarded their recompense and will have to account for their deeds, each one of them individually. They had been allowed time to seek salvation, had been shown the right path and had been allowed to live and seek (Allāh's) favors. The darkness of doubts had been removed. They had been let free in this period of life as a training place in order to make preparations for the race on the Day of Judgment, to search for the objective with thoughtfulness, to get time necessary to secure benefits and provide for the next

---

together again would involve the resurrection of what is non-existent. On the other hand, separated and dispersed parts continue to exist in some form or another. Of course, in this regard, the objection has some force that when every person is to be resurrected in his own form, then in case one person has eaten the other, it would be impossible to resurrect either of them with his own constituent parts. This will involve creating a deficiency of parts in the one who had eaten the other.

[1]Metaphysicians say that in everybody there are some constituents that are essential and others that are non-essential. The essential constituents remain constant from the beginning till the end of life, suffering no change or alteration. Resurrection, with regard to such constituents, would not create any deficiency in the individual who ate another.

place of stay."

No happiness without piety:

"How appropriate are these illustrations and effective admonitions provided they are received by pure hearts, open minds, firm views and sharp wits! Fear Allāh like him who listened (to good admonishment) and surrendered to it. When he committed a sin, he admitted it, when he felt fear, he acted virtuously. When he was apprehensive, he hastened (towards good deeds); when he believed, he performed virtuous acts; when he was asked to take lesson (from the happenings of this world), he learned. When he was asked to desist, he abstained (from evil-doing). 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 witnessed it.

"Such a man was busy in search of the truth and got rid (of the worldly evils) by running away from them. He collected provisions (of good deeds) for himself, purified his inner self, built (a home) for the Hereafter and took provisions for the day of his departure, keeping in view his journey, requirements and the acuteness of his need. He sent ahead for the abode of his stay (in the Hereafter). O servant of Allāh! Fear Allāh, keeping in view the reason why He created you and be afraid of Him to the extent which He has advised you to do. Make yourself worthy of what He has promised you by having confidence in the truth of His promise while entertaining fear of the Day of Judgment."

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 molding of their shapes and lengths of ages. He has also given you bodies that sustain themselves and hearts that are busy in search of their food, besides other great bounties, obliging the bestowing (of His blessings) and a fortress of safety. He has fixed for you life-terms that are not known to you. He has retained for you ruins of past peoples for your instruction. Those people enjoyed themselves fully and were completely unhampered. Death overtook them before

(satisfying) their desires from which the hands of death separated them. They did not provide for themselves during the health of their bodies, nor did they derive lessons during the periods of their youth.

"Are these people, who are young, waiting for the back-bending of old age, those who are enjoying fresh health waiting for ailments and those who are living looking for the hour of death? When the hour of departure comes closer, the journey is at hand with pangs of grief and trouble. When the suffering of sorrows, suffocation of saliva and the time will arrive for calling relatives and friends for help, for changing sides on the bed..., could then the near ones stop death, or the mourning women do anything to help? He will rather be left alone in the graveyard confined to the narrow corner of his grave. His skin has been pierced all over by reptiles and freshness destroyed by these tribulations. Storms have removed his traces and calamities have obliterated even his signs. Fresh bodies have turned thin and withered and bones have decayed. The spirits are burdened with the weight of sins and have become conscious of unknown things. But now neither the good deeds can be increased nor can evil acts be atoned for with repentance. Are you not sons, fathers, brothers and relatives of these dead? Will you not 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 the correct way is to amass worldly gains."

Prepare yourself for the Day of Judgment:

"And be informed that you have to pass over the pathway (Sīrat) where steps waver, feet slip, and there are fearful dangers at every step. O servants of Allāh! Fear Allāh like the fearing of a wise man whom the thought (of the Hereafter) turns away from other matters. The fear (of Allāh) has afflicted his body with trouble and pain, his engagement in the night prayer has turned even his short sleep into wakefulness, hope (of eternal recompense) keeps him thirsty in the day, abstention curbs his desires and remembrance of Allāh ever moves his tongue. He entertains fear before dangers. He avoids uneven ways in favor 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 glad tidings and pleasures of (eternal bounties). He passes the pathway of this world in a praiseworthy manner. He reaches the Hereafter with virtues. He hastens (towards virtue) out of fear (of committing vices). He moves briskly during the short time (of life in this world). He devotes himself to seeking (eternal goodness); he runs away from evil. During this day, he is mindful of tomorrow, keeping the future in view. Certainly Paradise is the best reward and achievement, while hell is the appropriate punishment and suffering. Allāh is the best Avenger and Helper, the Holy Qur'ān is the best argument and the best to confront (them)."

Warning against Satan:

"I enjoin on you fear of Allāh Who has left no excuse against what He has warned, has exhausted the argument (of guidance) about the (right) path which He has shown. He has warned you of the enemy that steals into the hearts and stealthily speaks into the ears, thereby misguiding and bringing about destruction, making (false) promises and maintaining wrong impressions. He represents evil sins in attractive shapes and shows as petty even serious crimes. When deceives his comrades and exhausts the pledge, he begins to find fault with what he presents as good and considers serious what he shos as being petty, threatening about what he shows as being safe."

Part of the same sermon dealing with creation of man

"Look at man whom Allāh has created in the dark wombs and layers of curtains and from what was overflowing semen, then a shapeless clot, then an embryo, then a suckling infant, then a child, then a fully grown man. He gave him heart with a memory, a tongue to talk and eyes to see so that he may take lessons (from whatever is around him), understand, follow the admonition and abstain from evil.

"When he attains his normal growth and his structure gains average development, he falls into self-conceit and becomes perplexed. He draws buckets of desires, becomes immersed in fulfilling his wishes for the pleasures of this world and for his (sordid) aims. He does not fear any evil nor does he become frightened of any apprehension. He dies infatuated with his vices. He spends his short life in rubbish

pursuits. He earns no rewards, nor does he fulfill any obligation. Fatal illness overtakes him while he is still in his enjoyments which dazzle him. He passes the night in the wakefulness of the hardships of grief and the pricking of pains and ailments. He suffers in the presence of a real brother, a loving father, a wailing mother and a crying sister, while he himself is under a maddening uneasiness, serious senselessness, fearful cries, suffocating pains, anguish of suffocating, sufferings and the pangs of death.

"Thereafter, he is clad in shrouds while he remains quiet and thoroughly submissive to others. Then he is placed on planks in such a state as if he had been downtrodden by hardships and reduced by ailments. The crowd of young men and helping brothers carry him to his house of loneliness (grave) where all connections with visitors are severed. Thereafter, those who accompanied him went away, and those who were wailing for him returned home. He is made to sit in his grave for a terrifying questioning and a slippery examination. The great calamity of that place is the hot water and the entry into Hell, the flames of the eternal Fire and the intensity of the 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 norms of punishment. We seek refuge with Allāh..."

Lessons learned from those who have passed away:

"O servants of Allāh! Where are those who were allowed (long) ages to live and enjoyed bounties? They were taught, and they learned. They were given time and they passed it in vain. They were kept healthy and they forgot (their duty). They were allowed a long period (of life), were handsomely provided, were warned of grievous punishments and were promised great rewards. You should avoid sins that lead to destruction and vices that attract the wrath (of Allāh).

"O people who possess eyes and ears, health and wealth! Is there any place of protection, any shelter of safety, or asylum or haven, any occasion to run away or to come back (to this world)? If not, فَأَنَّىٰ تُؤْفَكُونَ؟ *How are you then turned away* (Qur'ān, 6:95; 10:34; 35:3; 40:62) and whither are you going? 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 will lie on his cheeks covered with dust. The present is an opportune moment for acting.

"O servants of Allāh! Since the neck is free from the loop and the spirit is also unfettered, now you have time for seeking guidance. You are in an ease of the body; you can assemble in crowds, the rest of life is before you; you have the opportunity to act at will; there is an opportunity for repentance and peaceful circumstances. (But you should act) before you are overtaken by narrow circumstances and distresses, or by fear and weakness, before the approach of the awaited death and before you are seized by the Almighty, the all-Powerful."

Sayyid ar-Radi says the following: "It is related that when Imām Ali ibn Abū Tālib ﷺ 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-Khutba al-Gharra')."



من خطبة له عليه السلام في ذكر عمرو بن العاص

عَجَباً لِابْنِ النَّابِغَةِ يَزْعُمُ لِأَهْلِ الشَّامِ أَنَّ فِيَّ دُعَابَةً وَأَنِّي امْرُؤٌ تِلْعَابَةٌ أُعَافِسُ وَأُمَارِسُ لَقَدْ قَالَ بَاطِلًا وَنَطَقَ آثِماً أَمَا وَشَرُّ القَوْلِ الكَذِبُ إِنَّهُ لَيَقُولُ فَيَكْذِبُ وَيَعِدُ فَيُخْلِفُ وَيُسْأَلُ فَيَبْخَلُ وَيَسْأَلُ فَيُلْحِفُ وَيَخُونُ العَهْدَ وَيَقْطَعُ الْآلَّ فَإِذَا كَانَ عِنْدَ الحَرْبِ فَأَيُّ زَاجِرٍ وَآمِرٍ هُوَ مَا لَمْ تَأْخُذِ السُّيُوفُ مَآخِذَهَا فَإِذَا كَانَ ذَلِكَ كَانَ أَكْبَرُ [أَكْبَرُ] مَكِيدَتِهِ أَنْ يَمْنَحَ القَرْمَ سَبَّتَهُ، أَمَا وَاللَّهِ إِنِّي لَيَمْنَعُنِي مِنَ اللَّعِبِ ذِكْرُ المَوْتِ، وَإِنَّهُ لَيَمْنَعُهُ مِنْ قَوْلِ الحَقِّ نِسْيَانُ الآخِرَةِ، إِنَّهُ لَمْ يُبَايِعْ مُعَاوِيَةَ حَتَّى شَرَطَ أَنْ يُؤْتِيَهُ أُتِيَّةً وَيَرْضَخَ لَهُ عَلَى تَرْكِ الدِّينِ رَضِيخَةً.

Sermon 82
Making a reference to `Amr ibn al-`Ās

"I am surprised at the son of an-Nabighah how he says to the people

of Syria that I am a jester, that I am engaged in frolic and fun. He said erroneously 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 something from him, he withholds miserly. He betrays the pledge and ignores kinship.

When in a battle, he commands and admonishes, but only until the swords do not come into action. When such a moment arrives, his great trick is to expose his private parts to his adversary[1]. By Allāh, surely the remembrance of death has kept me away from fun and play while obliviousness about the Hereafter has prevented him from speaking truth. He has not sworn allegiance to Mu`āwiyah without purpose; but has beforehand got him to agree that he will have to pay its price and gave him an award for forsaking religion.

---

[1]Imām Ali ibn Abū Tālib عليه السلام is here referring to the incident when the so-called "conqueror of Egypt," `Amr ibn al-`Ās, exhibited the "feat of his courage" by exposing his read end at the moment of his defeat in order to avoid being killed! What happened was that on the battlefield of Siffin, he and Imām Ali ibn Abū Tālib عليه السلام had an encounter, a duel. `Amr ibn al-`Ās uncovered his rump in order to ward off the blow of the Imām's sword. At this, Imām Ali ibn Abū Tālib عليه السلام turned his face away and spared him his life, telling him that his exposure of his private part was his savior. The famous Arab poet al-Farazdaq composed a verse of poety about this incident in which he said, "There is no good in warding off trouble by ignominy as was done one day by `Amr ibn al-`Ās who exposed his private parts." Even in this ignoble act, `Amr ibn al-`Ās had no credit for doing it himself! Rather, he had followed the example of another man who had preceded him in so doing: The man who the first to adopt this "device" was Talhah ibn Abū Talhah who had thus saved his life during the battle of Uhud by becoming naked before the eyes of Imām Ali ibn Abū Tālib عليه السلام. He set this example to others. Thus, besides `Amr ibn al-`Ās, the same trick was performed by Bisr ibn Abū Arta'ah also in order to save himself from the sword of ... Imām Ali ibn Abū Tālib عليه السلام! After the performance of this "notable deed", Bisr went to Mu`āwiyah. The latter remembered how `Amr ibn al-`Ās had set a precedent in order to remove this man's shame. He said to him, "O Bisr, it does not matter! There is nothing to feel ashamed of in view of the fact that `Amr ibn al-`Ās has already preceded you in doing so!"



من خطبة له عليه السلام وفيها وصف ثمان من صفات ذي الجلال

وَأَشْهَدُ أَنْ لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ الأَوَّلُ لا شَيْءَ قَبْلَهُ وَالآخِرُ لا غَايَةَ لَهُ لا تَقَعُ الأَوْهَامُ لَهُ عَلَى صِفَةٍ وَلا تُعْقَدُ الْقُلُوبُ مِنْهُ عَلَى كَيْفِيَّةٍ وَلا تَنَالُهُ التَّجْزِئَةُ وَالتَّبْعِيضُ وَلا تُحِيطُ بِهِ الأَبْصَارُ وَالْقُلُوبُ.

و منها: فَاتَّعِظُوا عِبَادَ اللَّهِ بِالْعِبَرِ النَّوَافِعِ وَاعْتَبِرُوا بِالآيِ السَّوَاطِعِ وَازْدَجِرُوا بِالنُّذُرِ الْبَوَالِغِ وَانْتَفِعُوا بِالذِّكْرِ وَالْمَوَاعِظِ فَكَأَنْ قَدْ عَلِقَتْكُمْ مَخَالِبُ الْمَنِيَّةِ وَانْقَطَعَتْ مِنْكُمْ عَلَائِقُ الأُمْنِيَّةِ وَدَهِمَتْكُمْ مُفْظِعَاتُ الأُمُورِ وَالسِّيَاقَةُ إِلَى الْوِرْدِ الْمَوْرُودِ فَكُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ سَائِقٌ يَسُوقُهَا إِلَى مَحْشَرِهَا وَشَاهِدٌ يَشْهَدُ عَلَيْهَا بِعَمَلِهَا.

و منها في صفة الجنة

دَرَجَاتٌ مُتَفَاضِلاتٌ وَمَنَازِلُ مُتَفَاوِتَاتٌ لا يَنْقَطِعُ نَعِيمُهَا وَلا يَظْعَنُ مُقِيمُهَا وَلا يَهْرَمُ خَالِدُهَا وَلا يَبْأَسُ سَاكِنُهَا.

Sermon 83
Enumerating eight of the Attributes of Allāh, describing Paradise

I testify 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 no 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 compare Him.

Part of the Same Sermon:
O servants 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, وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ وَشَهِيدٌ with every person there is a driver and a witness (Qur'ān, 50:21). The driver drives him towards resurrection while the witness furnishes testimony about his deeds.

Part of the same sermon (about Paradise):
In Paradise, there are high classes and different abodes. 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.



من خطبة له عليه السلام، وفيها بيان صفات الحق جل جلاله ثم عظة الناس بالتقوى والمشورة

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

عظة الناس
فَلْيَعْمَلِ الْعَامِلُ مِنْكُمْ فِي أَيَّامِ مَهَلِهِ قَبْلَ إِرْهَاقِ أَجَلِهِ وَفِي فَرَاغِهِ قَبْلَ أَوَانِ شُغْلِهِ وَفِي مُنْتَفَسِهِ قَبْلَ أَنْ يُؤْخَذَ بِكَظَمِهِ وَلْيَمْهَدْ لِنَفْسِهِ وَقَدَمِهِ وَلْيَتَزَوَّدْ مِنْ دَارِ ظَعْنِهِ لِدَارِ إِقَامَتِهِ فَاللَّهَ اللَّهَ أَيُّهَا النَّاسُ فِيمَا اسْتَحْفَظَكُمْ مِنْ كِتَابِهِ وَاسْتَوْدَعَكُمْ مِنْ حُقُوقِهِ فَإِنَّ اللَّهَ سُبْحَانَهُ لَمْ يَخْلُقْكُمْ عَبَثاً وَلَمْ يَتْرُكْكُمْ سُدًى وَلَمْ يَدَعْكُمْ 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 فَاسْتَذْكِرُوا بَقِيَّةَ أَيَّامِكُمْ وَاصْبِرُوا لَهَا أَنْفُسَكُمْ فَإِنَّهَا قَلِيلٌ فِي كَثِيرِ الْأَيَّامِ الَّتِي تَكُونُ مِنْكُمْ فِيهَا الْغَفْلَةُ وَالتَّشَاغُلُ عَنِ الْمَوْعِظَةِ وَلَا تُرَخِّصُوا لِأَنْفُسِكُمْ فَتُذْهَبَ بِكُمُ الرُّخَصُ مَذَاهِبَ الظَّلَمَةِ وَلَا تُدَاهِنُوا فَيَهْجُمَ بِكُمُ الْإِدْهَانُ عَلَى الْمَعْصِيَةِ عِبَادَ اللَّهِ إِنَّ أَنْصَحَ النَّاسِ لِنَفْسِهِ أَطْوَعُهُمْ لِرَبِّهِ وَإِنَّ أَغَشَّهُمْ لِنَفْسِهِ أَعْصَاهُمْ 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 فَاكْذِبُوا الْأَمَلَ فَإِنَّهُ غُرُورٌ وَصَاحِبُهُ مَغْرُورٌ.

Sermon 84
Allāh's Attributes, admonishing people to be pious and to advise each other

"Allāh knows hidden matters and is aware of inner feelings. He encompasses everything. He has control and power over everything. Every one of you should do whatever he has to do during his days of life before death approaches him, in his leisure before his occupation, as he breathes before he is overtaken by suffocation. He should provide for himself and for his journey. He should collect provisions from his place of halt for his place of stay.

"So remember Allāh, O people, with regard to what He has asked you in His Book to take care of, and about His rights which He has entrusted to you. Verily, Allāh has not created you in vain, nor has He 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 and وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ *sent down the Book (Holy Qur'ān) explaining everything* (Qur'ān, 16: 89). He has made His Prophet ﷺ live among you for a long time till He completed for him and for you a message sent through the Holy Qur'ān—namely the religion which clarifies what He regards as being good as well as acts which He considers to be evil, explaining His prohibitions and commands.

"He has placed before you His arguments and exhausted His excuses on 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 to admonition. Do not allow yourselves time too long a period because it will put you on the path of wrong-doers, and do not be easy-going because this will push you towards sinfulness.

"O servants of Allāh! The best advice for one is that one who is the most obedient to Allāh is likewise the most disobedient of his own desires. Deceived is he who deceives his own self. Enviable is he whose faith is safe. Fortunate is he who takes lessons from others, while unfortunate is he who falls prey to his own desires. You should know that even the smallest act of hypocrisy is like believing in more than one God. Keeping company with the people who follow their own desires is the key to obliviousness from the religion and the seat of Satan.

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



من خطبة له عليه السلام، وهي في بيان صفات المتقين وصفات الفساق:

عِبَادَ اللَّهِ إِنَّ مِنْ أَحَبِّ عِبَادِ اللَّهِ إِلَيْهِ عَبْداً أَعَانَهُ اللَّهُ عَلَى نَفْسِهِ فَاسْتَشْعَرَ الْحُزْنَ وَتَجَلْبَبَ الْخَوْفَ فَزَهَرَ مِصْبَاحُ الْهُدَى فِي قَلْبِهِ وَأَعَدَّ الْقِرَى لِيَوْمِهِ النَّازِلِ بِهِ فَقَرَّبَ عَلَى نَفْسِهِ الْبَعِيدَ وَهَوَّنَ الشَّدِيدَ نَظَرَ فَأَبْصَرَ وَذَكَرَ فَاسْتَكْثَرَ وَارْتَوَى مِنْ عَذْبٍ فُرَاتٍ سُهِّلَتْ لَهُ مَوَارِدُهُ فَشَرِبَ نَهَلًا وَسَلَكَ سَبِيلًا جَدَداً قَدْ خَلَعَ سَرَابِيلَ الشَّهَوَاتِ وَتَخَلَّى مِنَ الْهُمُومِ إِلَّا هَمّاً وَاحِداً انْفَرَدَ بِهِ فَخَرَجَ مِنْ صِفَةِ الْعَمَى وَمُشَارَكَةِ أَهْلِ الْهَوَى وَصَارَ مِنْ مَفَاتِيحِ أَبْوَابِ الْهُدَى وَمَغَالِيقِ أَبْوَابِ الرَّدَى قَدْ أَبْصَرَ طَرِيقَهُ وَسَلَكَ سَبِيلَهُ وَعَرَفَ مَنَارَهُ وَقَطَعَ غِمَارَهُ وَاسْتَمْسَكَ مِنَ الْعُرَى بِأَوْثَقِهَا وَمِنَ الْحِبَالِ بِأَمْتَنِهَا فَهُوَ مِنَ الْيَقِينِ عَلَى مِثْلِ ضَوْءِ الشَّمْسِ قَدْ نَصَبَ نَفْسَهُ لِلَّهِ سُبْحَانَهُ فِي أَرْفَعِ الْأُمُورِ مِنْ إِصْدَارِ كُلِّ وَارِدٍ عَلَيْهِ وَتَصْيِيرِ كُلِّ فَرْعٍ إِلَى أَصْلِهِ مِصْبَاحُ ظُلُمَاتٍ كَشَّافُ عَشَوَاتٍ مِفْتَاحُ مُبْهَمَاتٍ دَفَّاعُ مُعْضِلَاتٍ دَلِيلُ فَلَوَاتٍ يَقُولُ فَيُفْهِمُ وَيَسْكُتُ فَيَسْلَمُ قَدْ أَخْلَصَ لِلَّهِ فَاسْتَخْلَصَهُ فَهُوَ مِنْ مَعَادِنِ دِينِهِ وَأَوْتَادِ أَرْضِهِ قَدْ أَلْزَمَ نَفْسَهُ الْعَدْلَ فَكَانَ أَوَّلُ عَدْلِهِ نَفْيُ الْهَوَى عَنْ نَفْسِهِ يَصِفُ الْحَقَّ وَيَعْمَلُ بِهِ لَا يَدَعُ لِلْخَيْرِ

غَايَةَ إِلَّا أَمَّهَا وَلَا مَظِنَّةَ إِلَّا قَصَدَهَا قَدْ أَمْكَنَ الْكِتَابَ مِنْ زِمَامِهِ فَهُوَقَائِدُهُ وَإِمَامُهُ يَحُلُّ حَيْثُ حَلَّ ثَقَلُهُ وَيَنْزِلُ حَيْثُ كَانَ مَنْزِلُهُ.

Sermon 85
Describing pious and impious people:

"O servants of Allāh! The one who fears Allāh the most is the one whom Allāh has vested power (to act) against his own passions, so his inner side is (submerged in) grief and outer side is covered with fear (of the Almighty). The lamp of guidance is burning in his heart. He has provided himself with anticipation of the day that is to befall him. He regards what is distant to be near and takes darkness to be the light. He looks at and perceives; he remembers (Allāh) and enhances (the tempo of his) deeds. He drinks sweet water the access to which has been facilitated. So he drinks to satisfaction and adopts the level path. He has taken off the clothes of desires and has ridden himself of worries except one worry that is peculiar to him. He is safe from misguidance and from the company of people who follow their passions. He has become the key to the gate of guidance and the lock for the gate of destruction.

"He has seen his path and is walking along it. He knows his pillar (of guidance) and has crossed over its deep waters. He has caught hold of the most reliable support and the strongest rope. He is on that level of conviction which is as bright as the sun. He has dedicated himself for Allāh, the Glorified One, for the performance of the most sublime acts by facing all that befalls him (with perseverance) and takes every step needed for it. He is the lamp in the darkness. He is the dispeller of all blindness, the key to the obscure, the remover of complexities and the guide in the vast deserts. When he speaks, he makes himself understood, whereas when he remains silent, it is for his own safety. He does everything only for the sake of Allāh, so Allāh also makes him His own. Consequently, he is like the mines of His faith, the stump in His earth. He has enjoined on himself (to follow) justice.

"The first step towards justice is the rejection of heart's desires. He describes right and acts according to it. There is no goodness which he has not attempted, nor is there any likely place (of virtue) as that

of the Holy Qur'ān; therefore, the Holy Qur'ān is his guide and leader. He gets down when the Holy Qur'ān puts down his weight, and he settles wherever the Holy Qur'ān settles him."



من خطبة له عليه السلام، و فيها بيان للأسباب التي تهلك الناس:

أَمَّا بَعْدُ، فَإِنَّ اللَّهَ لَمْ يَقْصِمْ جَبَّارِي دَهْرٍ قَطُّ إِلَّا بَعْدَ تَمْهِيلٍ وَرَخَاءٍ وَلَمْ يَجْبُرْ عَظْمَ أَحَدٍ مِنَ الْأُمَمِ إِلَّا بَعْدَ أَزْلٍ وَبَلَاءٍ وَفِي دُونِ مَا اسْتَقْبَلْتُمْ مِنْ عَتْبٍ وَمَا اسْتَدْبَرْتُمْ مِنْ خَطْبٍ مُعْتَبَرٌ وَمَا كُلُّ ذِي قَلْبٍ بِلَبِيبٍ وَلَا كُلُّ ذِي سَمْعٍ بِسَمِيعٍ وَلَا كُلُّ نَاظِرٍ بِبَصِيرٍ فَيَا عَجَباً وَمَا لِيَ لَا أَعْجَبُ مِنْ خَطَإِ هَذِهِ الْفِرَقِ عَلَى اخْتِلَافِ حُجَجِهَا فِي دِينِهَا لَا يَقْتَصُّونَ أَثَرَ نَبِيٍّ وَلَا يَقْتَدُونَ بِعَمَلِ وَصِيٍّ وَلَا يُؤْمِنُونَ بِغَيْبٍ وَلَا يَعِفُّونَ عَنْ عَيْبٍ يَعْمَلُونَ فِي الشُّبُهَاتِ وَيَسِيرُونَ فِي الشَّهَوَاتِ الْمَعْرُوفُ فِيهِمْ مَا عَرَفُوا وَالْمُنْكَرُ عِنْدَهُمْ مَا أَنْكَرُوا مَفْزَعُهُمْ فِي الْمُعْضِلَاتِ إِلَى أَنْفُسِهِمْ وَتَعْوِيلُهُمْ فِي الْمُهِمَّاتِ عَلَى آرَائِهِمْ كَأَنَّ كُلَّ امْرِئٍ مِنْهُمْ إِمَامُ نَفْسِهِ قَدْ أَخَذَ مِنْهَا فِيمَا يَرَى بِعُرًى ثِقَاتٍ وَأَسْبَابٍ مُحْكَمَاتٍ.

Sermon 86
About what divides a 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. He did not join the broken bones of any people (umma) before inflicting calamities and distresses on them. Even less than what sufferings and misfortunes have yet to fall on you, or have already befallen you, there is enough for giving lessons. Every man with a heart is not intelligent, every ear does not listen and every eye doe not see.

"I wonder, and there is no reason why I should not, about the faults of these groups that have introduced alterations in their religious pleas, who do not move along the footsteps of their Prophet ﷺ or follow the deeds of the vicegerent. They do not believe in the unknown and do not avoid evil. They act on doubts and tread (the path of) their passions. For them, goodness is whatever they consider to be good, while evil is whatever they consider to be evil. Their

reliance for resolving distress is on their own selves. Their confidence with 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 to have been taken from reliable sources and strong indications."



من خطبة له عليه السلام في الرسول الأعظم صلى الله عليه و آله و بلاغ الإمام عنه:

أَرْسَلَهُ عَلَى حِينِ فَتْرَةٍ مِنَ الرُّسُلِ وَطُولِ هَجْعَةٍ مِنَ الْأُمَمِ وَاعْتِزَامٍ مِنَ الْفِتَنِ وَانْتِشَارٍ مِنَ الْأُمُورِ وَتَلَظٍّ مِنَ الْحُرُوبِ وَالدُّنْيَا كَاسِفَةُ النُّورِ ظَاهِرَةُ الْغُرُورِ عَلَى حِينِ اصْفِرَارٍ مِنْ وَرَقِهَا وَإِيَاسٍ مِنْ ثَمَرِهَا وَاغْوِرَارٍ مِنْ مَائِهَا قَدْ دَرَسَتْ مَنَارُ الْهُدَى وَظَهَرَتْ أَعْلَامُ الرَّدَى فَهِيَ مُتَجَهِّمَةٌ لِأَهْلِهَا عَابِسَةٌ فِي وَجْهِ طَالِبِهَا ثَمَرُهَا الْفِتْنَةُ وَطَعَامُهَا الْجِيفَةُ وَشِعَارُهَا الْخَوْفُ وَدِثَارُهَا السَّيْفُ. فَاعْتَبِرُوا عِبَادَ اللَّهِ وَاذْكُرُوا تِيكَ الَّتِي آبَاؤُكُمْ وَإِخْوَانُكُمْ بِهَا مُرْتَهَنُونَ وَعَلَيْهَا مُحَاسَبُونَ وَلَعَمْرِي مَا تَقَادَمَتْ بِكُمْ وَلَا بِهِمُ الْعُهُودُ وَلَا خَلَتْ فِيمَا بَيْنَكُمْ وَبَيْنَهُمُ الْأَحْقَابُ وَالْقُرُونُ وَمَا أَنْتُمُ الْيَوْمَ مِنْ يَوْمَ كُنْتُمْ فِي أَصْلَابِهِمْ بِبَعِيدٍ. وَاللَّهِ مَا أَسْمَعَكُمُ الرَّسُولُ شَيْئاً إِلَّا وَهَا أَنَا ذَا مُسْمِعُكُمُوهُ وَمَا أَسْمَاعُكُمُ الْيَوْمَ بِدُونِ أَسْمَاعِكُمْ بِالْأَمْسِ وَلَا شُقَّتْ لَهُمُ الْأَبْصَارُ وَلَا جُعِلَتْ لَهُمُ الْأَفْئِدَةُ فِي ذَلِكَ الزَّمَانِ إِلَّا وَقَدْ أُعْطِيتُمْ مِثْلَهَا فِي هَذَا الزَّمَانِ وَوَاللَّهِ مَا بُصِّرْتُمْ بَعْدَهُمْ شَيْئاً جَهِلُوهُ وَلَا أَصْفِيتُمْ بِهِ وَحُرِمُوهُ وَلَقَدْ نَزَلَتْ بِكُمُ الْبَلِيَّةُ جَائِلاً خِطَامُهَا رَخْواً بِطَانُهَا فَلَا يَغُرَّنَّكُمْ مَا أَصْبَحَ فِيهِ أَهْلُ الْغُرُورِ فَإِنَّمَا هُوَ ظِلٌّ مَمْدُودٌ إِلَى أَجَلٍ مَعْدُودٍ.

Sermon 87

About the Holy Prophet ﷺ, how he notified people of his (Imām's) status:

"Allāh sent the Prophet ﷺ when the mission of other prophets had stopped and the peoples were in slumber for a long time. Evils were raising heads, all matters were under disruption and in the flames of wars, while the world was devoid of brightness, full of open deceitfulness. Its leaves had turned yellow and there was absence of hope about its fruits. Water had gone underground. The minarets of guidance had disappeared, and the signs of destruction had appeared.

It became stern towards its people, frowning in the face of seeker of this world. Its fruit was vice and food was carcass. Its inner outfit was fear and outer cover was the sword.

"So take lesson, O servants 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 term is not much behind theirs, nor have long periods or centuries lapsed between you and them, nor are you much distant from when you were in their loins.

"By Allāh, whatever the Prophet ﷺ 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 are just the same as 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 deprived of anything of which they were deprived. 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 the term of which is fixed."



من خطبة له عليه السلام وتشتمل على قدم الخالق وعظم مخلوقاته ويختمها بالوعظ

الحَمْدُ لِلَّهِ المَعْرُوفِ مِنْ غَيْرِ رُؤْيَةٍ وَالخَالِقِ مِنْ غَيْرِ رَوِيَّةٍ الَّذِي لَمْ يَزَلْ قَائِماً دَائِماً إِذْ لَا سَمَاءٌ ذَاتُ أَبْرَاجٍ وَلَا حُجُبٌ ذَاتُ إِرْتَاجٍ وَلَا لَيْلٌ دَاجٍ وَلَا بَحْرٌ سَاجٍ وَلَا جَبَلٌ ذُو فِجَاجٍ وَلَا فِجٌّ ذُو اعْوِجَاجٍ وَلَا أَرْضٌ ذَاتُ مِهَادٍ وَلَا خَلْقٌ ذُو اعْتِمَادٍ ذَلِكَ مُبْتَدِعُ الخَلْقِ وَوَارِثُهُ وَإِلَهُ الخَلْقِ وَرَازِقُهُ وَالشَّمْسُ وَالقَمَرُ دَائِبَانِ فِي مَرْضَاتِهِ يُبْلِيَانِ كُلَّ جَدِيدٍ وَيُقَرِّبَانِ كُلَّ بَعِيدٍ قَسَمَ أَرْزَاقَهُمْ وَأَحْصَى آثَارَهُمْ وَأَعْمَالَهُمْ وَعَدَدَ أَنْفُسِهِمْ وَخَائِنَةَ أَعْيُنِهِمْ وَمَا تُخْفِي صُدُورُهُمْ مِنَ الضَّمِيرِ وَمُسْتَقَرَّهُمْ وَمُسْتَوْدَعَهُمْ مِنَ الأَرْحَامِ وَالظُّهُورِ إِلَى أَنْ تَتَنَاهَى بِهِمُ الغَايَاتُ هُوَالَّذِي اشْتَدَّتْ نِقْمَتُهُ عَلَى أَعْدَائِهِ فِي سَعَةِ رَحْمَتِهِ وَاتَّسَعَتْ رَحْمَتُهُ لِأَوْلِيَائِهِ فِي شِدَّةِ نِقْمَتِهِ قَاهِرُ مَنْ عَازَّهُ وَمُدَمِّرُ مَنْ شَاقَّهُ وَمُذِلُّ مَنْ نَاوَاهُ وَغَالِبُ مَنْ عَادَاهُ مَنْ تَوَكَّلَ عَلَيْهِ

كَفَاهُ وَمَنْ سَأَلَهُ أَعْطَاهُ وَمَنْ أَقْرَضَهُ قَضَاهُ وَمَنْ شَكَرَهُ جَزَاهُ عِبَادَ اللَّهِ زِنُوا أَنْفُسَكُمْ مِنْ قَبْلِ أَنْ تُوزَنُوا وَحَاسِبُوهَا مِنْ قَبْلِ أَنْ تُحَاسَبُوا وَتَنَفَّسُوا قَبْلَ ضِيقِ الْخِنَاقِ وَانْقَادُوا قَبْلَ عُنْفِ السِّيَاقِ وَاعْلَمُوا أَنَّهُ مَنْ لَمْ يُعَنْ عَلَى نَفْسِهِ حَتَّى يَكُونَ لَهُ مِنْهَا وَاعِظٌ وَزَاجِرٌ لَمْ يَكُنْ لَهُ مِنْ غَيْرِهَا لَا زَاجِرٌ وَلَا وَاعِظٌ.

Sermon 88

An excerpt of a sermon by him عليه السلام, and it includes his reference to the Creator's timelessness and the greatness of His creations. He concludes it with preaching:

"Praise is all due to Allāh Who is well-known without being seen, Who creates without pondering, Who has even been existent when there was no sky with domes, nor curtains with lofty doors, nor gloomy nights, nor peaceful ocean, nor mountains with wide 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 loins and wombs till they reach their end.

"His punishment on the enemies is harsh despite the extent of His Mercy and compassion towards His friends being vast, despite His harsh punishment. He overpowers 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 hostility towards Him. He is sufficient for one who relies on Him. He gives to one who asks Him. He repays one who lends Him. He rewards one who thanks Him.

"O servants of Allāh! Weigh yourselves before you are weighed and assess yourselves before you are assessed. Breathe before suffocation of the throat. Be submissive before you are harshly driven."



خطبة الأشباح

من خطبة له عليه السلام تعرف بخطبة الأشباح، وهي من جلائل خطبه عليه السلام:

رَوَى مَسْعَدَةُ بْنُ صَدَقَةَ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عليه السلام أَنَّهُ قَالَ خَطَبَ أَمِيرُ الْمُؤْمِنِينَ بِهَذِهِ الْخُطْبَةِ عَلَى مِنْبَرِ الْكُوفَةِ وَذَلِكَ أَنَّ رَجُلًا أَتَاهُ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ صِفْ لَنَا رَبَّنَا مِثْلَ مَا نَرَاهُ عِيَاناً لِنَزْدَادَ لَهُ حُبّاً وَبِهِ مَعْرِفَةً فَغَضِبَ وَنَادَى الصَّلَاةَ جَامِعَةً فَاجْتَمَعَ النَّاسُ حَتَّى غَصَّ الْمَسْجِدُ بِأَهْلِهِ فَصَعِدَ الْمِنْبَرَ وَهُوَ مُغْضَبٌ مُتَغَيِّرُ اللَّوْنِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَصَلَّى عَلَى النَّبِيِّ صلى الله عليه وآله ثُمَّ قَالَ:

وصف الله تعالى

الْحَمْدُ لِلَّهِ الَّذِي لَا يَفِرُّهُ الْمَنْعُ وَالْجُمُودُ وَلَا يُكْدِيهِ الْإِعْطَاءُ وَالْجُودُ إِذْ كُلُّ مُعْطٍ مُنْتَقِصٌ سِوَاهُ وَكُلُّ مَانِعٍ مَذْمُومٌ مَا خَلَاهُ وَهُوَ الْمَنَّانُ بِفَوَائِدِ النِّعَمِ وَعَوَائِدِ الْمَزِيدِ وَالْقِسَمِ عِيَالُهُ الْخَلَائِقُ ضَمِنَ أَرْزَاقَهُمْ وَقَدَّرَ أَقْوَاتَهُمْ وَنَهَجَ سَبِيلَ الرَّاغِبِينَ إِلَيْهِ وَالطَّالِبِينَ مَا لَدَيْهِ وَلَيْسَ بِمَا سُئِلَ بِأَجْوَدَ مِنْهُ بِمَا لَمْ يُسْأَلْ الْأَوَّلُ الَّذِي لَمْ يَكُنْ لَهُ قَبْلٌ فَيَكُونَ شَيْءٌ قَبْلَهُ وَالْآخِرُ الَّذِي لَيْسَ لَهُ بَعْدٌ فَيَكُونَ شَيْءٌ بَعْدَهُ وَالرَّادِعُ أَنَاسِيَّ الْأَبْصَارِ عَنْ أَنْ تَنَالَهُ أَوْ تُدْرِكَهُ مَا اخْتَلَفَ عَلَيْهِ دَهْرٌ فَيَخْتَلِفَ مِنْهُ الْحَالُ وَلَا كَانَ فِي مَكَانٍ فَيَجُوزَ عَلَيْهِ الِانْتِقَالُ وَلَوْ وَهَبَ مَا تَنَفَّسَتْ عَنْهُ مَعَادِنُ الْجِبَالِ وَضَحِكَتْ عَنْهُ أَصْدَافُ الْبِحَارِ مِنْ فِلِزِّ اللُّجَيْنِ وَالْعِقْيَانِ وَنُثَارَةِ الدُّرِّ وَحَصِيدِ الْمَرْجَانِ مَا أَثَّرَ ذَلِكَ فِي جُودِهِ وَلَا أَنْفَدَ سَعَةَ مَا عِنْدَهُ وَلَكَانَ عِنْدَهُ مِنْ ذَخَائِرِ الْأَنْعَامِ مَا لَا تُنْفِدُهُ مَطَالِبُ الْأَنَامِ لِأَنَّهُ الْجَوَادُ الَّذِي لَا يَغِيضُهُ سُؤَالُ السَّائِلِينَ وَلَا يُبْخِلُهُ إِلْحَاحُ الْمُلِحِّينَ.

صفاته تعالى في القرآن

فَانْظُرْ أَيُّهَا السَّائِلُ فَمَا دَلَّكَ الْقُرْآنُ عَلَيْهِ مِنْ صِفَتِهِ فَائْتَمَّ بِهِ وَاسْتَضِئْ بِنُورِ هِدَايَتِهِ وَمَا كَلَّفَكَ الشَّيْطَانُ عِلْمَهُ مِمَّا لَيْسَ فِي الْكِتَابِ عَلَيْكَ فَرْضُهُ وَلَا فِي سُنَّةِ النَّبِيِّ صلى الله عليه وآله وَأَئِمَّةِ الْهُدَى أَثَرُهُ فَكِلْ عِلْمَهُ إِلَى اللَّهِ سُبْحَانَهُ فَإِنَّ ذَلِكَ مُنْتَهَى حَقِّ اللَّهِ عَلَيْكَ وَاعْلَمْ أَنَّ الرَّاسِخِينَ فِي الْعِلْمِ هُمُ الَّذِينَ أَغْنَاهُمْ عَنِ اقْتِحَامِ السُّدَدِ الْمَضْرُوبَةِ دُونَ الْغُيُوبِ الْإِقْرَارُ بِجُمْلَةِ مَا جَهِلُوا تَفْسِيرَهُ مِنَ الْغَيْبِ الْمَحْجُوبِ فَمَدَحَ اللَّهُ تَعَالَى اعْتِرَافَهُمْ بِالْعَجْزِ عَنْ تَنَاوُلِ مَا لَمْ يُحِيطُوا بِهِ عِلْماً وَسَمَّى تَرْكَهُمُ التَّعَمُّقَ فِيمَا لَمْ يُكَلِّفْهُمُ الْبَحْثَ عَنْ كُنْهِهِ رُسُوخاً فَاقْتَصِرْ عَلَى ذَلِكَ وَلَا تُقَدِّرْ عَظَمَةَ اللَّهِ سُبْحَانَهُ عَلَى قَدْرِ عَقْلِكَ فَتَكُونَ مِنَ الْهَالِكِينَ هُوَ الْقَادِرُ الَّذِي إِذَا ارْتَمَتِ الْأَوْهَامُ لِتُدْرِكَ مُنْقَطَعَ قُدْرَتِهِ وَحَاوَلَ الْفِكَرُ الْمُبَرَّأُ مِنْ خَطَرَاتِ الْوَسَاوِسِ أَنْ يَقَعَ عَلَيْهِ فِي عَمِيقَاتِ غُيُوبِ مَلَكُوتِهِ وَتَوَلَّهَتِ الْقُلُوبُ إِلَيْهِ لِتَجْرِيَ فِي كَيْفِيَّةِ صِفَاتِهِ وَغَمَضَتْ مَدَاخِلُ الْعُقُولِ فِي حَيْثُ لَا تَبْلُغُهُ الصِّفَاتُ لِتَنَاوُلِ عِلْمِ ذَاتِهِ رَدَعَهَا وَهِيَ تَجُوبُ مَهَاوِيَ سُدَفِ الْغُيُوبِ مُتَخَلِّصَةً إِلَيْهِ سُبْحَانَهُ فَرَجَعَتْ إِذْ جَبَهَتْ مُعْتَرِفَةً بِأَنَّهُ لَا يَنَالُ بِجَوْرِ الِاعْتِسَافِ كُنْهُ مَعْرِفَتِهِ وَلَا تَخْطُرُ بِبَالِ أُولِي الرَّوِيَّاتِ خَاطِرَةٌ مِنْ تَقْدِيرِ جَلَالِ عِزَّتِهِ

الَّذِي ابْتَدَعَ الْخَلْقَ عَلَى غَيْرِ مِثَالٍ امْتَثَلَهُ وَلَا مِقْدَارٍ احْتَذَى عَلَيْهِ مِنْ خَالِقٍ مَعْبُودٍ كَانَ قَبْلَهُ وَأَرَانَا مِنْ مَلَكُوتِ قُدْرَتِهِ وَعَجَائِبِ مَا نَطَقَتْ بِهِ آثَارُ حِكْمَتِهِ وَاعْتِرَافِ الْحَاجَةِ مِنَ الْخَلْقِ إِلَى أَنْ يُقِيمَهَا بِمِسَاكِ قُوَّتِهِ مَا دَلَّنَا بِاضْطِرَارِ قِيَامِ الْحُجَّةِ لَهُ عَلَى مَعْرِفَتِهِ فَظَهَرَتِ الْبَدَائِعُ الَّتِي أَحْدَثَتْهَا آثَارُ صَنْعَتِهِ وَأَعْلَامُ حِكْمَتِهِ فَصَارَ كُلُّ مَا خَلَقَ حُجَّةً لَهُ وَدَلِيلًا عَلَيْهِ وَإِنْ كَانَ خَلْقًا صَامِتًا فَحُجَّتُهُ بِالتَّدْبِيرِ نَاطِقَةٌ وَدَلَالَتُهُ عَلَى الْمُبْدِعِ قَائِمَةٌ فَأَشْهَدُ أَنَّ مَنْ شَبَّهَكَ بِتَبَايُنِ أَعْضَاءِ خَلْقِكَ وَتَلَاحُمِ حِقَاقِ مَفَاصِلِهِمُ الْمُحْتَجِبَةِ لِتَدْبِيرِ حِكْمَتِكَ لَمْ يَعْقِدْ غَيْبَ ضَمِيرِهِ عَلَى مَعْرِفَتِكَ وَلَمْ يُبَاشِرْ قَلْبَهُ الْيَقِينُ بِأَنَّهُ لَا نِدَّ لَكَ وَكَأَنَّهُ لَمْ يَسْمَعْ تَبَرُّؤَ التَّابِعِينَ مِنَ الْمَتْبُوعِينَ إِذْ يَقُولُونَ تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُبِينٍ إِذْ نُسَوِّيكُمْ بِرَبِّ الْعَالَمِينَ كَذَبَ الْعَادِلُونَ بِكَ إِذْ شَبَّهُوكَ بِأَصْنَامِهِمْ وَنَحَلُوكَ حِلْيَةَ الْمَخْلُوقِينَ بِأَوْهَامِهِمْ وَجَزَّءُوكَ تَجْزِئَةَ الْمُجَسَّمَاتِ بِخَوَاطِرِهِمْ وَقَدَّرُوكَ عَلَى الْخِلْقَةِ الْمُخْتَلِفَةِ الْقُوَى بِقَرَائِحِ عُقُولِهِمْ وَأَشْهَدُ أَنَّ مَنْ سَاوَاكَ بِشَيْءٍ مِنْ خَلْقِكَ فَقَدْ عَدَلَ بِكَ وَالْعَادِلُ بِكَ كَافِرٌ بِمَا تَنْزَّلَتْ بِهِ مُحْكَمَاتُ آيَاتِكَ وَنَطَقَتْ عَنْهُ شَوَاهِدُ حُجَجِ بَيِّنَاتِكَ وَإِنَّكَ أَنْتَ اللَّهُ الَّذِي لَمْ تَثْنَاهُ فِي الْعُقُولِ فَتَكُونَ فِي مَهَبِّ فِكْرِهَا مُكَيَّفًا وَلَا فِي رَوِيَّاتِ خَوَاطِرِهَا فَتَكُونَ مَحْدُودًا مُصَرَّفًا.

و منها: قَدَّرَ مَا خَلَقَ فَأَحْكَمَ تَقْدِيرَهُ وَدَبَّرَهُ فَأَلْطَفَ تَدْبِيرَهُ وَوَجَّهَهُ لِوِجْهَتِهِ فَلَمْ يَتَعَدَّ حُدُودَ مَنْزِلَتِهِ وَلَمْ يَقْصُرْ دُونَ الِانْتِهَاءِ إِلَى غَايَتِهِ وَلَمْ يَسْتَصْعِبْ إِذْ أُمِرَ بِالْمُضِيِّ عَلَى إِرَادَتِهِ فَكَيْفَ وَإِنَّمَا صَدَرَتِ الْأُمُورُ عَنْ مَشِيئَتِهِ الْمُنْشِئُ أَصْنَافَ الْأَشْيَاءِ بِلَا رَوِيَّةٍ فِكْرٍ آلَ إِلَيْهَا وَلَا قَرِيحَةٍ غَرِيزَةٍ أَضْمَرَ عَلَيْهَا وَلَا تَجْرِبَةٍ أَفَادَهَا مِنْ حَوَادِثِ الدُّهُورِ وَلَا شَرِيكٍ أَعَانَهُ عَلَى ابْتِدَاعِ عَجَائِبِ الْأُمُورِ فَتَمَّ خَلْقُهُ بِأَمْرِهِ وَأَذْعَنَ لِطَاعَتِهِ وَأَجَابَ إِلَى دَعْوَتِهِ لَمْ يَعْتَرِضْ دُونَهُ رَيْثُ الْمُبْطِئِ وَلَا أَنَاةُ الْمُتَلَكِّئِ فَأَقَامَ مِنَ الْأَشْيَاءِ أَوَدَهَا وَنَهَجَ حُدُودَهَا وَلَاءَمَ بِقُدْرَتِهِ بَيْنَ مُتَضَادِّهَا وَوَصَلَ أَسْبَابَ قَرَائِنِهَا وَفَرَّقَهَا أَجْنَاسًا مُخْتَلِفَاتٍ فِي الْحُدُودِ وَالْأَقْدَارِ وَالْغَرَائِزِ وَالْهَيْئَاتِ بَدَايَا خَلَائِقَ أَحْكَمَ صَنْعَهَا وَفَطَرَهَا عَلَى مَا أَرَادَ وَابْتَدَعَهَا.

و منها في صفة السماء

وَنَظَمَ بِلَا تَعْلِيقِ رَهَوَاتِ فُرَجِهَا وَلَاحَمَ صُدُوعَ انْفِرَاجِهَا وَوَشَّجَ بَيْنَهَا وَبَيْنَ أَزْوَاجِهَا وَذَلَّلَ لِلْهَابِطِينَ بِأَمْرِهِ وَالصَّاعِدِينَ بِأَعْمَالِ خَلْقِهِ حُزُونَةَ مِعْرَاجِهَا وَنَادَاهَا بَعْدَ إِذْ هِيَ دُخَانٌ فَالْتَحَمَتْ عُرَى أَشْرَاجِهَا وَفَتَقَ بَعْدَ الِارْتِتَاقِ صَوَامِتَ أَبْوَابِهَا وَأَقَامَ رَصَدًا مِنَ الشُّهُبِ الثَّوَاقِبِ عَلَى نِقَابِهَا وَأَمْسَكَهَا مِنْ أَنْ تُمُورَ فِي خَرْقِ الْهَوَاءِ بِأَيْدِهِ وَأَمَرَهَا أَنْ تَقِفَ مُسْتَسْلِمَةً لِأَمْرِهِ وَجَعَلَ شَمْسَهَا آيَةً مُبْصِرَةً لِنَهَارِهَا وَقَمَرَهَا آيَةً مَمْحُوَّةً مِنْ لَيْلِهَا وَأَجْرَاهُمَا فِي مَنَاقِلِ مَجْرَاهُمَا وَقَدَّرَ سَيْرَهُمَا فِي مَدَارِجِ دَرَجِهِمَا لِيُمَيِّزَ بَيْنَ اللَّيْلِ وَالنَّهَارِ بِهِمَا وَلِيُعْلَمَ عَدَدُ السِّنِينَ وَالْحِسَابُ بِمَقَادِيرِهِمَا ثُمَّ عَلَّقَ فِي جَوِّهَا فَلَكَهَا وَنَاطَ بِهَا زِينَتَهَا مِنْ خَفِيَّاتِ دَرَارِيِّهَا وَمَصَابِيحِ كَوَاكِبِهَا وَرَمَى مُسْتَرِقِي السَّمْعِ بِثَوَاقِبِ شُهُبِهَا وَأَجْرَاهَا عَلَى أَذْلَالِ تَسْخِيرِهَا مِنْ ثَبَاتِ ثَابِتِهَا وَمَسِيرِ سَائِرِهَا وَهُبُوطِهَا وَصُعُودِهَا وَنَحُوسِهَا وَسُعُودِهَا.

و منها في صفة الملائكة

ثُمَّ خَلَقَ سُبْحَانَهُ لِإِسْكَانِ سَمَاوَاتِهِ وَعِمَارَةِ الصَّفِيحِ الْأَعْلَى مِنْ مَلَكُوتِهِ خَلْقًا بَدِيعًا مِنْ مَلَائِكَتِهِ وَمَلَأَ بِهِمْ فُرُوجَ فِجَاجِهَا وَحَشَا بِهِمْ فُتُوقَ أَجْوَائِهَا وَبَيْنَ فَجَوَاتِ تِلْكَ الْفُرُوجِ زَجَلُ الْمُسَبِّحِينَ مِنْهُمْ فِي حَظَائِرِ الْقُدُسِ وَسُتُرَاتِ الْحُجُبِ وَسُرَادِقَاتِ الْمَجْدِ وَوَرَاءَ ذَلِكَ الرَّجِيجِ

الَّذِي تَسْتَكُّ مِنْهُ الأَسْمَاعُ سُبُحَاتُ نُورٍ تَرْدَعُ الأَبْصَارَ عَنْ بُلُوغِهَا فَتَقِفُ خَاسِئَةً عَلَى حُدُودِهَا. وَأَنْشَأَهُمْ عَلَى صُوَرٍ مُخْتَلِفَاتٍ وَأَقْدَارٍ مُتَفَاوِتَاتٍ أُولِي أَجْنِحَةٍ تُسَبِّحُ جَلَالَ عِزَّتِهِ لَا يَنْتَحِلُونَ مَا ظَهَرَ فِي الْخَلْقِ مِنْ صُنْعِهِ وَلَا يَدَّعُونَ أَنَّهُمْ يَخْلُقُونَ شَيْئاً مَعَهُ مِمَّا انْفَرَدَ بِهِ بَلْ عِبَادٌ مُكْرَمُونَ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ جَعَلَهُمُ اللَّهُ فِيمَا هُنَالِكَ أَهْلَ الأَمَانَةِ عَلَى وَحْيِهِ وَحَمَّلَهُمْ إِلَى الْمُرْسَلِينَ وَدَائِعَ أَمْرِهِ وَنَهْيِهِ وَعَصَمَهُمْ مِنْ رَيْبِ الشُّبُهَاتِ فَمَا مِنْهُمْ زَائِغٌ عَنْ سَبِيلِ مَرْضَاتِهِ وَأَمَدَّهُمْ بِفَوَائِدِ الْمَعُونَةِ وَأَشْعَرَ قُلُوبَهُمْ تَوَاضُعَ إِخْبَاتِ السَّكِينَةِ وَفَتَحَ لَهُمْ أَبْوَاباً ذُلُلاً إِلَى تَمَاجِيدِهِ وَنَصَبَ لَهُمْ مَنَاراً وَاضِحَةً عَلَى أَعْلَامِ تَوْحِيدِهِ لَمْ تُثْقِلْهُمْ مُؤْصِرَاتُ الآثَامِ وَلَمْ تَرْتَحِلْهُمْ عُقَبُ اللَّيَالِي وَالأَيَّامِ وَلَمْ تَرْمِ الشُّكُوكُ بِنَوَازِعِهَا عَزِيمَةَ إِيمَانِهِمْ وَلَمْ تَعْتَرِكِ الظُّنُونُ عَلَى مَعَاقِدِ يَقِينِهِمْ وَلَا قَدَحَتْ قَادِحَةُ الْجَنَفِ فِيمَا بَيْنَهُمْ وَلَا سَلَبَتْهُمُ الْحَيْرَةُ مَا لَاقَ مِنْ مَعْرِفَتِهِ بِضَمَائِرِهِمْ وَمَا سَكَنَ مِنْ عَظَمَتِهِ وَهَيْبَةِ جَلَالَتِهِ فِي أَثْنَاءِ صُدُورِهِمْ وَلَمْ تَطْمَعْ فِيهِمُ الْوَسَاوِسُ فَتَقْتَرِعَ بِرَيْنِهَا عَلَى فِكْرِهِمْ وَمِنْهُمْ مَنْ هُوَ فِي خَلْقِ الْغَمَامِ الدُّلَّحِ وَفِي عِظَمِ الْجِبَالِ الشُّمَّخِ وَفِي قَتَرَةِ الظَّلَامِ الأَيْهَمِ وَمِنْهُمْ مَنْ قَدْ خَرَقَتْ أَقْدَامُهُمْ تُخُومَ الأَرْضِ السُّفْلَى فَهِيَ كَرَايَاتِ بِيضٍ قَدْ نَفَذَتْ فِي مَخَارِقِ الْهَوَاءِ وَتَحْتَهَا رِيحٌ هَفَّافَةٌ تَحْبِسُهَا عَلَى حَيْثُ انْتَهَتْ مِنَ الْحُدُودِ الْمُتَنَاهِيَةِ قَدِ اسْتَفْرَغَتْهُمْ أَشْغَالُ عِبَادَتِهِ وَوَصَلَتْ حَقَائِقُ الإِيمَانِ بَيْنَهُمْ وَبَيْنَ مَعْرِفَتِهِ وَقَطَعَهُمُ الإِيقَانُ بِهِ إِلَى الْوَلَهِ إِلَيْهِ وَلَمْ تُجَاوِزْ رَغَبَاتُهُمْ مَا عِنْدَهُ إِلَى مَا عِنْدَ غَيْرِهِ قَدْ ذَاقُوا حَلَاوَةَ مَعْرِفَتِهِ وَشَرِبُوا بِالْكَأْسِ الرَّوِيَّةِ مِنْ مَحَبَّتِهِ وَتَمَكَّنَتْ مِنْ سُوَيْدَاءِ قُلُوبِهِمْ وَشِيجَةُ خِيفَتِهِ فَحَنَوْا بِطُولِ الطَّاعَةِ اعْتِدَالَ ظُهُورِهِمْ وَلَمْ يُنْفِدْ طُولُ الرَّغْبَةِ إِلَيْهِ مَادَّةَ تَضَرُّعِهِمْ وَلَا أَطْلَقَ عَنْهُمْ عَظِيمُ الزُّلْفَةِ رِبَقَ خُشُوعِهِمْ وَلَمْ يَتَوَلَّهُمُ الإِعْجَابُ فَيَسْتَكْثِرُوا مَا سَلَفَ مِنْهُمْ وَلَا تَرَكَتْ لَهُمُ اسْتِكَانَةُ الإِجْلَالِ نَصِيباً فِي تَعْظِيمِ حَسَنَاتِهِمْ وَلَمْ تُجْرِ الْفَتَرَاتُ فِيهِمْ عَلَى طُولِ دُءُوبِهِمْ وَلَمْ تُغْضِ رَغَبَاتُهُمْ فَيُخَالِفُوا عَنْ رَجَاءِ رَبِّهِمْ وَلَمْ تُجِفَّ لِطُولِ الْمُنَاجَاةِ أَسَلَاتُ أَلْسِنَتِهِمْ وَلَا مَلَكَتْهُمُ الأَشْغَالُ فَتَنْقَطِعَ بِهَمْسِ الْجُؤَارِ إِلَيْهِ أَصْوَاتُهُمْ وَلَمْ تَخْتَلِفْ فِي مَقَاوِمِ الطَّاعَةِ مَنَاكِبُهُمْ وَلَمْ يَثْنُوا إِلَى رَاحَةِ التَّقْصِيرِ فِي أَمْرِهِ رِقَابُهُمْ. وَلَا تَعْدُو عَلَى عَزِيمَةِ جِدِّهِمْ بَلَادَةُ الْغَفَلَاتِ وَلَا تَنْتَضِلُ فِي هِمَمِهِمْ خَدَائِعُ الشَّهَوَاتِ قَدِ اتَّخَذُوا ذَا الْعَرْشِ ذَخِيرَةً لِيَوْمِ فَاقَتِهِمْ وَيَمَّمُوهُ عِنْدَ انْقِطَاعِ الْخَلْقِ إِلَى الْمَخْلُوقِينَ بِرَغْبَتِهِمْ لَا يَقْطَعُونَ أَمَدَ غَايَةِ عِبَادَتِهِ وَلَا يَرْجِعُ بِهِمُ الاسْتِهْتَارُ بِلُزُومِ طَاعَتِهِ إِلَّا إِلَى مَوَادَّ مِنْ قُلُوبِهِمْ غَيْرِ مُنْقَطِعَةٍ مِنْ رَجَائِهِ وَمَخَافَتِهِ لَمْ تَنْقَطِعْ أَسْبَابُ الشَّفَقَةِ مِنْهُمْ فَيَنُوا فِي جِدِّهِمْ وَلَمْ تَأْسِرْهُمُ الأَطْمَاعُ فَيُؤْثِرُوا وَشِيكَ السَّعْيِ عَلَى اجْتِهَادِهِمْ لَمْ يَسْتَعْظِمُوا مَا مَضَى مِنْ أَعْمَالِهِمْ وَلَو اسْتَعْظَمُوا ذَلِكَ لَنَسَخَ الرَّجَاءُ مِنْهُمْ شَفَقَاتِ وَجَلِهِمْ وَلَمْ يَخْتَلِفُوا فِي رَبِّهِمْ بِاسْتِحْوَاذِ الشَّيْطَانِ عَلَيْهِمْ وَلَمْ يُفَرِّقْهُمْ سُوءُ التَّقَاطُعِ وَلَا تَوَلَّاهُمْ غِلُّ التَّحَاسُدِ وَلَا تَشَعَّبَتْهُمْ مَصَارِفُ الرِّيَبِ وَلَا اقْتَسَمَتْهُمْ أَخْيَافُ الْهِمَمِ فَهُمْ أُسَرَاءُ إِيمَانٍ لَمْ يَفُكَّهُمْ مِنْ رِبْقَتِهِ زَيْغٌ وَلَا عُدُولٌ وَلَا وَنًى وَلَا فُتُورٌ وَلَيْسَ فِي أَطْبَاقِ السَّمَاءِ مَوْضِعُ إِهَابٍ إِلَّا وَعَلَيْهِ مَلَكٌ سَاجِدٌ أَوْ سَاعٍ حَافِدٌ يَزْدَادُونَ عَلَى طُولِ الطَّاعَةِ بِرَبِّهِمْ عِلْماً وَتَزْدَادُ عِزَّةُ رَبِّهِمْ فِي قُلُوبِهِمْ عِظَماً.

و منها في صفة الأرض و دحوها على الماء

كَبَسَ الأَرْضَ عَلَى مَوْرِ أَمْوَاجٍ مُسْتَفْحِلَةٍ وَلُجَجِ بِحَارٍ زَاخِرَةٍ تَلْتَطِمُ أَوَاذِيُّ أَمْوَاجِهَا وَتَصْطَفِقُ مُتَقَاذِفَاتُ أَثْبَاجِهَا وَتَرْغُو زَبَداً كَالْفُحُولِ عِنْدَ هِيَاجِهَا فَخَضَعَ جِمَاحُ الْمَاءِ الْمُتَلَاطِمِ لِثِقَلِ حَمْلِهَا وَسَكَنَ هَيَجُ ارْتِمَائِهِ إِذْ وَطِئَتْهُ بِكَلْكَلِهَا وَذَلَّ مُسْتَخْذِياً إِذْ تَمَعَّكَتْ عَلَيْهِ بِكَوَاهِلِهَا فَأَصْبَحَ بَعْدَ اصْطِخَابِ أَمْوَاجِهِ سَاجِياً مَقْهُوراً وَفِي حَكَمَةِ الذُّلِّ مُنْقَاداً أَسِيراً وَسَكَنَتِ الأَرْضُ مَدْحُوَّةً فِي لُجَّةِ تَيَّارِهِ وَرَنَتْ مِنْ نَخْوَةِ بَاوِهِ وَاعْتِلَائِهِ وَشُمُوخِ أَنْفِهِ وَسُمُوِّ

عُلْوَانِهِ وَكَعَمْتَهُ عَلَى كِظَّةِ جَرْيَتِهِ فَهَمَدَ بَعْدَ نَزَقَاتِهِ وَلَبَدَ بَعْدَ زَيَفَانِ وَثَبَاتِهِ فَلَمَّا سَكَنَ هَيْجُ الْمَاءِ مِنْ تَحْتِ أَكْنَافِهَا وَحَمْلِ شَوَاهِقِ الْجِبَالِ الشُّمَّخِ الْبُذَّخِ عَلَى أَكْتَافِهَا فَجَّرَ يَنَابِيعَ الْعُيُونِ مِنْ عَرَانِينِ أُنُوفِهَا وَفَرَّقَهَا فِي سُهُوبِ بِيدِهَا وَأَخَادِيدِهَا وَعَدَّلَ حَرَكَاتِهَا بِالرَّاسِيَاتِ مِنْ جَلَامِيدِهَا وَذَوَاتِ الشَّنَاخِيبِ الشُّمِّ مِنْ صَيَاخِيدِهَا فَسَكَنَتْ مِنَ الْمَيَدَانِ لِرُسُوبِ الْجِبَالِ فِي قِطَعِ أَدِيمِهَا وَتَغَلْغُلِهَا مُتَسَرِّبَةً فِي جَوْبَاتِ خَيَاشِيمِهَا وَرُكُوبِهَا أَعْنَاقَ سُهُولِ الْأَرَضِينَ وَجَرَاثِيمِهَا وَفَسَحَ بَيْنَ الْجَوِّ وَبَيْنَهَا وَأَعَدَّ الْهَوَاءَ مُتَنَسَّماً لِسَاكِنِهَا وَأَخْرَجَ إِلَيْهَا أَهْلَهَا عَلَى ثِمَامِ مَرَافِقِهَا ثُمَّ لَمْ يَدَعْ جُرُزَ الْأَرْضِ الَّتِي تَقْصُرُ مِيَاهُ الْعُيُونِ عَنْ رَوَابِيهَا وَلَا تَجِدُ جَدَاوِلُ الْأَنْهَارِ ذَرِيعَةً إِلَى بُلُوغِهَا حَتَّى أَنْشَأَ لَهَا نَاشِئَةَ سَحَابٍ تُحْيِي مَوَاتَهَا وَتَسْتَخْرِجُ نَبَاتَهَا أَلَّفَ غَمَامَهَا بَعْدَ افْتِرَاقٍ لَمَعِهِ وَتَبَايُنِ قَزَعِهِ حَتَّى إِذَا تَمَخَّضَتْ لُجَّةُ الْمُزْنِ فِيهِ وَالْتَمَعَ بَرْقُهُ فِي كُفَفِهِ وَلَمْ يَنَمْ وَمِيضُهُ فِي كَنَهْوَرِ رَبَابِهِ وَمُتَرَاكِمِ سَحَابِهِ أَرْسَلَهُ سَحّاً مُتَدَارِكاً قَدْ أَسَفَّ هَيْدَبُهُ تَمْرِيهِ الْجَنُوبُ دِرَرَ أَهَاضِيبِهِ وَدُفَعَ شَآبِيبِهِ. فَلَمَّا أَلْقَتِ السَّحَابُ بَرْكَ بَوَانِيهَا وَبَعَاعَ مَا اسْتَقَلَّتْ بِهِ مِنَ الْعِبْءِ الْمَحْمُولِ عَلَيْهَا أَخْرَجَ بِهِ مِنْ هَوَامِدِ الْأَرْضِ النَّبَاتَ وَمِنْ زُعْرِ الْجِبَالِ الْأَعْشَابَ فَهِيَ تَبْهَجُ بِزِينَةِ رِيَاضِهَا وَتَزْدَهِي بِمَا أُلْبِسَتْهُ مِنْ رِيَطِ أَزَاهِيرِهَا وَحِلْيَةِ مَا سُمِطَتْ بِهِ مِنْ نَاضِرِ أَنْوَارِهَا وَجَعَلَ ذَلِكَ بَلَاغاً لِلْأَنَامِ وَرِزْقاً لِلْأَنْعَامِ وَخَرَقَ الْفِجَاجَ فِي آفَاقِهَا وَأَقَامَ الْمَنَارَ لِلسَّالِكِينَ عَلَى جَوَادِّ طُرُقِهَا فَلَمَّا مَهَدَ أَرْضَهُ وَأَنْفَذَ أَمْرَهُ اخْتَارَ آدَمَ عليه السلام خِيرَةً مِنْ خَلْقِهِ وَجَعَلَهُ أَوَّلَ جِبِلَّتِهِ وَأَسْكَنَهُ جَنَّتَهُ وَأَرْغَدَ فِيهَا أُكُلَهُ وَأَوْعَزَ إِلَيْهِ فِيمَا نَهَاهُ عَنْهُ وَأَعْلَمَهُ أَنَّ فِي الْإِقْدَامِ عَلَيْهِ التَّعَرُّضَ لِمَعْصِيَتِهِ وَالْمُخَاطَرَةَ بِمَنْزِلَتِهِ فَأَقْدَمَ عَلَى مَا نَهَاهُ عَنْهُ مُوَافَاةً لِسَابِقِ عِلْمِهِ فَأَهْبَطَهُ بَعْدَ التَّوْبَةِ لِيَعْمُرَ أَرْضَهُ بِنَسْلِهِ وَلِيُقِيمَ الْحُجَّةَ بِهِ عَلَى عِبَادِهِ وَلَمْ يُخْلِهِمْ بَعْدَ أَنْ قَبَضَهُ مِمَّا يُؤَكِّدُ عَلَيْهِمْ حُجَّةَ رُبُوبِيَّتِهِ وَيَصِلُ بَيْنَهُمْ وَبَيْنَ مَعْرِفَتِهِ بَلْ تَعَاهَدَهُمْ بِالْحُجَجِ عَلَى أَلْسُنِ الْخِيَرَةِ مِنْ أَنْبِيَائِهِ وَمُتَحَمِّلِي وَدَائِعِ رِسَالَاتِهِ قَرْناً فَقَرْناً حَتَّى تَمَّتْ بِنَبِيِّنَا مُحَمَّدٍ صلى الله عليه وآله حُجَّتُهُ وَبَلَغَ الْمَقْطَعَ عُذْرُهُ وَنُذْرُهُ وَقَدَّرَ الْأَرْزَاقَ فَكَثَّرَهَا وَقَلَّلَهَا وَقَسَّمَهَا عَلَى الضِّيقِ وَالسَّعَةِ فَعَدَلَ فِيهَا لِيَبْتَلِيَ مَنْ أَرَادَ بِمَيْسُورِهَا وَمَعْسُورِهَا وَلِيَخْتَبِرَ بِذَلِكَ الشُّكْرَ وَالصَّبْرَ مِنْ غَنِيِّهَا وَفَقِيرِهَا ثُمَّ قَرَنَ بِسَعَتِهَا عَقَابِيلَ فَاقَتِهَا وَبِسَلَامَتِهَا طَوَارِقَ آفَاتِهَا وَبِفَرَجِ أَفْرَاحِهَا غُصَصَ أَتْرَاحِهَا وَخَلَقَ الْآجَالَ فَأَطَالَهَا وَقَصَّرَهَا وَقَدَّمَهَا وَأَخَّرَهَا وَوَصَلَ بِالْمَوْتِ أَسْبَابَهَا وَجَعَلَهُ خَالِجاً لِأَشْطَانِهَا وَقَاطِعاً لِمَرَائِرِ أَقْرَانِهَا عَالِمُ السِّرِّ مِنْ ضَمَائِرِ الْمُضْمِرِينَ وَنَجْوَى الْمُتَخَافِتِينَ وَخَوَاطِرِ رَجْمِ الظُّنُونِ وَعُقَدِ عَزِيمَاتِ الْيَقِينِ وَمَسَارِقِ إِيمَاضِ الْجُفُونِ وَمَا ضَمَّنَتْهُ أَكْنَانُ الْقُلُوبِ وَغَيَابَاتُ الْغُيُوبِ وَمَا أَصْغَتْ لِاسْتِرَاقِهِ مَصَائِخُ الْأَسْمَاعِ وَمَصَايِفُ الذَّرِّ وَمَشَاتِي الْهَوَامِّ وَرَجْعِ الْحَنِينِ مِنَ الْمُولِهَاتِ وَهَمْسِ الْأَقْدَامِ وَمُنْقَسَحِ الثَّمَرَةِ مِنْ وَلَائِجِ غُلُفِ الْأَكْمَامِ وَمُنْقَمَعِ الْوُحُوشِ مِنْ غِيرَانِ الْجِبَالِ وَأَوْدِيَتِهَا وَمُخْتَبَإِ الْبَعُوضِ بَيْنَ سُوقِ الْأَشْجَارِ وَأَلْحِيَتِهَا وَمَغْرِزِ الْأَوْرَاقِ مِنَ الْأَقْنَانِ وَمَحَطِّ الْأَمْشَاجِ مِنْ مَسَارِبِ الْأَصْلَابِ وَنَاشِئَةِ الْغُيُومِ وَمُتَلَاحِمِهَا وَدُرُورِ قَطْرِ السَّحَابِ فِي مُتَرَاكِمِهَا وَمَا تَسْفِي الْأَعَاصِيرُ بِذُيُولِهَا وَتَعْفُو الْأَمْطَارُ بِسُيُولِهَا وَعَوْمِ بَنَاتِ الْأَرْضِ فِي كُثْبَانِ الرِّمَالِ وَمُسْتَقَرِّ ذَوَاتِ الْأَجْنِحَةِ بِذُرَا شَنَاخِيبِ الْجِبَالِ وَتَغْرِيدِ ذَوَاتِ الْمَنْطِقِ فِي دَيَاجِيرِ الْأَوْكَارِ وَمَا أَوْعَبَتْهُ الْأَصْدَافُ وَحَضَنَتْ عَلَيْهِ أَمْوَاجُ الْبِحَارِ وَمَا غَشِيَتْهُ سُدْفَةُ لَيْلٍ أَوْ ذَرَّ عَلَيْهِ شَارِقُ نَهَارٍ وَمَا اعْتَقَبَتْ عَلَيْهِ أَطْبَاقُ الدَّيَاجِيرِ وَسُبُحَاتُ النُّورِ وَأَثَرِ كُلِّ خَطْوَةٍ وَحِسِّ كُلِّ حَرَكَةٍ وَرَجْعِ كُلِّ كَلِمَةٍ وَتَحْرِيكِ كُلِّ شَفَةٍ وَمُسْتَقَرِّ كُلِّ نَسَمَةٍ وَمِثْقَالِ كُلِّ ذَرَّةٍ وَهَمَاهِمِ كُلِّ نَفْسٍ هَامَّةٍ وَمَا عَلَيْهَا مِنْ ثَمَرِ شَجَرَةٍ أَوْ سَاقِطِ وَرَقَةٍ أَوْ قَرَارَةِ نُطْفَةٍ أَوْ ثُقَاعَةِ دَمٍ وَمُضْغَةٍ أَوْ نَاشِئَةِ خَلْقٍ وَسُلَالَةٍ لَمْ يُلْحِقْهُ فِي ذَلِكَ كُلْفَةٌ وَلَا اعْتَرَضَتْهُ فِي حِفْظِ مَا ابْتَدَعَ مِنْ خَلْقِهِ عَارِضَةٌ وَلَا اعْتَوَرَتْهُ فِي تَنْفِيذِ الْأُمُورِ وَتَدَابِيرِ الْمَخْلُوقِينَ مَلَالَةٌ وَلَا فَتْرَةٌ

بَلْ نَفْذَهُمْ عِلْمُهُ وَاَحْصَاهُمْ عَدَدُهُ وَوَسِعَهُمْ عَدْلُهُ وَغَمَرَهُمْ فَضْلُهُ مَعَ تَقْصِيرِهِمْ عَنْ كُنْهِ مَا هُوَ اَهْلُهُ.

دعاء

اللَّهُمَّ اَنْتَ اَهْلُ الوَصْفِ الجَمِيلِ وَالتَّعْدَادِ الكَثِيرِ إِنْ تُؤَمَّلْ فَخَيْرُ مَامُولٍ وَإِنْ تُرْجَ فَخَيْرُ مَرْجُوٍّ اللَّهُمَّ وَقَدْ بَسَطْتَ لِي فِيمَا لَا اَمْدَحُ بِهِ غَيْرَكَ وَلَا اُثْنِي بِهِ عَلَى اَحَدٍ سِوَاكَ وَلَا اُوَجِّهُهُ إِلَى مَعَادِنِ الخَيْبَةِ وَمَوَاضِعِ الرِّيبَةِ وَعَدَلْتَ بِلِسَانِي عَنْ مَدَائِحِ الآدَمِيِّينَ وَالثَّنَاءِ عَلَى المَرْبُوبِينَ المَخْلُوقِينَ اللَّهُمَّ وَلِكُلِّ مُثْنٍ عَلَى مَنْ اَثْنَى عَلَيْهِ مَثُوبَةٌ مِنْ جَزَاءٍ اَوْ عَارِفَةٌ مِنْ عَطَاءٍ وَقَدْ رَجَوْتُكَ دَلِيلًا عَلَى ذَخَائِرِ الرَّحْمَةِ وَكُنُوزِ المَغْفِرَةِ اللَّهُمَّ وَهَذَا مَقَامُ مَنْ اَفْرَدَكَ بِالتَّوْحِيدِ الَّذِي هُوَ لَكَ وَلَمْ يَرَ مُسْتَحِقًّا لِهَذِهِ المَحَامِدِ وَالمَمَادِحِ غَيْرَكَ وَبِي فَاقَةٌ إِلَيْكَ لَا يَجْبُرُ مَسْكَنَتَهَا إِلَّا فَضْلُكَ وَلَا يَنْعَشُ مِنْ خَلَّتِهَا إِلَّا مَنُّكَ وَجُودُكَ فَهَبْ لَنَا فِي هَذَا المَقَامِ رِضَاكَ وَاَغْنِنَا عَنْ مَدِّ الاَيْدِي إِلَى سِوَاكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Sermon 89

This sermon is known as the sermon of Spirits[1] ("Khutbatul-Ashbāh"), and it occupies one of the highest positions among the sermons of Imām Ali ibn Abū Tālib ﷺ.

Mas`adah ibn Sadaqah has related from Imām Ja`far ibn Muhammed as-Sādiq ﷺ saying: "Imām Ali ibn Abū Tālib ﷺ delivered this sermon from the pulpit of (the Grand Mosque of) Kūfa when someone asked him, 'O Imām Ali ibn Abū Tālib ﷺ! 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.' Imām Ali ibn Abū Tālib ﷺ became angry at this (request of the inquirer) and ordered the Muslims to gather in the mosque. So many Muslims gathered in the mosque that the place was over-crowded. Imām Ali ﷺ ibn Abū Tālib ﷺ ascended the pulpit while he was still in a state of anger and his color was changed. Having praised and extolled Allāh and invoked His blessings on the Prophet ﷺ, he

[1]The name of this sermon is the sermon of *ashbāh* أشباح. "Ashbāh" is the plural of "shabah" which literally means ghost, but it also means spirit or image. Because it contains a description of angels and other kinds of beings, it has thus been named. The grounds for the Imām ﷺ being angry with the inquirer was that his request had nothing to do with the obligations of the Sharī`a and beyond the limits of ordinary human capacity.

said the following:

About Allāh:

"Praise is all due to Allāh Whom refusal to give away and stinginess do not reach, 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. All beings are His dependents (for 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. He is the First for whom there was none before so that there could nothing before Him. He is the Last for whom there is no after, so there could not be anything after Him. Time does not change Him, so as to admit 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 of gold, silver, pearls and cuttings of coral which the shells of the ocean vomit out, it will not affect his munificence, nor diminish the extent of what He has. (In fact) He will still have such treasures of bounty as will not decrease by the demands of the creatures because He simply is that generous. He is the One Whom the begging of beggars cannot impoverish, nor can the pertinacity of those who beseech make miser."

The Attributes of Allāh as described by the Holy Qur'ān:

"Then look at the inquirer, be confined to those of His attributes which the Holy Qur'ān had described and seek light from the glory of its guidance. Leave to Allāh that knowledge which Satan has prompted you to seek, and which neither the Holy Qur'ān enjoins you to seek, nor is there any trace of it in the deeds or sayings of the Prophet ﷺ and other leaders (Imāms) of guidance. This is the extreme limit of Allāh's demand on you. Be informed that firm in knowledge are those who refrain from opening the curtains that lie against the unknown, and their acknowledgment of ignorance about the details of the hidden unknown prevents them from further

probing. Allāh praises them for their admission that they are unable to get knowledge which is not allowed for them. They do not go deeply into the discussion of what is not enjoined on 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 else you should be among the destroyed ones.

"He is Powerful, such that when the imagination shoots its arrows to comprehend the extremity of His power, the mind, making itself free of the dangers of evil thoughts, tries to find Him in the depth of His realm. The hearts long to grasp realities of His attributes. The openings of intelligence penetrate beyond description in order to secure knowledge about His Being, crossing the dark pitfalls of the unknown and focusing on him; He will turn them back. They will 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 Honor enter the comprehension of those who ponder."

Allāh's Creations:

"He originated the creation without any example to follow, without any specimen prepared by any known creator. He demonstrates to 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 makes us realize that the 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 which He has created. Whatever He has created is an argument in His favor, a guide towards Him. Even a silent thing is a guide towards Him, as though it speaks; its guiding to the Creator is clear.

"(O Allāh!) I testify that he who likens You to the separation of the limbs, or to the joining of the extremities of his body, does not acquaint his inner self with knowledge about You; his heart does not secure conviction to the effect that there is no partner with You. It is as though he has not heard the (wrongful) followers declaiming their false gods by saying, "By Allāh! We are certainly in manifest error when we equaled you with the master of the worlds" (Qur'ān, 26:

97-98). They are wrong those who liken You to their idols and outfit You with apparels of the creatures through their imagination, attributing to You parts of body through their own way of thinking. They regard You to be akin to creatures of various types, through the working of their intelligence. I testify that whoever equates You with any of Your creation models a likeness for You. Whoever takes a likeness for You is an unbeliever, according to what is stated in Your unambiguous verses and is indicated by the testimony of Your clear arguments. (I also testify that) You are Allāh Who cannot be confined to (the fetters of) intelligence so as to admit change of condition through entertaining his imagination, nor in the shackles of mind so as to become limited, an object subject to alterations."

Part of the Same Sermon:
About the Greatest Perfections in Allāh's Creation:

"He has fixed limits for everything which He has created, making the limits firm, and He has fixed its working, making such working delicate. He has fixed its direction. It does not transgress the limits of its status, nor does it fall short of reaching the end of its aim. It does not disobey when it is commanded to move by His will. How can it do so when all matters are governed by His will? He is the Producer of a variety of things without an 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 down 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. He straightened the curves of things, fixing their limits. Through His power, He created coherence in their contradictory parts, joining together the factors of similarity. Then He separated them in species which differ in limits, quantities, properties and shapes. All this is new creation. He made them firm and shaped them as He wished and invented."

Part of the same sermon: Describing the heavens:

"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 facilitated 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) vapor. At once the links of its parts joined up. Then Allāh opened up its closed gate and put the sentinels of meteors at its holes, holding them with His hands (i.e. power) from falling into the vastness of space.

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

Part of the same sermon: Describing the angels:

"Then Allāh, the most Glorified One, created for the inhabiting of His skies and populating the higher strata of his realm new (variety of) beings, namely the angels. With them He filled the openings of its cavities and populated them with the vastness of its circumference. In-between the openings of these cavities there resounds the voices of the 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 glory of light which defies the approaching vision and, consequently vision stands, disappointed at its own limitation.

"He created them in different shapes and characteristics. They have wings. They glorify the sublimity of His Honor. They do not appropriate to themselves His skill that shows itself in creating. Nor

do they claim they create anything in which He is unparalleled.

﴿ وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُكْرَمُونَ ۞ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُم بِأَمْرِهِ يَعْمَلُونَ ﴾

But they are, rather, honored 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 appointed them the trustees of His revelation, dispatched them to His prophets, and as holders of His injunctions and prohibitions. He has protected them against the wavering of doubts. Consequently, noone among them strays from the path of His will. He has helped them with the benefits of succor 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 affect. 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 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 within 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 space. Under them blows the light wind which retains them till the end.

"Being occupied in worshipping Him has made them carefree. The realities of faith have served as a link between them and His knowledge. Their belief in Him has made them concentrate on Him. They long for Him not for 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 depths of their hearts. Consequently, they have bent their straight backs through His worship. The length of the humility and extreme nearness has not

removed the rope of fear from them.

"They do not entertain pride so as to make much of their deeds. Their humility before the glory of Allāh does not allow them to esteem their own virtues. Languor does not affect them despite their perpetuated toil. 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 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 creatures. They never reach the extreme limit of worshipping Him. Their passionate fondness for worshipping Him does not turn them except to the springs of their own hearts, springs which are never devoid of His hope and of fearing Him. Fear of (Allāh) never permits them to slacken in their efforts, nor have temptations entrapped them so they may prefer this light search over their (serious) effort.

"They do not consider their past (virtuous) deeds as being significant, for if they had considered them significant, fear will have wiped out 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. Rancor and malice did not overpower them. Ways of wavering did not divide them. Differences of degree of courage did not divide them. Thus, they are devotees of the faith. Neither crookedness (of mind), nor excess, nor lethargy nor languor breaks them from its rope. There is not the thinnest point in the skies without an angel over it prostrating (before Allāh) or (busy) in quick performance (of His commands). Through lengthy worship of their Sustainer, they increase their knowledge, and the honor of their Sustainer increases in their hearts."

Part of the Same Sermon: Description of the earth and its expanse over water:

"Allāh spreads the earth on stormy and tumultuous waves and the depths of swollen seas, where waves clash with each other and high surges leap over one another. They emit foam like a camel at the time of its 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 shoulders, water meekly submitted. Thus, after tumult of its surges, it became tame, overpowered, an obedient prisoner in the shackles of disgrace, while the earth spread itself and became solid in the stormy depths of this water. (In this way,) the earth put an end to the pride, self conceit, high status and superiority of the water, muzzling the intrepidity of its flow. Consequently, it stopped after its stormy flow, settling 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 caused springs of water to flow from its high tops and distributed them through plains and low places, moderating their movement by fixed rocks and high mountain peaks. Then water's 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, standing on its plains. Then Allāh created the vastness between the earth and the firmament, providing the blowing wind for its inhabitants. Then He directed its inhabitants to spread all over its convenient areas. Thereafter, He did not leave the barren tracts of the earth alone where high portions lacked water-springs and where rivers could not find their way. Rather, He created floating clouds which enliven the unproductive areas and cause vegetation to grow.

"He made a big cloud by collecting together smaller clouds. When water collected in a cloud, lightning began to flash on its sides; the spark continued under the white clouds as well as the heavy ones; it is then that He sent it to heavily rain. The cloud was hovering above the earth, 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,

Allāh caused vegetation to grow on arid soil and herbage on dry mountains. As a result, the earth felt pleased at being decorated with its gardens and wondered at its outfit of soft vegetation and ornaments of blossoms. Allāh made all this as means of sustenance for people and for feeding the beasts. He has opened up highways in its expanse and established minarets (of guidance) for those who tread on its highways."

On the creation of man and the sending of the Prophet ﷺ:

"Once He had spread out the earth and enforced His commands, He chose Adam عليه السلام to be the best of His creation, making him the first [human being] to create. He made him reside in Paradise and arranged for his eating of it. He also indicated from what He had made prohibitive for him. He told him that proceeding towards prohibitives meant disobeying Him, thus jeopardizing his own status. But Adam did what he had been banned from doing, 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 caused Adam to die, He did not leave them without one who would serve as proof and plea for His being the God, and to serve as the link between Adam's progeny and His knowledge. But He provided them the proofs through His chosen Messengers and bearers of the trust, century after century, till the process came to an end with Prophet Muhammed ﷺ and His pleas and warnings reached their destination.

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

asunder. He[1] knows the secrets of those who conceal them, the secret conversations of those who engage in them, the inner feelings of those who indulge in guesses, the established certainties, the inklings of the eyes, the inner contents of the hearts and the 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 the winter abodes of the insects, the resounding of the cries of wailing women, and the sound of the steps. He also knows the spots in the inner sheaths of leaves where fruits grow, the hiding places of beasts, i.e the caves in the mountains and valleys, the hiding holes of

---

[1]The eloquence with which Imām Ali ibn Abū Tālib ﷺ has vested on Allāh's attributes of knowledge, and the sublime words in which he has portrayed the all-engrossing quality of His knowledge, cannot but impress the mind of the most die-hard opponent. Thus, Ibn Abul-Hadīd has written the following: "If Aristotle, who believed that God is only aware of the universe and not of its particulars, had heard this speech, his heart, too, would have inclined, his hair would have stood on end, and his thinking would have undergone a dramatic change." Do you not see the brightness, force, vehemence, sublimity, glory, seriousness and ripeness of this speech? Besides these qualities, there is sweetness, colorfulness, delicacy and smoothness in it. I have not found any utterance similar to it. Of course, if there is any utterance that matches it, that can only be the word of Allāh. And there is no wonder in it because he is an offshoot of the same tree (of Prophet Ibrahim who preached the Unity of Allāh), a tributary of the same river and a reflection of the same light, as we read on, pp. 23 – 24, Vol. 7 of *Sharh Nahjul-Balāgha*. Those who regard Allāh to possess only overall knowledge argue saying that since details undergo changes, to believe Him to have knowledge of the changing details would necessitate changes in His knowledge; but since knowledge is the same as His Being, His Being would have to be regarded as the object of change the result of which would be this: He would have to be taken as having come into existence. In this way, they claim, He would lose the attribute of being eternal. This is a very deceptive fallacy because changes in the object of knowledge can lead to changes in the One Who knows everything only when it is assumed that the One Who knows everything does not already possess knowledge of these changes. But since all the forms of change and alteration are so strikingly obvious to Him, there is no reason that with the changes in the objects of knowledge, He, too, should be regarded as changeable, although really this change is confined to the object of knowledge and does not affect knowing itself.

mosquitoes on trees' trunks and herbage, the sprouting points of leaves in the branches, the dripping points of semen passing through passages of loins, the 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 mountains cliffs, and the singing of chattering birds in the gloom of their brooding places.

"And He knows whatever has been treasured by the mother-of-pearls and covered under ocean waves, all that which is concealed under the darkness of night and all that shines in the light of the day, as well as all that over which sometimes darkness prevails and sometimes light shines, the trace of every footstep, the feel of every movement, the echo for 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 on the earth like fruits of trees or falling leaves, the settling places of semen, the congealing of the blood or of the clot, and the developing of life in the embryo.

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

"O Lord! You deserve the best description and the highest esteem. If wish is directed towards You, You are the best to be wished for. If hope is reposed in You, You are the most Honored to hope for. O Lord! You have bestowed on me such power that I do not praise anyone other than You. I do not direct my praise towards others who are the sources of disappointment, the centers of misgivings. You have held my tongue from praising human beings and from eulogizing those created and sustained. O Lord! Everyone who praises is entitled for a reward and recompense from the one whom he praises. Certainly I have turned to You with my eye fixed at the treasures of Your Mercy and stores of forgiveness.

"O Lord! Here stands one who has singled You out to be the One and Only God; this is due to You. I have not regarded anyone as being worthy of these praises save You. My need for You is such that nothing except Your generosity can meet its destitution, nor can anything provide for its need except Your obliging and generosity. So, Lord, do grant us in this place whatever You please and make us too independent to stretch our hands to anyone other than You. إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ *Certainly, You are powerful over all things* (Qur'ān, 66:8).

Allāh is the One Who guarantee sustenance, Who provides livelihood as He says the following:

﴿ وَمَا مِن دَابَّةٍ فِي الأَرْضِ إِلاَّ عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا، كُلٌّ فِي كِتَابٍ مُبِينٍ ﴾

No creature is there crawling on the earth, but its provision rests on Allāh. (Qur'ān, 11:6)

"But His being Guarantor means that He has provided ways for everyone to live and earn livelihood. He has allowed everyone equal shares in forests, mountains, rivers, mines, etc. In the vast earth, He has given everyone the right to make use of them. His bounties are not confined to any single person, nor is the gate of His sustenance closed to any one. Thus, Allāh says the following:

﴿ كُلاًّ نُّمِدُّ هَؤُلاء وَهَؤُلاء مِنْ عَطَاء رَبِّكَ وَمَا كَانَ عَطَاء رَبِّكَ مَحْظُورًا ﴾

We do aid everyone: these and (also) those, out of the bounty of your Lord, and the bounty of your Lord is not confined. (Qur'ān, 17:20)

"If someone does not secure these things through languor or ease but sits effortless, it is not possible that livelihood will reach his doorstep. Allāh has laid the table with multifarious feeds, but in order to get them, it is necessary to extend the hand. He has deposited pearls in the bottom of the sea but they require diving in order to get them out. He has filled the mountains with rubies and

precious stones, but they cannot be had without digging stones. The earth contains treasures of growth, but benefit cannot be drawn from them without sowing the seeds. Heaps of edibles lie scattered on all four sides of the earth, but they cannot be collected without the trouble of travelling. Thus, Allāh says the following:

﴿ فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ ﴾

Traverse, then, its (earth's) broad sides and eat of His provision. (Qur'ān, 67:15)

"Allāh providing livelihood does not mean that no effort is needed for looking for livelihood, or no going out of the house is required. Should livelihood itself find its way to the seeker?! The meaning of His being the Provider of livelihood is that He has given earth the property of growing. He has sent rain from clouds for germination, created fruits, vegetables and grains. All this is from Allāh, yet securing them is connected to human efforts. Whoever strives will reap the benefits of his efforts; whoever abstains from strife will face the consequences of his idleness and laziness. Accordingly, Allāh says the following:

﴿ وَأَن لَّيْسَ لِلْإِنسَانِ إِلَّا مَا سَعَىٰ ﴾

And that man shall have nothing but what he strives for. (Qur'ān, 53:39)

"The order of the universe hinges on the maxim: 'You reap what you sow'. It is wrong to expect germination without sowing, to hope for results without an effort. Limbs and faculties have been given solely to be kept active. Thus, Allāh addressed Mary saying:

﴿ وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ۝ فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرَيِنَّ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَٰنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنسِيًّا ﴾

And shake towards you the trunk of the palm-tree, it will drop on you dates fresh (and) ripe. Then eat and drink and refresh the eye. (Qur'ān, 19:25-26)

"Allāh provided the means for Mary's sustenance. He did not, however, pluck the dates from the tree and put them in her lap! So far as production of food goes, it is His concern. So, He made the tree green, put fruit on it and ripened its fruit. But when the stage arrived for plucking them, He did not intervene. He just recalled to Mary her own job, namely to now move her hand and get her food.

"Again, if His providing the livelihood means that whatever is given is given by Him, and whatever is received comes from Him, then whatever a man will earn and eat, in whatever manner, he will obtain it with permission for Him. Yet one may obtain it by bribery, oppression or violence. This means that Allāh's function and the food which He gives Him, where one has no free will and where anything is out of limits, there is no question of what is permissible or forbidden. Nor is there any liability to account for it. But when it is not actually so, there is the question of what is permissible and forbidden. It should then have an impact on human behavior, so that one could be questioned whether he secured it via lawful or unlawful deeds. Of course, where He has not bestowed the power of seeking the livelihood, He has taken on Himself the responsibility to provide the livelihood. Consequently, He has managed to feed the embryo in the mother's womb: It reaches the fetus according to its needs and requirements. But when this very young life enters the wide world and picks up energy to move its limbs, it then cannot get its food from a source without moving its lips (for sucking the milk).

"In the management of the affairs of this world, Allāh has connected the sequence with the cause of human acts. As a result, the power of action in man does not remain idle. In the same way, He had made these deeds dependent on His own will. Man, therefore, should not rely on his own power of action and thus forget his Creator. This is the issue of the will between two will s within the controversy of 'free-will ' versus 'compulsion'. Just as in the entire universe, nature's universal and sovereign law is in force, in the same way, the production and distribution of food is also provided in a set manner under the dual force of the Divine ordainment and the human effort. This is somewhere less and more depending on the proportion of human effort and the aim of the Divine ordainment. Since He is the

Creator of the means of livelihood, the ability to seek and find food has also been bestowed by Him. The paucity or plenty of livelihood has been attributed to Him because He has fixed different and separate measures for livelihood, keeping in view the difference in efforts and deeds and the goodness of the beings. Somewhere, there is poverty, and somewhere else there is affluence. Somewhere there is distress, and somewhere else there is comfort. Someone is enjoying pleasure, while someone else is suffering the hardships of want. The Holy Qur'ān says:

﴿ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ، إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

He amplifies the sustenance of whomsoever He pleases and straitens; verily, He knows all things. (Qur'ān, 42:12)"

In sermon 23, Imām Ali ibn Abū Tālib عليه السلام refers to this matter thus: "The Divine command descends from the sky towards the earth with whatever is ordained for everyone, whether less or more, just like rain drops."

So, there is a fixed process and manner for the benevolence of rain, namely that vapors rise from the sea storing in them water. They spread over in the sky in the shape of dark clouds, then they ooze the water by drops till they form themselves in lines. They irrigate plains as well as high lands and proceed onwards to collect in low areas, so that the thirsty may drink, the animals may use it and dry lands may be watered by it. In the same way, Allāh has provided all means of livelihood, but His bounty follows a particular mode in which there is never a jot of deviation. Thus, Allāh says the following:

﴿ وَإِن مِّن شَيْءٍ إِلاَّ عِندَنَا خَزَائِنُهُ، وَمَا نُنَزِّلُهُ إِلاَّ بِقَدَرٍ مَّعْلُومٍ ﴾

And there is not a thing but with Us are its treasures and We do not send it down except in a known measure. (Qur'ān, 15:21)

If man's greed and avarice exceeds its bounds, then just as an excess of rain ruins crops instead of growing and bringing them up, so the abundance of articles of livelihood and the necessities of life will

make man oblivious of Allāh, prompting him to rebel and to be unruly against his Maker. Consequently, Allāh says the following:

﴿ وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الأَرْضِ، وَلَكِن يُنَزِّلُ بِقَدَرٍ مَّا يَشَاءُ؛ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴾

And should Allāh amplify the sustenance to his servants, they will certainly rebel in the earth, but He sends it down by measure as He pleases; Verily of His servants, He is all-Aware, all-Seeing. (Qur'ān, 42:27)

If He lessens the food, then just as a drought makes the land arid and kills the animals, likewise, by closure of the means of livelihood, the human society will be destroyed, so there will remain no means of lif and of livelihood. Allāh, accordingly, says the following:

﴿ أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ؟ ﴾

Or who is that who can provide you with sustenance should He withhold His sustenance? (Qur'ān, 67:21)

Consequently, Allāh, the Wise, the Omniscient, has put a system for earning a livelihood on moderate and proportionate lines, and in order to emphasize the importance of seeking a livelihood and sustenance, for keeping them correlated with each other, introducing differences in the distribution of livelihood. Sometimes, this difference and unequal distribution is due to the difference of individual human effort, and sometimes it is the consequence of overall arrangement of the affairs of the universe and the Divine acts of wisdom and objectives. This is so because if by poverty and want He has tested the poor in their endurance and patience, in affluence and prosperity, there is a severe test of the rich by way of expressing their appreciation, gratifying the rights of others, namely whether or not the rich meet the needs of the poor and the distressed, and whether or not they take care of the destitutes. Again, where there is wealth there will also be dangers of all sorts. Sometimes, there will be danger to the wealth and property, and sometimes there is fear of poverty and want.

Consequently, there will be many persons who will be more satisfied and happy without a wealth of their own. For them, this destitution and want will be far better than the wealth which might snatch away their comfort and peace of mind. Moreover, sometimes this very wealth, which one holds as dearer than life, becomes the cause of loss of one's life. Furthermore, it has also been seen that for as long as wealth is lacking, character is above reproach and life without a blemish. But the moment property and wealth change into plenty, the conduct worsens, one's character becomes faulty and there appear the three vices of "wine, women and wealth"! In such cases, the absence of wealth was a blessing. However, being ignorant of Allāh's objectives, man cries out. Being affected by transitory distress, he begins to complain without realizing from how many vices, which could have accrued due to wealth, he has remained aloof. Therefore, if wealth produces conveniences, poverty serves as a guard for one's personality.



من كلام له عليه السلام لما أراده الناس على البيعة بعد قتل عثمان

دَعُونِي وَالْتَمِسُوا غَيْرِي فَإِنَّا مُسْتَقْبِلُونَ أَمْراً لَهُ وُجُوهٌ وَأَلْوَانٌ لَا تَقُومُ لَهُ الْقُلُوبُ وَلَا تَثْبُتُ عَلَيْهِ الْعُقُولُ وَإِنَّ الْآفَاقَ قَدْ أَغَامَتْ وَالْمَحَجَّةَ قَدْ تَنَكَّرَتْ. وَاعْلَمُوا أَنِّي إِنْ أَجَبْتُكُمْ رَكِبْتُ بِكُمْ مَا أَعْلَمُ وَلَمْ أُصْغِ إِلَى قَوْلِ الْقَائِلِ وَعَتْبِ الْعَاتِبِ وَإِنْ تَرَكْتُمُونِي فَأَنَا كَأَحَدِكُمْ وَلَعَلِّي أَسْمَعُكُمْ وَأَطْوَعُكُمْ لِمَنْ وَلَّيْتُمُوهُ أَمْرَكُمْ وَأَنَا لَكُمْ وَزِيراً خَيْرٌ لَكُمْ مِنِّي أَمِيراً.

Sermon 90
When people decided to swear the oath of allegiance to Imām Ali ibn Abū Tālib عليه السلام after the murder of `Othmān, he delivered the following short speech:

"Leave me alone and seek someone else. We are facing a matter which has (several) faces and colors, which neither hearts can stand nor intelligence can accept. Clouds are hovering over in the sky, and faces are not discernable. You should know that if I respond to you,

I will lead you as I know and will not care about whatever one may say or abuse. If you leave me alone, I am the same as you are. It is possible I will listen to and obey whomsoever you place in charge of your affairs. I am better for you as a counselor than as a chief."

With the murder of 'Othmān, the seat of the caliphate became vacant, and Muslims began to look up to Imām Ali ibn Abū Tālib ﷺ whose peaceful conduct, adherence to principles and political acumen had been witnessed by them to a great extent during the long past period. Consequently, they rushed to swear the oath of allegiance, testifying to his righteousness in much the same way a traveler who had lost his way, then finding it again rushes towards his destination, as the historian al-Tabari (on pp. 3066, 3067, 3076 of Vol. 1 of his Tārīkh) records the following: "People crowded around Imām Ali ibn Abū Tālib ﷺ and said, 'We want to swear the oath of allegiance to you. You can see what troubles have befallen Islam and how we are being tried with regard to the near in kin of the Prophet ﷺ.'"

But Imām Ali ibn Abū Tālib ﷺ declined to accede to their request, whereupon these people raised their cries and began to shout loudly, "O Abul-Hassan! Do you not witness how Islam has been ruined or see the advancing flood of unruliness and mischief? Do you have no fear of Allāh?" Even Imām Ali ibn Abū Tālib ﷺ demonstrated no readiness to consent because he noticed how the effects of the atmosphere that had come into being following the demise of the Prophet ﷺ, overcoming the people's hearts and minds. Selfishness and lust for power had set their roots in them, their thinking had become affected by materialism and they had become habituated to treating government as the means for securing their own ends. Now they liked to attain the Divine caliphate, too, and play with it. In these circumstances, it will be impossible to change the mentalities or turn their direction of temperaments. In addition to these considerations, he had also seen the end in sight, that these people should have further time to think on it, so that on frustration of their material ends, they should hereafter not say that the allegiance had been sworn by them under a temporary expediency and timely thought, that natural (rational) thoughts had not been paid to it, just

as `Omar's idea was about the first caliphate, which appears from his statement: "Abū Bakr's caliphate came into being without due thought, but Allāh saved us from its mischief. If anyone repeats such an affair, you should kill him," as stated in section 22 of Sahīh al-Bukhāri on pp. 210-11, Vol. 8; on p.55, Vol. 1 of *Al-Musnad* of imām Ahmed ibn Hanbal; on p. 1822, Vol. 1, of al-Tabari's *Tārīkh* (old edition); on p. 327, Vol. 2 of Ibn al-Athīr's book; on pp. 308-309, Vol. 4 of Ibn Hishām's *Seera*, and on p. 246, Vol. 5 of Ibn Kathīr's work.

In short, when their insistence increased beyond limits, Imām Ali ibn Abū Tālib ﷺ delivered this sermon wherein he clarified that: If you want me for your worldly ends, then I am not ready to serve as your instrument. Leave me alone and select someone else who may fulfill your desires. You have seen from my days that I am not prepared to follow anything except the Holy Qur'ān and the Sunnah and will not give up this principle for securing power. If you select someone else, I will observe to the laws of the state as a peaceful citizen should do. I have not, at any stage, tried to disrupt the unity of the Muslims by inciting rebellion. The same will happen now. Rather, just as keeping the common good in view, I have hitherto been giving correct advice that I will not harbor grudge doing the same. If you put me in the same position, it will be better for your worldly ends because in that case I will not have power in my hands so that I could stand in the way of your worldly affairs and create impediments against your heart's desires. However, if you are determined to swear the oath of allegiance to me, then bear in mind that if you fret or speak against me, I will force you to tread on the path of right, and in the matter of what is right, I will not care for anyone. If you want to swear the oath of allegiance even to this, you can satisfy your wish (somewhere else)."

The impression Imām Ali ibn Abū Tālib ﷺ had formed about those people is fully corroborated by later events. Consequently, when those who had sworn allegiance while hiding their worldly motives did not succeed in their objectives, they broke away and rose against his government with baseless allegations.



من خطبة له عليه السلام، وفيها ينبّه أمير المؤمنين على فضله و علمه و يبيّن فتنة بني أمية:

أمَّا بَعْدَ حَمْدِ اللّهِ وَالثَّناءِ عَلَيْهِ، أيُّهَا النَّاسُ، فَإنِّي فَقَأتُ عَيْنَ الفِتْنَةِ وَلَمْ يَكُنْ لِيَجْتَرِئَ عَلَيْهَا أحَدٌ غَيْرِي بَعْدَ أنْ مَاجَ غَيْهَبُهَا وَاشْتَدَّ كَلَبُهَا، فَاسْأَلُونِي قَبْلَ أنْ تَفْقِدُونِي، فَوَ الَّذِي نَفْسِي بِيَدِهِ لا تَسْأَلُونِي عَنْ شَيْءٍ فِيمَا بَيْنَكُمْ وَبَيْنَ السَّاعَةِ، وَلا عَنْ فِئَةٍ تَهْدِي مِائَةً وَتُضِلُّ مِائَةً، إلَّا أنْبَأتُكُمْ بِنَاعِقِهَا وَقَائِدِهَا وَسَائِقِهَا وَمُنَاخِ رِكَابِهَا وَمَحَطِّ رِحَالِهَا وَمَنْ يُقْتَلُ مِنْ أهْلِهَا قَتْلا وَمَنْ يَمُوتُ مِنْهُمْ مَوْتاً. وَلَوْ قَدْ فَقَدْتُمُونِي وَنَزَلَتْ بِكُمْ كَرَائِهُ الأُمُورِ وَحَوَازِبُ الخُطُوبِ، لأَطْرَقَ كَثِيرٌ مِنَ السَّائِلِينَ وَفَشِلَ كَثِيرٌ مِنَ المَسْئُولِينَ، وَذَلِكَ إذَا قَلَّصَتْ حَرْبُكُمْ وَشَمَّرَتْ عَنْ سَاقٍ وَضَاقَتِ الدُّنْيَا عَلَيْكُمْ ضِيقاً تَسْتَطِيلُونَ مَعَهُ أيَّامَ البَلاءِ عَلَيْكُمْ، حَتَّى يَفْتَحَ اللّهُ لِبَقِيَّةِ الأبْرَارِ مِنْكُمْ. إنَّ الفِتَنَ إذَا أقْبَلَتْ شَبَّهَتْ، وَإذَا أدْبَرَتْ نَبَّهَتْ، يُنْكِرْنَ مُقْبِلاتٍ وَيُعْرِفْنَ مُدْبِرَاتٍ، يَحْمِنَ حَوْمَ الرِّيَاحِ يُصِبْنَ بَلَداً وَيُخْطِئْنَ بَلَداً. أَلا وَإنَّ أخْوَفَ الفِتَنِ عِنْدِي عَلَيْكُمْ فِتْنَةُ بَنِي أمَيَّةَ، فَإنَّهَا فِتْنَةٌ عَمْيَاءُ مُظْلِمَةٌ، عَمَّتْ خُطَّتُهَا وَخَصَّتْ بَلِيَّتُهَا وَأصَابَ البَلاءُ مَنْ أبْصَرَ فِيهَا وَأخْطَأ البَلاءُ مَنْ عَمِيَ عَنْهَا، وَايْمُ اللّهِ لَتَجِدُنَّ بَنِي أمَيَّةَ لَكُمْ أرْبَابَ سُوءٍ بَعْدِي كَالنَّابِ الضَّرُوسِ، تَعْذِمُ بِفِيهَا وَتَخْبِطُ بِيَدِهَا وَتَزْبِنُ بِرِجْلِهَا وَتَمْنَعُ دَرَّهَا، لا يَزَالُونَ بِكُمْ حَتَّى لا يَتْرُكُوا مِنْكُمْ إلَّا نَافِعاً لَهُمْ أوْ غَيْرَ ضَائِرٍ بِهِمْ، وَلا يَزَالُ بَلاؤُهُمْ عَنْكُمْ حَتَّى لا يَكُونَ انْتِصَارُ أحَدِكُمْ مِنْهُمْ إلَّا كَانْتِصَارِ العَبْدِ مِنْ رَبِّهِ وَالصَّاحِبِ مِنْ مُسْتَصْحِبِهِ، تَرِدُ عَلَيْكُمْ فِتْنَتُهُمْ شَوْهَاءَ مَخْشِيَّةً وَقِطَعاً جَاهِلِيَّةً، لَيْسَ فِيهَا مَنَارُ هُدًى وَلا عَلَمٌ يُرَى. نَحْنُ أهْلَ البَيْتِ مِنْهَا بِمَنْجَاةٍ، وَلَسْنَا فِيهَا بِدُعَاةٍ، ثُمَّ يُفَرِّجُهَا اللّهُ عَنْكُمْ كَتَفْرِيجِ الأدِيمِ بِمَنْ يَسُومُهُمْ خَسْفاً وَيَسُوقُهُمْ عُنْفاً وَيَسْقِيهِمْ بِكَأسٍ مُصَبَّرَةٍ، لا يُعْطِيهِمْ إلَّا السَّيْفَ وَلا يُحْلِسُهُمْ إلَّا الخَوْفَ، فَعِنْدَ ذَلِكَ تَوَدُّ قُرَيْشٌ بِالدُّنْيَا وَمَا فِيهَا لَوْ يَرَوْنَنِي مَقَاماً وَاحِداً، وَلَوْ قَدْرَ جَزْرِ جَزُورٍ لأقْبَلَ مِنْهُمْ مَا أطْلُبُ اليَوْمَ بَعْضَهُ فَلا يُعْطُونِيهِ.



Sermon 91[1]

About the vastness of his knowledge, the mischief-mongering of the Umayyads:

"So now, Praise and Glorification belong to Allāh. O people! I have gauged the eye of sedition. No one except me advanced towards it when its gloom was swelling and madness was intense. Ask me before you miss me[2] because, by Allāh Who has my life in His

---

[1]Imām Ali ibn Abū Tālib ﷺ delivered this sermon after the battle of Nahrawān. In it, the word "mischiefs" implicitly refers to the battles fought in Basra, Siffin and Nahrawān because their nature was different from the battles of the Prophet ﷺ. There, the opponent party was that of the unbelievers, while here the confrontation was with those who had veils of Islam on their faces. So people were hesitant to fight against Muslims and said why they should fight with those who recited the call to the prayers and offered their prayers. Thus, Khuzaymah ibn Thābit al-Ansāri did not take part in the Battle of Siffin till the falling of `Ammār ibn Yāsir as martyr did not prove the opposite party as being the rebellious one. Similarly the presence of companions like Talhah and az-Zubayr, who were included in the "Foretold Ten" on the side of `Ā'isha in Basra, and the prayer signs on foreheads of the Khārijites in Nahrawān, and their prayers and worship were creating confusion in the minds. Under these circumstances, only those who could have the courage to rise against them were aware of the secrets of their hearts and the reality of their faith. It was the peculiar perception of Imām Ali ibn Abū Tālib ﷺ and his spiritual courage that he rose to oppose them, thus testifying to the saying of the Holy Prophet ﷺ: "You will fight after me against those who violate their own oath of allegiance (i.e. the people of the Jamal), oppressors (the people of Syria, the Umayyads) and the deviators (the Khārijites)" as we read in the following references: al-Hākim, *Al-Mustadrak Ala as-Sahīhayn*, Vol. 3, pp. 139-40; *Al-Durr al-Manthūr*, Vol. 6, p.18; *Al-Istī`āb*, Vol. 3, p.1117; *Usd al-Ghāba*, Vol. 4 pp. 32, 33; *Tārīkh Baghdad*, Vol. 8, p. 340; Vol. 13, p. 186, 187; Ibn `Asākir, *Tārīkh*, Vol. 5, p. 41; Ibn Kathīr, *Tārīkh*, Vol. 7, pp. 304-6; *Majma` az-Zawā'id*, Vol. 7, p. 238; Vol. 9, p. 235; *Sharh al-Mawāhib*, Vol. 3, pp. 316-317; al-Muttaqi al-Hindi, *Kanz al-`Ummāl*, Vol. 6, pp. 72, 82, 88, 155, 319, 391, 392; Vol. 8, p. 215.

[2]After the demise of the Holy Prophet ﷺ, none except Imām Ali ibn Abū Tālib ﷺ could utter this challenge: "Ask whatever you want". Ibn Abdul-Barr in *Al-Jāmi` Bayān al-`Ilm wa Fadlihi*, Vol. 1, p. 58 and in *Al-Istī`āb*,

hands, if you ask me about anything between the present and the Day of Judgment, or about the groups that will guide a hundred people or misguide a hundred, I will tell you who is announcing its march, who is driving it in the front and who is driving it at the rear, the stages where its riding animals will stop for rest, final place of stay, who among them will be killed and who will die a natural death.

"Once I am dead, harsh circumstances and distressing events will befall you. Many individuals in the state of asking questions will remain silent with eyes cast down, while those in the state of replying will lose courage. This will be at a time when wars will descend on you with all hardships, and days will be so hard on you that you will feel them prolonged because of hardship till Allāh grants victory to those from among you who remain virtuous.

Vol. 3, p.1103; Ibn al-Athīr in *Usd al-Ghāba*, Vol. 4, p. 22; Ibn Abul-Hadīd in *Sharh Nahjul-Balāgha,* Vol. 7, p. 46; as-Sayyūti in *Tārīkh al-Khulafā'*, p.171 and ibn Hajar al-Haythami in *Al-Sawā'iq al-Muhriqa*, p.76 have all written that "None among the companions of the Holy Prophet ﷺ ever said, 'Ask me whatever you want' except Ali ibn Abū Tālib." However, among other than the *sahāba*, Prophet's companions, a few names do appear in history of those who did utter such a challenge. Among them were: Ibrahim ibn Hishām al-Makhzūmi, Muqatil ibn Sulaymān, Qatādah ibn Di'amah, Abd ar-Rahmān (Ibn al-Jawzi) and Muhammed ibn Idris ash-Shāfi'i, etc. But every one of them faced disgrace and was forced to take his challenge back. This challenge can be urged only by one who knws the realities of the universe and is aware of future happenings. Imām Ali ibn Abū Tālib ﷺ, the gate of the Prophet's knowledge, was the only person who was never seen unable to answer any question on any occasion, so much so that even 'Omar (ibn al-Khattāb) had to say, "I seek Allāh's protection from the difficulty for the solution of which Ali will not be available." Similarly, the prophecies of Imām Ali ibn Abū Tālib ﷺ about the future proved to be true word-for-word and served as an index to his vast knowledge, be it about the devastation of Banū Umayyah, the uprisings of the Khārijites, the wars and destruction of the Tatars, the attacks of other non-Arabs, the Basra floods or the devastation of Kūfa. In short, when these events are historical realities, there is no reason why this challenge of Imām Ali ibn Abū Tālib ﷺ should be held as being amazing.

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

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

"Their mischief will come to you like evil-eyed fear and pre-Islamic fragments, wherein there will be neither a lighthouse of guidance nor any sign (of salvation) to be seen. We Ahl al-Bayt عليهم السلام (Household of the Prophet صلى الله عليه وآله) are free from this mischief, and we are not among those who will engender it. Thereafter, Allāh will dispel it from you like the removal of the skin (from flesh) through him who will humble them, drag them by their necks, make them drink full cups (of hardships), not extend to them anything but the sword and not clothing them except fear. At that time, Quraish will wish at the cost of the world and all its contents to find me even only once, just for the duration of the slaughter of a camel, so that I may accept from them that of the present. I am asking them only a portion, but they still are not giving me."



من خطبة له عليه السلام وفيها يصف الله تعالى ثم يبين فضل الرسول الكريم و أهل بيته ثم يعظ الناس:

الله تعالى

تَبَارَكَ اللَّهُ الَّذِي لَا يَبْلُغُهُ بُعْدُ الْهِمَمِ وَلَا يَنَالُهُ حَدْسُ الْفِطَنِ الْأَوَّلُ الَّذِي لَا غَايَةَ لَهُ فَيَنْتَهِيَ وَلَا آخِرَ لَهُ فَيَنْقَضِيَ.

و منها في وصف الأنبياء

فَاسْتَوْدَعَهُمْ فِي أَفْضَلِ مُسْتَوْدَعٍ وَأَقَرَّهُمْ فِي خَيْرِ مُسْتَقَرٍّ تَنَاسَخَتْهُمْ كَرَائِمُ الْأَصْلَابِ إِلَى مُطَهَّرَاتِ الْأَرْحَامِ كُلَّمَا مَضَى مِنْهُمْ سَلَفٌ قَامَ مِنْهُمْ بِدِينِ اللَّهِ خَلَفٌ.

رسول الله و آل بيته

حَتَّى أَفْضَتْ كَرَامَةُ اللَّهِ سُبْحَانَهُ وَتَعَالَى إِلَى مُحَمَّدٍ صلى الله عليه وآله فَأَخْرَجَهُ مِنْ أَفْضَلِ الْمَعَادِنِ مَنْبِتاً وَأَعَزِّ الْأَرُومَاتِ مَغْرِساً مِنَ الشَّجَرَةِ الَّتِي صَدَعَ مِنْهَا أَنْبِيَاءَهُ وَانْتَجَبَ مِنْهَا أُمَنَاءَهُ عِتْرَتُهُ خَيْرُ الْعِتَرِ وَأُسْرَتُهُ خَيْرُ الْأُسَرِ وَشَجَرَتُهُ خَيْرُ الشَّجَرِ نَبَتَتْ فِي حَرَمٍ وَبَسَقَتْ فِي كَرَمٍ لَهَا فُرُوعٌ طِوَالٌ وَثَمَرٌ لَا يُنَالُ فَهُوَ إِمَامُ مَنِ اتَّقَى وَبَصِيرَةُ مَنِ اهْتَدَى سِرَاجٌ لَمَعَ ضَوْؤُهُ وَشِهَابٌ سَطَعَ نُورُهُ وَزَنْدٌ بَرَقَ لَمْعُهُ سِيرَتُهُ الْقَصْدُ وَسُنَّتُهُ الرُّشْدُ وَكَلَامُهُ الْفَصْلُ وَحُكْمُهُ الْعَدْلُ أَرْسَلَهُ عَلَى حِينِ فَتْرَةٍ مِنَ الرُّسُلِ وَهَفْوَةٍ عَنِ الْعَمَلِ وَغَبَاوَةٍ مِنَ الْأُمَمِ.

عظة الناس

اعْمَلُوا رَحِمَكُمُ اللَّهُ عَلَى أَعْلَامٍ بَيِّنَةٍ فَالطَّرِيقُ نَهْجٌ يَدْعُوا إِلَى دَارِ السَّلَامِ وَأَنْتُمْ فِي دَارِ مُسْتَعْتَبٍ عَلَى مَهَلٍ وَفَرَاغٍ وَالصُّحُفُ مَنْشُورَةٌ وَالْأَقْلَامُ جَارِيَةٌ وَالْأَبْدَانُ صَحِيحَةٌ وَالْأَلْسُنُ مُطْلَقَةٌ وَالتَّوْبَةُ مَسْمُوعَةٌ وَالْأَعْمَالُ مَقْبُولَةٌ.

Sermon 92

An excerpt from one of his sermons in which he ﷺ describes Allāh Almighty then explains the distinction of the Holy Prophet ﷺ and his Progeny ﷺ followed by admonishing people:

"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 may be contained in it, nor is there an end for Him where He will cease to be."

Part of the Same Sermon about the Prophet ﷺ:

"Allāh kept His prophets in the best place and made them stay in the best way. He moved them in succession from distinguished forefathers to the wombs of chaste women. Whenever a predecessor

from among them died, the follower stood up for the cause of the religion of Allāh."

About the Holy Prophet ﷺ and his Descendants (`Itra):

"... until this elevation of status by Allāh, the Glorified One, reached Muhammed ﷺ. Allāh brought him out of the most distinguished sources of origin and the most honorable places of planting, namely from the same (lineal) tree that brought forth other prophets and from which He selected His trustees. Muhammed's descendants are the best of 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 (Imām) of all those who are steadfast in fearing (Allāh) and the light for all 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 behavior 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 deed 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 position of seeking Allāh's favor and have time and opportunity. The books (of your deeds) are open and the pens (of the angels) are busy (recording your deeds) while your bodies are healthy, tongues are free, repentance is accepted and deeds are accorded recognition."



من خطبة له عليه السلام يقرر فضيلة الرسول الكريم:

بَعَثَهُ وَالنَّاسُ ضُلَّالٌ فِي حَيْرَةٍ وَحَاطِبُونَ فِي فِتْنَةٍ قَدِ اسْتَهْوَتْهُمُ الْأَهْوَاءُ وَاسْتَزَلَّتْهُمُ الْكِبْرِيَاءُ وَاسْتَخَفَّتْهُمُ الْجَاهِلِيَّةُ الْجَهْلَاءُ حَيَارَى فِي زَلْزَالٍ مِنَ الْأَمْرِ وَبَلَاءٍ مِنَ الْجَهْلِ فَبَالَغَ صلى الله عليه وآله فِي النَّصِيحَةِ وَمَضَى عَلَى الطَّرِيقَةِ وَدَعَا إِلَى الْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ.

Sermon 93

An except from one of his sermons in which he ﷺ highlights the distinction of the Holy Prophet ﷺ:

"Allāh sent the Prophet ﷺ at a time when 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 ills of ignorance. Then the Prophet ﷺ did his best to give them sincere advice, himself trod on the right path and called (them) towards wisdom and beautiful exhortation."



من خطبة له عليه السلام في الله و في الرسول الأكرم:

الله تعالى

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

و منها 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 أَزِمَّةُ الْأَبْصَارِ دَفَنَ اللَّهُ بِهِ الضَّغَائِنَ وَأَطْفَأَ بِهِ الثَّوَائِرَ أَلَّفَ بِهِ إِخْوَانًا وَفَرَّقَ بِهِ أَقْرَانًا أَعَزَّ بِهِ الذِّلَّةَ وَأَذَلَّ بِهِ الْعِزَّةَ كَلَامُهُ بَيَانٌ وَصَمْتُهُ لِسَانٌ.

Sermon 94

In praise of Allāh and the Holy Prophet ﷺ:

"Praise is all due to Allāh Who is the First: Nothing is before Him, and He is the Last, nothing is there after Him. He is such Manifest

that there is nothing above Him and such Hidden that there is nothing nearer than Him."

Part of the same sermon about the holy Prophet ﷺ:

"His place of stay is the best of all places, and his origin is the noblest of all origins in the minds of honor and cradles of safety. Hearts of virtuous persons have been inclined to him and thereins of eyes have been turned towards him. Through him, Allāh buried mutual rancor and put off the flames of rebellion. Through him, He created affection among them, so they became like brothers, and separated those who were together (through their disbelief). His speaking is clear and his silence is (indicative of) the tongue."[1]

---

[1]In the atmosphere that had been created soon after the demise of the Prophet ﷺ, Ahl al-Bayt عليهم السلام (members of his family) had no course except to remain secluded, resulting in the world's continued ignorance of their real qualities and of being unfamiliar with their teachings and attainments. To belittle them and to keep them away from authority has been considered as the greatest service to Islam. If `Othmān's open misdeeds had not given a chance to the Muslims to wake up and open their eyes, there would have been no question about swearing the oath of allegiance to Imām Ali ibn Abū Tālib عليه السلام and temporal authority would have retained the same course as it had so far followed. But all those who could be named for the purpose had no courage to come forward because of their own shortcomings, while Mu'āwiyah was sitting in his own capital away from the center. In these circumstances, there was none except Imām Ali ibn Abū Tālib عليه السلام who could be looked at. Consequently, people's eyes hovered around him and the same common people who, following the direction of the wind, had been swearing allegiance to others jumped at him to swear the oath of allegiance to him. Nevertheless, this allegiance was not on the count that they regarded his caliphate as coming from Allāh and him as an Imām (Divinely-appointed leader) obedience to him is obligatory. It was rather under their own principles, which were labelled as being "democratic" or "consultative". However, there was one group which was swearing allegiance to him as a religious obligation, regarding his caliphate as having been determined by Allāh. Other than that, the majority regarded him a ruler like the other caliphs. As regarding sequence, he ranked the fourth, or at the level of the common men after the three caliphs. Since the people, the army and the civil servants had been impressed by the beliefs and actions of the previous rulers and became immersed in their ways, whenever they found anything against their liking,



من خطبة له عليه السلام في أصحابه و أصحاب رسول الله:

أصحاب علي

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 وَإِبْطَائِكُمْ عَنْ حَقِّي وَلَقَدْ أَصْبَحَتِ الْأُمَمُ تَخَافُ ظُلْمَ رُعَاتِهَا وَأَصْبَحْتُ أَخَافُ ظُلْمَ رَعِيَّتِي اسْتَنْفَرْتُكُمْ لِلْجِهَادِ فَلَمْ تَنْفِرُوا وَأَسْمَعْتُكُمْ فَلَمْ تَسْمَعُوا وَدَعَوْتُكُمْ سِرّاً وَجَهْراً فَلَمْ تَسْتَجِيبُوا وَنَصَحْتُ لَكُمْ فَلَمْ تَقْبَلُوا أَ شُهُودٌ كَغُيَّابٍ وَعَبِيدٌ كَأَرْبَابٍ أَتْلُو عَلَيْكُمُ الْحِكَمَ فَتَنْفِرُونَ مِنْهَا وَأَعِظُكُمْ بِالْمَوْعِظَةِ الْبَالِغَةِ فَتَتَفَرَّقُونَ عَنْهَا وَأَحُثُّكُمْ

---

they fretted and frowned, evaded war and were ready to rise in disobedience and rebellion. Furthermore, just as among those who performed *jihād* on the side of the Prophet ﷺ, there were some seekers of this world and others of the Hereafter. Now, in the same way, there was no dearth of worldly men who were, outwardly, with Imām Ali ibn Abū Tālib ﷺ, but actually they had connections with Mu`āwiyah who promised some of them positions and extended to others the temptation of wealth. To hold them as Shī`as of Imām Ali ibn Abū Tālib ﷺ and to blame Shī`ism for this reason is closing the eyes to many facts because the beliefs of these people would be the same as those who regarded Imām Ali ibn Abū Tālib ﷺ the fourth in a series. Ibn Abul-Hadīd throws light on the beliefs of these individuals in clear words thus: "Whoever observes minutely the events during the period of caliphate of Imām Ali ibn Abū Tālib ﷺ will know that Imām Ali ibn Abū Tālib ﷺ had been brought to bay because those who knew his real status were very few." The swarming majority did not bear that belief about him which was obligatory. They gave precedence to the previous caliphs over him and held that the criterion of precedence was caliphate. In this matter, those coming later followed the predecessors. They argued that if the predecessors did not have the knowledge of the previous caliphs, that is, having precedence over Imām Ali ibn Abū Tālib ﷺ, they would not have preferred them over him. Rather, these people knew and took Imām Ali ibn Abū Tālib ﷺ as a citizen and a subject. Most of those who fought in his company did so on the grounds of prestige or Arab partisanship, not on the grounds of religion or belief, as we read on p. 72, Vol. 1 of *Sharh Nahjul-Balāgha*.

عَلَى جِهَادِ أَهْلِ الْبَغْيِ فَمَا آتِي عَلَى آخِرِ قَوْلِي حَتَّى أَرَاكُمْ مُتَفَرِّقِينَ أَيَادِيَ سَبَا تَرْجِعُونَ إِلَى مَجَالِسِكُمْ وَتَتَخَادَعُونَ عَنْ مَوَاعِظِكُمْ أَقْوَمُكُمْ غُدْوَةً وَتَرْجِعُونَ إِلَيَّ عَشِيَّةً كَظَهْرِ الْحَنِيَّةِ عَجَزَ الْمُقَوِّمُ وَأَعْضَلَ الْمُقَوَّمُ أَيُّهَا الْقَوْمُ الشَّاهِدَةُ أَبْدَانُهُمْ الْغَائِبَةُ عَنْهُمْ عُقُولُهُمْ الْمُخْتَلِفَةُ أَهْوَاؤُهُمْ الْمُبْتَلَى بِهِمْ أَمَرَاؤُهُمْ صَاحِبُكُمْ يُطِيعُ اللَّهَ وَأَنْتُمْ تَعْصُونَهُ وَصَاحِبُ أَهْلِ الشَّامِ يَعْصِي اللَّهَ وَهُمْ يُطِيعُونَهُ لَوَدِدْتُ وَاللَّهِ أَنَّ مُعَاوِيَةَ صَارَفَنِي بِكُمْ صَرْفَ الدِّينَارِ بِالدِّرْهَمِ فَأَخُذَ مِنِّي عَشَرَةً مِنْكُمْ وَأَعْطَانِي رَجُلًا 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 كُلَّمَا جُمِعَتْ مِنْ جَانِبٍ تَفَرَّقَتْ مِنْ آخَرَ وَاللَّهِ لَكَأَنِّي بِكُمْ فِيمَا إِخَالُكُمْ أَنْ لَوْ حَمِسَ الْوَغَى وَحَمِيَ الضِّرَابُ قَدِ انْفَرَجْتُمْ عَنِ ابْنِ أَبِي طَالِبٍ انْفِرَاجَ الْمَرْأَةِ عَنْ قُبُلِهَا وَإِنِّي لَعَلَى بَيِّنَةٍ مِنْ رَبِّي وَمِنْهَاجٍ مِنْ نَبِيِّي وَإِنِّي لَعَلَى الطَّرِيقِ الْوَاضِحِ أَلْقُطُهُ لَقْطًا.

أصحاب رسول الله ﷺ

انْظُرُوا أَهْلَ بَيْتِ نَبِيِّكُمْ فَالْزَمُوا سَمْتَهُمْ وَاتَّبِعُوا أَثَرَهُمْ فَلَنْ يُخْرِجُوكُمْ مِنْ هُدًى وَلَنْ يُعِيدُوكُمْ فِي رَدًى فَإِنْ لَبَدُوا فَالْبُدُوا وَإِنْ نَهَضُوا فَانْهَضُوا وَلَا تَسْبِقُوهُمْ فَتَضِلُّوا وَلَا تَتَأَخَّرُوا عَنْهُمْ فَتَهْلِكُوا لَقَدْ رَأَيْتُ أَصْحَابَ مُحَمَّدٍ صلى الله عليه وآله فَمَا أَرَى أَحَدًا يُشْبِهُهُمْ مِنْكُمْ لَقَدْ كَانُوا يُصْبِحُونَ شُعْثًا غُبْرًا وَقَدْ بَاتُوا سُجَّدًا وَقِيَامًا يُرَاوِحُونَ بَيْنَ جِبَاهِهِمْ وَخُدُودِهِمْ وَيَقِفُونَ عَلَى مِثْلِ الْجَمْرِ مِنْ ذِكْرِ مَعَادِهِمْ كَأَنَّ بَيْنَ أَعْيُنِهِمْ رُكَبَ الْمِعْزَى مِنْ طُولِ سُجُودِهِمْ إِذَا ذُكِرَ اللَّهُ هَمَلَتْ أَعْيُنُهُمْ حَتَّى تَبُلَّ جُيُوبَهُمْ وَمَادُوا كَمَا يَمِيدُ الشَّجَرُ يَوْمَ الرِّيحِ الْعَاصِفِ خَوْفًا مِنَ الْعِقَابِ وَرَجَاءَ لِلثَّوَابِ.

[1]

Sermon 95

Imām Ali ﷺ talking about his companions and those of the Holy Prophet ﷺ:

"Although Allāh gives a respite to an oppressor, His might does not spare him. Allāh takes hold of him on the passage of his way and the status 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 worry about my subjects being oppressed.

"I called you forward but you did not come forth. I warned you but you did not heed. 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 ones like the absent, your slaves like the masters? I recite before you points of wisdom but you turn away from them, and I admonish you with far-reaching advice, but you disperse away from it. I urge you to uphold *jihād* against the people of rebellion, but before I come to the end of my speech, I see you disperse like the sons of Saba'[1]. You return to your places and deceive one another by your counsel. I straighten you in the morning, but you are back to me in the evening as curved as the back of a bow. The one who straightens 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 and their rulers are on trial! Your leader obeys Allāh but you disobey him, while the leader of the people of Syria disobeys Allāh, but they obey him. By Allāh, I wish Mu'āwiyah will exchange with me dinars for dirhams, so that he gives from me ten of you and gives me one from them.

"O people of Kūfa! 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 are you dependable brothers in distress. May your hands be rubbed with the earth. O examples of those camels whose herdsman has disappeared: If they are collected together from one side, they disperse from the other. By Allāh, I see in my imagination that if war becomes intense and action is in full swing, you will run away from the son of Abū Tālib like a woman whose front becomes uncovered. I am certainly on clear guidance from my Master (Allāh) and on the path of my Prophet ﷺ, and I am on the right path to which I adhere constantly."

---

[1]The progeny of Saba' ibn Yashjub ibn Ya'rub ibn Qahtān are known as the tribesmen of Saba' [in English, Sheba]. When these people began to falsify prophets, to shake them, Allāh sent a flood by which their gardens were submerged, and they left their homes and properties to settle down in different cities and countries. This proverb arose out of this event, and it is now applied wherever people thus disperse that there is no hope for their reunion.

About the Household of the Holy Prophet ﷺ:

"Behold the people of the Prophet's family! Adhere to their direction. Follow in their footsteps because they will never let you out of guidance and never throw you into destruction. If they sit down, you sit down, and if they rise, you should rise. Do not go ahead of them, as you will thereby stray, and do not lag behind them, as you will thus be ruined.

"I have seen the companions of the Prophet ﷺ, but I do not find anyone resembling them. They began the day with dust on the hair facing (the hardship of life), passing the night prostrating and standing in prayers. Sometimes, they would put down their foreheads and sometimes their cheeks. Remembeing their resurrection, they seemed as though they stood on live burning coals. It seemed as if in-between their eyes there were signs like knees of goats as a result of prolonged prostrations. When Allāh is mentioned, their eyes flow freely till their shirt collars are drenched. They tremble out of fear of the punishment and rest their hope on rewards as trees tremble on a stormy day."



من كلام له عليه السلام يشير فيه إلى ظلم بني أمية

وَاللّٰهِ لَا يَزَالُونَ حَتّٰى لَا يَدَعُوا لِلّٰهِ مُحَرَّماً إِلَّا اسْتَحَلُّوهُ وَلَا عَقْداً إِلَّا حَلُّوهُ وَحَتّٰى لَا يَبْقَى بَيْتُ مَدَرٍ وَلَا وَبَرٍ إِلَّا دَخَلَهُ ظُلْمُهُمْ وَنَبَا بِهِ سُوءُ رَعْيِهِمْ وَحَتّٰى يَقُومَ الْبَاكِيَانِ يَبْكِيَانِ بَاكٍ يَبْكِي لِدِينِهِ وَبَاكٍ يَبْكِي لِدُنْيَاهُ وَحَتّٰى تَكُونَ نُصْرَةُ أَحَدِكُمْ مِنْ أَحَدِهِمْ كَنُصْرَةِ الْعَبْدِ مِنْ سَيِّدِهِ إِذَا شَهِدَ أَطَاعَهُ وَإِذَا غَابَ اغْتَابَهُ وَحَتّٰى يَكُونَ أَعْظَمُكُمْ فِيهَا عَنَاءً أَحْسَنَكُمْ بِاللّٰهِ ظَنّاً فَإِنْ أَتَاكُمُ اللّٰهُ بِعَافِيَةٍ فَاقْبَلُوا وَإِنِ ابْتُلِيتُمْ فَاصْبِرُوا فَإِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ.

Sermon 96

Referring to the oppressiveness of the Umayyads:

"By Allāh! They will continue like this till there will remain not a single unlawful act agaomst Allāh except that they will make it lawful, nor a pledge except that they will break it, and till there will

remain no house of bricks or of woolen tents but their oppression will enter it. Their bad dealings will make them wretched, till two groups of crying complainants will rise. One will cry for his religion and the other for his world. Helping one of you to one of them will be like helping a slave against his master: When he is present, he obeys him, but when the master is away, he backbites him. The highest among you in distress will be he who bears the best belief about Allāh. If Allāh grants you safety, accept it, and if you are put in trouble, endure it because surely (the good) result is for the God-fearing."



من خطبة له عليه السلام في التزهيد من الدنيا:

نَحْمَدُهُ عَلى مَا كَانَ وَنَسْتَعِينُهُ مِنْ أَمْرِنَا عَلى مَا يَكُونُ وَنَسْأَلُهُ الْمُعَافَاةَ فِي الْأَدْيَانِ كَمَا نَسْأَلُهُ الْمُعَافَاةَ فِي الْأَبْدَانِ عِبَادَ اللَّهِ أُوصِيكُمْ بِالزُّهْدِ فِي هَذِهِ الدُّنْيَا التَّارِكَةِ لَكُمْ وَإِنْ لَمْ تُحِبُّوا تَرْكَهَا وَالْمُبْلِيَةِ لِأَجْسَامِكُمْ وَإِنْ كُنْتُمْ تُحِبُّونَ تَجْدِيدَهَا فَإِنَّمَا مَثَلُكُمْ وَمَثَلُهَا كَسَفْرٍ سَلَكُوا سَبِيلًا فَكَأَنَّهُمْ قَدْ قَطَعُوهُ وَأَمُّوا عَلَماً فَكَأَنَّهُمْ قَدْ بَلَغُوهُ وَكَمْ عَسَى الْمُجْرِي إِلَى الْغَايَةِ أَنْ يَجْرِيَ إِلَيْهَا حَتَّى يَبْلُغَهَا وَمَا عَسَى أَنْ يَكُونَ بَقَاءُ مَنْ لَهُ يَوْمٌ لَا يَعْدُوهُ وَطَالِبٌ حَثِيثٌ مِنَ الْمَوْتِ يَحْدُوهُ وَمُزْعِجٌ فِي الدُّنْيَا حَتَّى يُفَارِقَهَا رَغْماً فَلَا تَنَافَسُوا فِي عِزِّ الدُّنْيَا وَفَخْرِهَا وَلَا تَعْجَبُوا بِزِينَتِهَا وَنَعِيمِهَا وَلَا تَجْزَعُوا مِنْ ضَرَّائِهَا وَبُؤْسِهَا فَإِنَّ عِزَّهَا وَفَخْرَهَا إِلَى انْقِطَاعٍ وَإِنَّ زِينَتَهَا وَنَعِيمَهَا إِلَى زَوَالٍ وَضَرَّاءَهَا وَبُؤْسَهَا إِلَى نَفَادٍ وَكُلُّ مُدَّةٍ فِيهَا إِلَى انْتِهَاءٍ وَكُلُّ حَيٍّ فِيهَا إِلَى فَنَاءٍ أَ وَلَيْسَ لَكُمْ فِي آثَارِ الْأَوَّلِينَ مُزْدَجَرٌ وَفِي آبَائِكُمُ الْمَاضِينَ تَبْصِرَةٌ وَمُعْتَبَرٌ إِنْ كُنْتُمْ تَعْقِلُونَ أَ وَلَمْ تَرَوْا إِلَى الْمَاضِينَ مِنْكُمْ لَا يَرْجِعُونَ وَإِلَى الْخَلَفِ الْبَاقِينَ لَا يَبْقَوْنَ أَ وَلَسْتُمْ تَرَوْنَ أَهْلَ الدُّنْيَا يُصْبِحُونَ وَيُمْسُونَ عَلَى أَحْوَالٍ شَتَّى فَمَيِّتٌ يُبْكَى وَآخَرُ يُعَزَّى وَصَرِيعٌ مُبْتَلًى وَعَائِدٌ يَعُودُ وَآخَرُ بِنَفْسِهِ يَجُودُ وَطَالِبٌ لِلدُّنْيَا وَالْمَوْتُ يَطْلُبُهُ وَغَافِلٌ وَلَيْسَ بِمَغْفُولٍ عَنْهُ وَعَلَى أَثَرِ الْمَاضِي مَا يَمْضِي الْبَاقِي أَلَا فَاذْكُرُوا هَاذِمَ اللَّذَّاتِ وَمُنَغِّصَ الشَّهَوَاتِ وَقَاطِعَ الْأُمْنِيَاتِ عِنْدَ الْمُسَاوَرَةِ لِلْأَعْمَالِ الْقَبِيحَةِ وَاسْتَعِينُوا اللَّهَ عَلَى أَدَاءِ وَاجِبِ حَقِّهِ وَمَا لَا يُحْصَى مِنْ أَعْدَادِ نِعَمِهِ وَإِحْسَانِهِ.

Sermon 97
About asceticism:

"We praise Allāh for what has happened and seek His succor in our affairs for what is yet to happen. We plead to Him for safety in our faith just as we plead to Him for safety in our bodies.

"O servants of Allāh! I admonish you to stay away from this world which will (shortly) leave you even though you do not like its departure and which will make your bodies old even though you will like to keep them young. Your example and its example is like the travelers who travel some distance then, as though they traverse it quickly or aimed at a sign, reach it at once. How short the distance is to the aim if one heads towards it and reaches it! And how short the stage of one who has only a day is 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 honor and its pride, and do not feel happy over its beauties and bounties, nor should you wail over its damages and misfortunes because its honor and pride will end while its beauty and bounty will perish; its damages and misfortunes will pass away. Every period in it has an end and every living being in it is to die. Is there not for you a warning in the relics of the predecessors, an eye opener, a 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) a dead person is mourned, someone else is being consoled, someone else lowers his head to distress, someone else is inquires about a sick person, someone else draws his last breath, someone else is hankering over the world even while death is looking for him. Someone is forgetful but he is not forgotten (by death), and on the footsteps of the predecessors do survivors walk.

"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 fulfillment of His obligatory rights and for (thanking Him) for His countless bounties and benevolence."



من خطبة له عليه السلام في رسول الله ﷺ و أهل بيته عليهم السلام

الْحَمْدُ لِلَّهِ النَّاشِرِ فِي الْخَلْقِ فَضْلَهُ وَالْبَاسِطِ فِيهِمْ بِالْجُودِ يَدَهُ نَحْمَدُهُ فِي جَمِيعِ أُمُورِهِ وَنَسْتَعِينُهُ عَلَى رِعَايَةِ حُقُوقِهِ وَنَشْهَدُ أَنْ لَا إِلَهَ غَيْرُهُ وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ بِأَمْرِهِ صَادِعاً وَبِذِكْرِهِ نَاطِقاً فَأَدَّى أَمِيناً وَمَضَى رَشِيداً وَخَلَّفَ فِينَا رَايَةَ الْحَقِّ مَنْ تَقَدَّمَهَا مَرَقَ وَمَنْ تَخَلَّفَ عَنْهَا زَهَقَ وَمَنْ لَزِمَهَا لَحِقَ دَلِيلُهَا مَكِيثُ الْكَلَامِ بَطِيءُ الْقِيَامِ سَرِيعٌ إِذَا قَامَ فَإِذَا أَنْتُمْ أَنَسْتُمْ لَهُ رِقَابَكُمْ وَأَشَرْتُمْ إِلَيْهِ بِأَصَابِعِكُمْ جَاءَهُ الْمَوْتُ فَذَهَبَ بِهِ فَلَبِثْتُمْ بَعْدَهُ مَا شَاءَ اللَّهُ حَتَّى يُطْلِعَ اللَّهُ لَكُمْ مَنْ يَجْمَعُكُمْ وَيَضُمُّ نَشْرَكُمْ فَلَا تَطْمَعُوا فِي غَيْرِ مُقْبِلٍ وَلَا تَيْأَسُوا مِنْ مُدْبِرٍ فَإِنَّ الْمُدْبِرَ عَسَى أَنْ تَزِلَّ بِهِ إِحْدَى قَائِمَتَيْهِ وَتَثْبُتَ الْأُخْرَى فَتَرْجِعَا حَتَّى تَثْبُتَا جَمِيعاً أَلَا إِنَّ مَثَلَ آلِ مُحَمَّدٍ صلى الله عليه وآله كَمَثَلِ نُجُومِ السَّمَاءِ إِذَا خَوَى نَجْمٌ طَلَعَ نَجْمٌ فَكَأَنَّكُمْ قَدْ تَكَامَلَتْ مِنَ اللَّهِ فِيكُمُ الصَّنَائِعُ وَأَرَاكُمْ مَا كُنْتُمْ تَأْمُلُونَ.

Sermon 98

About the Holy Prophet ﷺ and his Ahl al-Bayt عليهم السلام:

"Praise is all due 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 fulfillment of His rights. We testify that there is no god except Him and that Muhammed ﷺ is His servant and Prophet. He sent him to manifest His commands and speak about His remembrance. Consequently, he fulfilled it with trustworthiness then passed away while on the right path.

"He left among us the criterion of righteousness. Whoever goes further from it goes out of faith, whoever lags behind it is ruined. Whoever sticks to it will join (the righteous). Its guide is short of speech, slow of steps and quick when rising. When you have bent your necks before him and pointed towards him with your fingers, his death will occur and will take him away. They will live after him as long as Allāh will s till Allāh brings out for you one who will gather you together and fuse you after diffusion. Do not place expectation on one who does not[1] come forward, and do not lose

[1]The implication is that if, for the time being, your expectations are not being fulfilled, you should not be disappointed. It is possible matters may improve, the impediments in the way of improvement may be removed and

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 status and stick.

"Beware! The example of the descendants of Muhammed ﷺ is that of the stars in the sky: When one star sets, another rises. So, you are in a status that Allāh's blessings on you have been perfected, and He has shown you what you once wished for."



من خطبة له عليه السلام، وهي إحدى الخطب المشتملة على الملاحم:

الْحَمْدُ لِلَّهِ الْأَوَّلِ قَبْلَ كُلِّ أَوَّلٍ وَالْآخِرِ بَعْدَ كُلِّ آخِرٍ وَبِأَوَّلِيَّتِهِ وَجَبَ أَنْ لَا أَوَّلَ لَهُ وَبِآخِرِيَّتِهِ وَجَبَ أَنْ لَا آخِرَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ شَهَادَةً يُوَافِقُ فِيهَا السِّرُّ الْإِعْلَانَ وَالْقَلْبُ اللِّسَانَ أَيُّهَا النَّاسُ لَا يَجْرِمَنَّكُمْ شِقَاقِي وَلَا يَسْتَهْوِيَنَّكُمْ عِصْيَانِي وَلَا تَتَرَامَوْا بِالْأَبْصَارِ عِنْدَ مَا تَسْمَعُونَهُ مِنِّي فَوَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ إِنَّ الَّذِي أَنْبَأْتُكُمْ بِهِ عَنِ النَّبِيِّ الْأُمِّيِّ صلى الله عليه وآله مَا كَذَبَ الْمُبَلِّغُ وَلَا جَهِلَ السَّامِعُ لَكَأَنِّي أَنْظُرُ إِلَى ضِلِّيلٍ قَدْ نَعَقَ بِالشَّامِ وَفَحَصَ بِرَايَاتِهِ فِي ضَوَاحِي كُوفَانَ فَإِذَا فَغَرَتْ فَاغِرَتُهُ وَاشْتَدَّتْ شَكِيمَتُهُ وَثَقُلَتْ فِي الْأَرْضِ وَطْأَتُهُ عَضَّتِ الْفِتْنَةُ أَبْنَاءَهَا بِأَنْيَابِهَا وَمَاجَتِ الْحَرْبُ بِأَمْوَاجِهَا وَبَدَا مِنَ الْأَيَّامِ كُلُوحُهَا وَمِنَ اللَّيَالِي كُدُوحُهَا فَإِذَا أَيْنَعَ زَرْعُهُ وَقَامَ عَلَى يَنْعِهِ وَهَدَرَتْ شَقَاشِقُهُ وَبَرَقَتْ بَوَارِقُهُ عُقِدَتْ رَايَاتُ الْفِتَنِ الْمُضِلَّةِ وَأَقْبَلْنَ كَاللَّيْلِ الْمُظْلِمِ وَالْبَحْرِ الْمُلْتَطِمِ هَذَا وَكَمْ يَخْرُقُ الْكُوفَةَ مِنْ قَاصِفٍ وَيَمُرُّ عَلَيْهَا مِنْ عَاصِفٍ وَعَنْ قَلِيلٍ تَلْتَفُّ الْقُرُونُ بِالْقُرُونِ وَيُحْصَدُ الْقَائِمُ وَيُحْطَمُ الْمَحْصُودُ.

Sermon 99

An excerpt from one of his sermons which make predictions about seditions and calamitous times to come:

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 perpetuity necessitates that there is no other to last after Him. I do testify, both openly as well as secretly, with heart as well as with tongue, that there is no god but Allāh.

---

matters may be settled as you wish.

"O people! Do not commit the crime of opposing me, do not be tempted into disobeying me, and do not wink 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 ﷺ. Neither the conveyor (of Allāh's message, i.e. the Prophet ﷺ) lied, nor the hearer misunderstood.

"Well, it is as though I see a misguided man[1] who is shouting in Syria and has put his banners in the outskirts of Kūfa. When his mouth is fully open, his recalcitrance will become intense and steps on earth become heavy (and tyrannical), then disorder will cut the people with its teeth and war will rage with (all) its waves. Days will become severe and nights full of toil. So, when the crops grow and stand on stalks, the foam shoots forth and lightning shines, the banners of misguiding rebellion will fire up and shoot forth like darkening nights and surging seas. How many other storms will rend Kūfa and gales will sweep it over? Shortly, heads will clash with heads, the standing crop will be harvested and the harvest will be smashed..."



[1]Some people have taken this to refer to Mu`āwiyah, while others see it as a reference to `Abdul-Malik ibn Marwān.

من خطبة له عليه السلام تجري هذا المجرى، و فيها ذكر يوم القيامة و أحوال الناس المقبلة

يوم القيامة

وَذَلِكَ يَوْمٌ يَجْمَعُ اللَّهُ فِيهِ الْأَوَّلِينَ وَالْآخِرِينَ لِنِقَاشِ الْحِسَابِ وَجَزَاءِ الْأَعْمَالِ خُضُوعاً قِيَاماً قَدْ أَلْجَمَهُمُ الْعَرَقُ وَرَجَفَتْ بِهِمُ الْأَرْضُ فَأَحْسَنُهُمْ حَالًا مَنْ وَجَدَ لِقَدَمَيْهِ مَوْضِعاً وَلِنَفَسِهِ مُتَّسَعاً.

حال مقبلة على الناس

وَمِنْهَا: فِتَنٌ كَقِطَعِ اللَّيْلِ الْمُظْلِمِ لَا تَقُومُ لَهَا قَائِمَةٌ وَلَا تُرَدُّ لَهَا رَايَةٌ تَأْتِيكُمْ مَزْمُومَةً مَرْحُولَةً يَحْفِزُهَا قَائِدُهَا وَيَجْهَدُهَا رَاكِبُهَا أَهْلُهَا قَوْمٌ شَدِيدٌ كَلَبُهُمْ قَلِيلٌ سَلَبُهُمْ يُجَاهِدُهُمْ فِي سَبِيلِ اللَّهِ قَوْمٌ أَذِلَّةٌ عِنْدَ الْمُتَكَبِّرِينَ فِي الْأَرْضِ مَجْهُولُونَ وَفِي السَّمَاءِ مَعْرُوفُونَ فَوَيْلٌ لَكِ يَا بَصْرَةُ عِنْدَ ذَلِكِ مِنْ جَيْشٍ مِنْ نِقَمِ اللَّهِ لَا رَهَجَ لَهُ وَلَا حَسَّ وَسَيُبْتَلَى أَهْلُكِ بِالْمَوْتِ الْأَحْمَرِ وَالْجُوعِ الْأَغْبَرِ.

Sermon 100

Another sermon about the same theme. It also discusses the Day of Judgment and the conditions of future nations:

"That Day will be such that Allāh will gather on it the interiors and the posteriors, to stand in obedience for deeds of accounts and for awards of recompense for deeds. Sweat will flow to their mouths like rain, while the earth will be trembling underneath them. In the best of condition, among them will be one who has found a resting place for both his feet and an open place to breathe."

Part of the same sermon about future seditions (*fitan*):

"The troubles are like a dark night. Horses will not stand for (facing) them nor will their banners turn back. They will approach in full reins and be ready with saddles. Their leader will be driving them and the rider will be exerting (them). The trouble-mongers are a people whose attacks are severe. Those who will fight them for the sake of Allāh will be a people who are low in the estimation of the arrogant ones, unknown on earth but well known in the heavens. Woe to you, O Basra, when an army of Allāh's infliction will face you without (raising) their dust of cries! Your inhabitants will then face bloody death and an acute starvation."



من خطبة له عليه السلام في التزهيد في الدنيا

أَيُّهَا النَّاسُ انْظُرُوا إِلَى الدُّنْيَا نَظَرَ الزَّاهِدِينَ فِيهَا الصَّادِفِينَ عَنْهَا فَإِنَّهَا وَاللَّهِ عَمَّا قَلِيلٍ تُزِيلُ الثَّاوِيَ السَّاكِنَ وَتَفْجَعُ الْمُتْرَفَ الْآمِنَ لَا يَرْجِعُ مَا تُوَلَّى مِنْهَا فَأَدْبَرَ وَلَا يُدْرَى مَا هُوَ آتٍ مِنْهَا فَيُنْتَظَرَ سُرُورُهَا مَشُوبٌ بِالْحُزْنِ وَجَلَدُ الرِّجَالِ فِيهَا إِلَى الضَّعْفِ وَالْوَهْنِ فَلَا يَغُرَّنَّكُمْ كَثْرَةُ مَا يُعْجِبُكُمْ فِيهَا لِقِلَّةِ مَا يَصْحَبُكُمْ مِنْهَا رَحِمَ اللَّهُ امْرَأً تَفَكَّرَ فَاعْتَبَرَ وَاعْتَبَرَ فَأَبْصَرَ 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

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

آخر الزمان

و منها: وَذَلِكَ زَمَانٌ لَا يَنْجُو فِيهِ إِلَّا كُلُّ مُؤْمِنٍ نُومَةٍ إِنْ شَهِدَ لَمْ يُعْرَفْ وَإِنْ غَابَ لَمْ يُفْتَقَدْ أُولَئِكَ مَصَابِيحُ الْهُدَى وَأَعْلَامُ السُّرَى لَيْسُوا بِالْمَسَايِيحِ وَلَا الْمَذَايِيعِ الْبُذُرِ أُولَئِكَ يَفْتَحُ اللَّهُ لَهُمْ أَبْوَابَ رَحْمَتِهِ وَيَكْشِفُ عَنْهُمْ ضَرَّاءَ نِقْمَتِهِ. أَيُّهَا النَّاسُ سَيَأْتِي عَلَيْكُمْ زَمَانٌ يُكْفَأُ فِيهِ الْإِسْلَامُ كَمَا يُكْفَأُ الْإِنَاءُ بِمَا فِيهِ أَيُّهَا النَّاسُ إِنَّ اللَّهَ قَدْ أَعَاذَكُمْ مِنْ أَنْ يَجُورَ عَلَيْكُمْ وَلَمْ يُعِذْكُمْ مِنْ أَنْ يَبْتَلِيَكُمْ وَقَدْ قَالَ جَلَّ مِنْ قَائِلٍ إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِنْ كُنَّا لَمُبْتَلِينَ.

قال السيد الشريف الرضي: أما قوله (عليه السلام) كل مؤمن نومة فإنما أراد به الخامل الذكر القليل الشر و المسايح جمع مسياح و هو الذي يسيح بين الناس بالفساد و النمائم و المذايع جمع مذياع و هو الذي إذا سمع لغيره بفاحشة أذاعها و نوه بها و البذر جمع بذور و هو الذي يكثر سفهه و يلغو منطقه.

Sermon 101
About asceticism, the man of knowledge, the end of time:

"O people! Look at the world like those who abstain from it, and do turn away from it. By Allāh, it will 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 will help you will be little.

"May Allāh shower His mercy on one who ponders and takes lesson thereby, and when he takes lessons, he achieves enlightenment. Whatever is present in this world will shortly stop existing, while whatever is (perceived) to exist in the Hereafter is already in existence. Every countable thing will pass away. Every anticipation should be taken to be coming up, and everything that is to come up should be taken as just near."

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 by Allāh is he whom Allāh has left for his own self. He strays from the right path and moves without a guide. If he is called to the plantation of the Hereafter, he is slow, as though what he is active for is obligatory on him, whereas in whatever he is slow is not required of him."

Part of the same sermon about future times:
"There will be a time when only a sleeping (inactive) believer will be safe (such that) if he is present, he is not recognized, but if he is absent, he is not sought after. These are the lamps of guidance and lighthouses of night journeys. They do not spread calumnies nor divulge secrets, nor slander. They are those for whom Allāh will open the gates of His mercy and will keep off from them the hardships of His chastisement.

"O people! Time will come when Islam will 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 most Sublime of all speakers, has said the following:

﴿ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ، وَإِن كُنَّا لَمُبْتَلِينَ ﴾

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

Compiler of Nahjul-Balāgha, Sayyid ar-Radi, says the following: "Imām Ali ibn Abū Tālib's words *Akullu Mu'minīn nuwamah* (every sleeping believer) imply one who is talked of little and who commits no evil." The word "al-masayth" is the plural of "misyah". He is one who spreads trouble among people through evildoing and calumny. The word *almadhayi* is the plural of "midhya". He is one who, on hearing of an evil about someone, propagates it and shouts about it. *Al-budhur* is the plural of *badur*. He is one who excels only in foolishness and speaks rubbish.



من خطبه له عليه السلام

أَمَّا بَعْدُ، فَإِنَّ اللَّهَ سُبْحَانَهُ بَعَثَ مُحَمَّداً صلى الله عليه وآله وَلَيْسَ أَحَدٌ مِنَ الْعَرَبِ يَقْرَأُ كِتَاباً وَلَا يَدَّعِي نُبُوَّةً وَلَا وَحْياً فَقَاتَلَ بِمَنْ أَطَاعَهُ مَنْ عَصَاهُ يَسُوقُهُمْ إِلَى مَنَاجَاتِهِمْ وَيُبَادِرُ بِهِمُ السَّاعَةَ أَنْ تَنْزِلَ بِهِمْ يَحْسِرُ الْحَسِيرُ وَيَقِفُ الْكَسِيرُ فَيُقِيمُ عَلَيْهِ حَتَّى يَلْحَقَهُ غَايَتُهُ إِلَّا هَالِكاً لَا خَيْرَ فِيهِ حَتَّى أَرَاهُمْ مَنْجَاتَهُمْ وَبَوَّأَهُمْ مَحَلَّتَهُمْ فَاسْتَدَارَتْ رَحَاهُمْ وَاسْتَقَامَتْ قَنَاتُهُمْ وَايْمُ اللَّهِ لَقَدْ كُنْتُ مِنْ سَاقَتِهَا حَتَّى تَوَلَّتْ بِحَذَافِيرِهَا وَاسْتَوْسَقَتْ فِي قِيَادِهَا مَا ضَعُفْتُ وَلَا جَبُنْتُ وَلَا خُنْتُ وَلَا وَهَنْتُ وَايْمُ اللَّهِ لَأَبْقُرَنَّ الْبَاطِلَ حَتَّى أُخْرِجَ الْحَقَّ مِنْ خَاصِرَتِهِ.

قال السيد الشريف الرضي: و قد تقدم مختار هذه الخطبة إلا أنني وجدتها في هذه الرواية على خلاف ما سبق من زيادة و نقصان فأوجبت الحال إثباتها ثانية.

Sermon 102
About people's condition before the proclamation of Prophetic mission, the Prophet's endeavor in spreading the message:

"So now, certainly Allāh deputed Muhammed ﷺ as the Prophet while no one among the Arabs read the Book nor claimed Prophetic mission nor received revelation. He had to fight those who disobeyed him in the company of those who followed him, leading

them towards their salvation and hastening with them lest death should overtake them. When any weary person sighed or a distressed one stopped, he would stand with him till he granted him his wish, except one in whom there was no virtue at all. Eventually, he demonstrated for 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. gained strength), their spears became straightened. By Allāh, I was among their rear-guard till they turned back on their sides and were flocked in their rope. I never demonstrated 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."

Sayyid ar-Radi says the following: "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."



من خطبة له عليه السلام: في بعض صفات الرسول الكريم و تهديد بني أمية و عظة الناس:

الرسول الكريم

حَتَّى بَعَثَ اللّٰهُ مُحَمَّدًا صلى الله عليه وآله شَهِيداً وَبَشِيراً وَنَذِيراً خَيْرَ البَرِيَّةِ طِفْلًا وَأَنْجَبَهَا كَهْلًا وَأَطْهَرَ المُطَهَّرِينَ شِيمَةً وَأَجْوَدَ المُسْتَمْطَرِينَ دِيمَةً.

بنو أمية

فَمَا اخْلَوْلَقَتْ لَكُمُ الدُّنْيَا فِي لَذَّتِهَا وَلَا تَمَكَّنْتُمْ مِنْ رَضَاعِ أَخْلَافِهَا إِلَّا مِنْ بَعْدِ مَا صَادَفْتُمُوهَا جَانِيًا خِطَامُهَا قَلِقًا وَضِينُهَا قَدْ صَارَ حَرَامُهَا عِنْدَ أَقْوَامٍ بِمَنْزِلَةِ السِّدْرِ المَخْضُودِ وَحَلَالُهَا بَعِيداً غَيْرَ مَوْجُودٍ وَصَادَفْتُمُوهَا وَاللّٰهِ ظِلًّا مَمْدُوداً إِلَى أَجَلٍ مَعْدُودٍ فَالْأَرْضُ لَكُمْ شَاغِرَةٌ وَأَيْدِيكُمْ فِيهَا مَبْسُوطَةٌ وَأَيْدِي القَادَةِ عَنْكُمْ مَكْفُوفَةٌ وَسُيُوفُكُمْ عَلَيْهِمْ مُسَلَّطَةٌ وَسُيُوفُهُمْ عَنْكُمْ مَقْبُوضَةٌ أَلَا وَإِنَّ لِكُلِّ دَمٍ ثَائِراً وَلِكُلِّ حَقٍّ طَالِباً وَإِنَّ الثَّائِرَ فِي دِمَائِنَا كَالحَاكِمِ فِي حَقِّ نَفْسِهِ وَهُوَ اللّٰهُ الَّذِي لَا يُعْجِزُهُ مَنْ طَلَبَ وَلَا يَفُوتُهُ مَنْ هَرَبَ فَأَقْسِمْ بِاللّٰهِ يَا بَنِي أُمَيَّةَ عَمَّا قَلِيلٍ لَتَعْرِفُنَّهَا فِي أَيْدِي غَيْرِكُمْ وَفِي دَارِ عَدُوِّكُمْ أَلَا إِنَّ أَبْصَرَ الأَبْصَارِ مَا نَفَذَ فِي الخَيْرِ طَرْفُهُ أَلَا إِنَّ أَسْمَعَ الأَسْمَاعِ مَا وَعَى التَّذْكِيرَ وَقَبِلَهُ.

وعظ الناس

أَيُّهَا النَّاسُ اسْتَصْبِحُوا مِنْ شُعْلَةِ مِصْبَاحٍ وَاعِظٍ مُتَّعِظٍ، وَامْتَاحُوا مِنْ صَفْوِ عَيْنٍ قَدْ رُوِّقَتْ مِنَ الْكَدَرِ، عِبَادَ اللَّهِ لَا تَرْكَنُوا إِلَى جَهَالَتِكُمْ، وَلَا تَنْقَادُوا لِأَهْوَائِكُمْ، فَإِنَّ النَّازِلَ بِهَذَا الْمَنْزِلِ نَازِلٌ بِشَفَا جُرُفٍ هَارٍ، يَنْقُلُ الرَّدَى عَلَى ظَهْرِهِ مِنْ مَوْضِعٍ إِلَى مَوْضِعٍ لِرَأْيٍ يُحْدِثُهُ بَعْدَ رَأْيٍ، يُرِيدُ أَنْ يُلْصِقَ مَا لَا يَلْتَصِقُ، وَيُقَرِّبَ مَا لَا يَتَقَارَبُ، فَاللَّهَ اللَّهَ أَنْ تَشْكُوا إِلَى مَنْ لَا يُشْكِي شَجْوَكُمْ، وَلَا يَنْقُضُ بِرَأْيِهِ مَا قَدْ أَبْرَمَ لَكُمْ، إِنَّهُ لَيْسَ عَلَى الْإِمَامِ إِلَّا مَا حُمِّلَ مِنْ أَمْرِ رَبِّهِ: الْإِبْلَاغُ فِي الْمَوْعِظَةِ، وَالِاجْتِهَادُ فِي النَّصِيحَةِ، وَالْإِحْيَاءُ لِلسُّنَّةِ، وَإِقَامَةُ الْحُدُودِ عَلَى مُسْتَحِقِّيهَا، وَإِصْدَارُ السُّهْمَانِ عَلَى أَهْلِهَا، فَبَادِرُوا الْعِلْمَ مِنْ قَبْلِ تَصْوِيحِ نَبْتِهِ، وَمِنْ قَبْلِ أَنْ تُشْغَلُوا بِأَنْفُسِكُمْ عَنْ مُسْتَثَارِ الْعِلْمِ مِنْ عِنْدِ أَهْلِهِ، وَانْهَوْا عَنِ الْمُنْكَرِ وَتَنَاهَوْا عَنْهُ، فَإِنَّمَا أُمِرْتُمْ بِالنَّهْيِ بَعْدَ التَّنَاهِي.

Sermon 103

In praise of the Holy Prophet ﷺ, warning about the Umayyads, admonishing the public:

"Allāh deputed Muhammed ﷺ as a witness, a giver of glad tidings and a warner, the best in the universe as a child and the most chaste as a grown-up, the purest of the purified in conduct and the most generous of those who are generous."

The Ummayads:

"This world did not appear sweet to you with its pleasures, and you could not milk its udders except after having met it when its nose rein was trailing and leather girth was loose. For certain, folks, unlawful things are like bent branches (laden with fruit), while its unlawful things are far away, not available. By Allāh, you will find a long shade until a fixed time. So the earth is with you without hindrance, 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, every right has a claimant. The avenger for our blood is like the judge for his own claim; it is Allāh Who is such that if one seeks Him, then He does not disappoint him; whoever runs away from Him cannot escape Him. I swear by Allāh, O Banū Umayyah! Soon you will see it (i.e. your possession, that is, power) in the hands of others and in

the house of your enemy. Be informed that the best looking eye is that whose sight catches virtue. Be informed that the best hearing ear is that which hears good advice and accepts it."

Imāms' roles:

"O people! Secure light from the flame of lamps of the preacher who follows what he preaches; draw water from the spring which has been cleaned of dirt.

"O servants of Allāh! Do not rely on your ignorance. Do not obey your own 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 and following his opinion which he changes (one after the other). He wants to adhere to what cannot be adhered to, to bring together what cannot be kept together. So fear Allāh and do not place your complaints before him who cannot redress your grievances, nor should you undo with his opinion what has been made obligatory for you.

"Certainly, there is no obligation on the Imām except what has been devolved on him by Allāh, namely to convey warnings, to exert good advice, to revive the Sunnah, to enforce penalties on those liable to them, and to award shares to those who deserve them. So hasten to knowledge before its vegetation dries up, before you turn yourselves away from seeking knowledge from those who have it. Discourage others from committing what is unlawful and abstain from it yourselves because you have been commanded to abstain before enjoining others to do likewise."



من خطبة له عليه السلام وفيها يبين فضل الإسلام و يذكر الرسول الكريم ثم يلوم أصحابه

دين الإسلام

الحَمْدُ لِلّهِ الَّذِي شَرَعَ الإِسْلاَمَ فَسَهَّلَ شَرَائِعَهُ لِمَنْ وَرَدَهُ وَأَعَزَّ أَرْكَانَهُ عَلَى مَنْ غَالَبَهُ فَجَعَلَهُ أَمْنًا لِمَنْ عَلِقَهُ وَسِلْمًا لِمَنْ دَخَلَهُ وَبُرْهَانًا لِمَنْ تَكَلَّمَ بِهِ وَشَاهِدًا لِمَنْ خَاصَمَ عَنْهُ وَنُورًا لِمَنْ

اسْتِضَاءَ بِهِ وَفَهْماً لِمَنْ عَقَلَ وَلُبّاً لِمَنْ تَدَبَّرَ وَآيَةً لِمَنْ تَوَسَّمَ وَتَبْصِرَةً لِمَنْ عَزَمَ وَعِبْرَةً لِمَنِ اتَّعَظَ وَنَجَاةً لِمَنْ صَدَّقَ وَثِقَةً لِمَنْ تَوَكَّلَ وَرَاحَةً لِمَنْ فَوَّضَ وَجُنَّةً لِمَنْ صَبَرَ فَهُوَ أَبْلَجُ الْمَنَاهِجِ وَأَوْضَحُ الْوَلَائِجِ مُشْرَفُ الْمَنَارِ مُشْرِقُ الْجَوَادِّ مُضِيءُ الْمَصَابِيحِ كَرِيمُ الْمِضْمَارِ رَفِيعُ الْغَايَةِ جَامِعُ الْحَلْبَةِ مُتَنَافِسُ السُّبْقَةِ شَرِيفُ الْفُرْسَانِ التَّصْدِيقُ مِنْهَاجُهُ وَالصَّالِحَاتُ مَنَارُهُ وَالْمَوْتُ غَايَتُهُ وَالدُّنْيَا مِضْمَارُهُ وَالْقِيَامَةُ حَلْبَتُهُ وَالْجَنَّةُ سَبْقَتُهُ.

و منها في ذكر النبي صلى الله عليه وآله

حَتَّى أَوْرَى قَبَساً لِقَابِسٍ وَأَنَارَ عَلَماً لِحَابِسٍ فَهُوَ أَمِينُكَ الْمَأْمُونُ وَشَهِيدُكَ يَوْمَ الدِّينِ وَبَعِيثُكَ نِعْمَةً وَرَسُولُكَ بِالْحَقِّ رَحْمَةً اللَّهُمَّ افْسَحْ لَهُ مَفْسَحاً مِنْ عَدْلِكَ وَاجْزِهِ مُضَعَّفَاتِ الْخَيْرِ مِنْ فَضْلِكَ اللَّهُمَّ أَعْلِ عَلَى بِنَاءِ الْبَانِينَ بِنَاءَهُ وَأَكْرِمْ لَدَيْكَ نُزُلَهُ وَشَرِّفْ عِنْدَكَ مَنْزِلَهُ وَآتِهِ الْوَسِيلَةَ وَأَعْطِهِ السَّنَاءَ وَالْفَضِيلَةَ وَاحْشُرْنَا فِي زُمْرَتِهِ غَيْرَ خَزَايَا وَلَا نَادِمِينَ وَلَا نَاكِبِينَ وَلَا نَاكِثِينَ وَلَا ضَالِّينَ وَلَا مُضِلِّينَ وَلَا مَفْتُونِينَ.

قال الشريف: و قد مضى هذا الكلام فيما تقدم إلا أننا كررناه هاهنا لما في الروايتين من الاختلاف.

و منها في خطاب أصحابه

وَقَدْ بَلَغْتُمْ مِنْ كَرَامَةِ اللَّهِ تَعَالَى لَكُمْ مَنْزِلَةً تُكْرَمُ بِهَا إِمَاؤُكُمْ وَتُوصَلُ بِهَا جِيرَانُكُمْ وَيُعَظِّمُكُمْ مَنْ لَا فَضْلَ لَكُمْ عَلَيْهِ وَلَا يَدَ لَكُمْ عِنْدَهُ وَيَهَابُكُمْ مَنْ لَا يَخَافُ لَكُمْ سَطْوَةً وَلَا لَكُمْ عَلَيْهِ إِمْرَةً وَقَدْ تَرَوْنَ عُهُودَ اللَّهِ مَنْقُوضَةً فَلَا تَغْضَبُونَ وَأَنْتُمْ لِنَقْضِ ذِمَمِ آبَائِكُمْ تَأْنَفُونَ وَكَانَتْ أُمُورُ اللَّهِ عَلَيْكُمْ تَرِدُ وَعَنْكُمْ تَصْدُرُ وَإِلَيْكُمْ تَرْجِعُ فَمَكَّنْتُمُ الظَّلَمَةَ مِنْ مَنْزِلَتِكُمْ وَأَلْقَيْتُمْ إِلَيْهِمْ أَزِمَّتَكُمْ وَأَسْلَمْتُمْ أُمُورَ اللَّهِ فِي أَيْدِيهِمْ يَعْمَلُونَ بِالشُّبُهَاتِ وَيَسِيرُونَ فِي الشَّهَوَاتِ وَايْمُ اللَّهِ لَوْ فَرَّقُوكُمْ تَحْتَ كُلِّ كَوْكَبٍ لَجَمَعَكُمُ اللَّهُ لِشَرِّ يَوْمٍ لَهُمْ.

Sermon 104

From one of his sermons where he highlights the distinction of Islam, making a reference to the Holy Prophet ﷺ, then rebuking his companions:

"Praise is all due to Allāh Who established Islam and made it easy for those who approach it, strengthening its columns against anyone who tries to overpower it. So Allāh made it (a source of) peace for whoever clings to it, safety for whoever enters it, argument for whoever speaks about it, witness for whoever fights with its help, light for whoever seeks light from it, understanding for whoever provides it, sagacity for whoever exerts, a sign (of guidance) for whoever perceives, insight for whoever resolves, lesson for whoever seeks advice, salvation for whoever testifies, confidence for whoever trusts, pleasure for whoever entrusts and a shield for whoever endures.

"It is the brightest of all paths and the clearest of all passages. It has dignified minarets, bright highways, burning lamps, prestigious fields of activity and high objectives. It has a collection of race horses. It is approached eagerly. Its riders are honorable. A testimony (to Allāh, Prophet ﷺ, etc.) is its path. Good deeds are its minarets, death is its extremity, this world is its race-course. The Day of Judgment is its horses and Paradise is its final destination."

Part of the same sermon About the Holy Prophet ﷺ:

"The Prophet ﷺ lit flames for the seeker and put bright signs for the impeded. So he is Your trustworthy trustee, Lord, Your witness on the Day of Judgment, Your deputy as a blessing and Your messenger of truth as mercy. May Allāh distribute to him a share from Your Justice and award him multiples of good by Your bounty. May Allāh heighten his construction over the construction of others, honor him when he comes to You, dignify his status before You, give him honorable status, award him glory and distinction and bring us out (on the Day of Judgment) among his party, neither ashamed, nor repentant, nor deviators, nor pledge-breakers, nor strayers, nor misleading others, nor fallen into temptation."

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

Part of the same sermon addressing his followers:

"By the bounty of Allāh over you, you have acquired a status where even your slavemaids are honored, your neighbors are treated well. Even he over whom you enjoy no distinction or obligation honors you. Even those people fear you who had no apprehension of attack by 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 given your place to wrongdoers and thrown your responsibilities towards them. You have placed Allāh's affairs in their hands. They act in doubts and tread in (fulfillment of) desires. By Allāh, even if they disperse you

under every star, Allāh will surely collect you on the day that will be the very worst for them."



ومن كلام له عليه السلام في بعض أيام صفين

وَقَدْ رَأَيْتُ جَوْلَتَكُمْ وَانْحِيَازَكُمْ عَنْ صُفُوفِكُمْ تَحُوزُكُمُ الْجُفَاةُ الطَّغَامُ وَأَعْرَابُ أَهْلِ الشَّامِ وَأَنْتُمْ لَهَامِيمُ الْعَرَبِ وَيَافِيخُ الشَّرَفِ وَالْأَنْفُ الْمُقَدَّمُ وَالسَّنَامُ الْأَعْظَمُ وَلَقَدْ شَفَى وَحَاوِحَ صَدْرِي أَنْ رَأَيْتُكُمْ بِأَخَرَةٍ تَحُوزُونَهُمْ كَمَا حَازُوكُمْ وَتُزِيلُونَهُمْ عَنْ مَوَاقِفِهِمْ كَمَا أَزَالُوكُمْ حَسّاً بِالنِّصَالِ وَشَجْراً بِالرِّمَاحِ تُرْكَبُ أَوَّلَاهُمْ أُخْرَاهُمْ كَالْإِبِلِ الْهِيمِ الْمَطْرُودَةِ تُرْمَى عَنْ حِيَاضِهَا وَتُذَادُ عَنْ مَوَارِدِهَا.

Sermon 105
Delivered during one of the fighting days of the Battle of Siffīn:

"I have seen your flight and your dispersal from the lines. You were surrounded by rude and low people and by the bedouins of Syria, although you are the chiefs of Arabs and the height of distinction. You possess dignity as that of the high nose and the big hump of a 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 thirsty camels that have been turned away from their drinking place and removed from their water-points."



من خطبة له عليه السلام، وهي من خطب الملاحم:

الله تعالى

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

وَمِنْهَا فِي ذِكْرِ النَّبِيِّ صلى الله عليه وآله

اخْتَارَهُ مِنْ شَجَرَةِ الْأَنْبِيَاءِ وَمِشْكَاةِ الضِّيَاءِ وَذُؤَابَةِ الْعَلْيَاءِ وَسُرَّةِ الْبَطْحَاءِ وَمَصَابِيحِ الظُّلْمَةِ وَيَنَابِيعِ الْحِكْمَةِ.

فتنة بني أمية

و منها: طَبِيبٌ دَوَّارٌ بِطِبِّهِ قَدْ أَحْكَمَ مَرَاهِمَهُ وَأَحْمَى مَوَاسِمَهُ يَضَعُ ذَلِكَ حَيْثُ الْحَاجَةُ إِلَيْهِ مِنْ قُلُوبٍ عُمْيٍ وَآذَانٍ صُمٍّ وَأَلْسِنَةٍ بُكْمٍ مُتَتَبِّعٌ بِدَوَائِهِ مَوَاضِعَ الْغَفْلَةِ وَمَوَاطِنَ الْحَيْرَةِ لَمْ يَسْتَضِيئُوا بِأَضْوَاءِ الْحِكْمَةِ وَلَمْ يَقْدَحُوا بِزِنَادِ الْعُلُومِ الثَّاقِبَةِ فَهُمْ فِي ذَلِكَ كَالْأَنْعَامِ السَّائِمَةِ وَالصُّخُورِ الْقَاسِيَةِ قَدِ انْجَابَتِ السَّرَائِرُ لِأَهْلِ الْبَصَائِرِ وَوَضَحَتْ مَحَجَّةُ الْحَقِّ لِخَابِطِهَا وَأَسْفَرَتِ السَّاعَةُ عَنْ وَجْهِهَا وَظَهَرَتِ الْعَلَامَةُ لِمُتَوَسِّمِهَا مَا لِيَ أَرَاكُمْ أَشْبَاحاً بِلَا أَرْوَاحٍ وَأَرْوَاحاً بِلَا أَشْبَاحٍ وَنُسَّاكاً بِلَا صَلَاحٍ وَتُجَّاراً بِلَا أَرْبَاحٍ وَأَيْقَاظاً نُوَّماً وَشُهُوداً غُيَّباً وَنَاظِرَةً عَمْيَاءَ وَسَامِعَةً صَمَّاءَ وَنَاطِقَةً بُكْمَاءَ رَايَةُ ضَلَالٍ قَدْ قَامَتْ عَلَى قُطْبِهَا وَتَفَرَّقَتْ بِشُعَبِهَا تَكِيلُكُمْ بِصَاعِهَا وَتَخْبِطُكُمْ بِبَاعِهَا قَائِدُهَا خَارِجٌ مِنَ الْمِلَّةِ قَائِمٌ عَلَى الضَّلَّةِ فَلَا يَبْقَى يَوْمَئِذٍ مِنْكُمْ إِلَّا ثُقَالَةُ كَثُفَالَةِ الْقِدْرِ أَوْ نُقَاضَةُ كَنُقَاضَةِ الْعِكْمِ تَعْرُكُكُمْ عَرْكَ الْأَدِيمِ وَتَدُوسُكُمْ دَوْسَ الْحَصِيدِ وَتَسْتَخْلِصُ الْمُؤْمِنَ مِنْ بَيْنِكُمُ اسْتِخْلَاصَ الطَّيْرِ الْحَبَّةَ الْبَطِينَةَ مِنْ بَيْنِ هَزِيلِ الْحَبِّ أَيْنَ تَذْهَبُ بِكُمُ الْمَذَاهِبُ وَتَتِيهُ بِكُمُ الْغَيَاهِبُ وَتَخْدَعُكُمُ الْكَوَاذِبُ وَمِنْ أَيْنَ تُؤْتَوْنَ وَأَنَّى تُؤْفَكُونَ فَلِكُلِّ أَجَلٍ كِتَابٌ وَلِكُلِّ غَيْبَةٍ إِيَابٌ فَاسْتَمِعُوا مِنْ رَبَّانِيِّكُمْ وَأَحْضِرُوهُ قُلُوبَكُمْ وَاسْتَيْقِظُوا إِنْ هَتَفَ بِكُمْ وَلْيَصْدُقْ رَائِدٌ أَهْلَهُ وَلْيُجْمِعْ شَمْلَهُ وَلْيُحْضِرْ ذِهْنَهُ فَلَقَدْ فُلِقَ لَكُمُ الْأَمْرُ فَلْقَ الْخَرَزَةِ وَقَرْفَهُ قَرْفَ الصَّمْغَةِ فَعِنْدَ ذَلِكَ أَخَذَ الْبَاطِلُ مَآخِذَهُ وَرَكِبَ الْجَهْلُ مَرَاكِبَهُ وَعَظُمَتِ الطَّاغِيَةُ وَقَلَّتِ الدَّاعِيَةُ وَصَالَ الدَّهْرُ صِيَالَ السَّبُعِ الْعَقُورِ وَهَدَرَ فَنِيقُ الْبَاطِلِ بَعْدَ كُظُومٍ وَتَوَاخَى النَّاسُ عَلَى الْفُجُورِ وَتَهَاجَرُوا عَلَى الدِّينِ وَتَحَابُّوا عَلَى الْكَذِبِ وَتَبَاغَضُوا عَلَى الصِّدْقِ فَإِذَا كَانَ ذَلِكَ كَانَ الْوَلَدُ غَيْظاً وَالْمَطَرُ قَيْظاً وَتَغِيضُ اللِّئَامُ فَيْضاً وَتَفِيضُ الْكِرَامُ غَيْضاً وَكَانَ أَهْلُ ذَلِكَ الزَّمَانِ ذِئَاباً وَسَلَاطِينُهُ سِبَاعاً وَأَوْسَاطُهُ أَكَّالًا وَفُقَرَاؤُهُ أَمْوَاتاً وَغَارَ الصِّدْقُ وَفَاضَ الْكَذِبُ وَاسْتُعْمِلَتِ الْمَوَدَّةُ بِاللِّسَانِ وَتَشَاجَرَ النَّاسُ بِالْقُلُوبِ وَصَارَ الْفُسُوقُ نَسَباً وَالْعَفَافُ عَجَباً وَلُبِسَ الْإِسْلَامُ لُبْسَ الْفَرْوِ مَقْلُوباً.

Sermon 106

One of the sermons about the vicissitudes of time and the Umayyad sedition:

"Praise is all due to Allāh Who is Manifest before His creation because of themselves, Who is apparent to their hearts because of clear proofs, 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 hit the bottom of deep beliefs."

Part of the same sermon about the Holy Prophet ﷺ:

"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-Batha', from the lamps for the darkness, and from the sources of wisdom."

Part of the same sermon:
"The Prophet ﷺ was like a roaming physician who has readied 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."

Remonstrating with the Muslims:
"They did not take light from the lights of his (Prophet's) 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 that you are just bodies without spirits and spirits without bodies, devotees without goodness, 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 center and spread (all around) through its off-shoots. It weighs you with its weights and confuses you with its measures. Its leader is an outcast from the community. He insists on misguidance. So on that day, none from among you will remain except as the sediment in a cooking pot or the dust left after dusting a bundle. It will 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, gloom misleading you and falsehood 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 the 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 wrongdoing has set itself on its places and ignorance has mounted itself on riding beasts. Unruliness has increased while the call for virtue is suppressed. Wrong has pounced in time like a devouring carnivore and is shouting like a camel after remaining silent. People have become brothers over evil deeds, have forsaken the essential unity of the religion while being united in speaking lies and bearing mutual hatred of the truth.

"While the case is as such, the son will be a source of anger (instead of being the apple of the parents' eyes) and rain the cause of heat, the wicked will abound and the virtuous will diminish. The people of this time will be wolves, its rulers beasts, men of the middle class gluttons and the poor (almost) dead. Truth will sink down, falsehood will flourish, affection will be claimed with tongues but people will be quarrelsome at heart. Adultery will be the key to lineage while chastity will be rare; Islam will be worn unturned like (dead) skin."



من خطبة له عليه السلام في بيان قدرة الله و انفراده بالعظمة و أمر البعث

قدرة الله:

كُلُّ شَيْءٍ خَاشِعٌ لَهُ وَكُلُّ شَيْءٍ قَانِتٌ بِهِ غَنِيَ كُلُّ فَقِيرٍ وَعِزَّ كُلُّ 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 الْوَاصِفِينَ مِنْ خَلْقِكَ لَمْ تُخْلَقِ 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 مَنْجَى مِنْكَ إِلَّا إِلَيْكَ بِيَدِكَ نَاصِيَةُ كُلِّ دَابَّةٍ وَإِلَيْكَ مَصِيرُ كُلِّ نَسَمَةٍ 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 ذَلِكَ فِيمَا غَابَ عَنَّا مِنْ سُلْطَانِكَ وَمَا أَسْبَغَ نِعَمَكَ فِي الدُّنْيَا وَمَا أَصْغَرَهَا فِي نِعَمِ الْآخِرَةِ.

الملائكة الكرام

و منها: مِنْ مَلَائِكَةٍ أَسْكَنْتَهُمْ سَمَاوَاتِكَ وَرَفَعْتَهُمْ عَنْ أَرْضِكَ هُمْ أَعْلَمُ خَلْقِكَ بِكَ وَأَخْوَفُهُمْ لَكَ وَأَقْرَبُهُمْ مِنْكَ لَمْ يَسْكُنُوا الْأَصْلَابَ وَلَمْ يُضَمِّنُوا الْأَرْحَامَ وَلَمْ يُخْلَقُوا مِنْ مَاءٍ مَهِينٍ وَلَمْ يَتَشَعَّبْهُمْ رَيْبُ الْمَنُونِ وَإِنَّهُمْ عَلَى مَكَانِهِمْ مِنْكَ وَمَنْزِلَتِهِمْ عِنْدَكَ وَاسْتِجْمَاعِ أَهْوَائِهِمْ فِيكَ وَكَثْرَةِ طَاعَتِهِمْ لَكَ وَقِلَّةِ غَفْلَتِهِمْ عَنْ أَمْرِكَ لَوْ عَايَنُوا كُنْهَ مَا خَفِيَ عَلَيْهِمْ مِنْكَ لَحَقَّرُوا أَعْمَالَهُمْ وَلَزَرَوْا عَلَى أَنْفُسِهِمْ وَلَعَرَفُوا أَنَّهُمْ لَمْ يَعْبُدُوكَ حَقَّ عِبَادَتِكَ وَلَمْ يُطِيعُوكَ حَقَّ طَاعَتِكَ.

عصيان الخلق

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 إِلَى مَا شَوَّقْتَ إِلَيْهِ اشْتَاقُوا أَقْبَلُوا عَلَى جِيفَةٍ قَدِ افْتَضَحُوا بِأَكْلِهَا وَاصْطَلَحُوا عَلَى حُبِّهَا وَمَنْ عَشِقَ شَيْئاً أَعْشَى 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 اللَّهِ بِزَاجِرٍ وَلَا يَتَّعِظُ مِنْهُ بِوَاعِظٍ وَهُوَ يَرَى الْمَأْخُوذِينَ عَلَى الْغِرَّةِ حَيْثُ لَا إِقَالَةَ وَلَا رَجْعَةَ كَيْفَ نَزَلَ بِهِمْ مَا كَانُوا يَجْهَلُونَ وَجَاءَهُمْ مِنْ فِرَاقِ الدُّنْيَا مَا كَانُوا يَأْمَنُونَ وَقَدِمُوا مِنَ الْآخِرَةِ عَلَى مَا كَانُوا يُوعَدُونَ فَغَيْرُ مَوْصُوفٍ مَا نَزَلَ بِهِمْ اجْتَمَعَتْ عَلَيْهِمْ سَكْرَةُ الْمَوْتِ وَحَسْرَةُ الْفَوْتِ فَفَتَرَتْ لَهَا أَطْرَافُهُمْ وَتَغَيَّرَتْ لَهَا الْوَانُهُمْ ثُمَّ ازْدَادَ الْمَوْتُ فِيهِمْ وُلُوجاً فَحِيلَ بَيْنَ أَحَدِهِمْ وَبَيْنَ مَنْطِقِهِ وَإِنَّهُ لَبَيْنَ أَهْلِهِ يَنْظُرُ بِبَصَرِهِ وَيَسْمَعُ بِأُذُنِهِ عَلَى صِحَّةٍ مِنْ عَقْلِهِ وَبَقَاءٍ مِنْ لُبِّهِ يُفَكِّرُ فِيمَ أَفْنَى عُمُرَهُ وَفِيمَ أَذْهَبَ دَهْرَهُ وَيَتَذَكَّرُ أَمْوَالًا جَمَعَهَا أَغْمَضَ فِي مَطَالِبِهَا وَأَخَذَهَا مِنْ مُصَرَّحَاتِهَا وَمُشْتَبِهَاتِهَا قَدْ لَزِمَتْهُ تَبِعَاتُ جَمْعِهَا وَأَشْرَفَ عَلَى فِرَاقِهَا تَبْقَى لِمَنْ وَرَاءَهُ يَنْعَمُونَ فِيهَا وَيَتَمَتَّعُونَ بِهَا فَيَكُونُ الْمَهْنَأُ لِغَيْرِهِ وَالْعِبْءُ عَلَى ظَهْرِهِ وَالْمَرْءُ قَدْ غَلِقَتْ رُهُونُهُ بِهَا فَهُوَ يَعَضُّ يَدَهُ نَدَامَةً عَلَى مَا أَصْحَرَ لَهُ عِنْدَ الْمَوْتِ مِنْ أَمْرِهِ وَيَزْهَدُ فِيمَا كَانَ يَرْغَبُ فِيهِ أَيَّامَ عُمُرِهِ وَيَتَمَنَّى أَنَّ الَّذِي كَانَ يَغْبِطُهُ بِهَا وَيَحْسُدُهُ عَلَيْهَا قَدْ حَازَهَا دُونَهُ فَلَمْ يَزَلِ الْمَوْتُ يُبَالِغُ فِي جَسَدِهِ حَتَّى خَالَطَ لِسَانُهُ سَمْعَهُ فَصَارَ بَيْنَ أَهْلِهِ لَا يَنْطِقُ بِلِسَانِهِ وَلَا يَسْمَعُ بِسَمْعِهِ يُرَدِّدُ طَرْفَهُ بِالنَّظَرِ فِي وُجُوهِهِمْ يَرَى حَرَكَاتِ أَلْسِنَتِهِمْ وَلَا يَسْمَعُ رَجْعَ كَلَامِهِمْ ثُمَّ ازْدَادَ الْمَوْتُ الْتِيَاطاً بِهِ فَقُبِضَ بَصَرُهُ كَمَا قُبِضَ سَمْعُهُ وَخَرَجَتِ الرُّوحُ مِنْ جَسَدِهِ فَصَارَ جِيفَةً بَيْنَ أَهْلِهِ قَدْ أَوْحَشُوا مِنْ جَانِبِهِ وَتَبَاعَدُوا مِنْ قُرْبِهِ لَا يُسْعِدُ بَاكِياً وَلَا يُجِيبُ دَاعِياً ثُمَّ حَمَلُوهُ إِلَى مَخَطٍّ فِي الْأَرْضِ فَأَسْلَمُوهُ فِيهِ إِلَى عَمَلِهِ وَانْقَطَعُوا عَنْ زَوْرَتِهِ.

القيامة

حَتَّى إِذَا بَلَغَ الْكِتَابُ أَجَلَهُ وَالْأَمْرُ مَقَادِيرَهُ وَأُلْحِقَ آخِرُ الْخَلْقِ بِأَوَّلِهِ وَجَاءَ مِنْ أَمْرِ اللَّهِ مَا يُرِيدُهُ مِنْ تَجْدِيدِ خَلْقِهِ أَمَادَ السَّمَاءَ وَفَطَرَهَا وَأَرَجَّ الْأَرْضَ وَأَرْجَفَهَا وَقَلَعَ جِبَالَهَا وَنَسَفَهَا وَدَكَّ بَعْضَهَا بَعْضاً مِنْ هَيْبَةِ جَلَالَتِهِ وَمَخُوفِ سَطَوَاتِهِ وَأَخْرَجَ مَنْ فِيهَا فَجَدَّدَهُمْ بَعْدَ إِخْلَاقِهِمْ

وَجَمَعَهُمْ بَعْدَ تَفَرُّقِهِمْ ثُمَّ مَيَّزَهُمْ لِمَا يُرِيدُهُ مِنْ مَسْأَلَتِهِمْ عَنْ خَفَايَا الْأَعْمَالِ وَخَبَايَا الْأَفْعَالِ وَجَعَلَهُمْ فَرِيقَيْنِ أَنْعَمَ عَلَى هَؤُلَاءِ وَانْتَقَمَ مِنْ هَؤُلَاءِ فَأَمَّا أَهْلُ الطَّاعَةِ فَأَثَابَهُمْ بِجِوَارِهِ وَخَلَّدَهُمْ فِي دَارِهِ حَيْثُ لَا يَظْعَنُ النُّزَّالُ وَلَا تَتَغَيَّرُ بِهِمُ الْحَالُ وَلَا تَنُوبُهُمُ الْفَزَاعُ وَلَا تَنَالُهُمُ الْأَسْقَامُ وَلَا تَعْرِضُ لَهُمُ الْأَخْطَارُ وَلَا تُشْخِصُهُمُ الْأَسْفَارُ وَأَمَّا أَهْلُ الْمَعْصِيَةِ فَأَنْزَلَهُمْ شَرَّ دَارٍ وَغَلَّ الْأَيْدِيَ إِلَى الْأَعْنَاقِ وَقَرَنَ النَّوَاصِيَ بِالْأَقْدَامِ وَأَلْبَسَهُمْ سَرَابِيلَ الْقَطِرَانِ وَمُقَطَّعَاتِ النِّيرَانِ فِي عَذَابٍ قَدِ اشْتَدَّ حَرُّهُ وَبَابٍ قَدْ أُطْبِقَ عَلَى أَهْلِهِ فِي نَارٍ لَهَا كَلَبٌ وَلَجَبٌ وَلَهَبٌ سَاطِعٌ وَقَصِيفٌ هَائِلٌ لَا يَظْعَنُ مُقِيمُهَا وَلَا يُفَادَى أَسِيرُهَا وَلَا تُفْصَمُ كُبُولُهَا لَا مُدَّةَ لِلدَّارِ فَتَفْنَى وَلَا أَجَلَ لِلْقَوْمِ فَيُقْضَى.

زهد النبي

و منها في ذكر النبي صلى الله عليه وآله: قَدْ حَقَّرَ الدُّنْيَا وَصَغَّرَهَا وَأَهْوَنَ بِهَا وَهَوَّنَهَا وَعَلِمَ أَنَّ اللَّهَ زَوَاهَا عَنْهُ اخْتِيَاراً وَبَسَطَهَا لِغَيْرِهِ احْتِقَاراً فَأَعْرَضَ عَنِ الدُّنْيَا بِقَلْبِهِ وَأَمَاتَ ذِكْرَهَا عَنْ نَفْسِهِ وَأَحَبَّ أَنْ تَغِيبَ زِينَتُهَا عَنْ عَيْنِهِ لِكَيْلَا يَتَّخِذَ مِنْهَا رِيَاشاً أَوْ يَرْجُوَ فِيهَا مَقَاماً بَلَّغَ عَنْ رَبِّهِ مُعْذِراً وَنَصَحَ لِأُمَّتِهِ مُنْذِراً وَدَعَا إِلَى الْجَنَّةِ مُبَشِّراً وَخَوَّفَ مِنَ النَّارِ مُحَذِّراً.

أهل البيت

نَحْنُ شَجَرَةُ النُّبُوَّةِ وَمَحَطُّ الرِّسَالَةِ وَمُخْتَلَفُ الْمَلَائِكَةِ وَمَعَادِنُ الْعِلْمِ وَيَنَابِيعُ الْحُكْمِ نَاصِرُنَا وَمُحِبُّنَا يَنْتَظِرُ الرَّحْمَةَ وَعَدُوُّنَا وَمُبْغِضُنَا يَنْتَظِرُ السَّطْوَةَ.

Sermon 107

An excerpt from one of his sermons about Allāh's Might, His unique Greatness; Resurrection:

"Everything submits to Him and everything exists through Him. He is the Feeder of the poor, the dignity of the lowly, the energy for the weak and the shelter for the oppressed. Whoever speaks, He hears his speaking, and whoever keeps quiet, He knows his innermost. On Him depends the livelihood of everyone who lives, and whoever dies returns to Him.

"(O Allāh!) The eyes have not seen You, so as to be aware of You, but You were before the describers of Your creation. You did not create the creation on account of loneliness, nor did You make them work for gain. He whom You seize cannot go farther, and he whom You hold cannot escape. He who disobeys You does not decrease Your authority, while he who obeys You does not add to Your Might. He who disagrees with Your judgment cannot overturn it, and he who turns away from Your command cannot do without You.

Every secret before You is open, and for You every absent is present.

"You are the Everlasting One, there is no end to You. You are the highest aim, there is no escape from You. You are the promised (point of return) from which there is no deliverance except towards You. In Your hand is the forelock of every creature, to You is the return of every living being. Glory to You! How great Your creation which we see is, but how small this greatness is by the side of Your Might! How awe-striking Your realm which we notice is, yet how humble this is against what is hidden from us of Your authority! How extensive Your bounties in this world are, yet how small they are against the bounties of the Hereafter!"

Part of the same sermon about the angels:
"You (O Allāh) made angels reside in Your skies and placed them high above Your earth. They have the most knowledge about You and Your whole creation, the most fearing You, the nearest to You. They never stayed in loins, nor were they retained in wombs. They were not created مِن سُلَالَةٍ مِّن مَّاءٍ مَّهِينٍ *from mean water (semen)* (Qur'ān, 32:8; 77:20). They were not dispersed by vicissitudes of time. They are on their stations from You and in their positions near You. Their desires are focused on You. Their worship of You is much. Their neglect from Your command is little. If they witness what remains hidden about You, they will regard their deeds as being very little; they will criticize themselves and will realize that they did not worship You as You should be worshipped and did not obey You as You have the right to be obeyed.

Bounties and guidance of Allāh *versus* ingrates:
"Glorified You are, O Creator, the One worshipped by all, on account of Your good trials of Your creatures. You created an abode (Paradise) and provided in it for feasting, drinks, foods, spouses, servants, places, streams, plantations and fruits. Then You sent a messenger to invite to it. But people did not respond to the caller and did not feel persuaded to what You persuaded them, nor did they demonstrate eagerness towards what You eagerly desired them to feel. They jumped on the carcass (of this world), earned shame by eating it and became united in loving it.

"When one loves a thing, this love blinds him and sickens his heart. Then he sees but with a diseased eye, hears but with unhearing ears. Desires have cut asunder his wits, 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; wherever it proceeds, he proceeds towards it. He is not desisted by any disaster from Allāh, nor is he admonished by any preacher. He sees those who have been caught in neglect whence there is neither rescission nor reversion (repentance).

About Death and Resurrection:

"Whatever they were ignoring has befallen them: separation from this world from which they took themselves as being safe. It has come to them and they have realized that the Hereafter 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 complexion changes. Then death tightens its grip on them.

"With some of them, it stands in-between him and his power of speech, although he lies to his people, looking with eyes, hearing with ears, having 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 which he collected when he blinded himself in seeking it, acquiring it from fair and foul sources. Now the consequences of collecting it have overtaken him. He gets ready to leave it. It will remain for those whom he leaves behind. They will enjoy it and benefit from it (while he is held accountable for its acquisition).

"It will be an easy acquisition for others but a burden on his own back: He cannot get rid of it. He will, thereupon, bite his fingers out of shame for what was disclosed to him about his affairs at the time of his death. He will dislike what he coveted during the days of his life and will wish that one who envied him on account of it and felt jealous over him for it should have instead amassed it.

"Death will go on affecting his body till his ears will behave like his

tongue (and stop functioning). So he will lie among his people, neither speaking with his tongue nor hearing with his ears. He will be rotating his glance over their faces, watching the movements of their tongues but not hearing their speech. Then death will increase its sway over him, and his sight will be taken by death as his hearing had been taken away; the soul will depart from his body. He will then become a corpse among his own people. They will miss him and gradually get away from his remembrance. He will not join a mourner or respond to a caller. Then they will carry him to a small place in the ground and place him in it to (face) his deeds. They will abandon visiting him."

About the Day of Judgment:

"Until whatever is written, as ordained, approaches, and the affairs complete their destined limits, the posteriors join the anteriors, and whatever Allāh will s takes place in the shape of the resurrection of His creation. Then He will convulse the sky and split it. He will quake the earth and shake it. He will root out the mountains and scatter them. They will crush each other out of awe of His Glory and fear of His Dignity.

"He will take out everyone who is in it. He will refresh them after they had been worn out and collect them after they had been separated. Then He will set them apart for questioning about the hidden deeds and secret acts. He will then divide them into two groups, rewarding one and punishing the other. As regarding the obedient people, He will reward them with His nearness and will keep them forever in His house from where those who settle therein do not move out. Their status will not undergo change, fear will not overtake them, ailments will not befall them, dangers will not affect them and journey will not force them (from place to place).

"As for the sinners, He will settle them in the worst place, bind their hands to their necks, bind their forelocks with the feet. He will clothe them in shirts of tar and dress them with cut-out flames. They will be in the punishment the heat of which will be severe, the gate will closed on the inmates - in a Fire which is full of shouts, cries, 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

removed. There is no fixed term for this abode so it might perish, nor is there a period for its life that might pass away."

Part of the same sermon about the Holy Prophet ﷺ:
"He treated this world disdainfully and held it in low esteem. He held it contemptible and hated it. He realized that Allāh kept it away from him intentionally, spreading 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 eyes 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), counseled his people as a warner (against the Divine chastisement), inviting (people) to Paradise as a conveyor of glad tidings."

About the Descendants of the Holy Prophet ﷺ:
"We are the tree of Prophetic mission, the repository of (the Divine) Message, angels' descending place, mines of knowledge and sources of wisdom. Our supporter and lover anticipates mercy, while our enemy and he who hates us awaits wrath."



من خطبة له عليه السلام في أركان الدين:

الإسلام

إِنَّ أَفْضَلَ مَا تَوَسَّلَ بِهِ الْمُتَوَسِّلُونَ إِلَى اللَّهِ 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 وَيُرْحِضَانِ 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 اللَّهِ 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 الَّذِي لَا يَسْتَفِيقُ مِنْ جَهْلِهِ بَلِ الْحُجَّةُ عَلَيْهِ أَعْظَمُ وَالْحَسْرَةُ لَهُ أَلْزَمُ وَهُوَ عِنْدَ اللَّهِ الْوَمُ.

Sermon 108
About the pillars of Islam, the greatness of the Qur'ān:

"The best means by which seekers of nearness to Allāh, the Glorified One, the most Exalted, seeking nearness to Him, is believing in Him and in His Prophet ﷺ, fighting in His cause, for such is the high pinnacle of Islam and (to believe) in *kalimatul-ikhlas* (the expression of the Divine purification). It is a just nature and the establishment of prayer for it is (the basis of) community. The payment of *zakāt* for it is a compulsory obligation, fasting the month of Ramadān is the shield against chastisement. The performance of *hajj* to the House of Allāh (i.e. the Ka`ba) and of the *`umra*: These two acts banish poverty and wash away sins. Regard for kinship for it increases wealth and prolongs life's term. Giving alms secretly for it covers shortcomings, giving alms openly for it protects against a tragic death, and extending benefits (to people) saves one from disgrace."

About the Holy Qur'ān and the Sunnah:
"Go ahead with the remembrance of Allāh for it is the best remembrance; long for that which He has promised the pious, for His promise is the most true. Tread the course of the Prophet ﷺ, for it is the most distinguished course. Follow the Sunnah of the Prophet ﷺ, for it is the best of all norms of conduct. Learn the Holy Qur'ān, for it is the fairest of discourses; understand it thoroughly, for it is the best for the blossoming of hearts. Seek cure with its light, for it is the hearts' cure. Recite it beautifully for it is the most beautiful narration. Certainly, a scholar who does not act according to his knowledge is like the off-headed ignorant who does not find relief from his ignorance; but on the learned person, the plea of Allāh is greater, and grief is more incumbent; he is more blameworthy before Allāh."



من خطبة له عليه السلام في ذم الدنيا:

أَمَّا بَعْدُ، فَإِنِّي أُحَذِّرُكُمُ الدُّنْيَا فَإِنَّهَا حُلْوَةٌ خَضِرَةٌ حُفَّتْ بِالشَّهَوَاتِ وَتَحَبَّبَتْ بِالْعَاجِلَةِ وَرَاقَتْ بِالْقَلِيلِ وَتَحَلَّتْ بِالْآمَالِ وَتَزَيَّنَتْ بِالْغُرُورِ لَا تَدُومُ حَبْرَتُهَا وَلَا تُؤْمَنُ فَجْعَتُهَا غَرَّارَةٌ ضَرَّارَةٌ حَائِلَةٌ زَائِلَةٌ نَافِدَةٌ بَائِدَةٌ أَكَّالَةٌ غَوَّالَةٌ لَا تَعْدُو إِذَا تَنَاهَتْ إِلَى أُمْنِيَّةِ أَهْلِ الرَّغْبَةِ فِيهَا وَالرِّضَاءِ بِهَا أَنْ تَكُونَ كَمَا قَالَ اللَّهُ تَعَالَى سُبْحَانَهُ كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيماً تَذْرُوهُ الرِّيَاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِراً لَمْ يَكُنِ امْرُؤٌ مِنْهَا فِي حَبْرَةٍ إِلَّا أَعْقَبَتْهُ بَعْدَهَا عَبْرَةً وَلَمْ يَلْقَ فِي سَرَّائِهَا بَطْناً إِلَّا مَنَحَتْهُ مِنْ ضَرَّائِهَا ظَهْراً وَلَمْ تُطَلَّهُ فِيهَا دِيمَةُ رَخَاءٍ إِلَّا هَتَنَتْ عَلَيْهِ مُزْنَةُ بَلَاءٍ وَحَرِيٌّ إِذَا أَصْبَحَتْ لَهُ مُنْتَصِرَةً أَنْ تُمْسِيَ لَهُ مُنْكَرَةً وَإِنْ جَانِبٌ مِنْهَا اعْذَوْذَبَ وَاحْلَوْلَى أَمَرَّ مِنْهَا جَانِبٌ فَأَوْبَى لَا يَنَالُ امْرُؤٌ مِنْ غَضَارَتِهَا رَغَباً إِلَّا أَرْهَقَتْهُ مِنْ نَوَائِبِهَا تَعَباً وَلَا يُمْسِي مِنْهَا فِي جَنَاحِ أَمْنٍ إِلَّا أَصْبَحَ عَلَى قَوَادِمِ خَوْفٍ غَرَّارَةٌ غُرُورٌ مَا فِيهَا فَانِيَةٌ فَانٍ مَنْ عَلَيْهَا لَا خَيْرَ فِي شَيْءٍ مِنْ أَزْوَادِهَا إِلَّا التَّقْوَى مَنْ أَقَلَّ مِنْهَا اسْتَكْثَرَ مِمَّا يُؤْمِنُهُ وَمَنِ اسْتَكْثَرَ مِنْهَا اسْتَكْثَرَ 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 رَدَّتْهُ ذَلِيلًا سُلْطَانُهَا دُوَلٌ وَعَيْشُهَا رَنِقٌ وَعَذْبُهَا أُجَاجٌ وَحُلْوُهَا صَبِرٌ وَغِذَاؤُهَا سِمَامٌ وَأَسْبَابُهَا رِمَامٌ حَيُّهَا بِعَرَضِ مَوْتٍ وَصَحِيحُهَا بِعَرَضِ سُقْمٍ مُلْكُهَا مَسْلُوبٌ وَعَزِيزُهَا مَغْلُوبٌ وَمَوْفُورُهَا مَنْكُوبٌ وَجَارُهَا مَحْرُوبٌ أَ لَسْتُمْ فِي مَسَاكِنِ مَنْ كَانَ قَبْلَكُمْ أَطْوَلَ أَعْمَاراً وَأَبْقَى آثَاراً وَأَبْعَدَ آمَالًا وَأَعَدَّ عَدِيداً وَأَكْثَفَ جُنُوداً تَعَبَّدُوا لِلدُّنْيَا أَيَّ تَعَبُّدٍ وَآثَرُوهَا أَيَّ إِيثَارٍ ثُمَّ ظَعَنُوا عَنْهَا بِغَيْرِ زَادٍ مُبَلِّغٍ وَلَا ظَهْرٍ قَاطِعٍ فَهَلْ بَلَغَكُمْ أَنَّ الدُّنْيَا سَخَتْ لَهُمْ نَفْساً بِفِدْيَةٍ أَوْ أَعَانَتْهُمْ بِمَعُونَةٍ أَوْ أَحْسَنَتْ لَهُمْ صُحْبَةً بَلْ أَرْهَقَتْهُمْ بِالْقَوَادِحِ وَأَوْهَقَتْهُمْ بِالْقَوَارِعِ وَضَعْضَعَتْهُمْ بِالنَّوَائِبِ وَعَفَّرَتْهُمْ لِلْمَنَاخِرِ وَوَطِئَتْهُمْ بِالْمَنَاسِمِ وَأَعَانَتْ عَلَيْهِمْ رَيْبَ الْمَنُونِ فَقَدْ رَأَيْتُمْ تَنَكُّرَهَا لِمَنْ دَانَ لَهَا وَآثَرَهَا وَأَخْلَدَ إِلَيْهَا حِينَ ظَعَنُوا عَنْهَا لِفِرَاقِ الْأَبَدِ وَهَلْ زَوَّدَتْهُمْ إِلَّا السَّغَبَ أَوْ أَحَلَّتْهُمْ إِلَّا الضَّنْكَ أَوْ نَوَّرَتْ لَهُمْ إِلَّا الظُّلْمَةَ أَوْ أَعْقَبَتْهُمْ إِلَّا النَّدَامَةَ أَ فَهَذِهِ تُؤْثِرُونَ أَمْ إِلَيْهَا تَطْمَئِنُّونَ أَمْ عَلَيْهَا تَحْرِصُونَ فَبِئْسَتِ الدَّارُ لِمَنْ لَمْ يَتَّهِمْهَا وَلَمْ يَكُنْ فِيهَا عَلَى وَجَلٍ مِنْهَا فَاعْلَمُوا وَأَنْتُمْ تَعْلَمُونَ بِأَنَّكُمْ تَارِكُوهَا وَظَاعِنُونَ عَنْهَا وَاتَّعِظُوا فِيهَا بِالَّذِينَ قَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً حُمِلُوا إِلَى قُبُورِهِمْ فَلَا يُدْعَوْنَ رُكْبَاناً وَأُنْزِلُوا الْأَجْدَاثَ فَلَا يُدْعَوْنَ ضُيُفَاناً وَجُعِلَ لَهُمْ مِنَ الصَّفِيحِ أَجْنَانٌ وَمِنَ التُّرَابِ أَكْفَانٌ وَمِنَ الرُّفَاتِ جِيرَانٌ فَهُمْ جِيرَةٌ لَا يُجِيبُونَ دَاعِياً وَلَا يَمْنَعُونَ ضَيْماً وَلَا يُبَالُونَ مَنْدَبَةً إِنْ جِيدُوا لَمْ يَفْرَحُوا وَإِنْ قُحِطُوا لَمْ يَقْنَطُوا جَمِيعٌ وَهُمْ آحَادٌ وَجِيرَةٌ وَهُمْ أَبْعَادٌ مُتَدَانُونَ لَا يَتَزَاوَرُونَ وَقَرِيبُونَ لَا يَتَقَارَبُونَ حُلَمَاءُ قَدْ ذَهَبَتْ أَضْغَانُهُمْ وَجُهَلَاءُ قَدْ مَاتَتْ أَحْقَادُهُمْ لَا يُخْشَى فَجْعُهُمْ وَلَا يُرْجَى دَفْعُهُمُ اسْتَبْدَلُوا بِظَهْرِ الْأَرْضِ بَطْناً وَبِالسَّعَةِ ضِيقاً وَبِالْأَهْلِ غُرْبَةً وَبِالنُّورِ ظُلْمَةً فَجَاءُوهَا كَمَا فَارَقُوهَا حُفَاةً عُرَاةً قَدْ ظَعَنُوا عَنْهَا بِأَعْمَالِهِمْ إِلَى الْحَيَاةِ الدَّائِمَةِ وَالدَّارِ الْبَاقِيَةِ كَمَا قَالَ سُبْحَانَهُ وَتَعَالَى كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْداً عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ.

Sermon 109
Cautioning about this world:

"So now, certainly I warn you about (the temptations of) 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 rejoicing does not last; its afflictions cannot be avoided. It is deceitful, harmful, changing, perishable, exhaustible, liable to destruction, gnawing and destructive. When it reaches the extremity of desires of those who incline towards it and feel happy about it, the status is just what Allāh, the most Glorified One, says (in the Holy Qur'ān):

﴿ كَمَاءٍ أَنزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا ﴾

... like water which We send down from the heavens and the herbage of the earth mingles with it, then it becomes dry stubble which the winds scatter; surely Allāh has power over all things. (Qur'ān, 18: 45)

"Nobody rejoices about this world except that (sorrows, regrets and) tears come to him later. No one enjoys its comforts except one who has to face hardships thereafter. No one receives the light rain of ease in it but the heavy rain of distress pours on him. It is worthy of this world that in the morning it supports a man, but in the evening it does not recognize 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 will pass the evening under the wing of safety but that his morning will be under the feathers of the wing-tip of fear. It is deceitful and deceptive. It is perishable: 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 will give him safety, while one who takes much from it takes much of what

will ruin him. He will shortly depart from his accumulation. How many people relied on it, yet it distressed them? (How many persons) felt peaceful with it, yet it made them tumble? How many persons were prestigious, but it made them low, and how many were proud, but it disgraced them?

"Its authority is fickle. Its life is dirty. Its sweet water is bitter. Its sweetness is like myrrh. Its foods are poisons. Its means are weak. Those who live in it are exposed to death; the healthy ones in it are exposed to disease. Its realm is (liable to be) snatched away. The strong in it are (liable to be) defeated, and the rich are (liable to be) afflicted with misfortune. A neighbor in it is (liable to be) plundered.

"Are you not (residing) in the houses of those before you who lived longer, had greater desires, were more numerous and had greater hosts? How they devoted themselves to this world, and how they demonstrated 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 any good company? It rather afflicted them with troubles, made them languid with calamities, assaulted them with catastrophes, threw them down on their noses, trampled them under hoofs and helped the vicissitudes of time against them. You have observed how it fares strangely with those who go near it, acquire it and appropriate it, till they departed from it for good. Did it give them any provision other than starvation, or make them stay in anything other than narrow places, or give them light other than gloom, or give them in the end anything other than regret? Is this what you ask for so much or with which you remain satisfied or which you covet? How bad is this abode for him that he did not suspect it (to be so) and did not entertain fear about it?

"You should know, you do know, that you have to leave it and depart from it. While being in it, take lessons from those *who proclaimed:* وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً؟! *"Who is more powerful than us?!"* (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 of the earth. Old bones were made their neighbors. They are neighbors who do not answer a caller nor ward off trouble, nor pay heed to a mourner.

"If they (the dead) get rain, they do not feel happy, and if they face famine, they do not get disappointed. They are together but each one is 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 died with them. There is no fear of trouble from them and no hope for their warding off (troubles). They have exchanged the back (surface) of the earth for 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 deeds towards the continuing life and everlasting house as Allāh has said:

﴿ يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ، وَعْدًا عَلَيْنَا، إِنَّا كُنَّا فَاعِلِينَ ﴾

... As We caused the first creation, so shall We cause its return (recurrence). (It is) a promise binding on Us; verily We shall do it (Qur'ān, 21:104)."



من خطبة له عليه السلام ذكر فيها ملك الموت وتوفية النفس وعجز الخلق عن وصف الله:

هَلْ تُحِسُّ بِهِ إِذَا دَخَلَ مَنْزِلًا أَمْ هَلْ تَرَاهُ إِذَا تَوَفَّى أَحَدًا؟ بَلْ كَيْفَ يَتَوَفَّى الْجَنِينَ فِي بَطْنِ أُمِّهِ؟ أَلِجَ عَلَيْهِ مِنْ بَعْضِ جَوَارِحِهَا، أَمِ الرُّوحُ أَجَابَتْهُ بِإِذْنِ رَبِّهَا، أَمْ هُوَ سَاكِنٌ مَعَهُ فِي أَحْشَائِهَا؟ كَيْفَ يَصِفُ إِلَهَهُ مَنْ يَعْجِزُ عَنْ صِفَةِ مَخْلُوقٍ مِثْلِهِ؟!

Sermon 110
About the angel of death, his taking away the souls, the creation's inability to describe Allāh:

"Do you feel when the angel of death enters a house, or do you see him when he pulls life out of someone? How does he take out the life of an embryo in the womb of its mother? Does he reach it through any part of the body, or does the spirit respond to his call with the permission of Allāh? Or does he stay with it in the mother's womb? How can anyone, who is unable to describe a being such as this, describe Allāh?!"



من خطبة له عليه السلام في ذم الدنيا

وَاحْذَرْكُمُ الدُّنْيَا فَإِنَّهَا مَنْزِلُ قُلْعَةٍ وَلَيْسَتْ بِدَارِ نُجْعَةٍ قَدْ تَزَيَّنَتْ بِغُرُورِهَا وَغَرَّتْ بِزِينَتِهَا دَارُهَا هَانَتْ عَلَى رَبِّهَا فَخَلَطَ حَلَالَهَا بِحَرَامِهَا وَخَيْرَهَا بِشَرِّهَا وَحَيَاتَهَا بِمَوْتِهَا وَحُلْوَهَا بِمُرِّهَا لَمْ يُصْفِهَا اللَّهُ تَعَالَى لِأَوْلِيَائِهِ وَلَمْ يَضِنَّ بِهَا عَلَى أَعْدَائِهِ خَيْرُهَا زَهِيدٌ وَشَرُّهَا عَتِيدٌ وَجَمْعُهَا يَنْفَدُ وَمُلْكُهَا يُسْلَبُ وَعَامِرُهَا يَخْرَبُ فَمَا خَيْرُ دَارٍ تُنْقَضُ نَقْضَ الْبِنَاءِ وَعُمُرٍ يَفْنَى فِيهَا فَنَاءَ الزَّادِ وَمُدَّةٍ تَنْقَطِعُ انْقِطَاعَ السَّيْرِ اجْعَلُوا مَا افْتَرَضَ اللَّهُ عَلَيْكُمْ مِنْ طَلَبِكُمْ وَاسْأَلُوهُ مِنْ أَدَاءِ حَقِّهِ مَا سَأَلَكُمْ وَأَسْمِعُوا دَعْوَةَ الْمَوْتِ آذَانَكُمْ قَبْلَ أَنْ يُدْعَى بِكُمْ إِنَّ الزَّاهِدِينَ فِي الدُّنْيَا تُبْكِي قُلُوبُهُمْ وَإِنْ ضَحِكُوا وَيَشْتَدُّ حُزْنُهُمْ وَإِنْ فَرِحُوا وَيَكْثُرُ مَقْتُهُمْ أَنْفُسَهُمْ وَإِنِ اغْتَبَطُوا بِمَا رُزِقُوا قَدْ غَابَ عَنْ قُلُوبِكُمْ ذِكْرُ الْآجَالِ وَحَضَرَتْكُمْ كَوَاذِبُ الْآمَالِ فَصَارَتِ الدُّنْيَا أَمْلَكَ بِكُمْ مِنَ الْآخِرَةِ وَالْعَاجِلَةُ أَذْهَبَ بِكُمْ مِنَ الْآجِلَةِ وَإِنَّمَا أَنْتُمْ إِخْوَانُ عَلَى دِينِ اللَّهِ مَا فَرَّقَ بَيْنَكُمْ إِلَّا خُبْثُ السَّرَائِرِ وَسُوءُ الضَّمَائِرِ فَلَا تُوَازِرُونَ وَلَا تَنَاصَحُونَ وَلَا تَبَاذَلُونَ وَلَا تُوَادُّونَ مَا بَالُكُمْ تَفْرَحُونَ بِالْيَسِيرِ مِنَ الدُّنْيَا تُدْرِكُونَهُ وَلَا يَحْزُنُكُمُ الْكَثِيرُ مِنَ الْآخِرَةِ تُحْرَمُونَهُ وَيُقْلِقُكُمُ الْيَسِيرُ مِنَ الدُّنْيَا يَفُوتُكُمْ حَتَّى يَتَبَيَّنَ ذَلِكَ فِي وُجُوهِكُمْ وَقِلَّةِ صَبْرِكُمْ عَمَّا زُوِيَ مِنْهَا عَنْكُمْ كَأَنَّهَا دَارُ مُقَامِكُمْ وَكَأَنَّ مَتَاعَهَا بَاقٍ عَلَيْكُمْ وَمَا يَمْنَعُ أَحَدَكُمْ أَنْ يَسْتَقْبِلَ أَخَاهُ بِمَا يَخَافُ مِنْ عَيْبِهِ إِلَّا مَخَافَةُ أَنْ يَسْتَقْبِلَهُ بِمِثْلِهِ قَدْ تُصَافِيتُمْ عَلَى رَفْضِ الْآجِلِ وَحُبِّ الْعَاجِلِ وَصَارَ دِينُ أَحَدِكُمْ لُعْقَةً عَلَى لِسَانِهِ صَنِيعَ مَنْ قَدْ فَرَغَ مِنْ عَمَلِهِ وَأَحْرَزَ رِضَى سَيِّدِهِ.

Sermon 111
Warning about the world and its people:

"I warn you of the world for it is an unsteady abode. It is not a house for foraging. It has decorated itself with deception, so it deceives with its decoration. It is a house which is held as being low by Allāh. So He has mixed what is lawful in it with what is unlawful, what is good in it with what is evil, what is alive in it with what is dead, its sweetness with its bitterness... Allāh has not kept it clear for those whom He loves, nor has He been niggardly with it for His foes. Its goodness is sparing. Its evil is ready at hand. What is collected in it will dwindle away. Its authority will be snatched away. Its habitation will face desolation. What is the goodness of a house which falls down like fallen construction, or what goodness is there in an age which expires as the provisions are depleted, or of time which passes away like walking?

"Include whatever Allāh has made obligatory on you in your pleas (to Him). Ask from Him fulfillment of what He has asked you to do. Make your ears hear the call of death before you are called on 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 to be happy. Their hating 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 persist within you. So this world has subjugated you more than the Hereafter, the immediate end (of this world) has removed you away from the remote one (the next life). You are brethren in the religion of Allāh. Dirty natures and bad consciences have caused disunity among you. As a consequence, you do not bear one another's burdens, nor do you advise each other, nor do you spend on each other, nor do you love one another.

"What is your condition? You feel satisfied with what little you have secured of this world while much of the Hereafter, of which you have been deprived, does not grieve you. The little of this world that you lose causes you pain, so much so that it shows itself on 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

though its wealth will stay with you for good. Nothing prevents anyone from among you from disclosing to his comrade the shortcomings of which he is afraid, except the fear that his comrade will also disclose to him similar defects. You have been deceived together on leaving the Hereafter and loving this world. Your religion has become just a lip service. It is like the work of one who has finished his job and earned his master's satisfaction."



من خطبة له عليه السلام، وفيها مواعظ للناس:

الْحَمْدُ لِلَّهِ الْوَاصِلِ الْحَمْدَ بِالنِّعَمِ وَالنِّعَمَ بِالشُّكْرِ نَحْمَدُهُ عَلَى آلَائِهِ كَمَا نَحْمَدُهُ عَلَى بَلَائِهِ وَنَسْتَعِينُهُ عَلَى هَذِهِ النُّفُوسِ الْبِطَاءِ عَمَّا أُمِرَتْ بِهِ السِّرَاعِ إِلَى مَا نُهِيَتْ عَنْهُ وَنَسْتَغْفِرُهُ مِمَّا أَحَاطَ بِهِ عِلْمُهُ وَأَحْصَاهُ كِتَابُهُ عِلْمَ غَيْبٍ قَاصِرٍ وَكِتَابَ غَيْرِ مُغَادِرٍ وَنُؤْمِنُ بِهِ إِيمَانَ مَنْ عَايَنَ الْغُيُوبَ وَوَقَفَ عَلَى الْمَوْعُودِ إِيمَاناً نَفَى إِخْلَاصُهُ الشِّرْكَ وَيَقِينُهُ الشَّكَّ وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّداً صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ عَبْدُهُ وَرَسُولُهُ شَهَادَتَيْنِ تُصْعِدَانِ الْقَوْلَ وَتُرْفِعَانِ الْعَمَلَ لَا يَخِفُّ مِيزَانٌ تُوضَعَانِ فِيهِ وَلَا يَثْقُلُ مِيزَانٌ تُرْفَعَانِ عَنْهُ أُوصِيكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ الَّتِي هِيَ الزَّادُ وَبِهَا الْمَعَادُ زَادُ مُبْلِغٍ وَمَعَادُ مُنْجِحٍ دَعَا إِلَيْهَا أَسْمَعُ دَاعٍ وَوَعَاهَا خَيْرُ وَاعٍ فَأَسْمَعَ دَاعِيهَا وَفَازَ وَاعِيهَا عِبَادَ اللَّهِ إِنَّ تَقْوَى اللَّهِ حَمَتْ أَوْلِيَاءَ اللَّهِ مَحَارِمَهُ وَأَلْزَمَتْ قُلُوبَهُمْ مَخَافَتَهُ حَتَّى أَسْهَرَتْ لَيَالِيَهُمْ وَأَظْمَأَتْ هَوَاجِرَهُمْ فَأَخَذُوا الرَّاحَةَ بِالنَّصَبِ وَالرِّيَّ بِالظَّمَإِ وَاسْتَقْرَبُوا الْأَجَلَ فَبَادَرُوا الْعَمَلَ وَكَذَّبُوا الْأَمَلَ فَلَاحَظُوا الْأَجَلَ ثُمَّ إِنَّ الدُّنْيَا دَارُ فَنَاءٍ وَعَنَاءٍ وَغِيَرٍ وَعِبَرٍ فَمِنَ الْفَنَاءِ أَنَّ الدَّهْرَ مُوتِرٌ قَوْسَهُ لَا تُخْطِئُ سِهَامُهُ وَلَا تُؤْسَى جِرَاحُهُ يَرْمِي الْحَيَّ بِالْمَوْتِ وَالصَّحِيحَ بِالسُّقْمِ وَالنَّاجِيَ بِالْعَطَبِ آكِلٌ لَا يَشْبَعُ وَشَارِبٌ لَا يَنْقَعُ وَمِنَ الْعَنَاءِ أَنَّ الْمَرْءَ يَجْمَعُ مَا لَا يَأْكُلُ وَيَبْنِي مَا لَا يَسْكُنُ ثُمَّ يَخْرُجُ إِلَى اللَّهِ تَعَالَى لَا مَالاً حَمَلَ وَلَا بِنَاءً نَقَلَ وَمِنْ غِيَرِهَا أَنَّكَ تَرَى الْمَرْحُومَ مَغْبُوطاً وَالْمَغْبُوطَ مَرْحُوماً لَيْسَ ذَلِكَ إِلَّا نَعِيماً زَلَّ وَبُؤْساً نَزَلَ وَمِنْ عِبَرِهَا أَنَّ الْمَرْءَ يُشْرِفُ عَلَى أَمَلِهِ فَيَقْتَطِعُهُ حُضُورُ أَجَلِهِ فَلَا أَمَلٌ يُدْرِكُ وَلَا مُؤَمَّلٌ يُتْرَكُ فَسُبْحَانَ اللَّهِ مَا أَعَزَّ سُرُورَهَا وَأَظْمَأَ رِيَّهَا وَأَضْحَى فَيْئُهَا لَا جَاءٍ يُرَدُّ وَلَا مَاضٍ يَرْتَدُّ فَسُبْحَانَ اللَّهِ مَا أَقْرَبَ الْحَيَّ مِنَ الْمَيِّتِ لِلَاحِقِهِ بِهِ وَأَبْعَدَ الْمَيِّتَ مِنَ الْحَيِّ لِانْقِطَاعِهِ عَنْهُ إِنَّهُ لَيْسَ شَيْءٌ بِشَرٍّ مِنَ الشَّرِّ إِلَّا عِقَابُهُ وَلَيْسَ شَيْءٌ بِخَيْرٍ مِنَ الْخَيْرِ إِلَّا ثَوَابُهُ وَكُلُّ شَيْءٍ مِنَ الدُّنْيَا سَمَاعُهُ أَعْظَمُ مِنْ عِيَانِهِ وَكُلُّ شَيْءٍ مِنَ الْآخِرَةِ عِيَانُهُ أَعْظَمُ مِنْ سَمَاعِهِ فَلْيَكْفِكُمْ مِنَ الْعِيَانِ السَّمَاعُ وَمِنَ الْغَيْبِ الْخَبَرُ وَاعْلَمُوا أَنَّ مَا نَقَصَ مِنَ الدُّنْيَا وَزَادَ فِي الْآخِرَةِ خَيْرٌ مِمَّا نَقَصَ مِنَ الْآخِرَةِ وَزَادَ فِي الدُّنْيَا فَكَمْ مِنْ مَنْقُوصٍ رَابِحٍ وَمَزِيدٍ خَاسِرٍ إِنَّ الَّذِي أُمِرْتُمْ بِهِ أَوْسَعُ مِنَ الَّذِي نُهِيتُمْ عَنْهُ وَمَا أُحِلَّ لَكُمْ أَكْثَرُ مِمَّا حُرِّمَ عَلَيْكُمْ فَذَرُوا مَا قَلَّ لِمَا كَثُرَ وَمَا ضَاقَ لِمَا

اتَّسَعَ قَدْ تَكَفَّلَ لَكُمْ بِالرِّزْقِ وَأَمِرْتُمْ بِالعَمَلِ فَلَا يَكُونَنَّ المَضْمُونُ لَكُمْ طَلَبُهُ أَوْلَى بِكُمْ مِنَ المَفْرُوضِ عَلَيْكُمْ عَمَلُهُ مَعَ أَنَّهُ وَاللَّهِ لَقَدِ اعْتَرَضَ الشَّكُّ وَدَخَلَ اليَقِينُ حَتَّى كَأَنَّ الَّذِي ضُمِنَ لَكُمْ قَدْ فُرِضَ عَلَيْكُمْ وَكَأَنَّ الَّذِي فُرِضَ عَلَيْكُمْ قَدْ وُضِعَ عَنْكُمْ فَبَادِرُوا العَمَلَ وَخَافُوا بَغْتَةَ الأَجَلِ فَإِنَّهُ لَا يُرْجَى مِنْ رَجْعَةِ العُمُرِ مَا يُرْجَى مِنْ رَجْعَةِ الرِّزْقِ مَا فَاتَ اليَوْمَ مِنَ الرِّزْقِ رُجِيَ غَداً زِيَادَتُهُ وَمَا فَاتَ أَمْسِ مِنَ العُمُرِ لَمْ يُرْجَ اليَوْمَ رَجْعَتُهُ الرَّجَاءُ مَعَ الجَائِي وَاليَأْسُ مَعَ المَاضِي فَـ اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.

Sermon 112

About abstemiousness, fear of Allāh and the importance of making provisions for the hereafter:

"Praised is the One Who follows praise with bounty and bounty with gratitude. We praise Him for His bounties and for His boons. We seek His help against these hearts which are slow to obey what they have been commended yet quick about what they have been discouraged from. We seek His forgiveness from that which His knowledge covers and His records preserve, knowledge which does not leave anything and records which omit nothing. We believe in Him like the belief of one who has seen the unknown and has attained the promised rewards, a belief the purity of which keeps away believing in partners with Allāh and the conviction of which removes doubts.

"We testify that there is no god but Allāh, the One Who has no partner with Him, and that Muhammed ﷺ is His slave and Prophet, Allāh blesses him and his descendants. These two testimonials intensify the utterance and raise the status of good deeds. The scale wherein they will be placed will not be light, while the scale from which they are removed will not become heavy."

Enjoining Piety:

"O servants of Allāh! I admonish you to fear Allāh. Such fear is the provision (for the Hereafter), and with it is (your) return. The provision will take you (to your destination), and the return will be successful. The best person among you is one who is able to make people listen when he invites them to it, while the best listener is the one who listens to it. So, the caller has proclaimed, and the listener has listened and maintained.

"O creations of Allāh! Certainly fear of Allāh has saved those who love Allāh from unlawful things and cast fear in their hearts till their nights are passed in wakefulness (as they pray) and days in thirst (as they fast). So they achieve comfort through trouble and copious watering through thirst. They regarded death to be near and, therefore, hastened towards (good) deeds. They rejected their desires, so they kept death in sight.

"Then, this world is a place of destruction, tribulations, changes and lessons. As for destruction, the time has its bow pressed (to readiness): Its dart 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 that in which he does not live. Then he goes back to Allāh without carrying his wealth or taking what he built with him.

"As for its changes, you see a pitiable man becoming enviable and an enviable man becoming pitiable. This is so because wealth has gone and misfortune has come. As for its lessons, a man reaches near (realization of) his desires when (suddenly) the approach of death cuts them; then neither the desire is achieved, nor is the one who desires spared. Glory to Allāh, how deceitful its pleasures are, how thirst-rousing its quenching and how sunny its shade! That which approaches (i.e. death) cannot be sent back. Whoever goes away never returns. Glory to Allāh, how near the living is to the dead: Soon will he meet death! How far the dead are from the living! They have left them behind for good.

"Certainly nothing is more vile than evil except its punishment, nothing is better than goodness except its reward. In the life of this world, everything that is heard is better than what is seen, while of everything of the Hereafter that is seen is better than what is heard about. 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 is much in the next. This is better than what is much in this world being little in the next. In how many cases is little profitable while much causes loss?

"Certainly that which you have been commanded to do is wider than what you have been refrained from. What has been made lawful for you is more than what has been prohibited. So give up what is less for what is much, and what is limited for what is vast. Allāh has guaranteed you life and has commanded you to act. Therefore, the pursuit of that which has been guaranteed to you should not be preferred over that the performance of which has been mandated on you.

"But by Allāh, most certainly the status is this: Doubt has taken over, and certainty has been shattered. 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 (doing good) deeds and dread the suddenness of death because the return of age cannot be hoped for tomorrow, as the return of (eternal) life can be anticipated. Whatever is missed from life today may be hoped tomorrow to increase, but whatever is lost from the life's term yesterday, its return cannot be expected today. Hope can only be for that which is to come, while about that which is passed there is only disappointment. So اتَّقُوا اللَّـهَ حَقَّ تُقَاتِهِ، وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ *fear Allāh as He ought to be feared and do not die until you are (true) Muslim* (Qur'ān, 3:102)."



من خطبة له عليه السلام في الاستسقاء:

اللَّهُمَّ قَدِ انْصَاحَتْ جِبَالُنَا وَاغْبَرَّتْ أَرْضُنَا وَهَامَتْ دَوَابُّنَا وَتَحَيَّرَتْ فِي مَرَابِضِهَا وَعَجَّتْ عَجِيجَ الثَّكَالَى عَلَى أَوْلَادِهَا وَمَلَّتِ التَّرَدُّدَ فِي مَرَاتِعِهَا وَالْحَنِينَ إِلَى مَوَارِدِهَا اللَّهُمَّ فَارْحَمْ أَنِينَ الْآنَّةِ وَحَنِينَ الْحَانَّةِ اللَّهُمَّ فَارْحَمْ حَيْرَتَهَا فِي مَذَاهِبِهَا وَأَنِينَهَا فِي مَوَالِجِهَا اللَّهُمَّ خَرَجْنَا إِلَيْكَ حِينَ اعْتَكَرَتْ عَلَيْنَا حَدَابِيرُ السِّنِينَ وَأَخْلَفَتْنَا مَخَايِلُ الْجُودِ فَكُنْتَ الرَّجَاءَ لِلْمُبْتَئِسِ وَالْبَلَاغَ لِلْمُلْتَمِسِ نَدْعُوكَ حِينَ قَنَطَ الْأَنَامُ وَمُنِعَ الْغَمَامُ وَهَلَكَ السَّوَامُ أَلَّا تُؤَاخِذَنَا بِأَعْمَالِنَا وَلَا تَأْخُذَنَا بِذُنُوبِنَا وَانْشُرْ عَلَيْنَا رَحْمَتَكَ بِالسَّحَابِ الْمُنْبَعِقِ وَالرَّبِيعِ الْمُغْدِقِ وَالنَّبَاتِ الْمُونِقِ سَحّاً وَابِلًا تُحْيِي بِهِ مَا قَدْ مَاتَ وَتَرُدُّ بِهِ مَا قَدْ فَاتَ اللَّهُمَّ سُقْيَا مِنْكَ مُحْيِيَةً مُرْوِيَةً نَامَّةً عَامَّةً طَيِّبَةً مُبَارَكَةً هَنِيئَةً مَرِيعَةً زَاكِياً نَبْتُهَا نَامِراً فَرْعُهَا نَاضِراً وَرَقُهَا تُنْعِشُ

بِهَا الضَّعِيفَ مِنْ عِبَادِكَ وَتُحْيِي بِهَا الْمَيِّتَ مِنْ بِلَادِكَ اللَّهُمَّ سُقْيَا مِنْكَ تُعْشِبُ بِهَا نِجَادُنَا وَتَجْرِي بِهَا وِهَادُنَا وَيُخْصِبُ بِهَا جَنَابُنَا وَتُقْبِلُ بِهَا ثِمَارُنَا وَتَعِيشُ بِهَا مَوَاشِينَا وَتَنْدَى بِهَا أَقَاصِينَا وَتُسْتَعِينُ بِهَا ضَوَاحِينَا مِنْ بَرَكَاتِكَ الْوَاسِعَةِ وَعَطَايَاكَ الْجَزِيلَةِ عَلَى بَرِيَّتِكَ الْمُرْمِلَةِ وَوَحْشِكَ الْمُهْمَلَةِ وَأَنْزِلْ عَلَيْنَا سَمَاءً مُخْضِلَةً مِدْرَاراً هَاطِلَةً يُدَافِعُ الْوَدْقُ مِنْهَا الْوَدْقَ وَيَحْفِزُ الْقَطْرُ مِنْهَا الْقَطْرَ غَيْرَ خُلَّبِ بَرْقِهَا وَلَا جَهَامِ عَارِضِهَا وَلَا قَزَعٍ رَبَابُهَا وَلَا شَفَانِ ذِهَابُهَا حَتَّى يُخْصِبَ لِإِمْرَاعِهَا الْمُجْدِبُونَ وَيَحْيَا بِبَرَكَتِهَا الْمُسْنِتُونَ فَإِنَّكَ تُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَتَنْشُرُ رَحْمَتَكَ وَأَنْتَ الْوَلِيُّ الْحَمِيدُ.

تفسير ما في هذه الخطبة من الغريب: قال السيد الشريف رضي الله عنه: قوله (عليه السلام) انصاحت جبالنا أي تشققت من المحول يقال انصاح الثوب إذا انشق و يقال أيضا انصاح النبت و صاح و صوح إذا جف و يبس كله بمعنى. و قوله و هامت دوابُّنا أي عطشت و الهُيام العطش. و قوله حدابير السنين جمع حِدبار و هي الناقة التي أنضاها السير فشبه بها السنة التي فشا فيها الجدب قال ذو الرمة:

حَدَابِيرُ ما تَنْفَكُّ إلاَّ مُنَاخَةً * عَلَى الخَسْفِ أوْ نَرْمِي بِهَا بَلَداً قَفْرَا

و قَوْلُهُ: و لا قَزَع ربابها القَزَع القطع الصغار المتفرقة من السحاب. و قوله و لا شَفَان ذهابها فإن تقديره و لا ذات شَفَان ذهابها و الشَّفَان الريح الباردة و الذهاب الأمطار اللينة فحذف ذات لعلم السامع به.

Sermon 113
Praying for Rain:

"Lord! Surely our mountains have dried up and our earth has become dusty. Our cattle are thirsty and bewildered in their enclosures. They are moaning like mothers mourning their sons. They are tired of going to their meadows and longing for their watering places. O Lord! Have mercy on those who groan, and on those who yearn. O Lord! Have mercy on their bewilderment, their passages and the groaning in their courtyards.

"Lord! We have come out to You when the years of drought have crowded over us like (a herd of) thin camels and rain clouds have abandoned us. You are the hope of the afflicted and succor of the seekers. We call on You when people have lost hope, when clouds have been denied and cattle have died; do not seize us for our deeds, do not catch us for our sins. Spread Your mercy over us through raining clouds, rain-fed blossoming, amazing vegetation and heavy downpours with which all that died regains life and all that was lost returns.

"Lord! Give life-giving rain which should be satisfying, thorough, widely scattered, pure, blissful, plentiful and invigorating. Its vegetation should be exuberant, its leaves green and branches full of fruits. With it, You invigorate the weak among Your creatures and bring back to life the dead in Your cities.

"Lord! Grant rain with which our highlands get covered with green herbage, streams get flowing, slopes grow green, fruits thrive, cattle prosper, far-flung areas get watered and dry areas receive benefits, with Your vast blessing and immeasūrable grant on Your distressed universe and untamed beasts. And pour on us rain, O Lord, which is drenching, continuous and safely heavy; rain wherein one cycle clashes with another, 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-stricken areas may thrive with abundant herbage and the drought stricken ones come to life with its bliss. Certainly, You pour down rain after people lose hope, spreading Your mercy, surely You are the Guardian, the Praiseworthy One."

Sayyid ar-Radi says the following: "The wonderful expressions of this sermon are: Imām Ali ibn Abū Tālib's words *insahat jibaluna* means mountains crack on account of drought. It is said that *insaha thawbah* when one's garment is torn. It is also said that *insaha'n-nabtu* or *saba* or *sawwaha* when vegetation withers and dries up."

His words "wa hamat dawabbuna" means became thirsty as "huyam" means thirst.

His words "hadabiru's-sinin" are the plural of *hidbar*. It means: The camel the treading of which has thinned. So, Imām Ali ibn Abū Tālib ﷺ likened with such expression a camel in a drought year. The Arab poet Dhu ar-Rumma has said the following:

These thin camels remain in their places, facing hardships and move only when we take them to some dry area.

Notice his words *wa la qaza'in rababūha*. Here, *al-qaza* means

small pieces of cloud scattered all around.

His words *wa la sh`Affānin dhihabūha* stand for *wa la dhata sh`Affānin dhihabūha. Ash-sh`Affān* means the cold wind and *adh-dhihab* means light rain. He omitted the world *dhata* from here because of the listener's knowledge of it.



من خطبة له عليه السلام، وفيها ينصح أصحابه

أَرْسَلَهُ دَاعِياً إِلَى الْحَقِّ وَشَاهِداً عَلَى الْخَلْقِ فَبَلَّغَ رِسَالاتِ رَبِّهِ غَيْرَ وَانٍ وَلَا مُقَصِّرٍ وَجَاهَدَ فِي اللَّهِ أَعْدَاءَهُ غَيْرَ وَاهِنٍ وَلَا مُعْذِرٍ إِمَامُ مَنِ اتَّقَى وَبَصَرُ مَنِ اهْتَدَى مِنْهَا وَلَوْ تَعْلَمُونَ مَا أَعْلَمُ مِمَّا طُوِيَ عَنْكُمْ غَيْبُهُ إِذاً لَخَرَجْتُمْ إِلَى الصُّعُدَاتِ تَبْكُونَ عَلَى أَعْمَالِكُمْ وَتَلْتَدِمُونَ عَلَى أَنْفُسِكُمْ وَلَتَرَكْتُمْ أَمْوَالَكُمْ لَا حَارِسَ لَهَا وَلَا خَالِفَ عَلَيْهَا وَلَهَمَّتْ كُلُّ امْرِئٍ مِنْكُمْ نَفْسُهُ لَا يَلْتَفِتُ إِلَى غَيْرِهَا وَلَكِنْكُمْ نَسِيتُمْ مَا ذُكِّرْتُمْ وَامِنْتُمْ مَا حُذِّرْتُمْ فَتَاهَ عَنْكُمْ رَأْيُكُمْ وَتَشَتَّتَ عَلَيْكُمْ أَمْرُكُمْ وَلَوَدِدْتُ أَنَّ اللَّهَ فَرَّقَ بَيْنِي وَبَيْنَكُمْ وَأَلْحَقَنِي بِمَنْ هُوَ أَحَقُّ بِي مِنْكُمْ قَوْمٌ وَاللَّهِ مَيَامِينُ الرَّأْيِ مَرَاجِيحُ الْحِلْمِ مَقَاوِيلُ بِالْحَقِّ مَنَاريكُ لِلْبَغْيِ مَضَوْا قُدُماً عَلَى الطَّرِيقَةِ وَأَوْجَفُوا عَلَى الْمَحَجَّةِ فَظَفِرُوا بِالْعُقْبَى الدَّائِمَةِ وَالْكَرَامَةِ الْبَارِدَةِ أَمَا وَاللَّهِ لَيُسَلَّطَنَّ عَلَيْكُمْ غُلَامُ ثَقِيفٍ الذَّيَّالُ الْمَيَّالُ يَأْكُلُ خَضِرَتَكُمْ وَيُذِيبُ شَحْمَتَكُمْ إِيهِ أَبَا وَدْحَةَ.

قال الشريف: الوذحة الخنفساء و هذا القول يومئ به إلى الحجاج و له مع الوذحة حديث ليس هذا موضع ذكره.

Sermon 114
Admonishing his companions about future troubles, the Day of Judgment:

"Allāh deputed him (the Prophet ﷺ) as a caller to the truth and a witness over the creatures. The Prophet ﷺ conveyed the messages of Allāh without being lazy and without any short-coming. He fought His enemies in the cause of Allāh without being languid and without making any excuses. He is the foremost of all the pious, the power of perception of all those who achieve guidance."

Part of the same Sermon, Complaining About His Men:

"If you know what I know of the unknown (*ghayb*) that is kept wrapped up from you, certainly you will have gone out into the open weeping over your deeds and beating yourselves in grief. You will have abandoned your properties without any protection or representative. Everyone will then be concerned about his own soul 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 wish that Allāh may cause separation between you and myself and give me those who have better knowledge of what is right than you to be with me. By Allāh! Such are people of blissful ideas, enduring wisdom and true speech. They keep aloof from rebellion. They trod forward on the path (of Allāh) and treaded the high path. Consequently, they achieved the everlasting next life and honors of ease.

"Beware! By Allāh! A tall lad of a swinging giat from Banū Thaqīf will be placed over you. He will eat away your vegetation and melt your fat. So, O Aba Wadhahah! Is that all?!"

Sayyid ar-Radi says that the "Wadhahah" means "alkhunfusa" (dung-beetle). In this sentence, Imām Ali ibn Abū Tālib عليه السلام has referred to al-Hajjāj ibn Yūsuf ath-Thaqafi who had an incident with al-khunfusa, which needs not be related here[1].



[1]The detail of this incident is that one day al-Hajjāj stood up for performing the prayers when a dung beetle dvanced towards him. Al-Hajjāj held out his hand to stop it, but it bit him and his hand swelled. He eventually died of it. Ibn Abul-Hadad has written that "Al-Wadhahah" means the dung that remains sticking to the tail of an animal, and that this surname is intended to disgrace al-Hajjāj.

من كلام له عليه السلام يوبخ البخلاء بالمال و النفس:

قَلَّا أَمْوَالَ بَذَلْتُمُوهَا لِلَّذِي رَزَقَهَا وَلَا أَنْفُسَ خَاطَرْتُمْ بِهَا لِلَّذِي خَلَقَهَا تُكْرِمُونَ بِاللَّهِ عَلَى عِبَادِهِ وَلَا تُكْرَمُونَ اللَّهَ فِي عِبَادِهِ فَاعْتَبَرُوا بِنُزُولِكُمْ مَنَازِلَ مَنْ كَانَ قَبْلَكُمْ وَانْقِطَاعِكُمْ عَنْ أَوْصَلِ إِخْوَانِكُمْ.

Sermon 115
Rebuking those who are too miser to sacrifice their wealth and lives for a worthy cause:

"You spend no wealth in the cause of the One Who gave it to you, nor do you risk your lives for the sake of the One Who created such lives. You enjoy honor through Allāh among His creatures, but you do not honor Allāh among His creatures. You should derive lessons from occupying the places of those who were before you and from the departure of your closest brothers."



من كلام له عليه السلام في الصالحين من أصحابه

أَنْتُمُ الْأَنْصَارُ عَلَى الْحَقِّ وَ الْإِخْوَانُ فِي الدِّينِ وَ الْجُنَنُ يَوْمَ الْبَأْسِ وَ الْبِطَانَةُ دُونَ النَّاسِ بِكُمْ أَضْرِبُ الْمُدْبِرَ وَ أَرْجُو طَاعَةَ الْمُقْبِلِ فَأَعِينُونِي بِمُنَاصَحَةٍ خَلِيَّةٍ مِنَ الْغِشِّ سَلِيمَةٍ مِنَ الرَّيْبِ فَوَاللَّهِ إِنِّي لَأَوْلَى النَّاسِ بِالنَّاسِ.

Sermon 116
Praising his righteous companions:

"You are supporters of the truth, the brethren in faith. You are the shield on the day of tribulation, my trustees among the rest of the people. With your support do I strike the escapee and hope for the obedience of the one who advances forward. Therefore, extend to me support which is free of deceit and pure of doubt because, by Allāh, I am the most preferable of all by the people."



من كلام له عليه السلام وقد جمع الناس و حضهم على الجهاد فسكتوا ملياً

فَقَالَ عليه السلام: مَا بَالُكُمْ أَ مُخْرَسُونَ أَنْتُمْ، فَقَالَ قَوْمٌ مِنْهُمْ يَا أَمِيرَ الْمُؤْمِنِينَ إِنْ سِرْتَ سِرْنَا مَعَكَ، فَقَالَ عليه السلام: مَا بَالُكُمْ لَا سُدِّدْتُمْ لِرُشْدٍ وَلَا هُدِيتُمْ لِقَصْدٍ أَ فِي مِثْلِ هَذَا يَنْبَغِي لِي أَنْ أَخْرُجَ وَإِنَّمَا يَخْرُجُ فِي مِثْلِ هَذَا رَجُلٌ مِمَّنْ أَرْضَاهُ مِنْ شُجْعَانِكُمْ وَذَوِي بَأْسِكُمْ وَلَا يَنْبَغِي لِي أَنْ أَدَعَ الْجُنْدَ وَالْمِصْرَ وَبَيْتَ الْمَالِ وَجِبَايَةَ الْأَرْضِ وَالْقَضَاءَ بَيْنَ الْمُسْلِمِينَ وَالنَّظَرَ فِي حُقُوقِ الْمُطَالِبِينَ ثُمَّ أَخْرُجَ فِي كَتِيبَةٍ أَتْبَعُ أُخْرَى أَتَقَلْقَلُ تَقَلْقُلَ الْقِدْحِ فِي الْجَفِيرِ الْفَارِغِ وَإِنَّمَا أَنَا قُطْبُ الرَّحَى تَدُورُ عَلَيَّ وَأَنَا بِمَكَانِي فَإِذَا فَارَقْتُهُ اسْتُحَارَ مَدَارُهَا وَاضْطَرَبَ ثِفَالُهَا هَذَا لَعَمْرُ اللَّهِ الرَّأْيُ السُّوءُ وَاللَّهِ لَوْ لَا رَجَائِي الشَّهَادَةَ عِنْدَ لِقَائِي الْعَدُوَّ وَلَوْ قَدْ حُمَّ لِي لَقَاؤُهُ لَقَرَّبْتُ رِكَابِي ثُمَّ شَخَصْتُ عَنْكُمْ فَلَا أَطْلُبُكُمْ مَا اخْتَلَفَ جَنُوبٌ وَشَمَالٌ طَعَّانِينَ عَيَّابِينَ حَيَّادِينَ رَوَّاغِينَ إِنَّهُ لَا غَنَاءَ فِي كَثْرَةٍ عَدَدِكُمْ مَعَ قِلَّةِ اجْتِمَاعِ قُلُوبِكُمْ لَقَدْ حَمَلْتُكُمْ عَلَى الطَّرِيقِ الْوَاضِحِ الَّتِي لَا يَهْلِكُ عَلَيْهَا إِلَّا هَالِكٌ مَنِ اسْتَقَامَ فَإِلَى الْجَنَّةِ وَمَنْ زَلَّ فَإِلَى النَّارِ.

Sermon 117

Imām Ali ibn Abū Tālib ﷺ gathered people and exhorted them[1] to perform *jihād*, but they observed a long silence. Then he said the following: "What is the matter with you? Have you lost your wits?!" A group of them replied: "O Imām Ali ibn Abū Tālib ﷺ! If you go forth, we shall be with you," whereupon Imām Ali ibn Abū Tālib ﷺ said the following:

"What has happened to you?! May you not be guided aright or be

[1]After the Battle of Siffin, Mu`āwiyah's forces began to attack various places in Imām Ali ibn Abū Tālib's area. The Imām ﷺ asked the Iraqis to hold them at bay, but they declined on the plea that they would follow him if he himself came forward. Thereupon, he delivered this sermon and clarified his limitations, that if he himself went out, it would be impossible to run the affairs of the state and that the enemy's attacks had already started on all sides. Under these circumstances, it was against politics to keep the center unguarded. But what could be hoped from those who turned the victory at Siffin into defeat, opening the door for these attacks.

shown the right path. Should I, under such circumstances, go forth?! In fact, at this time one of the brave and valorous men 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 the Muslims, looking after the demands of the claimants and follow one contingent after another, moving here and there like a featherless arrow moving in the quiver.

"I am the axis of the mill. It rotates on me while I remain in my station. As soon as I leave, the center of its rotation will be disturbed and its lower stone will also be disturbed. By Allāh, this is a very bad advice. By Allāh! If I had not been hoping for martyrdom by facing the enemies, my facing them has been ordained: I will have secured my carrier and gone away from you. I will not have sought you so long as the north and the 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 whoever perishes by himself. He who sticks to it will achieve Paradise, while he who deviates will go to Hell."



من كلام له عليه السلام يذكر فضله ويعظ الناس:

ثاللّه لقدْ عُلّمْتُ تبْليغ الرّسالاتِ وإتْمامَ العِداتِ وتَمامَ الكَلِماتِ وعِنْدَنا أهْلَ البَيْتِ أبْوابُ الحُكْمِ وضِياءُ الأمْرِ ألا وإنّ شَرائعَ الدّينِ واحِدَةٌ وسَبيلُهُ قاصِدَةٌ مَنْ أخَذَ بِها لَحِقَ وغَنِمَ ومَنْ وَقَفَ عَنْها ضَلّ ونَدِمَ اعْمَلوا لِيَوْمٍ تُذْخَرُ لَهُ الذّخائِرُ وتُبْلى فيهِ السَّرائِرُ ومَنْ لا يَنْفَعُهُ حاضِرُ لُبِّهِ فَغائِبُهُ عَنْهُ أعْجَزُ وغائِبُهُ أعْوَزُ واتّقُوا ناراً حَرُّها شَديدٌ وقَعْرُها بَعيدٌ وحِلْيَتُها حَديدٌ وشَرابُها صَديدٌ. ألا وإنّ اللّسانَ الصّالِحَ يَجْعَلُهُ اللّهُ تَعالى لِلْمَرْءِ في النّاسِ خَيْرٌ لَهُ مِنَ المالِ يُورِثُهُ مَنْ لا يَحْمَدُهُ.

Sermon 118
States his distinciton, admonishes people:

"By Allāh! I have knowledge of the conveyance of messages, the fulfillment of promises and of all expressions. We, people of the House (Ahl al-Bayt ﷺ), have the gates of wisdom and the light of governance. Beware! The paths of religion are one and its ways are straight. He who follows them achieves (the aim) and secures (the objective). And he who stands away from it strays and incurs repentance.

"Do act for the Day for which provisions are stored and when intentions will 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 even more useless. Dread the fire whose flame is severe, whose hollow is deep, whose outfit is iron and whose drink is bloody pus. Beware! The good name of a man[1] retained by Allāh, the Sublime, among the people is better than wealth inherited by those who will not praise him.

A Persian couplet conveys the following meaning:

Happy is he who is remembered well after he has died,
For nothing, save the name, remains once one is dead."



[1]This is so if someone gives away something in his life-time then the recipient feels obliged to him. But if wealth is extracted by force, the extractor does not feel that he is under obligation, nor does he praise it. The same is the case of one who dies. His successors think that whatever he had left behind was their right, and they should have received it. In this case, there is no obligation of his to be acknowledged. But if he had done something good with this very wealth, his name will have remained behind him and people will have praised him, too.

من خطبة له عليه السلام بعد ليلة الهرير، و قد قام إليه رجل من أصحابه فقال: نهيتنا عن الحكومة ثم أمرتنا بها، فلم ندر أي الأمرين أرشد؛ فصفق عليه السلام إحدى يديه على الأخرى ثم قال:

هَذَا جَزَاءُ مَنْ تَرَكَ الْعُقْدَةَ؛ أَمَا وَاللَّهِ لَوْ أَنِّي حِينَ أَمَرْتُكُمْ بِهِ حَمَلْتُكُمْ عَلَى الْمَكْرُوهِ الَّذِي يَجْعَلُ اللَّهُ فِيهِ خَيْراً فَإِنِ اسْتَقَمْتُمْ هَدَيْتُكُمْ وَإِنِ اعْوَجَجْتُمْ قَوَّمْتُكُمْ وَإِنْ أَبَيْتُمْ تَدَارَكْتُكُمْ لَكَانَتِ الْوُثْقَى وَلَكِنْ بِمَنْ وَإِلَى مَنْ أُرِيدُ أَنْ أُدَاوِيَ بِكُمْ وَأَنْتُمْ دَائِي كَنَاقِشِ الشَّوْكَةِ بِالشَّوْكَةِ وَهُوَ يَعْلَمُ أَنَّ ضَلْعَهَا مَعَهَا اللَّهُمَّ قَدْ مَلَّتْ أَطِبَّاءُ هَذَا الدَّاءِ الدَّوِيِّ وَكَلَّتِ النَّزْعَةُ بِأَشْطَانِ الرَّكِيِّ أَيْنَ الْقَوْمُ الَّذِينَ دُعُوا إِلَى الْإِسْلَامِ فَقَبِلُوهُ وَقَرَءُوا الْقُرْآنَ فَأَحْكَمُوهُ وَهُيِّجُوا إِلَى الْجِهَادِ فَوَلِهُوا وَلَهَ اللِّقَاحِ إِلَى أَوْلَادِهَا وَسَلَبُوا السُّيُوفَ أَغْمَادَهَا وَأَخَذُوا بِأَطْرَافِ الْأَرْضِ زَحْفاً زَحْفاً وَصَفّاً صَفّاً بَعْضٌ هَلَكَ وَبَعْضٌ نَجَا لَا يُبَشَّرُونَ بِالْأَحْيَاءِ وَلَا يُعَزَّوْنَ عَنِ الْمَوْتَى مُرْهُ الْعُيُونِ مِنَ الْبُكَاءِ خُمْصُ الْبُطُونِ مِنَ الصِّيَامِ ذُبُلُ الشِّفَاهِ مِنَ الدُّعَاءِ صُفْرُ الْأَلْوَانِ مِنَ السَّهَرِ عَلَى وُجُوهِهِمْ غَبَرَةُ الْخَاشِعِينَ أُولَئِكَ إِخْوَانِيَ الذَّاهِبُونَ فَحَقٌّ 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 إِلَيْكُمْ وَاعْقِلُوهَا عَلَى أَنْفُسِكُمْ.

Sermon 119

A man from among the companions of Imām Ali ibn Abū Tālib stood up once and said, "O Imām Ali ibn Abū Tālib ﷺ! You first stopped us from the arbitration, then you gave order for it. We do not know which of the two was more appropriate." Imām Ali ibn Abū Tālib ﷺ clasped one hand over the other and said the following:

"Such is the reward of one who abandons a pledge. By Allāh! When I gave you my orders to abide by the arbitration, I had led you to an undesirable thing (namely war) in which Allāh had deemed good. If you had been steadfast, I would have guided you, if you had been bent, I would have straightened you. If you had refused I will have rectified you. This was the surest way. But with whom and through whom? I wanted my treatment from you, but you proved to be my disease, like one who extracts a thorn with another thorn knowing that the thorn bends towards itself.

"Lord! The physicians have lost all hope of treating this fatal ailment, and water-drawers have become tired with this well's rope.

Where[1] are those who were invited to Islam and accepted it? They read the Holy Qur'ān and decided according to it. They were exhorted to fight and they leaped (at it) as she-camels leap at their young. They took their swords out of their sheaths and went out into the world in groups and in rows. Some of them perished and some survived. The good news of survival does not please them, nor do they get consoled about the dead. Their eyes have turned white with tears. Their bellies are emaciated because of fasting. Their lips are dry because of (constantly) praying. Their color is pale because of wakefulness. Their faces bear the dust of the 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 in order to cause division among you in place of unity. Keep away from his evil ideas and enchantments; accept good advice of one who offers it to you and

---

[1]Although all those who fought under the banner of Imām Ali ibn Abū Tālib ﷺ were called "Shī`as of Ali," only those who had tears in their eyes, paleness on their faces, the Qur'ānic verses on their tongues, zeal of religion in their hearts, steadfastness in their feet, determination and courage in their spirits and patience and endurance in their minds... could in the true sense be called Shī`as of Ali. These were the people in whose separation Imām Ali ibn Abū Tālib's feelings were coming out in the shape of sighs, while the flames of the fire of separation were consuming his heart and spirit. These were the people who leaped towards death like mad men and did not feel happy if they survived. Rather, their heart's slogan was as the Persian hemistich says: "We are ashamed why we have remained alive." He who has even a slight brilliance of these qualities can alone be called a follower of the Descendants of the Prophet ﷺ, i.e. of the Shī`a of Ali; otherwise, it will be a word which has lost its meaning and been bereft of its dignity through misuse. Thus, tradition has it that Imām Ali ibn Abū Tālib ﷺ saw a group of men at his door and inquired from Qanbar who they were and he answered that they were his Shī`as. On hearing this, Imām Ali ibn Abū Tālib ﷺ had a frown on his forehead and said, "Why are they called Shī`as? They have no sign of Shī`as." Thereupon, Qanbar inquired as to what were the signs of Shī`as and Imām Ali ibn Abū Tālib ﷺ replied: "Their bellies are thin due to hunger, their lips are dry due to thirst and their eyes are bleared through weeping."

preserve it in your minds."



من كلام له عليه السلام قاله للخوارج، و قد خرج إلى معسكرهم، و هم مقيمون على إنكار الحكومة، فقال عليه السلام:

أ كُلُّكُمْ شَهِدَ مَعَنَا صِفِّينَ؟ فَقَالُوا: مِنَّا مَنْ شَهِدَ وَمِنَّا مَنْ لَمْ يَشْهَدْ. قَالَ: فَامْتَازُوا فِرْقَتَيْنِ، فَلْيَكُنْ مَنْ شَهِدَ صِفِّينَ فِرْقَةً وَمَنْ لَمْ يَشْهَدْهَا فِرْقَةً حَتَّى أَكَلِّمَ كُلًّا مِنْكُمْ بِكَلَامِهِ. وَنَادَى النَّاسَ فَقَالَ أَمْسِكُوا عَنِ الْكَلَامِ وَأَنْصِتُوا لِقَوْلِي وَأَقْبِلُوا بِأَفْئِدَتِكُمْ إِلَيَّ، فَمَنْ نَشَدْنَاهُ شَهَادَةً فَلْيَقُلْ بِعِلْمِهِ فِيهَا. ثُمَّ كَلَّمَهُمْ عليه السلام بِكَلَامٍ طَوِيلٍ مِنْ جُمْلَتِهِ أَنْ قَالَ عليه السلام: أَ لَمْ تَقُولُوا عِنْدَ رَفْعِهِمُ الْمَصَاحِفَ حِيلَةً وَغِيلَةً وَمَكْراً وَخَدِيعَةً إِخْوَانُنَا وَأَهْلُ دَعْوَتِنَا، اسْتَقَالُونَا وَاسْتَرَاحُوا إِلَى كِتَابِ اللَّهِ سُبْحَانَهُ، فَالرَّأْيُ الْقَبُولُ مِنْهُمْ وَالتَّنْفِيسُ عَنْهُمْ، فَقُلْتُ لَكُمْ هَذَا أَمْرٌ ظَاهِرُهُ إِيمَانٌ وَبَاطِنُهُ عُدْوَانٌ، وَأَوَّلُهُ رَحْمَةٌ وَآخِرُهُ نَدَامَةٌ، فَاقِيمُوا عَلَى شَأْنِكُمْ وَالْزَمُوا طَرِيقَتَكُمْ وَعَضُّوا عَلَى الْجِهَادِ بِنَوَاجِذِكُمْ وَلَا تَلْتَفِتُوا إِلَى نَاعِقٍ نَعَقَ، إِنْ أُجِيبَ أَضَلَّ وَإِنْ تُرِكَ ذَلَّ، وَقَدْ كَانَتْ هَذِهِ الْفَعْلَةُ وَقَدْ رَأَيْتُكُمْ أَعْطَيْتُمُوهَا. وَاللَّهِ لَئِنْ أَبَيْتُهَا مَا وَجَبَتْ عَلَيَّ فَرِيضَتُهَا، وَلَا حَمَلَنِي اللَّهُ ذَنْبَهَا وَوَ اللَّهِ إِنْ جِئْتُهَا إِنِّي لَلْمُحِقُّ الَّذِي يُتَّبَعُ، وَإِنَّ الْكِتَابَ لَمَعِي، مَا فَارَقْتُهُ مُذْ صَحِبْتُهُ، فَلَقَدْ كُنَّا مَعَ رَسُولِ اللَّهِ، صلى الله عليه وآله، وَإِنَّ الْقَتْلَ لِيَدُورُ عَلَى الْآبَاءِ وَالْأَبْنَاءِ وَالْإِخْوَانِ وَالْقَرَابَاتِ، فَمَا نَزْدَادُ عَلَى كُلِّ مُصِيبَةٍ وَشِدَّةٍ إِلَّا إِيمَاناً وَمُضِيّاً عَلَى الْحَقِّ وَتَسْلِيماً لِلْأَمْرِ وَصَبْراً عَلَى مَضَضِ الْجِرَاحِ، وَلَكِنَّا إِنَّمَا أَصْبَحْنَا نُقَاتِلُ إِخْوَانَنَا فِي الْإِسْلَامِ عَلَى مَا دَخَلَ فِيهِ مِنَ الزَّيْغِ وَالِاعْوِجَاجِ وَالشُّبْهَةِ وَالتَّأْوِيلِ؛ فَإِذَا طَمِعْنَا فِي خَصْلَةٍ يَلُمُّ اللَّهُ بِهَا شَعَثَنَا وَنَتَدَانَى بِهَا إِلَى الْبَقِيَّةِ فِيمَا بَيْنَنَا، رَغِبْنَا فِيهَا وَأَمْسَكْنَا عَمَّا سِوَاهَا.

Sermon 120

When the Khārijites persisted in their rejection of his authority, Imām Ali ibn Abū Tālib ﷺ went to their camp and addressed them thus:

"Were all of you with us in Siffīn?" They replied that some of them were but some of them were not; therefore, Imām Ali ibn Abū Tālib ﷺ said the following:

"Then you divide yourselves into two groups: One group is of those

who were in Siffin, whereas the other is of those who were not present there, so that I may address each as I see suitable."

Then the Imām ﷺ shouted the following to the people:
"Stop talking and keep quiet to listen to what I say. Turn your hearts to me. Whomsoever we ask for testimony, he should give it according to his knowledge about it."

Then he conversed with them at length. During the conversation, he said the following:
"When they raised the Holy Qur'ān (on top of spears) by way of deceit, craft, pretension and cheating, did you not say that they are our brothers and 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 end is repentance. Consequently you should stick to your status 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 one who shouts[1]. If he is answered, he will mislead, but if he is left (answered), he will be disgraced.

"But when this thing (arbitration) was done, I found out that you agreed 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, not that I have accepted it, I alone am the rightful person who should be followed, for certainly the Holy Qur'ān is with me. I have never forsaken it since I adopted its companionship. We have been with the Prophet ﷺ in battles wherein those killed were fathers, sons, brothers and relatives of one another. Nevertheless, every trouble and hardship just increased our belief, our treading on the right path, in submission to (the Divine) command and in endurance of the pain of wounds.

"We now have had to fight our brethren in Islam because of their lodging into the Islam misguidance, crookedness, doubts and

[1]This is a reference to either Mu`āwiyah or `Amr ibn al-`Ās.

(wrong) interpretations. However, if we find any way by which Allāh may gather us together and we may come closer to each other in whatever common issues remain between us, we would accept it and would give up everything else."

Ibn Abul-Hadīd writes that this sermon incorporates three parts which do not fit together because Sayyid ar-Radi selected some parts of Imām Ali ibn Abū Tālib's sermons and did not record other parts. The result is that the continuity of utterance was not maintained. Thus, one part ends at "If he is left unanswered, he would be disgraced", the other at "And endurance at the pain of wound" and the third runs till the end of the sermon.



من كلام له عليه السلام قاله لأصحابه في ساحة الحرب بصفين:

وَايُّ امْرئ مِنْكُمْ احَسَّ مِنْ نفسِهِ رِبَاطَةَ جَاشٍ عِنْدَ اللِّقَاءِ وَرَاى مِنْ احَدٍ مِنْ إخْوَانِهِ فَشَلًا فَلْيَذُبَّ عَنْ اخِيهِ بِفَضْلِ نَجْدَتِهِ الَّتِي فُضِّلَ بِهَا عَلَيْهِ كَمَا يَذُبُّ عَنْ نَفْسِهِ فَلَوْ شَاءَ اللَّهُ لَجَعَلَهُ مِثْلَهُ إنَّ الْمَوْتَ طَالِبٌ حَثِيثٌ لَا يَفُوتُهُ الْمُقِيمُ وَلَا يُعْجِزُهُ الْهَارِبُ إنَّ أكْرَمَ الْمَوْتِ الْقَتْلُ وَالَّذِي نَفْسُ ابْنِ أبِي طَالِبٍ بِيَدِهِ لَألْفُ ضَرْبَةٍ بِالسَّيْفِ أهْوَنُ عَلَيَّ مِنْ مِيتَةٍ عَلَى الْفِرَاشِ فِي غَيْرِ طَاعَةِ اللَّهِ وَكَأنِّي انْظُرُ إلَيْكُمْ تَكِشُّونَ كَشِيشَ الضِّبَابِ لَا تَأخُذُونَ حَقًّا وَلَا تَمْنَعُونَ ضَيْمًا قَدْ خُلِّيتُمْ وَالطَّرِيقَ فَالنَّجَاةُ لِلْمُقْتَحِمِ وَالْهَلَكَةُ لِلْمُتَلَوِّمِ.

Sermon 121

Speech of Imām Ali ibn Abū Tālib عليه السلام to his followers on the Battlefield of Siffīn about providing a moral support for the weak and the low-spirited during the fighting:

"Whoever among you feels the spirit of heart during the deed and finds any of his comrades feeling disheartened should protect him (from the enemy) just as he would do for himself because of the superiority which he enjoys over the other. If Allāh will s, He will make the former also like him. Certainly death is a quick seeker. Neither does the steadfast escape it, nor can the one who runs away

defy it. The best death is to be killed. By Allāh in Whose hand (power) the life of the son of Abū Tālib lies, certainly a thousand strikes of the sword on me are easier to me than a death in bed which is not in obedience to Allāh."

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 yourselves against oppression. You have been let free on the path. He who rushes (into the battle) achieves salvation, while he who lags behind, hesitating, is annihilated."



من كلام له عليه السلام في حث أصحابه على القتال:

فَقَدِّمُوا الدَّارِعَ وَأَخِّرُوا الحَاسِرَ وَعَضُّوا عَلَى الأَضْرَاسِ فَإِنَّهُ أَنْبَى لِلسُّيُوفِ عَنِ الْهَامِ وَالْثُوُوا فِي أَطْرَافِ الرِّمَاحِ فَإِنَّهُ أَمْوَرُ لِلأَسِنَّةِ وَغُضُّوا الأَبْصَارَ فَإِنَّهُ أَرْبَطُ لِلْجَأْشِ وَأَسْكَنُ لِلْقُلُوبِ وَأَمِيتُوا الأَصْوَاتَ فَإِنَّهُ أَطْرَدُ لِلْفَشَلِ وَرَايَتُكُمْ فَلَا تُمِيلُوهَا وَلَا تُخِلُّوهَا وَلَا تَجْعَلُوهَا إِلَّا بِأَيْدِي شُجْعَانِكُمْ وَالْمَانِعِينَ الذِّمَارَ مِنْكُمْ فَإِنَّ الصَّابِرِينَ عَلَى نُزُولِ الحَقَائِقِ هُمُ الَّذِينَ يَحُفُّونَ بِرَايَاتِهِمْ وَيَكْتَنِفُونَهَا حِفَافَيْهَا وَوَرَاءَهَا وَأَمَامَهَا لَا يَتَأَخَّرُونَ عَنْهَا فَيُسْلِمُوهَا وَلَا يَتَقَدَّمُونَ عَلَيْهَا فَيُفْرِدُوهَا أَجْزَأَ امْرُؤٌ قِرْنَهُ وَآسَى أَخَاهُ بِنَفْسِهِ وَلَمْ يَكِلْ قِرْنَهُ إِلَى أَخِيهِ فَيَجْتَمِعَ عَلَيْهِ قِرْنُهُ وَقِرْنُ أَخِيهِ وَايْمُ اللَّهِ لَئِنْ فَرَرْتُمْ مِنْ سَيْفِ العَاجِلَةِ لَا تَسْلَمُوا مِنْ سَيْفِ الآخِرَةِ وَأَنْتُمْ لَهَامِيمُ العَرَبِ وَالسَّنَامُ الأَعْظَمُ إِنَّ فِي الفِرَارِ مَوْجِدَةَ اللَّهِ وَالذُّلَّ اللَّازِمَ وَالعَارَ البَاقِيَ وَإِنَّ الفَارَّ لَغَيْرُ مَزِيدٍ فِي عُمُرِهِ وَلَا مَحْجُوزٍ بَيْنَهُ وَبَيْنَ يَوْمِهِ مَنِ الرَّائِحُ إِلَى اللَّهِ كَالظَّمْآنِ يَرِدُ المَاءَ الجَنَّةُ تَحْتَ أَطْرَافِ العَوَالِي اليَوْمَ تُبْلَى الأَخْبَارُ وَاللَّهِ لَأَنَا أَشْوَقُ إِلَى لِقَائِهِمْ مِنْهُمْ إِلَى دِيَارِهِمْ اللَّهُمَّ فَإِنْ رَدُّوا الحَقَّ فَافْضُضْ جَمَاعَتَهُمْ وَشَتِّتْ كَلِمَتَهُمْ وَابْسِلْهُمْ بِخَطَايَاهُمْ إِنَّهُمْ لَنْ يَزُولُوا عَنْ مَوَاقِفِهِمْ دُونَ طَعْنٍ دِرَاكٍ يَخْرُجُ مِنْهُمُ النَّسِيمُ وَضَرْبٍ يَفْلِقُ الهَامَ وَيُطِيحُ العِظَامَ وَيُنْدِرُ السَّوَاعِدَ وَالأَقْدَامَ وَحَتَّى يُرْمَوْا بِالمَنَاسِرِ تَتْبَعُهَا المَنَاسِرُ وَيُرْجَمُوا بِالكَتَائِبِ تَقْفُوهَا الحَلَائِبُ وَحَتَّى يُجَرَّ بِبِلَادِهِمُ الخَمِيسُ يَتْلُوهُ الخَمِيسُ وَحَتَّى تَدْعَقَ الخُيُولُ فِي نَوَاحِرِ أَرْضِهِمْ وَبِأَعْنَانِ مَسَارِبِهِمْ وَمَسَارِحِهِمْ.

قال السيد الشريف: أقول الدعق الدق أي تدق الخيول بحوافرها أرضهم و نواحر أرضهم متقابلاتها، و يقال منازل بني فلان تتناحر أي تتقابل.

Sermon 122
Exhorting his followers to fight:

"Place men with shields in the forefront, and keep those without shields. 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, nor should you leave it alone. Do not give it to anyone except to the brave and the defenders of honor among you because they alone endure troubles; they surround the banners and encircle them on both sides, their rear and their front. They do not separate from them lest they should give them up (to the enemy). They do not go ahead of them lest they should leave them alone. Everyone should deal with his adversary and also help his comrade with his own life. Nobody should leave the adversary to deal with his comrade lest both his own adversary and his comrade may join ranks against him.

"By Allāh! Even if you run away from the sword today, you will not remain safe from the sword in the Hereafter. You are the foremost among the Arabs, their greatest figures. Certainly in running away there is the wrath of Allāh, an unceasing disgrace and a lasting shame. And certainly running away does not lengthen one's life, nor does anything come to intervene between him and his day (of death). Who is there to go to Allāh like the thirsty going to the water? Paradise lies under the edges of spears. Today, reputations (of warriors' valor) will be tested.

"By Allāh! I am more eager to meet them (in combat) than they are for (returning to) their houses. O Lord! If they reject the truth, disperse their group, divide their words (opinion) and destroy them on account of their sins.

"They would not budge from their stance till the continuous striking of spears causes piercing (of wounds) through which wind may pass. And the hitting of swords cuts through the skulls, 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 one force after another, till horses trample even the extreme ends of the lands, the tracks of their beasts and meadows."

Sayyid ar-Radi says the following: "*Add-da'q* means trampling, e.g. *ataduqqul-khuyulu bihawafiriha ardahum* (the horses trample the ground with their hoofs). *Anawahini ardihim* means lands opposite each other. It is said, *amanazilu bani fulanin tatanaharu*, meaning: The houses of so-and-so face each other."

Imām Ali ibn Abū Tālib ﷺ delivered this sermon on the occasion of the Battle of Siffīn. This battle was fought in the year 37 A.H./657 A.D. between Imām Ali ibn Abū Tālib ﷺ and the self-imposed ruler of Syria, Mu`āwiyah ibn Abū Sufyān ibn Harb, for the so-called avenging the killing of caliph `Othmān. But in reality it was nothing more than Mu`āwiyah declaring himself as the autonomous ruler of Syria after having been appointed by caliph `Omar ibn al-Khattāb as its provincial governor. He was unwilling to lose that status by swearing the oath of allegiance to Imām Ali ibn Abū Tālib ﷺ. He wanted to keep his authority intact by exploiting the incident of caliph `Othmān being killed. Subsequent events proved that after securing his authority, Mu`āwiyah did not take any practical step whatsoever to avenge `Othmān's blood. And he never spoke, not even a word, about the killers of `Othmān, nor did he do anything to them.

From the first day, Imām Ali ibn Abū Tālib ﷺ realized that that was inevitable. It was still necessary to exhaust all pleas; therefore, on Monday the 12th of Rajab, 36 A.H./July 15 (according to the Julian calendar or the 22nd according to the Gregorian calendar), 656 A.D., Imām Ali ibn Abū Tālib ﷺ returned to Kūfa after the Battle of Jamal. He sent Jarīr ibn Abdullāh al-Bajali with a letter to Mu`āwiyah in Damascus. In it, the Imām ﷺ wrote saying that the Muhājirūn and the Ansār had sworn allegiance to him, and that he (Mu`āwiyah), too, should first swear his oath of allegiance and thereafter place the case of `Othmān's killing before him so that he

would pass his verdict thereon according to the Holy Qur'ān and the Sunnah. But Mu`āwiyah kept Jarīr there after making several excuses. Having consulted `Amr ibn al-`Ās, Mu`āwiyah declared his mutiny, using the killing of `Othmān as an excuse. With help from important personalities in Syria, he convinced the ignorant people there that the liability for `Othmān's life lay on Ali عليه السلام and that he, with his conduct, had encouraged the besiegers and had given them protection. Meanwhile, he hung `Othmān's blood-stained shirt and the amputated fingers of his wife, Nā'ila daughter of al-Farafisah, on the pulpit in the Central Mosque of Damascus around which seventy thousand Syrians cried and swore the pledge to avenge `Othmān's blood. When Mu`āwiyah had roused the feelings of the Syrians to such an extent that they were determined to lay down their lives and be killed, he secured their oath of allegiance for the cause of avenging `Othmān's blood and kept himself busy making preparations for the battle. Thereafter, he demonstrated all this to Jarīr then sent him back mortified.

When Imām Ali ibn Abū Tālib عليه السلام learned of these matters through Jarīr ibn Abdullāh al-Bajali, he had to rise against Mu`āwiyah, ordering Mālik ibn Habīb al-Yarbu`i to mobilize their forces in the valley of An-Nukhayla. Consequently, people from the suburbs of Kūfa began arriving there in large numbers, till they exceeded eighty thousand. First of all, Imām Ali ibn Abū Tālib عليه السلام sent a vanguard contingent, eight thousand strong, under the command of Ziyād ibn an-Nadr al-Hārithi and another of four thousand strong under Shūrayh ibn Hāni al-Hārithi towards Syria. After the departure of this vanguard contingent, he himself set out for Syria at the head of the remaining army on Wednesday the 5th of Shawwal. When he was outside Kūfa's boundary, he offered *zuhr* (noon) prayers. After staying at Dayr Abū Mūsa, Nahr (river) Nars, Quba't Qubbin, Babil (Babylon), Dayr Ka`b, Kerbala', Sabat, Bahurasini, al-Anbār and Jazira, he arrived at ar-Riqqa. The people of this place were supporters of `Othmān. At this very place, Simak ibn Makhtamah al-Assadi was posting eight hundred men. These people had left Kūfa to join Mu`āwiyah after deserting Imām Ali ibn Abū Tālib عليه السلام. When they saw Imām Ali ibn Abū Tālib's force, they dismantled the bridge over the Euphrates River so that the Imām's army should not

cross over to the other side. But at the threats of Mālik ibn al-Hārith al-Ashtar an-Nakh`i, they were frightened. After consultations among themselves, they reassembled the bridge and Imām Ali ibn Abū Tālib ﷺ passed over it with his army. When he alighted on the other bank of the river, he saw that Ziyād and Shūrayh were also camped there along with their men since both of them had adopted the land route. When, on reaching here, they found that Mu`āwiyah was advancing with his armies towards the Euphrates, and thinking that they would not be able to face him, they stopped there waiting for Imām Ali ibn Abū Tālib ﷺ. When they gave their reason for stopping there, Imām Ali ibn Abū Tālib ﷺ accepted their plea and sent them forward. When they reached Sūrat ar-Rum, they found out that Abul-A`war al-Salami was camping there with his army. Both of them informed Imām Ali ibn Abū Tālib ﷺ of this, whereupon he dispatched Mālik ibn al-Hārith al-Ashtar an-Nakh`i in their wake as the officer-in-command, cautioning him not to initiate the fighting but to try to counsel them and appraise them of the correct status as much as possible. Thus, on reaching there, Mālik al-Ashtar camped a little distance away. Fighting could have commenced any moment, but he did not provoke the other side, nor did he take any step by which fighting could have commenced. But Abul-A`war suddenly attacked them at night, whereupon they took their swords out and prepared to repulse them. Clashes between the two sides went on for sometime, but in the end, taking advantage of the darkness of the night, Abul-A`war fled away. Since fighting had already commenced, soon after the appearance of dawn, an Iraqi commander, namely Hāshim ibn `Utbah al-Mirqal az-Zuhri, took his position in the battlefield. From the other side, also a contingent came to face him and the flames of fighting rose. At last, Mālik al-Ashtar challenged Abul-A`war to fight him, but he did not dare to face him. Towards the evening, Mālik al-Ashtar went onward with his men. The next day, Imām Ali ibn Abū Tālib ﷺ reached there with his force and set off for Siffīn with the vanguard contingent and other forces. Mu`āwiyah had already reached there and had set up his bases. He had also placed a guard on the Euphrates and had occupied it. On reaching there, Imām Ali ibn Abū Tālib ﷺ sent him word to remove the guards from the Euphrates, but he refused, whereupon the Iraqis took out their swords and in a courageous

attack seized control of access to the Euphrates. When this stage was over, Imām Ali ibn Abū Tālib ﷺ sent Bashir ibn `Amr al-Ansāri, Sa`īd ibn Qays al-Hamdani and Shabath ibn Rab`i at-Tamīmi to Mu`āwiyah to apprise him of the consequences of war and to make him agree to a settlement and to swear the oath of allegiance. But his relay was that they could not by any means let `Othmān's blood remain neglected and that now the sword alone would arbitrate between them. Consequently, in the month of Dhul-Hijja 36 A.H./June of 656 A.D., both parties decided on war, and warriors from each side came out to the field to face their adversaries. Those who entered the battlefield from Imām Ali ibn Abū Tālib's side were: Hijr ibn `Adiy al-Kindi, Shabath ibn Rab`i at-Tamīmi, Khālid ibn al-Mu`Ammār, Ziyād ibn an-Nadr al-Hārithi, Ziyād ibn Khasafah at-Taymi, Sa`īd ibn Qays al-Hamdani, Qays ibn Sa`d al-Ansāri and Mālik ibn al-Hārith al-Ashtar an-Nakh`i. From the Syrian side, there were these men: `Abd ar-Rahmān ibn Khālid ibn al-Walīd al-Makhzūmi, Abul-A`war al-Salami, Habīb ibn Maslamah al-Fihri, Abdullāh ibn Dhul-Kala` al-Himyari, `Ubaydullāh ibn `Omar ibn al-Khattāb, Shurahbil ibn Simt al-Kindi and Hamzah ibn Mālik al-Hamdani. When the month of Dhul-Hijja came to end, the fighting had to be stopped for Muharram, but from the 1st of Safar, fighting was resumed. Both parties arrayed themselves facing each other, equipped with swords, spears and other weapons. On Imām Ali ibn Abū Tālib's side, Mālik al-Ashtar was in command of the horsemen and `Ammār ibn Yāsir of the foot soldiers of Kūfa, while Sahl ibn Hanīf al-Ansāri was in command of the horsemen and Qays ibn Sa`d of the foot soldiers of Basra. The banner of the army was given to Hāshim ibn `Utbah. In the Syrian army, over the right hand contingent, Ibn Dhul-Kala` was in command, while on the left hand contingent, Habīb ibn Maslamah was. On the horsemen, `Amr ibn al-`Ās was in command, and on foot soldiers ad- Dahhāk ibn Qays al-Fihri was.

On the first day, Mālik ibn al-Ashtar entered the battlefield with his men, and from the other side, Habīb ibn Maslamah came out with his men to face him. Both sides started a fierce battle. Throughout the day, swords clashed with swords and spears with spears.

The next day, Hāshim ibn `Utbah came out with Ali's army, and

from the other side, Abul-A`war with his footmen came to face him. When the two armies approached each other, horsemen fell on horsemen and footmen on footmen. They kept attacking each other, enduring with a great patience and steadfastness.

On the third day, `Ammār ibn Yāsir and Ziyād ibn an-Nadr came out with horsemen and foot soldiers. From the other side, `Amr ibn al-`Ās came forward with a large force. Ziyād attacked the horsemen of the opposite side and Mālik al-Ashtar attacked the foot soldiers so furiously that the enemy's men lost ground and, failing to resist, they returned to their camps.

On the fourth day, Muhammed ibn al-Hanafiyya appeared on the battlefield with his men. From the other side, `Ubaydullāh ibn `Omar came forward with the Syrian army. Both armies had a serious encounter.

On the fifth day, Abdullāh ibn Abbās came forward, and from the other side, al-Walīd ibn Uqba ibn Abū Mu`it came to face him. Abdullāh ibn Abbās carried the assaults with great steadfastness and courage, giving such a brave fight that the enemy left the field retreating.

On the sixth day, Qays ibn Sa`d al-Ansāri came forward with his army. In order to face him, Ibn Dhul-Kala` came out with his contingent. A fierce fighting ensued. At every step, bodies were seen falling and blood flowing like streams. At last, the darkness of the night separated the two armies.

On the seventh day, Mālik al-Ashtar came out. In order to face him, Habīb ibn Maslamah came forward with his men, and fighting raged till *zuhr* (noon).

On the eighth day, Imām Ali ibn Abū Tālib عليه السلام himself came out with the army and made such an assault that the entire battlefield quaked. Piercing through the ranks and warding off shots of arrows and spears, he came and stood between both lines. Then he challenged Mu`āwiyah to a duel, whereupon the latter, along with

`Amr ibn al-`Ās, came a bit closer. Imām Ali ibn Abū Tālib ﷺ said to him: "`Amr! Come out and face me. Let whoever kills the other be the ruler," whereupon `Amr ibn al-`Ās said to Mu`āwiyah, "Ali is right. Gather a little courage and face him." Mu`āwiyah replied, "I am not prepared to waste my life at your taunting." Having said this much, he swallowed his pride and pulled his horse back. When Imām Ali ibn Abū Tālib ﷺ saw him retreating, he smiled and returned, too.

The courage with which Imām Ali ibn Abū Tālib ﷺ led the attacks in Siffīn can only be called the performer of miraculous feats. Thus, whenever he came out challenging in the battlefield, the enemy lines were dispersed into utter disarray and confusion, even courageous combatants hesitated to challenge him. That is why on a number of occasions, he came onto the battlefield disguised so the enemy would not recognize him, and perhaps someone would be prepared to engage him personally. Once, Arar ibn Adham came from the other side to engage challenge al-Abbās ibn Rabī`ah al-Hārith ibn Abdul-Muttalib. They remained engaged but neither could defeat the other until al-Abbās happened to see that a link of his adversary's amour was loose. With a swift stroke, he entangled the point of his sword in it then, with a quick jerk, he cut through a few more links. Then, with a true aim, he dealt such a blow that his sword went straight into his adversary's bosom. Seeing this, people raised the call of *takbīr*. Mu`āwiyah was startled at this noise. On coming to know that Arar ibn Adham was slain, he was very much disturbed and shouted if there was anyone to take revenge for Arar ibn Adham and kill al-Abbās. Al-Abbās came to Imām Ali ibn Abū Tālib ﷺ to seek permission. Imām Ali ibn Abū Tālib ﷺ kept him. He himself put on al-Abbās's outfit and rode on al-Abbās's horse. Disguised thus, the Imām ﷺ entered the battlefield. Taking him to be al-Abbās, the LaKhamīs said the following: "So you have got your chief's permission." In reply, Imām Ali ibn Abū Tālib ﷺ recited the following Qur'ānic verse:

﴿ اُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ ﴾

Permission (to fight is) granted to those on whom war is made

(incumbent), for they have been oppressed and verily, to help them, Allāh is Most Potent. (Qur'ān, 22:39)

A man came out from the other side shouting like an elephant. He ran amok and assaulted Imām Ali ibn Abū Tālib ﷺ. But the Imām avoided the blow then gave such a clean cut with his sword to the other's back that the man was split into two halves. People thought the blow had missed, but when his horse jumped, his two separate parts fell on the ground... After him, another man came out, but he, too, was finished in the twinkling of an eye. Imām Ali ibn Abū Tālib ﷺ challenged others, but from the strokes of his sword, the enemy came to know that it was Imām Ali ibn Abū Tālib ﷺ dressing himself in the outfit of al-Abbās; therefore, none dared to face him.

On the ninth day, the right wing was under the command of Abdullāh ibn Budayi and the left wing was under that of Abdullāh ibn Abbās. In the center was Imām Ali ibn Abū Tālib ﷺ himself. On the enemy side, Habīb ibn Maslamah commanded the Syrian army. When both lines had come face-to-face with each other, the valiant soldiers drew out their swords and pounced on one another like ferocious lions; fighting raged on all sides. The banner of the right wing of Imām Ali ibn Abū Tālib's army was revolving in the hands of Banū Hamdan. Whenever anyone of them fell martyred, someone else would pick up the banner. First of all, Kurayb ibn Shūrayh raised the banner, on his fall Shurahbil ibn Shūrayh took it up, then Marthad ibn Shūrayh, then Hubayrah ibn Shūrayh then Yarim ibn Shūrayh, then Sumayr ibn Shūrayh. After the killing of all these six brothers, the banner was taken up by Sufyān, then Abd, then Kurayb, the three sons of Zaid who were all martyred. After that, the banner was raised by two brothers (sons) of Bashir, namely `Umayr and al-Hārith. When they, too, were martyred, Wahab ibn Kurayb took up the banner. On this day, the enemy's greater attention was on the right wing. Its assaults were so fierce that the men lost ground and began to retreat from the battlefield. Only three hundred men remained with the Officer-in-Command, Abdullāh ibn Budayl. On seeing this, Imām Ali ibn Abū Tālib ﷺ asked Mālik al-Ashtar to call them back and challenge them as to where they were fleeing to. If their days are over, they cannot avoid death by running

On the tenth day, Imām Ali ibn Abū Tālib's men demonstrated the same high morale. On the right wing, Mālik al-Ashtar held the command, and on the left wing Abdullāh ibn Abbās did. Assaults went on like the assaults of new soldiers. Signs of defeat appeared on the Syrians who were about to leave the battlefield and run away when five hundred copies of the Holy Qur'āns were raised on spears in order to change the entire fate of the battle. Moving swords stopped, the weapon of deceit was successful, and the way was clear for wrong to hold its sway. In this battle, forty-five thousand Syrians were killed, while twenty-five thousand Iraqis fell as martyrs as we read in *Kitāb Siffīn* by Nasr ibn Muzahim al-Minqari [d. 212 A.H./827 A.D.] and on pp. 3256-3349, Vol. 1 of al-Tabari's *Tārīkh*.



من كلام له عليه السلام في التحكيم، و ذلك بعد سماعه لأمر الحَكَمَين:

إنَّا لَمْ نُحَكِّمِ الرِّجَالَ وَإنَّمَا حَكَّمْنَا القُرْآنَ هَذَا القُرْآنُ إنَّمَا هُوَ خَطٌّ مَسْطُورٌ بَيْنَ الدَّفَّتَيْنِ لَا يَنْطِقُ بِلِسَانٍ وَلَا بُدَّ لَهُ مِنْ تَرْجُمَانٍ وَإنَّمَا يَنْطِقُ عَنْهُ الرِّجَالُ وَلَمَّا دَعَانَا القَوْمُ إلى أنْ نُحَكِّمَ بَيْنَنَا القُرْآنَ لَمْ نَكُنِ الفَرِيقَ المُتَوَلِّيَ عَنْ كِتَابِ اللَّهِ سُبْحَانَهُ وَتَعَالى وَقَدْ قَالَ اللَّهُ سُبْحَانَهُ فَإنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إلى اللَّهِ وَالرَّسُولِ فَرَدُّهُ إلى اللَّهِ أنْ نَحْكُمَ بِكِتَابِهِ وَرَدُّهُ إلى الرَّسُولِ أنْ نَأْخُذَ بِسُنَّتِهِ فَإذَا حُكِمَ بِالصِّدْقِ فِي كِتَابِ اللَّهِ فَنَحْنُ أحَقُّ النَّاسِ بِهِ وَإنْ حُكِمَ بِسُنَّةِ رَسُولِ اللَّهِ صلى الله عليه وآله فَنَحْنُ أحَقُّ النَّاسِ وَأوْلَاهُمْ بِهَا وَأمَّا قَوْلُكُمْ لِمَ جَعَلْتَ بَيْنَكَ وَبَيْنَهُمْ أجَلًا فِي التَّحْكِيمِ فَإنَّمَا فَعَلْتُ ذَلِكَ لِيَتَبَيَّنَ الجَاهِلُ وَيَتَثَبَّتَ العَالِمُ وَلَعَلَّ اللَّهَ أنْ يُصْلِحَ فِي هَذِهِ الهُدْنَةِ أمْرَ هَذِهِ الأُمَّةِ وَلَا تُؤْخَذَ بِأكْظَامِهَا فَتَعْجَلَ عَنْ تَبَيُّنِ الحَقِّ وَتَنْقَادَ لِأوَّلِ الغَيِّ إنَّ أفْضَلَ النَّاسِ عِنْدَ اللَّهِ مَنْ كَانَ العَمَلُ بِالحَقِّ أحَبَّ إلَيْهِ وَإنْ نَقَصَهُ وَكَرِهَهُ مِنَ البَاطِلِ وَإنْ جَرَّ إلَيْهِ فَائِدَةً وَزَادَهُ فَأيْنَ يُشَاءُ بِكُمْ وَمِنْ أيْنَ أتَيْتُمْ اسْتَعِدُّوا لِلْمَسِيرِ إلى قَوْمٍ حَيَارَى عَنِ الحَقِّ لَا يُبْصِرُونَهُ وَمُوزَعِينَ بِالجَوْرِ لَا يَعْدِلُونَ بِهِ جُفَاةٍ عَنِ الكِتَابِ نُكُبٍ عَنِ الطَّرِيقِ مَا أنْتُمْ بِوَثِيقَةٍ يُعْلَقُ بِهَا وَلَا زَوَافِرِ عِزٍّ يُعْتَصَمُ إلَيْهَا لُبِّسَ حُشَّاشُ نَارِ الحَرْبِ أنْتُمْ أفٌّ لَكُمْ لَقَدْ لَقِيتُ مِنْكُمْ بَرْحًا يَوْمًا أنَادِيكُمْ وَيَوْمًا أنَاجِيكُمْ فَلَا أحْرَارُ صِدْقٍ عِنْدَ النِّدَاءِ وَلَا إخْوَانُ ثِقَةٍ عِنْدَ النَّجَاءِ.

Sermon 123

A statement which he ﷺ made about arbitration after having heard what both arbitrators had decided:

"We did not name people arbitrators, but we named the Holy Qur'ān as the Arbitrator. The Holy Qur'ān is a book covered by two flaps. 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 Holy Qur'ān as the arbitrator between us, we could not be the party that turns away from the Book of Allāh, since Allāh has said the following:

﴿ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ ﴾

If you dispute about anything, refer it to Allāh and to the Prophet. (Qur'ān, 4:59)

"Reference to Allāh means that we should decide according to the Holy Qur'ān, while reference to the Prophet ﷺ means that we follow his Sunnah. Now, therefore, if arbitration were truly done through the Book of Allāh (Holy Qur'ān), we would be the most rightful of all people for the caliphate. Or, if it were done according to the Sunnah of the Holy Prophet ﷺ, we would be the most preferable of them.

"Concerning your point why I allowed a time lapse between myself and them with regard to the 'arbitration', I did so in order that the ignorant folks 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 would not be caught by the throats and would not, before indication of the right, fall into rebellion as before. Certainly the best man before Allāh is he who most loves to act according to what is right, even though it may cause him hardship and grief, rather than according to wrongdoing, even though it may give him benefit and plenty.

"So, where are you being misled, and from where have you been brought (to this status)? Be prepared to march to the people who

have deviated from the right course but do not see it, have been entangled in wrongdoing but are not corrected. They are away from the Book and have turned away from the (right) course. You are not trustworthy to rely on, nor are you holders of honor to be adhered to. You are very bad in kindling the fire of fighting. Woe unto you! I had to bear a lot of worries from you. Some days, I call on you (to perform *jihād*), and some days I speak to you in confidence. You are neither truly free men at the time of call, nor are you trustworthy brothers at the time of speaking in confidence."



من كلام له عليه السلام لما عُوتب على التسوية في العطاء:

أ تَأمُرُونّي أنْ أطلبَ النَّصرَ بالجَوْرِ فِيمَنْ وُلّيتُ عَلَيْهِ؟ وَاللّهِ لا أطورُ بِهِ مَا سَمَرَ سَمِيرٌ وَمَا أمَّ نَجْمٌ فِي السَّمَاءِ نَجْماً. لَوْ كَانَ المَالُ لِي لَسَوَّيْتُ بَيْنَهُمْ، فَكَيْفَ وَإنَّمَا المَالُ مَالُ اللّهِ؟ أَلا وَإنَّ إعْطَاءَ المَالِ فِي غَيْرِ حَقِّهِ تَبْذِيرٌ وَإسْرَافٌ، وَهُوَ يَرْفَعُ صَاحِبَهُ فِي الدُّنْيَا وَيَضَعُهُ فِي الآخِرَةِ، وَيُكْرِمُهُ فِي النَّاسِ وَيُهِينُهُ عِنْدَ اللّهِ، وَلَمْ يَضَعِ امْرُؤٌ مَالَهُ فِي غَيْرِ حَقِّهِ، وَلا عِنْدَ غَيْرِ أهْلِهِ، إلّا حَرَمَهُ اللّهُ شُكْرَهُمْ وَكَانَ لِغَيْرِهِ وُدُّهُمْ، فَإنْ زَلَّتْ بِهِ النَّعْلُ يَوْماً فَاحْتَاجَ إلَى مَعُونَتِهِمْ، فَشَرُّ خَلِيلٍ وَأَلأمُ خَدِينٍ.

Sermon 124

When Imām Ali ibn Abū Tālib عليه السلام was spoken ill of for showing equality in the distribution (of shares from *baytul-māl*, the Muslims' public treasury), he said the following:

"Do you command me to seek support by oppressing those over whom I have been placed? By Allāh, I would not 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 so when the property is that of Allāh? Beware; certainly giving wealth away without any right is a wasteful and lavish deed. It raises its doer in this world but lowers him in the

Hereafter. It honors him before people but disgraces him with Allāh. If a man gives his property away to those who have no right for it or who 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 to be the worst comrades and most ignoble friends."



من كلام له 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 صلى الله عليه وآله بِضَلَالِي وَتَأْخُذُونَهُمْ بِخَطَئِي وَتُكَفِّرُونَهُمْ بِذُنُوبِي سُيُوفُكُمْ عَلَى عَوَاتِقِكُمْ تَضَعُونَهَا مَوَاضِعَ الْبُرْءِ وَالسُّقْمِ وَتَخْلِطُونَ مَنْ أَذْنَبَ بِمَنْ لَمْ يُذْنِبْ وَقَدْ عَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وآله رَجَمَ الزَّانِيَ الْمُحْصَنَ ثُمَّ صَلَّى عَلَيْهِ ثُمَّ وَرَّثَهُ أَهْلَهُ وَقَتَلَ الْقَاتِلَ وَوَرَّثَ مِيرَاثَهُ أَهْلَهُ وَقَطَعَ السَّارِقَ وَجَلَدَ الزَّانِيَ غَيْرَ الْمُحْصَنِ ثُمَّ قَسَمَ عَلَيْهِمَا مِنَ الْفَيْءِ وَنَكَحَا الْمُسْلِمَاتِ فَأَخَذَهُمْ رَسُولُ اللَّهِ صلى الله عليه وآله بِذُنُوبِهِمْ وَأَقَامَ حَقَّ اللَّهِ فِيهِمْ وَلَمْ يَمْنَعْهُمْ سَهْمَهُمْ 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 اللَّهِ 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 وَإِحْيَاؤُهُ الِاجْتِمَاعُ عَلَيْهِ وَإِمَاتَتُهُ الِافْتِرَاقُ عَنْهُ فَإِنْ جَرَّنَا الْقُرْآنُ إِلَيْهِمُ اتَّبَعْنَاهُمْ وَإِنْ جَرَّهُمْ إِلَيْنَا اتَّبَعُونَا فَلَمْ آتِ لَا أَبَا لَكُمْ بُجْراً وَلَا خَتَلْتُكُمْ عَنْ أَمْرِكُمْ وَلَا لَبَسْتُهُ 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.

Sermon 125

An excerpt from a statement which he made in which he explains some religious rulings, showing the Khārijites where doubts lied and refuting the ruling of both arbitrators:

"If you do not stop believing that I have gone wrong and have been

misled, why do you consider that the common men among the followers of Prophet Muhammed ﷺ have gone astray like me and accuse them of my wrong, holding them as unbelievers on account of my sins? You are holding your swords on your shoulders and are using them right and wrong. You are confusing those who have committed sins with those who have not. You know that the Prophet ﷺ stoned a protected (married) adulterer, then he performed the burial prayers for him and allowed his successors to inherit him. He amputated (the hand of) the thief and whipped the unprotected (unmarried) adulterer, but thereafter allowed their shares from the booty, and they even married Muslim women. Thus, the Prophet ﷺ took them to ask for their sins and also abided by Allāh's commands about them. He did not deprive them of their rights which Islam guarantees, nor did he remove their names from among the creed's 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 which takes one 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 invites 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 Holy Qur'ān revives and to destroy what the Holy Qur'ān destroys. Revival means to unite on it (in a matter), and destruction means to divide on a matter. If the Holy Qur'ān drives us to them, we should follow them, and if it drives them to us, they should follow up. 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 opted to be in favor of these two men, and we bound them that they should not go beyond the Holy Qur'ān, but

they deviated from it and abandoned the right although both of them were conversant with it. This wrong-doing was the dictate of their hearts. So they trod on 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)."



من كلام له عليه السلام فيما يخبر به عن الملاحم بالبصرة:

يَا أَحْنَفُ كَأَنِّي بِهِ وَقَدْ سَارَ بِالْجَيْشِ الَّذِي لَا يَكُونُ لَهُ غُبَارٌ وَلَا لَجَبٌ وَلَا قَعْقَعَةٌ لُجُمٍ وَلَا حَمْحَمَةُ خَيْلٍ يُثِيرُونَ الْأَرْضَ بِأَقْدَامِهِمْ كَأَنَّهَا أَقْدَامُ النَّعَامِ.

قال الشريف: يومئ بذلك إلى صاحب الزنج.

ثُمَّ قَالَ عليه السلام: وَيْلٌ لِسِكَكِكُمُ الْعَامِرَةِ وَالدُّورِ الْمُزَخْرَفَةِ الَّتِي لَهَا أَجْنِحَةٌ كَأَجْنِحَةِ النُّسُورِ وَخَرَاطِيمُ كَخَرَاطِيمِ الْفِيَلَةِ مِنْ أُولَئِكَ الَّذِينَ لَا يُنْدَبُ قَتِيلُهُمْ وَلَا يُفْقَدُ غَائِبُهُمْ أَنَا كَلْبُ الدُّنْيَا لِوَجْهِهَا وَقَادِرُهَا بِقَدْرِهَا وَنَاظِرُهَا بِعَيْنِهَا.

منه في وصف الأتراك

كَأَنِّي أَرَاهُمْ قَوْماً كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ يَلْبَسُونَ السَّرَقَ وَالدِّيبَاجَ وَيَعْقِبُونَ الْخَيْلَ الْعِتَاقَ وَيَكُونُ هُنَاكَ اسْتِحْرَارُ قَتْلٍ حَتَّى يَمْشِيَ الْمَجْرُوحُ عَلَى الْمَقْتُولِ وَيَكُونَ الْمُفْلِتُ أَقَلَّ مِنَ الْمَأْسُورِ. فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ: لَقَدْ أُعْطِيتَ يَا أَمِيرَ الْمُؤْمِنِينَ عِلْمَ الْغَيْبِ؛ فَضَحِكَ عليه السلام وَقَالَ لِلرَّجُلِ، وَكَانَ كَلْبِيّاً، يَا أَخَا كَلْبٍ لَيْسَ هُوَ بِعِلْمِ غَيْبٍ، وَإِنَّمَا هُوَ تَعَلُّمٌ مِنْ ذِي عِلْمٍ، وَإِنَّمَا عِلْمُ الْغَيْبِ عِلْمُ السَّاعَةِ وَمَا عَدَّدَهُ اللَّهُ سُبْحَانَهُ بِقَوْلِهِ: ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ، وَمَا تَدْرِي نَفْسٌ مَا ذَا تَكْسِبُ غَداً، وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ﴾ الْآيَةَ، فَيَعْلَمُ اللَّهُ سُبْحَانَهُ مَا فِي الْأَرْحَامِ مِنْ ذَكَرٍ أَوْ أُنْثَى وَقَبِيحٍ أَوْ جَمِيلٍ وَسَخِيٍّ أَوْ بَخِيلٍ وَشَقِيٍّ، أَوْ سَعِيدٍ وَمَنْ يَكُونُ فِي النَّارِ حَطَباً، أَوْ فِي الْجِنَانِ لِلنَّبِيِّينَ مُرَافِقاً، فَهَذَا عِلْمُ الْغَيْبِ الَّذِي لَا يَعْلَمُهُ أَحَدٌ إِلَّا اللَّهُ، وَمَا سِوَى ذَلِكَ فَعِلْمٌ عَلَّمَهُ اللَّهُ نَبِيَّهُ، صلى الله عليه وآله، فَعَلَّمَنِيهِ، وَدَعَا لِي بِأَنْ يَعِيَهُ صَدْرِي وَتَضْطَمَّ عَلَيْهِ جَوَانِحِي.

Sermon 126
About serious events in Basra, describing (Mogul) Turks:

"O Ahnaf (ibn Qays)! 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 trample the ground with their feet as if they are the feet of ostriches."

Sayyid ar-Radi says the following: "Imām Ali ibn Abū Tālib عليه السلام points out to the Chief of the Blacks (Sāhibuz-Zanj)."

Imām Ali ibn Abū Tālib عليه السلام said, "Woe to you (O people of Basra)! Inhabitants of 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 one is killed yet he is not mourned, and if one is lost, he is not looked for. I turn this world over on its face, value it only according to its worth and look at it with an eye suitable for it."

Part of the same sermon:

Referring to Turks (Moguls), he said,
"I can see a people whose faces are like shields covered with roughly-scraped skins. They outfit themselves with silken and woolen clothes and appreciate excellent horses. Their killing and bloodshed shall take place freely till the wounded shall walk over the dead, and the number of escapees shall be less than those taken prisoner."

One of the Imām's companions said to him, "O Imām Ali ibn Abū Tālib! You have been given knowledge of hidden things," whereupon Imām Ali ibn Abū Tālib عليه السلام smiled and said to the man, who belonged to the tribe of Banū Kalb, "O brother of Kalb! This is not knowledge of hidden things (*'ilmul-ghayb*)! These matters have been acquired from him (namely in Prophet صلى الله عليه وآله) who knew them. As regarding knowledge of hidden things, that means knowledge of the Day of Judgment and the things included by Allāh in this verse: إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ *Verily, Allāh is He with Whom the knowledge of the Hour is* (Qur'ān, 31:34).

"Therefore, Allāh, and only Allāh, knows what is there in the

wombs, be it male or female, ugly or handsome, if he/she will be generous or miserly, mischievous or pious, a fuel for hell or be in the company of the Prophet ﷺ in Paradise. This is the knowledge of the hidden things which is not known to anyone save Allāh. All else is that the knowledge of which Allāh passed on to His Prophet ﷺ, and he passed it on to me, prayed for me so my bosom may retain it and my ribs may hold it."

Ali ibn Muhammed was born in the village of Warzanin in the suburbs of Ray (ancient Tehran). He belonged to the Azariqah (Azraqis) subsect of the Khārijites. He claimed to be a Sayyid (descendant of the Holy Prophet ﷺ) by publicly introducing himself as the son of Muhammed ibn Ahmed al-Mukhtafi ibn `Īsa ibn Zaid ibn Ali ibn al-Hussain ibn Ali ibn Abū Tālib ﷺ. But experts on genealogy, as well as biographers, have all rejected his claim of being a Sayyid and have given his father's name as Muhammed ibn Abd ar-Rahīm instead of Muhammed ibn Ahmed. The former was from the tribe of Abdul-Qays and had been born of a Sindi bondmaid.

Ali ibn Muhammed rose as an insurgent in 255 A.H./869 A.D. during the reign of al-Muhtadi Billāh and allied with him the people from the suburbs of Basra on the promise of rewarding them with money, wealth and freedom. He entered Basra on Wednesday, the 17th of Shawwal, 255 A.H. (September 28, 869 A.D.), killing and looting. In only two days, he put to death thirty thousand individuals, men, women and children, displaying extreme opposition, bloodshed, savagery and ferocity. He demolished homes and burnt mosques. After continuous killing and devastation for fourteen years, he was killed in the month of Safar, 270 A.H./August 883 A.D. (during the reign of al-Muwaffaq Billāh). Thus, people put an end to his devastating actions.

Imām Ali ibn Abū Tālib's prediction is one of those predictions which throw light on his knowledge of the unknown. The details of his army given by Imām Ali ibn Abū Tālib ﷺ, namely that there will be neither the neighing of horses nor the rustling of weapons, demonstrate a historical fact. Historian al-Tabari has written that

when this man reached near al-Karkh (western flank of Baghdad) with the intention of seeking knowledge, the people of that place welcomed him. A man presented him with a horse for which no rein could be found despite a search. At last, he rode it using a rope as therein. Similarly, there were at that time only three swords in his escorting force: one with him, one with Ali ibn Aban al-Muhallabi and one with Muhammed ibn Salm. But later they gathered some more weapons by marauding.

The prediction of Imām Ali ibn Abū Tālib ﷺ stated above is about the attack of the Tatars (Mongols) who were inhabitants of the Mongolian desert in the north west of Turkey. These semi-savage tribes lived by marauding, killing and devastating. They used to fight among themselves and attack neighboring areas. Each tribe had a separate chief who was responsible for their protection. Chingiz [Jenkiz] Khan (Temujin), who was one of the ruling chiefs of those tribes, was very brave. He rose to unite all their divided tribes into one. Despite their opposition, he succeeded in overpowering them through his might and sagacity. Gathering a large number under his banner, he rose in 606 A.H./1209 A.D. like a torrent and went on dominating cities and ruining populations till he conquered the area up to North China.

When his authority was firmly established, he offered his terms of settlement to `Alā'ud-Dīn Khawarazm Shah, ruler of the neighboring country of Turkey. Through a deputation, he concluded an agreement with him whereby Tatar traders would be allowed to visit his country for trade and their life and property would not be subject to any harm. For some time, they traded freely without fear, but on one occasion, `Alā'ud-Dīn accused them of spying, seized their goods and had them killed by the Chief of the Tatars. When Chingiz Khan learned of the breach of the agreement and of the Tatar merchants being killed, his eyes were in flames, and he began trembling with rage. He sent word to `Alā'ud-Dīn to return the goods of the Tatar merchants and to hand over to him the Tatars' ruler. `Alā'ud-Dīn, who was intoxicated with power and authority, did not pay any heed. Acting with short-sightedness, he even killed the plenipotentiary of Jenkiz Khan. Now Chinzing Khan lost all patience, and his eyes were filled with blood. He rose with his sword

in hand. Tatar warriors leaped towards Bukhara (a metropolis of Uzbekistan) on their speedy stallions. `Alā'ud-Dīn came out with as many as four hundred thousand combatants to face him but could not resist the incessant assaults of the Tatars. Having been defeated only after a few attacks, he ran away to Nishabūr (or Naishapur, now part of Iran) across River Jaxartes (Sihun). The Tatars smashed Bukhara and razed it to the ground. They demolished schools and mosques, burning houses to ashes and killing men and women without distinction. The next year, they assaulted Samarqand (now located in Uzbekstan) and devastated it completely. After the fight of `Alā'ud-Dīn, his son Jalalud-Dīn Khwarazm Shah had assumed thereins of government. The Tatars chased him also and for ten years he kept fleeing from one place to another without falling in their hands. At last he crossed over the river out of the boundaries of his kingdom. During this time, the Tatars did their utmost to ruin populated lands and to annihilate humanity. No city escaped their ruining and no populace could avoid their trampling. Wherever they marched out, they upset the kingdom, overthrown governments and in a short time established their authority over the northern region of Asia.

When Chingiz Khan died in 622 A.H./1225 A.D., his son, Ogedei Khan, succeeded him. He looked for and killed Jalālud-Dīn in 628 A.H./1231 A.D. After him, Mongka Khan, a grandson of Chingiz Khan, occupied the throne. After Mongka Khan, Qubilai Khan succeeded to rule part of the country, and the control of Asia fell to the share of his brother, Hulagu Khan. On the division of the whole realm among the grandsons of Chingiz Khan, Hulagu Khan was thinking of conquering Muslim areas when the Hanafites of Khurasan (Uzbekstan), who were hostile to the Shāfi`ites, invited him to attack Khurasan. He, therefore, led an assault on Khurasan. The Hanafites, thinking of themselves as being safe from the Tatars, opened the city gates for them. But the Tatars did not make any distinction between Hanafites and Shāfi`ites, killing whoever fell in their hands. After killing most of its population, they occupied the land. These very differences between the Hanafites and Shāfi`ites opened for the Tatars the gate of conquest all the way up to Iraq. Consequently, after conquering Khurasan, Hulagu Khan's ambition flew high and in 656 A.H./1258 A.D., he marched on Baghdad with

two hundred thousand Tatars, al-Musta`sim Billāh's army and the people of Baghdad jointly faced them, but it was not in their power to stop this torrent of calamity. The result was that the Tatars entered Baghdad on the day of Ashūra' carrying with them bloodshed and ruin. They remained busy killing people for forty days. Rivers of blood flowed in the streets and all the alleys were filled with dead bodies. Hundreds of thousands of people were put to the sword while al-Musta`sim Billāh was trampled to death. Only those people who hid in wells or underground places from their sight were able to survive. This was the devastating of Baghdad which shook the Abbāsid rule to its foundations, so its flag could never fly again.

Some historians have laid the blame of this ruin on Ibn al-`Alqami (Abū Tālib, Muhammed ibn Ahmed al-Baghdādi), minister of al-Musta`sim Billāh. They argue saying that, moved by the destruction wrought in the Karkh sector (of Baghdad), he invited Hulagu Khan through the latter's minister, the great scholar Nāsirud-Dīn Muhammed ibn Muhammed at-Tūsi, to march on Baghdad. Even if it may be so, it is not possible to ignore the historical fact that before all of this, the Abbāsid caliph an-Nāsir Lidinillāh had initiated the move for the attack on the Muslim areas. When the Khwarazm[1]

---

[1]Khawarazm (or Khawārizm) is the historic region along the Amu Darya (ancient Oxus River) in modern day Turkmenistan and Uzbekistan. It formed part of the empire of Achaemenian Persia in the 6th – 4th centuries B.C. The Arabs conquered it in the 7th century A.D. In the centuries that followed, it was ruled by many, including the Seljuqs, Khwarazm shahs, Mongols and Timurids until the early 16th century when it became the center of the Khanate of Khiva. In 1873, Russia conquered the region and made it a protectorate. After the Russian Bolshovic Revolution of 1917, the authority of the Khanate was replaced by a Soviet republic which was later dissolved and incorporated into the U.S.S.R. Khawarazm is an area that has given the world many great Muslim scholars such as "Abū `Abdullāh" Muhammed ibn Mūsa al-Khwārizmi أبو عَبْد الله مُحَمَّد بن مُوسَى الخوَارزْمي (c. 163 – 236 A.H./780 – 850 A.D.), a Persian mathematician, astronomar and geographer, a scholar in Baghdad's House of Wisdom. In the twelfth century, Latin translations of his work on the Indian numerals introduced the decimal positional number system to the Western world. His *Compendious Book on Calculation by Completion and Balancing*

Shahs declined to acknowledge the authority of the caliphate, he sent word to Chingiz Khan to march on Khwarazm, from which the Tatars had understood that there was no unity and cooperation among the Muslims. Thereafter, the Hanafites had sent for Hulagu Khan to crush the Shāfi`ites as a consequence of which the Tatars secured control over Khurasan and prepared the way to march towards Baghdad. In these circumstances, to hold only Ibn al-`Alqami responsible for the desolation of Baghdad and to ignore the move of an-Nāsir Lidinillāh and the dispute between the city's Hanafites and the Shāfi`ites would be deliberately covering up the facts. In reality, the cause of the annihilation of Baghdad was this very conquest of Khurasan the real movers of which were the Hanafite inhabitants of the area. It was through this conquest that Hulagu Khan had the courage to march on the then center of Islam; otherwise, it cannot have been the result of a single individual's message that Hulagu Khan assaulted an ancient Muslim capital such as Baghdad, the awe of the power and grandeur of which was seated in the hearts of a large part of the Muslim population of the world at the time.

To know hidden things on a personal level is one thing, while to be gifted by Allāh with knowledge of any matter and to convey it to others is something different. The knowledge of the future, which the prophets and their vicegerents possess, is gained through Allāh's teaching and informing. Allāh alone has knowledge of events which are to take place in the future. Of course, He passes this knowledge on to whomsoever He pleases. Thus, He says the following:

﴿ عَالِمُ الْغَيْبِ فَلا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ۞ إِلاَّ مَنِ ارْتَضَى مِن رَّسُولٍ فَإِنَّهُ يَسْلُكُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴾

(He alone is) the One Who knows the unseen, neither does He reveal

---

presented the first systematic solution of linear and quadratic equations in Arabic. In Renaissance Europe, he was considered to be the original inventor of algebra, although we now know that his work is based on older Indian or Greek sources. He revised Ptolemy's *Geography* and wrote on astronomy and astrology.

His secrets to any (one else) save to the Messengers whom He chooses. (Qur'ān, 72:26-27)

In this way, Imām Ali ibn Abū Tālib عليه السلام also received knowledge of the future through the instructions of the Prophet صلى الله عليه وآله or inspiration from Allāh, for which these words of Imām Ali ibn Abū Tālib عليه السلام testify. Of course, sometimes it is not proper or expedient to disclose certain matters, and they are allowed to remain undisclosed. Then no one can be acquainted with them as Allāh says,

﴿ إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ، وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا، وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ؛ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴾

Verily, with Allāh is the knowledge of the Hour, and He sends down the rain and knows what is in the wombs; no soul knows what it shall earn in the morrow, nor does any soul know in what land it shall die: Verily Allāh is all-Knowing, all-Aware (Qur'ān, 31:34).



من خطبة له عليه السلام في ذكر المكاييل و الموازين:

عِبَادَ اللَّهِ! إِنَّكُمْ وَمَا تَأْمُلُونَ مِنْ هَذِهِ الدُّنْيَا أَثْوِيَاءُ مُؤَجَّلُونَ وَمَدِينُونَ مُقْتَضَوْنَ أَجَلٌ مَنْقُوصٌ وَعَمَلٌ مَحْفُوظٌ فَرُبَّ دَانِبٍ مُضَيِّعٌ وَرُبَّ كَادِحٍ خَاسِرٌ وَقَدْ أَصْبَحْتُمْ فِي زَمَنٍ لَا يَزْدَادُ الْخَيْرُ فِيهِ إِلَّا إِدْبَاراً وَلَا الشَّرُّ فِيهِ إِلَّا إِقْبَالًا وَلَا الشَّيْطَانُ فِي هَلَاكِ النَّاسِ إِلَّا طَمَعاً فَهَذَا أَوَانٌ قَوِيَتْ عُدَّتُهُ وَعَمَّتْ مَكِيدَتُهُ وَأَمْكَنَتْ فَرِيسَتُهُ اضْرِبْ بِطَرْفِكَ حَيْثُ شِئْتَ مِنَ النَّاسِ فَهَلْ تُبْصِرُ إِلَّا فَقِيراً يُكَابِدُ فَقْراً أَوْ غَنِيّاً بَدَّلَ نِعْمَةَ اللَّهِ كُفْراً أَوْ بَخِيلًا اتَّخَذَ الْبُخْلَ بِحَقِّ اللَّهِ وَقْراً أَوْ مُتَمَرِّداً كَأَنَّ بِأُذُنِهِ عَنْ سَمْعِ الْمَوَاعِظِ وَقْراً أَيْنَ أَخْيَارُكُمْ وَصُلَحَاؤُكُمْ وَأَيْنَ أَحْرَارُكُمْ وَسُمَحَاؤُكُمْ وَأَيْنَ الْمُتَوَرِّعُونَ فِي مَكَاسِبِهِمْ وَالْمُتَنَزِّهُونَ فِي مَذَاهِبِهِمْ أَ لَيْسَ قَدْ ظَعَنُوا جَمِيعاً عَنْ هَذِهِ الدُّنْيَا الدَّنِيَّةِ وَالْعَاجِلَةِ الْمُنْغِصَةِ وَهَلْ خُلِقْتُمْ إِلَّا فِي حُثَالَةٍ لَا تُلْتَقِي إِلَّا بِذَمِّهِمُ الشَّفَتَانِ اسْتِصْغَاراً لِقَدْرِهِمْ وَذَهَاباً عَنْ ذِكْرِهِمْ فَ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ظَهَرَ الْفَسَادُ فَلَا مُنْكِرٌ مُغَيِّرٌ وَلَا زَاجِرٌ مُزْدَجِرٌ أَ فَبِهَذَا تُرِيدُونَ أَنْ تُجَاوِرُوا اللَّهَ فِي دَارِ قُدْسِهِ وَتَكُونُوا أَعَزَّ أَوْلِيَائِهِ عِنْدَهُ هَيْهَاتَ لَا يُخْدَعُ اللَّهُ عَنْ جَنَّتِهِ وَلَا تُنَالُ مَرْضَاتُهُ إِلَّا بِطَاعَتِهِ لَعَنَ اللَّهُ الْآمِرِينَ بِالْمَعْرُوفِ التَّارِكِينَ لَهُ وَالنَّاهِينَ عَنِ الْمُنْكَرِ الْعَامِلِينَ بِهِ.

Sermon 127
About measures and weights, the transience of this world and the condition of its people:

"O servants of Allāh! You and whatever you desire from this world are like guests with fixed periods of stay, like debtors called on to pay. Life is getting short while (the records of) deeds are being preserved. Many of those who strive are wasting (their efforts), many of those who exert themselves 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 anxiety 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 men of virtue? Where are your high-spirited and generous men? Where are those of you who avoid deceit in their business and remain pure in their behavior? Have they not all departed from this ignoble, transitory and troublesome world? Have you not been left among people who are just like rubbish, so low they are that lips avoid mentioning them and do not move even to condemn their low status?

﴿ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴾

Verily we belong to Allāh, and verily to Him shall we return. (Qur'ān, 2:156)

"Mischief has appeared, and there is no one to oppose and change it, nor anyone to stop or dissuade others from committing it. Do you, with such qualities, hope to secure an abode in the purified neighborhood of Allāh and to be regarded as His staunch lovers? Alas! Allāh cannot be deceived about His Paradise and His will cannot be secured save through obeying Him. May Allāh curse those who advise the doing of righteousness but they themselves avoid it, those who discourage others from committing evil but they

themselves do it."



من كلام له عليه السلام لأبي ذر رحمه الله لما أخرج إلى الربذة:

يَا أَبَا ذَرٍّ! إِنَّكَ غَضِبْتَ لِلَّهِ فَارْجُ مَنْ غَضِبْتَ لَهُ. إِنَّ الْقَوْمَ خَافُوكَ عَلَى دُنْيَاهُمْ وَخِفْتَهُمْ عَلَى دِينِكَ، فَاتْرُكْ فِي أَيْدِيهِمْ مَا خَافُوكَ عَلَيْهِ وَاهْرُبْ مِنْهُمْ بِمَا خِفْتَهُمْ عَلَيْهِ، فَمَا أَحْوَجَهُمْ إِلَى مَا مَنَعْتَهُمْ، وَمَا أَغْنَاكَ عَمَّا مَنَعُوكَ، وَسَتَعْلَمُ مَنِ الرَّابِحُ غَداً وَالْأَكْثَرُ حُسَّداً، وَلَوْ أَنَّ السَّمَاوَاتِ وَالْأَرَضِينَ كَانَتَا عَلَى عَبْدٍ رَتْقاً ثُمَّ اتَّقَى اللَّهَ، لَجَعَلَ اللَّهُ لَهُ مِنْهُمَا مَخْرَجاً. لَا يُؤْنِسَنَّكَ إِلَّا الْحَقُّ، وَلَا يُوحِشَنَّكَ إِلَّا الْبَاطِلُ؛ فَلَوْ قَبِلْتَ دُنْيَاهُمْ لَأَحَبُّوكَ، وَلَوْ قَرَضْتَ مِنْهَا لَأَمَّنُوكَ.

Sermon 128
Spoken when Abū Dharr was exiled to the Rabadha Desert:

"O Abū Dharr! You demonstrated your anger in the Name of Allāh; therefore, have hope in Him for Whose sake you became angry. The people (who now rule the Muslims) were afraid of you in the matter of their (seeking the pleasure of this) world, while you were apprehensive of them on account of your faith. Leave to them that for which they are afraid of you, get away from them taking away that about which you fear them. How needy are they for what you dissuade them from, how heedless you are towards what they are denying you! You will shortly know who the winner will be tomorrow (on the Day of Judgment), the one who will be envied the most. Even if these heavens and earth were closed to an individual who fears Allāh, Allāh will then open them for him. Only righteouness should attract you, while wrongdoing should detract you. Had you accepted their worldly attractions, they would have loved you; had you had a share in it, they would have granted you asylum."

Abū Dharr al-Ghifāri's name was Jundab ibn Junādah. He was an inhabitant of ar-Rabadha, a small village on the east side of Medīna. When he heard about the proclamation of the Prophet ﷺ, he went

to Mecca. After making inquiries, he saw the Prophet ﷺ and accepted Islam, whereupon the unbelievers of Quraish gave him all sorts of troubles and inflicted on him pain after pain, but he remained steadfast.

In the order of those who were the first to accept Islam, he is the third, fourth or fifth, depending on which reference you rely on. Along with this precedence in Islam, his renunciation of this world, his piety, was so high that the Prophet ﷺ said, "Among my people, Abū Dharr is the like `Īsa (Jesus) son of Maryam (Mary) in his renunciation and piety."

During the reign of `Omar, Abū Dharr left for Syria, and during `Othmān's reign, he also remained there. He spent his days counseling, preaching, acquainting people with the greatness of the members of the Prophet's Family and guiding the people to the right path. The self-imposed ruler of Syria, Mu`āwiyah, did not like the conduct of Abū Dharr and was disgusted with his open criticism and criticism of money hoarding and other wrongful activities which he held `Othmān guilty of. But he could not do anything. At last, Mu`āwiyah wrote `Othmān saying that if Abū Dharr remained there (in Syria) any longer, he would stir the public against him (against `Othmān). There should be some remedy for the situation, he said. Having received this letter containing such statemetns, `Othmān wrote Mu`āwiyah saying that Abū Dharr should be seated on an unsaddled camel and be immediately dispatched to Medīna. The order was carried out, and Abū Dharr was sent to Medīna. Having reached Medīna, he resumed his preaching of righteousness and truth. He reminded people of the days of the Holy Prophet ﷺ, admonishing them against their display of extravagance, whereupon `Othmān was very much perturbed and tried to restrict Abū Dharr's freedom of speech. One day, he sent for him and said, "I have come to know that you go about propagating that the Holy Prophet ﷺ said, 'When Banū Umayyah become thirty in number, they will regard the cities of Allāh as their own property, His creatures as their slaves and His religion as the tool of their treachery.'"

Abū Dharr replied that he had heard the Prophet ﷺ say exactly so.

`Othmān said that Abū Dharr was lying. `Othmān inquired from those in his company if any one of them heard this tradition. They all replied in the negative...! Abū Dharr then said that the same enquiry should be made of Imām Ali ibn Abū Tālib عليه السلام. Ali عليه السلام was sent for and asked the same question. Ali عليه السلام said that it was correct, that Abū Dharr was telling the truth. `Othmān inquired on what basis he gave testimony for the authenticity of this tradition. Imām Ali ibn Abū Tālib عليه السلام replied that he himself had heard the Holy Prophet صلى الله عليه وآله say, "There is no speaker under the sky or above the earth more truthful than Abū Dharr."

Now `Othmān could do nothing at all; he felt rebutted. If he still held him to be a liar, it would mean falsifying the Prophet صلى الله عليه وآله. He, therefore, kept quiet despite his agitation, since he could not refute him. On the other side, Abū Dharr began speaking against the usurping of Muslims' property quite openly. Whenever he saw `Othmān, he would recite this verse:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلاَ يُنفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ۞ يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنَزْتُمْ لأَنفُسِكُمْ فَذُوقُوا مَا كُنتُمْ تَكْنِزُونَ ﴾

To those who hoard up gold and silver and who do not spend it in Allāh's way announce a painful chastisement. On the Day (of Judgment), it shall be heated in the fire of hell, then their foreheads, sides and backs shall be branded with it; (as angel say to them): This is what you hoarded up for yourselves,so taste of what you did hoard. (Qur'ān, 9:34-35)

`Othmān tried to give him money in order to buy his silence, but he could not entrap this free man in his golden net. Then `Othmān resorted to pressuring him, but he could not stop him from telling people the truth. At last, `Othmān ordered him to leave and go to ar-Rabadha. He ordered Marwān, son of the man (al-Hakam) who had by then been kicked by the Prophet صلى الله عليه وآله out of Medīna, to expel Abū Dharr from Medīna. At the same time, he issued the inhumane order that nobody should speak to Abū Dharr nor even meet him. But

Imām Ali ibn Abū Tālib ﷺ, Imām al-Hassan, Imām al-Hussain ﷺ, Aqīl ibn Abū Tālib, Abdullāh ibn Ja`far and `Ammār ibn Yāsir did not pay any heed to this order. They all accompanied him in order to bid him farewell. Imām Ali ibn Abū Tālib ﷺ uttered these sentences (i.e. the above sermon) on that very occasion.

In the Rabadha Desert outside Medīna, Abū Dharr had to put up with very harsh living conditions. It was here that his son, Dharr, and wife died. The sheep and goats that he was keeping for his livelihood also perished. Of his children, only one daughter remained alive. She, too, shared his starvation and woes. When the means of subsistence were fully exhausted and day after day passed without food, she said to Abū Dharr, "Father! How long shall we go on like this? We should go somewhere in search of our livelihood." Abū Dharr took her with him and set off for the wilderness. He could not find even foliage to sustain themselves. At last, he was tired; he sat down. Then he gathered some sand and, putting his head on it, lay down. Soon he began gasping, his eyes rolled up and the pangs of death gripped him.

When his daughter saw this condition, she was perplexed and said, "Father! If you die in this vast wilderness, how shall I manage for your burial all by myself?" He replied, "Do not be upset. The Prophet ﷺ told me that I shall die in helplessness and some Iraqis will arrange for my burial. After my death, you must put a sheet over me then sit by the roadway. When a caravan passes by, tell them that the Prophet's companion Abū Dharr has died." Consequently, after her father's death, she went and sat by the roadside. After some time, a caravan did, indeed, pass by. It included Mālik ibn al-Hārith al-Ashtar an-Nakh`i, Hijr ibn `Adi at-Tā'i, `Alqamah ibn Qays an-Nakh`i, Sa`sa`ah ibn Sūhān al-`Abdi, al-Aswad ibn Yazīd an-Nakh`i and others who were all fourteen persons in number, famous figures in Islam. When they heard about the passing away of Abū Dharr in such a wilderness, they were shocked at his helpless death. They stopped and postponed their trip in order to administer the rites of his burial. Mālik al-Ashtar gave a sheet of cloth for his shroud. It was valued at four thousand dirhams. Having performed the funeral rites for him and buried him, they had to depart. This sad page of

Islamic history was recorded in the month of Dhul-Hijja, 32 A.H. (July 653 A.D.).



من كلام له عليه السلام وفيه يبين سبب طلبه الحكم و يصف الإمام الحق:

أَيَّتُهَا النُّفُوسُ الْمُخْتَلِفَةُ وَالْقُلُوبُ الْمُتَشَتِّتَةُ الشَّاهِدَةُ أَبْدَانُهُمْ وَالْغَائِبَةُ عَنْهُمْ عُقُولُهُمْ أُظَارُكُمْ عَلَى الْحَقِّ وَأَنْتُمْ تَنْفِرُونَ عَنْهُ نُفُورَ الْمِعْزَى مِنْ وَعْوَعَةِ الْأَسَدِ هَيْهَاتَ أَنْ أُطْلِعَ بِكُمْ سَرَارَ الْعَدْلِ أَوْ أُقِيمَ اعْوِجَاجَ الْحَقِّ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ لَمْ يَكُنِ الَّذِي كَانَ مِنَّا مُنَافَسَةً فِي سُلْطَانٍ وَلَا الْتِمَاسَ شَيْءٍ مِنْ فُضُولِ الْحُطَامِ وَلَكِنْ لِنَرُدَّ الْمَعَالِمَ مِنْ دِينِكَ وَنُظْهِرَ الْإِصْلَاحَ فِي بِلَادِكَ فَيَأْمَنَ الْمَظْلُومُونَ مِنْ عِبَادِكَ وَتُقَامَ الْمُعَطَّلَةُ مِنْ حُدُودِكَ اللَّهُمَّ إِنِّي أَوَّلُ مَنْ أَنَابَ وَسَمِعَ وَأَجَابَ لَمْ يَسْبِقْنِي إِلَّا رَسُولُ اللَّهِ صلى الله عليه وآله بِالصَّلَاةِ وَقَدْ عَلِمْتُمْ أَنَّهُ لَا يَنْبَغِي أَنْ يَكُونَ الْوَالِي عَلَى الْفُرُوجِ وَالدِّمَاءِ وَالْمَغَانِمِ وَالْأَحْكَامِ وَإِمَامَةِ الْمُسْلِمِينَ الْبَخِيلُ فَتَكُونَ فِي أَمْوَالِهِمْ نَهْمَتُهُ وَلَا الْجَاهِلُ فَيُضِلَّهُمْ بِجَهْلِهِ وَلَا الْجَافِي فَيَقْطَعَهُمْ بِجَفَائِهِ وَلَا الْحَائِفُ لِلدُّوَلِ فَيَتَّخِذَ قَوْماً دُونَ قَوْمٍ وَلَا الْمُرْتَشِي فِي الْحُكْمِ فَيَذْهَبَ بِالْحُقُوقِ وَيَقِفَ بِهَا دُونَ الْمَقَاطِعِ وَلَا الْمُعَطِّلُ لِلسُّنَّةِ فَيُهْلِكَ الْأُمَّةَ.

Sermon 129
Grounds for accepting the caliphate and the qualities of a ruler and governor:

"O souls that are differing, hearts that are divided, bodies that are present but wits are not! I am leading you (amicably) towards truthfulness, but you run away from it as goats and sheep run 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 Lord! You know that what we were not seeking power or trying to acquire anything from the vanities of this world. We rather wanted to restore the signs of Your religion and to usher prosperity into Your cities so that the oppressed among Your creatures might be safe and Your forsaken commands might be established. O Lord! I am the first who leaned (towards You) and who heard and responded (to the call of Islam). No one preceded me in performing his prayers (*salāt*) except the Prophet ﷺ.

"You certainly know that he who is in charge of honor, life, booty (enforcement of), legal commandments and the leadership of the Muslims should not be miser because his greed will prompt him to covet their wealth. Nor should he be ignorant, as he will then mislead them with his ignorance, nor be of rude behavior who will estrange them with his rudeness. Nor should he deal unjustly with wealth, preferring one group over another, nor should he accept a bribe while making decisions, as he will then forefeit (others) rights and hold them up without finality, nor should he ignore the Sunnah, as he will ruin the people."



من خطبة له عليه السلام يعظ فيها ويزهد في الدنيا:

حمد الله

نَحْمَدُهُ عَلى مَا أخَذَ وَأعْطى، وَعَلى مَا أبْلى وَابْتَلى الْبَاطِنُ لِكُلِّ خَفِيَّةٍ، وَالْحَاضِرُ لِكُلِّ سَرِيرَةٍ، الْعَالِمُ بِمَا تُكِنُّ الصُّدُورُ وَمَا تَخُونُ الْعُيُونُ، وَنَشْهَدُ أنْ لا إلهَ غَيْرُهُ، وَأنَّ مُحَمَّداً (صلى الله عليه وآله وسلم) نَجِيبُهُ وَبَعِيثُهُ، شَهَادَةً يُوَافِقُ فِيهَا السِّرُّ الإعْلانَ وَالْقَلْبُ اللِّسَانَ.

عظة الناس

و منها: فَإنَّهُ وَاللَّهِ الْجِدُّ لا اللَّعِبُ وَالْحَقُّ لا الْكَذِبُ وَمَا هُوَإلَّا الْمَوْتُ أسْمَعَ دَاعِيهِ وَأعْجَلَ حَادِيهِ فَلا يَغُرَّنَّكَ سَوَادُ النَّاسِ مِنْ نَفْسِكَ وَقَدْ رَأيْتَ مَنْ كَانَ قَبْلَكَ مِمَّنْ جَمَعَ الْمَالَ وَحَذِرَ الإقْلالَ وَأمِنَ الْعَوَاقِبَ طُولَ أمَلٍ وَاسْتِبْعَادَ أجَلٍ كَيْفَ نَزَلَ بِهِ الْمَوْتُ فَأزْعَجَهُ عَنْ وَطَنِهِ وَأخَذَهُ مِنْ مَأمَنِهِ مَحْمُولا عَلى أعْوَادِ الْمَنَايَا يَتَعَاطى بِهِ الرِّجَالُ الرِّجَالَ حَمْلا عَلى الْمَنَاكِبِ وَإمْسَاكاً بِالأنَامِلِ أ مَا رَأيْتُمُ الَّذِينَ يَأمُلُونَ بَعِيداً وَيَبْنُونَ مَشِيداً وَيَجْمَعُونَ كَثِيراً كَيْفَ أصْبَحَتْ بُيُوتُهُمْ قُبُوراً وَمَا جَمَعُوا بُوراً وَصَارَتْ أمْوَالُهُمْ لِلْوَارِثِينَ وَأزْوَاجُهُمْ لِقَوْمٍ آخَرِينَ لا فِي حَسَنَةٍ يَزِيدُونَ وَلا مِنْ سَيِّئَةٍ يَسْتَعْتِبُونَ فَمَنْ أشْعَرَ التَّقْوى قَلْبَهُ بَرَزَ مَهَلَهُ وَفَازَ عَمَلُهُ فَاهْتَبِلُوا هَبَلَهَا وَاعْمَلُوا لِلْجَنَّةِ عَمَلَهَا فَإنَّ الدُّنْيَا لَمْ تُخْلَقْ لَكُمْ دَارَ مُقَامٍ بَلْ خُلِقَتْ لَكُمْ مَجَازاً لِتَزَوَّدُوا مِنْهَا الأعْمَالَ إلى دَارِ الْقَرَارِ فَكُونُوا مِنْهَا عَلى أوْفَازٍ وَقَرِّبُوا الظُّهُورَ لِلزَّيَالِ.

Sermon 130
Warning about death

"We praise Him for whatever He takes or gives, whatever He inflicts on us or tries us. He is aware of all that is hidden; He sees all that is concealed. He knows what all breasts contain or eyes hide. We testify that there is no god except He and that Muhammed ﷺ was chosen and deputed by Him, a testimony that is tendered both secretly and openly, by heart and by tongue."

Part of the same sermon:

"By Allāh! Certainly it is reality, not a joke, truth, not falsehood. It is none other than death. Its caller makes himself heard, its dragsman makes haste. The majority of the people should not deceive you. You have seen those who lived before you, who amassed wealth, feared poverty and felt safe from its (evil) consequences, the prolonged desires and the (apparent) distance from death. Death overtook them, turned them out of their homelands and out of their places of safety. They were borne 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 structures, amassed much wealth but their houses turned into graves and accumulation into ruin? Their property devolved on their heirs, their spouses on those who came after them. They cannot (now) add to their good deeds nor invoke (Allāh's) mercy with regard to their evil acts. Therefore, whoever makes his heart accustomed to fearing Allāh achieves a front position, his deed is successful. Prepare yourself for it and do all that you can for Paradise. Certainly this world has not been made a place of a permanent stay for you. But it has been created as a passage so that you may take from it the provisions of your (good) deeds for the permanent abode (in Paradise). Be ready for departure from here and keep close your riding animals for setting off."

من خطبة له عليه السلام يعظم الله سبحانه و يذكر القرآن و النبي و يعظ الناس
عظمة الله تعالى:

وَانْقَادَتْ لَهُ الدُّنْيَا وَالْآخِرَةُ بِأَزِمَّتِهَا وَقَذَفَتْ إِلَيْهِ السَّمَاوَاتُ وَالْأَرَضُونَ مَقَالِيدَهَا وَسَجَدَتْ لَهُ بِالْغُدُوِّ وَالْآصَالِ الْأَشْجَارُ النَّاضِرَةُ وَقَدَحَتْ لَهُ مِنْ قُضْبَانِهَا النِّيرَانَ الْمُضِيئَةَ وَآتَتْ أُكُلَهَا بِكَلِمَاتِهِ الثِّمَارُ الْيَانِعَةُ.

القرآن

منها: وَكِتَابُ اللَّهِ بَيْنَ أَظْهُرِكُمْ نَاطِقٌ لَا يَعْيَا لِسَانُهُ وَبَيْتٌ لَا تُهْدَمُ أَرْكَانُهُ وَعِزٌّ لَا تُهْزَمُ أَعْوَانُهُ.

رسول الله

منها: أَرْسَلَهُ عَلَى حِينِ فَتْرَةٍ مِنَ الرُّسُلِ وَتَنَازُعٍ مِنَ الْأَلْسُنِ فَقَفَّى بِهِ الرُّسُلَ وَخَتَمَ بِهِ الْوَحْيَ فَجَاهَدَ فِي اللَّهِ الْمُدْبِرِينَ عَنْهُ وَالْعَادِلِينَ بِهِ.

الدنيا

منها: وَإِنَّمَا الدُّنْيَا مُنْتَهَى بَصَرِ الْأَعْمَى لَا يُبْصِرُ مِمَّا وَرَاءَهَا شَيْئاً وَالْبَصِيرُ يَنْفُذُهَا بَصَرُهُ وَيَعْلَمُ أَنَّ الدَّارَ وَرَاءَهَا فَالْبَصِيرُ مِنْهَا شَاخِصٌ وَالْأَعْمَى إِلَيْهَا شَاخِصٌ وَالْبَصِيرُ مِنْهَا مُتَزَوِّدٌ وَالْأَعْمَى لَهَا مُتَزَوِّدٌ.

عظة الناس

منها: وَاعْلَمُوا أَنَّهُ لَيْسَ مِنْ شَيْءٍ إِلَّا وَيَكَادُ صَاحِبُهُ يَشْبَعُ مِنْهُ وَيَمَلُّهُ إِلَّا الْحَيَاةَ فَإِنَّهُ لَا يَجِدُ فِي الْمَوْتِ رَاحَةً وَإِنَّمَا ذَلِكَ بِمَنْزِلَةِ الْحِكْمَةِ الَّتِي هِيَ حَيَاةٌ لِلْقَلْبِ الْمَيِّتِ وَبَصَرٌ لِلْعَيْنِ الْعَمْيَاءِ وَسَمْعٌ لِلْأُذُنِ الصَّمَّاءِ وَرِيٌّ لِلظَّمْآنِ وَفِيهَا الْغِنَى كُلُّهُ وَالسَّلَامَةُ كِتَابُ اللَّهِ تُبْصِرُونَ بِهِ وَتَنْطِقُونَ بِهِ وَتَسْمَعُونَ بِهِ وَيَنْطِقُ بَعْضُهُ بِبَعْضٍ وَيَشْهَدُ بَعْضُهُ عَلَى بَعْضٍ وَلَا يَخْتَلِفُ فِي اللَّهِ وَلَا يُخَالِفُ بِصَاحِبِهِ عَنِ اللَّهِ قَدِ اصْطَلَحْتُمْ عَلَى الْغِلِّ فِيمَا بَيْنَكُمْ وَنَبَتَ الْمَرْعَى عَلَى دِمَنِكُمْ وَتَصَافَيْتُمْ عَلَى حُبِّ الْأَمَالِ وَتَعَادَيْتُمْ فِي كَسْبِ الْأَمْوَالِ لَقَدِ اسْتَهَامَ بِكُمُ الْخَبِيثُ وَتَاهَ بِكُمُ الْغُرُورُ وَاللَّهُ الْمُسْتَعَانُ عَلَى نَفْسِي وَأَنْفُسِكُمْ.

Sermon 131

From one of his sermons in which he glorifies Allāh, the most Praised One, mentioning the Qur'ān and the Prophet صلى الله عليه وآله and preaching to people:

"This world and the next have submitted to Him their reins, the heavens and the earth have flung their keys towards Him. The thriving trees bow to Him in the morning and in the evening, and producing for Him a flaming fire from their branches and, at His

command, they turn their own feed into ripe fruits."

Part of the same sermon bout the Holy Qur'ān

"The Book of Allāh is among you. It speaks; its tongue does not falter. It is a house the pillars of which do not fall down; it is a power the supporters of which are never routed."



Part of the same sermon about the Holy Prophet ﷺ

"Allāh deputed the Prophet ﷺ after a gap from the previous prophets when there was much talk (among the people). With him, Allāh sealed the series of prophets and ended the revelation. He then fought for His cause those who were turning away from Him and were equating others with Him."

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 an observer (who looks with the eye of his mind) pierces through and realizes that the (real) abode is beyond this world. He, therefore, wants to get out of it, while the blind one wants to get into it. The observer gathers provisions from it (for the Hereafter), while the blind one gathers provisions for this very world."

Part of the same sermon: A precaution

"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 status 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, 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 outward appearance). 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 for you."



من كلام له عليه السلام وقد شاوره عمر بن الخطاب في الخروج إلى غزو الروم:

وَقَدْ تَوَكَّلَ اللَّهُ لِأَهْلِ هَذَا الدِّينِ بِاعْزَازِ الْحَوْزَةِ وَسَتْرِ الْعَوْرَةِ وَالَّذِي نَصَرَهُمْ وَهُمْ قَلِيلٌ لَا يَنْتَصِرُونَ وَمَنَعَهُمْ وَهُمْ قَلِيلٌ لَا يَمْتَنِعُونَ حَيٌّ لَا يَمُوتُ إِنَّكَ مَتَى تَسِرْ إِلَى هَذَا الْعَدُوِّ بِنَفْسِكَ فَتَلْقَهُمْ فَتُنْكَبْ لَا تَكُنْ لِلْمُسْلِمِينَ كَانِفَةٌ دُونَ أَقْصَى بِلَادِهِمْ لَيْسَ بَعْدَكَ مَرْجِعٌ يَرْجِعُونَ إِلَيْهِ فَابْعَثْ إِلَيْهِمْ رَجُلًا مِحْرَباً وَاحْفِزْ مَعَهُ أَهْلَ الْبَلَاءِ وَالنَّصِيحَةِ فَإِنْ أَظْهَرَ اللَّهُ فَذَاكَ مَا تُحِبُّ وَإِنْ تَكُنِ الْأُخْرَى كُنْتَ رِدْءاً لِلنَّاسِ وَمَثَابَةً لِلْمُسْلِمِينَ.

Sermon 132

Delivered when `Omar ibn al-Khattāb consulted Imām Ali ibn Abū Tālib عليه السلام about himself, taking part in the march towards the Romans (Byzantines)

"Allāh has taken on Himself for the followers of this religion the strengthening of boundaries and the hiding of the secret places. Allāh helped them when they were few and could not protect themselves. He is living and never dies. If you proceed towards the enemy, clash with it and fall into some trouble, there will be no place of refuge for the Muslims other than their remote cities, nor any place to return to. Therefore, you should send there an experienced man and send with him people of good endeavor who are well-intended. If Allāh grants you victory, this is what you want. If it is otherwise, you will serve as a support for the people and a returning place for the Muslims."

About Imām Ali ibn Abū Tālib ﷺ, the strange position is adopted that on the one hand, it is said that he was "ignorant" of practical politics and unfamiliar with ways of administration. From this insinuation, it is intended that the rebellions created by the Umayyad's lust for power should be shown to be the outcome of Imām Ali ibn Abū Tālib's weak administration. On the other hand, much is made of the various occasions when the then caliphs consulted Imām Ali ibn Abū Tālib ﷺ in important affairs of the State, in matters of fighting the unbelievers. The aim in this is not to exhibit his soundness of thinking and judgment, of his deep sagacity, but to show that there was unity and concord between him and the caliphs so that attention should not be paid to the fact that in some matters, they also differed and clashes took place.

History shows that Imām Ali ibn Abū Tālib ﷺ did have differences of principles with the caliphs and did not approve every step of theirs. In the sermon of ash-Shaqshaqiyya, he expresses in loud and clear words his difference of opinion and anger about each regime. Nevertheless, this difference does not mean that correct guidance should be withheld in collective Islamic problems. Again, Imām Ali ibn Abū Tālib's character was so high that no one could imagine that he would ever evade giving counsel which concerned the common wealth, or will give such counsel which will damage public interests. That is why, despite differences of principles, he was consulted. This throws light on the greatness of his character, the correctness of his thinking and judgment. Similarly, it is a prominent trait of the Holy Prophet's character that despite rejecting his claim to Prophetic mission, the unbelievers acknowledged him to be the best trustee and could never doubt his trustworthiness. Rather, even during clashes of mutual opposition, they entrusted to him their property without fear, never suspecting that their property would be misappropriated. Similarly, Imām Ali ibn Abū Tālib ﷺ was held to occupy so high a position of trust and confidence that friend and foe both trusted in the correctness of his counsel. So, just as the Prophet's conduct shows his height of trustworthiness, and just as it cannot be inferred from it that there was mutual accord between him and the unbelievers, because trust has its own place, while the clash

of Islam and unbelief has another, in the same way, despite having differences with the caliphs, Imām Ali ibn Abū Tālib ﷺ was regarded as the protector of national and community interests and as the guardian of Islam's well-being and prosperity. Thus, when national interests were involved, he was consulted. He tendered his unbiased advice, raising himself above personal ends and keeping in view the Prophet's tradition to the effect that "He who is consulted is a trustee who is never allowed any dishonesty or duplicity or interference." When on the occasion of the Battle of Palestine, `Omar consulted him about his taking part in it himself then, regardless of whether or not his opinion would agree with `Omar's feelings, he kept in view Islam's prestige and existence and advised him to stay in his place and to send to the battlefront such a man who should be experienced and well-versed in the arts of fighting. The dispatching of an inexperienced man would have damaged the established prestige of Islam, the awe in which the Muslims were held which had existed from the Prophet's days will have vanished. In fact, in `Omar's going there, Imām Ali ibn Abū Tālib ﷺ saw signs of defeat and vanquishment. He, therefore, found Islam's interest to lie in detaining him and indicated his view in the words that: If you have to retreat from the battlefield, it will not be your personal defeat only, but the Muslims will lose heart by it and leave the battlefield and disperse here and there: With the officer-in-command leaving the field, the army, too, will lose ground. Furthermore, with the center being without the caliph, there would be no hope of any further assistance from behind which could sustain the courage of the combatants. This is that counsel which is put forth as a proof of mutual accord, although this advice was tendered in view of Islam's prestige and life which was dearer to Imām Ali ibn Abū Tālib ﷺ than any other interest. No particular individual's life was dearer to him for which he might have advised against participation in the battle."



من كلام له عليه السلام وقد وقعت مشاجرة بينه و بين عثمان، فقال المغيرة بن الأخنس لعثمان: أنا أكفيكه، فقال علي عليه السلام للمغيرة:

يَا ابْنَ اللَّعِينِ الأَبْتَرِ وَالشَّجَرَةِ الَّتِي لَا أَصْلَ لَهَا وَلَا فَرْعَ، أَنْتَ تَكْفِينِي؟! فَوَ اللَّهِ مَا أَعَزَّ اللَّهُ مَنْ أَنْتَ نَاصِرُهُ، وَلَا قَامَ مَنْ أَنْتَ مُنْهِضُهُ، اخْرُجْ عَنَّا، أَبْعَدَ اللَّهُ نَوَاكَ، ثُمَّ ابْلُغْ جَهْدَكَ، فَلَا أَبْقَى اللَّهُ عَلَيْكَ إِنْ أَبْقَيْتَ.

Sermon 133

There was some exchange of rough words between `Othmān ibn `Affān and Imām Ali ibn Abū Tālib عليه السلام when al-Mughīrah ibn al-Akhnas[1] said to `Othmān that he would "deal" with Imām Ali ibn Abū Tālib عليه السلام on his behalf, whereupon Imām Ali ibn Abū Tālib عليه السلام addressed al-Mughīrah thus:

"O son of the accursed and issueless one, of a tree which has neither root nor branch! Will you deal with me?! By Allāh, Allāh will not grant victory to anyone whom you support, nor will anyone 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."

من كلام له عليه السلام في أمر البيعة:

لَمْ تَكُنْ بَيْعَتُكُمْ إِيَّايَ فَلْتَةً وَلَيْسَ أَمْرِي وَأَمْرُكُمْ وَاحِداً إِنِّي أُرِيدُكُمْ لِلَّهِ وَأَنْتُمْ تُرِيدُونَنِي لِأَنْفُسِكُمْ أَيُّهَا النَّاسُ أَعِينُونِي عَلَى أَنْفُسِكُمْ وَايْمُ اللَّهِ لَأُنْصِفَنَّ الْمَظْلُومَ مِنْ ظَالِمِهِ وَلَأَقُودَنَّ الظَّالِمَ بِخِزَامَتِهِ حَتَّى أُورِدَهُ مَنْهَلَ الْحَقِّ وَإِنْ كَانَ كَارِهاً.

---

[1] Al-Mughīrah ibn al-Akhnas ath-Thaqafi was among the well-wishers of `Othmān ibn `Affān and the son of his paternal aunt. His brother, Abul-Hakam ibn al-Akhnas, was killed at the hands of Imām Ali ibn Abū Tālib عليه السلام in the battle of Uhud because of which he harbored malice against Imām Ali ibn Abū Tālib عليه السلام. His father was one of those who accepted Islam at the time of the fall of Mecca but retained heresy and hypocrisy in their hearts. That is why Imām Ali ibn Abū Tālib عليه السلام called him accursed and issueless: One who has a son like al-Mughīrah deserves to be called "issueless".

Sermon 134

From a statement which he عليه السلام made about the issue of swearing the oath of allegiance:

"Your allegiance to me was not without thinking[1], nor is my position and yours is the same. I seek you for Allāh's sake, but you seek me for your own benefits. O people! Support me despite your hearts' desires. By Allāh, I will seek 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 hate it."



من كلام له عليه السلام في شأن طلحة و الزبير و في البيعة له:

طلحة و الزبير

وَاللهِ مَا أَنْكَرُوا عَلَيَّ مُنْكَراً وَلَا جَعَلُوا بَيْنِي وَبَيْنَهُمْ نَصَفاً وَإِنَّهُمْ لَيَطْلُبُونَ حَقّاً هُمْ تَرَكُوهُ وَدَماً هُمْ سَفَكُوهُ فَإِنْ كُنْتُ شَرِيكَهُمْ فِيهِ فَإِنَّ لَهُمْ نَصِيبَهُمْ مِنْهُ وَإِنْ كَانُوا وَلُوهُ دُونِي فَمَا الطِّلْبَةُ إِلَّا قِبَلَهُمْ وَإِنَّ أَوَّلَ عَدْلِهِمْ لِلْحُكْمِ عَلَى أَنْفُسِهِمْ وَإِنَّ مَعِي لَبَصِيرَتِي مَا لَبِسْتُ وَلَا لُبِسَ عَلَيَّ وَإِنَّهَا لَلْفِئَةُ الْبَاغِيَةُ فِيهَا الْحَمَا وَالْحُمَّةُ وَالشُّبْهَةُ الْمَغْدِفَةُ وَإِنَّ الْأَمْرَ لَوَاضِحٌ وَقَدْ زَاحَ الْبَاطِلُ عَنْ نِصَابِهِ وَانْقَطَعَ لِسَانُهُ عَنْ شَغَبِهِ وَايْمُ اللهِ لَأُفْرِطَنَّ لَهُمْ حَوْضاً أَنَا مَاتِحُهُ لَا يَصْدُرُونَ عَنْهُ بِرِيٍّ وَلَا يَعُبُّونَ بَعْدَهُ فِي حَسْيٍ.

---

[1]Here, Imām Ali ibn Abū Tālib عليه السلام points out to the view of 'Omar bin al-Khattāb which he had on the allegiance of Abū Bakr on the day of the *saqīfa* when 'Omar said the following: "Let me clarify this to you: The allegiance with Abū Bakr was a mistake and was done without thinking (*falta*), but Allāh saved us from its evil. Therefore, whoever (intends to) act like this again, you must kill him." Reference to this statement of 'Omar ibn al-Khattāb can be reviewed in the following classic references: al-Bukhāri, *Sahīh*, Vol. 8, p. 211; Ibn Hishām, *As-Sīra an-Nabawiyya*, Vol. 4, pp. 308 - 309; al-Tabari, *Tārīkh*, Vol. 1, p.1822; Ibn Al-Athīr, *Al-Kāmil*, Vol. 2, p. 327; Ibn Kathīr, *Tārīkh*, Vol. 5, pp. 245 - 246; Imām Ahmed ibn Hanbal, *Al-Musnad*, Vol. 1,p. 255; *Al-Sīra al-Halabiyya*, Vol. 3, pp. 388, 392; al-Balādhiri, *Al-Ansāh*, Vol. 5, p. 15; al-Blāqillāni, *Al-Tamhīd*, p. 196; *Sharh ibn Abul-Hadīd*, Vol. 2, p. 23 and many others.

منه: فَأَقْبَلْتُمْ إِلَيَّ إِقْبَالَ الْعُوذِ الْمَطَافِيلِ عَلَى أَوْلَادِهَا تَقُولُونَ الْبَيْعَةَ الْبَيْعَةَ قَبَضْتُ كَفِّي فَبَسَطْتُمُوهَا وَنَازَعْتُكُمْ يَدِي فَجَاذَبْتُمُوهَا اللَّهُمَّ إِنَّهُمَا قَطَعَانِي وَظَلَمَانِي وَنَكَثَا بَيْعَتِي وَأَلَّبَا النَّاسَ عَلَيَّ فَاحْلُلْ مَا عَقَدَا وَلَا تُحْكِمْ لَهُمَا مَا أَبْرَمَا وَأَرِهِمَا الْمَسَاءَةَ فِيمَا أَمَّلَا وَعَمِلَا وَلَقَدِ اسْتَثْبَتُّهُمَا قَبْلَ الْقِتَالِ وَاسْتَأْنَيْتُ بِهِمَا أَمَامَ الْوَقَاعِ فَغَمَطَا النِّعْمَةَ وَرَدَّا الْعَافِيَةَ.

Sermon 135
About Talhah and az-Zubayr, the swearing of the oath of allegiance to him:

"By Allāh, they did not find any disagreeable thing in me, nor did they affect 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, they, too, would have had a share in it. But if they committed it without me, the charge should be against them. The first step of their justice should be that they must pass a verdict against their own selves. 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, 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 will they be able to drink from any other place."

Part of the same sermon:
"You advanced towards me shouting allegiance, allegiance that sounded like she-camels that have delivered newly born young ones so they leap at their young. I held my hand back, but you pulled it towards you. I drew my hand back, but you dragged it. O Lord! These two have ignored my rights and did injustice to me. They both have violated their oath of allegiance to me and stirred people against me. Unfasten what they have fastened, do not strenghthen what they have woven. Show them the evil in what they aimed at and acted on. Before fighting, I asked them to be steadfast in their

allegiance and behaved with them with consideration, but they belittled the blessing and refused (to adopt the course of safety)."



من خطبة له عليه السلام يومئ فيها إلى ذكر الملاحم:

يَعْطِفُ الْهَوَى عَلَى الْهُدَى إِذَا عَطَفُوا الْهُدَى عَلَى الْهَوَى وَيَعْطِفُ الرَّأْيَ عَلَى الْقُرْآنِ إِذَا عَطَفُوا الْقُرْآنَ عَلَى الرَّأْيِ.

و منها: حَتَّى تَقُومَ الْحَرْبُ بِكُمْ عَلَى سَاقٍ بَادِياً نَوَاجِذُهَا مَمْلُوءَةً أَخْلَافُهَا حُلْواً رَضَاعُهَا عَلْقَماً عَاقِبَتُهَا أَلَا وَفِي غَدٍ وَسَيَأْتِي غَدٌ بِمَا لَا تَعْرِفُونَ يَأْخُذُ الْوَالِي مِنْ غَيْرِهَا عُمَّالَهَا عَلَى مَسَاوِئِ أَعْمَالِهَا وَتُخْرِجُ لَهُ الْأَرْضُ أَفَالِيذَ كَبِدِهَا وَتُلْقِي إِلَيْهِ سِلَماً مَقَالِيدَهَا فَيُرِيكُمْ كَيْفَ عَدْلُ السِّيرَةِ وَيُحْيِي مَيِّتَ الْكِتَابِ وَالسُّنَّةِ.

منها: كَأَنِّي بِهِ قَدْ نَعَقَ بِالشَّامِ وَفَحَصَ بِرَايَاتِهِ فِي ضَوَاحِي كُوفَانَ فَعَطَفَ عَلَيْهَا عَطْفَ الضَّرُوسِ وَفَرَشَ الْأَرْضَ بِالرُّءُوسِ قَدْ فَغَرَتْ فَاغِرَتُهُ وَثَقُلَتْ فِي الْأَرْضِ وَطْأَتُهُ بَعِيدَ الْجَوْلَةِ عَظِيمَ الصَّوْلَةِ وَاللَّهِ لَيُشَرِّدَنَّكُمْ فِي أَطْرَافِ الْأَرْضِ حَتَّى لَا يَبْقَى مِنْكُمْ إِلَّا قَلِيلٌ كَالْكُحْلِ فِي الْعَيْنِ فَلَا تَزَالُونَ كَذَلِكَ حَتَّى تَثُوبَ إِلَى الْعَرَبِ عَوَازِبُ أَحْلَامِهَا فَالْزَمُوا السُّنَنَ الْقَائِمَةَ وَالْآثَارَ الْبَيِّنَةَ وَالْعَهْدَ الْقَرِيبَ الَّذِي عَلَيْهِ بَاقِي النُّبُوَّةِ وَاعْلَمُوا أَنَّ الشَّيْطَانَ إِنَّمَا يُسَنِّي لَكُمْ طُرُقَهُ لِتَتَّبِعُوا عَقِبَهُ.

Sermon 136
Referring to calamitous future events

"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 Holy Qur'ān, while people will have twisted the Holy Qur'ān to serve their views..."

Part of the same sermon:

"Before this Enjoiner of Allāh[1], matters will deteriorate till war will

---

[1]This prediction of Imām Ali ibn Abū Tālib ﷺ is with regard to the reappearance of the Twelfth Imām, "Abul-Qāsim" Muhammed ibn al-Hassan al-Mahdi (عج).

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 that were formerly appointed for their ill deeds. The earth will pour forth its internal treasures and fling its keys before him at ease. He will show you the just way of behavior and revive the Holy Qur'ān and Sunnah which have become lifeless (among people)."

Part of the same sermon:

"It is as if I can see him: He (the one who enjoins evil)[1] is shouting in Syria, extending his banners to the outskirts of Kūfa. He is bent towards it like the biting of the she-camel. He covers the ground with (severed) heads. His mouth is wide open (i.e. he is glutton), and (the trampling of) his footsteps on the ground is heavy. His advance is broad and attacks severe.

"By Allāh, he will disperse you throughout the earth till only a few of you remain, like the 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 to the early period which has the lasting virtues of Prophetic mission. You should know that Satan faciliates his ways (for you) so that you may follow him on his heels."

---

[1]This is a reference to Abdul-Malik ibn Marwān who came to power in Syria after his father Marwān ibn al-Hakam. After the killing of al-Mukhtār ibn Abū Ubayd ath-Thaqafi in his encounter with Mis`ab ibn az-Zubayr, he proceeded towards Iraq. He clashed with Mis`ab's force at Maskin, near Dayrul-Jathliq [Catholic monastery] in the outskirts of Kūfa (where Catholics and Jews as well as Zoroastrians used to live at the time). After defeating him, he made a victorious entry into Kūfa and took the oath of allegiance from its inhabitants. Then he sent al-Hajjāj ibn Yūsuf ath-Thaqafi to Mecca to fight Abdullāh ibn az-Zubayr. Consequently, this man besieged Mecca and stoned and burnt it, shedding the blood of thousands of innocent persons there like water. He killed Ibn az-Zubayr and hung his body on the gallows. He perpetrated such atrocities on the people that one shudders at the mere thought of them, barBārism which definitely has nothing to do with true pristine Islam.



من كلام له عليه السلام في وقت الشورى

لَنْ يُسْرِعَ أَحَدٌ قَبْلِي إِلى دَعْوَةِ حَقٍّ وَصِلَةِ رَحِمٍ وَعَائِدَةِ كَرَمٍ فَاسْمَعُوا قَوْلِي وَعُوا مَنْطِقِي عَسَى أَنْ تَرَوْا هَذَا الْأَمْرَ مِنْ بَعْدِ هَذَا الْيَوْمِ تُنْتَضَى فِيهِ السُّيُوفُ وَتُخَانُ فِيهِ الْعُهُودُ حَتَّى يَكُونَ بَعْضُكُمْ أَئِمَّةً لِأَهْلِ الضَّلَالَةِ وَشِيعَةً لِأَهْلِ الْجَهَالَةِ.

Sermon 137
On the occasion of the consultative committee (after the death of `Omar ibn al-Khattāb)

"No one will ever precede me in inviting people to truthfulness, in giving consideration to kinship and in practicing generosity. So, hear my word and preserve what I say. Maybe you will soon see, after this day, that over this matter (of caliphate), 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."



من كلام له عليه السلام في النهي عن غيبة 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 أَ مَا ذَكَرَ مَوْضِعَ سَتْرِ اللَّهِ عَلَيْهِ مِنْ ذُنُوبِهِ مِمَّا هُوَ أَعْظَمُ مِنَ الذَّنْبِ الَّذِي عَابَهُ بِهِ وَكَيْفَ يَذُمُّهُ بِذَنْبٍ قَدْ رَكِبَ مِثْلَهُ فَإِنْ لَمْ يَكُنْ رَكِبَ ذَلِكَ الذَّنْبَ بِعَيْنِهِ فَقَدْ عَصَى اللَّهَ فِيمَا سِوَاهُ مِمَّا هُوَ أَعْظَمُ مِنْهُ وَايْمُ اللَّهِ لَئِنْ لَمْ يَكُنْ عَصَاهُ فِي الْكَبِيرِ وَعَصَاهُ فِي الصَّغِيرِ لَجَرَاءَتُهُ عَلَى عَيْبِ النَّاسِ أَكْبَرُ يَا عَبْدَ اللَّهِ لَا تَعْجَلْ فِي عَيْبِ أَحَدٍ بِذَنْبِهِ فَلَعَلَّهُ مَغْفُورٌ لَهُ وَلَا تَأْمَنْ عَلَى نَفْسِكَ صَغِيرَ مَعْصِيَةٍ فَلَعَلَّكَ مُعَذَّبٌ عَلَيْهِ فَلْيَكْفُفْ مَنْ عَلِمَ مِنْكُمْ عَيْبَ غَيْرِهِ لِمَا يَعْلَمُ مِنْ عَيْبِ نَفْسِهِ وَلْيَكُنِ الشُّكْرُ شَاغِلًا لَهُ عَلَى مُعَافَاتِهِ مِمَّا ابْتُلِيَ بِهِ غَيْرُهُ.



Sermon 138
Prohibiting backbiting

"Those who do not commit sins and have been gifted with safety (from sinning) should take pity on sinners and on other disobedient people. Gratitude should be mostly their indulgence. 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 which are pointed out by him? How can he vilify him about his sins when he has himself committed sins like it? Even if he has not committed a similar sin, he must have committed even more serious ones. By Allāh, even if he did not commit major sins but only smaller ones, his exposing the sins of people is itself a serious sin.

"O servants of Allāh! Do not be quick in exposing anyone's sin, for he may be forgiven for it. 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; he should remain busy in gratitude to the Almighty that he has been saved from what others have been indulging in.

"The habit of fault finding and backbiting has become so common that even the feeling of its evilness has disappeared. At present, neither the high ones avoid it nor the low; neither the high position of the pulpit prevents it, nor does the sacredness of the mosque. Whenever a few companions sit together, their topic of conversation and interest is just to discuss the faults of their opponents with added color, and to listen to them attentively. Although the fault-finder is himself involved in the faults which he finds in others, he does not like that his own faults should be exposed. In such a case, he should

have consideration for similar feelings in others and should avoid searching for their faults and hurting their feelings. He should behave according to the proverb: 'Do not do to others what you do not want others to do to you.'"

Backbiting is defined as the exposure of the fault of a brother-in-faith with the intention to vilify him in such a way that irritates him, whether it is by speaking, behaving, implying or suggesting. Some people take backbiting to cover only that which is false or contrary to the truth. According to them, to relate what was seen or heard, exactly as it was, is not backbiting. They say that they are not backbiting but only relating exactly what they saw or heard. But in fact backbiting is the name of this very relating of the facts because if it is not factually correct, it will be calumny, a false accusation and a wrong blame. It is related about the Prophet ﷺ that he said the following:

"Do you know what backbiting is?" People said, "Allāh and His Prophet ﷺ know better." Then he said, "Backbiting means that you say about your brother a thing which causes him pain." Someone said, "But what if I say what is actually true about him?" The Prophet ﷺ replied, "It is backbiting only when it is factually true; otherwise, you will be accusing him falsely (committing calumny)."

There are many causes for indulging in backbiting. Because of this, a man commits it sometimes knowingly and sometimes unknowingly. Abū Hamīd al-Ghazāli has recounted these causes in detail in his book *Ihyā' Ulūmud-Dīn*. A few of the important ones are:

1) To make fun of anyone or to make him appear as being abased. 2) To make people laugh and to display one's own jolliness and high spiritedness. 3) Expressing one's feelings under the influence of rage and anger. 4) To establish one's feelings under the influence of rage and anger. 5) To disprove one's connection or involvement in a matter; namely that a particular evil was not committed by someone in particular but by someone else. 6) To associate oneself with some group when in their company in order to avoid strangeness with

them. 7) To belittle a person from whom it is feared that he will expose someone's fault. 8) To defeat a competitor in the same calling. 9) To seek a position in the audience of a man of power and influence. 10) To express sorrow by saying it is sad and so-and-so has fallen in such and such a sin. 11) To express astonishment, for example, to say it is amazing that so and so has done such a thing. 12) To name the committer of an act when expressing anger over it. However, in some cases fault finding or criticizing does not fall under backbiting:

1) If the oppressed person complains of the oppressor seeking redress, it is not backbiting. Allāh says about it: لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَن ظُلِمَ Allāh does not love open utterance of evil in speech *except* by one who has been wronged" (Qur'ān, 4:148).

2) To relate anyone's fault while giving advice is not backbiting because dishonesty and duplicity is not permissible in counseling. 3) If, in connection with seeking the requirements of a religious commandment, the naming of a particular individual cannot be avoided, to state the fault of such a person to the necessary extent will not be backbiting.

4) To relate the misappropriation or dishonesty committed by someone with a view to saving a Muslim brother from harm will not be backbiting.

5) To relate the fault of someone before one who can prevent him from committing it is not backbiting.

6) Criticism and expression of opinion about a relater of traditions is not backbiting.

7) If a person is well acquainted with someone's shortcoming, then to relate such a fault in order to define his personality, for example, describing a deaf, dumb, lame or handless person as thus, is not backbiting.

8) To describe any fault of a patient before a physician for purposes of treatment is not backbiting.

9) If someone claims wrong lineage, to expose his correct lineage is not backbiting.

10) If the life, property or honor of someone can be protected only by informing him of some fault, it will not be backbiting.

11) If two persons discuss the fault of another, which is already known to both, it will not be backbiting, although to avoid discussing it is better, since it is possible one of the two might have forgotten it.

12) To expose the evils of one who openly commits evils is not backbiting as the tradition runs: "There is no backbiting in the case one who has torn away the veil of shamefulness."



من كلام له عليه السلام في النهي عن سماع الغيبة وفي الفرق بين الحق و الباطل:

أَيُّهَا النَّاسُ مَنْ عَرَفَ مِنْ أَخِيهِ وَثِيقَةَ دِينٍ وَسَدَادَ طَرِيقٍ فَلَا يَسْمَعَنَّ فِيهِ أَقَاوِيلَ الرِّجَالِ أَمَا إِنَّهُ قَدْ يَرْمِي الرَّامِي وَتُخْطِئُ السِّهَامُ وَيُحِيلُ الْكَلَامُ وَبَاطِلُ ذَلِكَ يَبُورُ وَاللَّهُ سَمِيعٌ وَشَهِيدٌ أَمَا إِنَّهُ لَيْسَ بَيْنَ الْحَقِّ وَالْبَاطِلِ إِلَّا أَرْبَعُ أَصَابِعَ.

فسُئل عليه السلام عن معنى قوله هذا، فجمع أصابعه ووضعها بين أذنه وعينه، ثم قال: الْبَاطِلُ أَنْ تَقُولَ سَمِعْتُ، وَالْحَقُّ أَنْ تَقُولَ رَأَيْتُ.

Sermon 139
Prohibiting listening to those who backbite, enjoining the distinguishing between right and wrong

"O people! If a person knows his brother to be steadfast in faith and of correct ways, he should not lend an 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 hears and testifies. There is nothing between truth and falsehood except four fingers (i.e. the distance between one's hear and eyes)."

Imām Ali ibn Abū Tālib ﷺ was asked about the meaning of this last statement, whereupon he closed his fingers together and put them between his ear and eye and said the following: "It is falsehood when you say, 'I have heard so,' while it is truth when you say, 'I have seen'."



من كلام له عليه السلام في مواضع المعروف:

المعروف في غير أهله

وَ لَيْسَ لِوَاضِعِ الْمَعْرُوفِ فِي غَيْرِ حَقِّهِ وَ عِنْدَ غَيْرِ أَهْلِهِ مِنَ الْحَظِّ فِيمَا أَتَى إِلَّا مَحْمَدَةُ اللِّئَامِ وَ ثَنَاءُ الْأَشْرَارِ وَ مَقَالَةُ الْجُهَّالِ مَا دَامَ مُنْعِماً عَلَيْهِمْ مَا أَجْوَدَ يَدَهُ وَ هُوَ عَنْ ذَاتِ اللَّهِ بَخِيلٌ.

مواضع المعروف

فَمَنْ آتَاهُ اللَّهُ مَالًا فَلْيَصِلْ بِهِ الْقَرَابَةَ وَ لْيُحْسِنْ مِنْهُ الضِّيَافَةَ وَ لْيَفُكَّ بِهِ الْأَسِيرَ وَ الْعَانِيَ وَ لْيُعْطِ مِنْهُ الْفَقِيرَ وَ الْغَارِمَ وَ لْيَصْبِرْ نَفْسَهُ عَلَى الْحُقُوقِ وَ النَّوَائِبِ ابْتِغَاءَ الثَّوَابِ فَإِنَّ فَوْزاً بِهَذِهِ الْخِصَالِ شَرَفُ مَكَارِمِ الدُّنْيَا وَ دَرْكُ فَضَائِلِ الْآخِرَةِ إِنْ شَاءَ اللَّهُ.

Sermon 140
Against acts of goodness to those who do not deserve them

"He who shows generosity to those who have no claim to it or who are not fit for it will not earn anything except the praise of the ignoble and the appreciation of bad persons. As long as he continues giving, the ignorant ones will say how generous his hand is, even though in the view of Allāh he is a miser.

"Therefore, to whomsoever Allāh gives wealth, he should use it in extending good behavior to his kinsmen, in entertaining, in releasing prisoners and those afflicted, in giving to the poor and to those in

debt. And he should endure (the troubles resulting from) the fulfillment of rights (of others) and hardships in expectation of rewards. Certainly, the achievement of these qualities is the height of greatness in this world and the achievement of the distinctions of the Hereafter, if Allāh so wills."



من خطبة له عليه السلام في الاستسقاء، و فيه تنبيه العباد؛ وجوب استغاثة رحمة الله إذا حبس عنهم رحمة المطر:

أَلا وَإِنَّ الْأَرْضَ الَّتِي تُقِلُّكُمْ وَالسَّمَاءَ الَّتِي تُظِلُّكُمْ مُطِيعَتَانِ لِرَبِّكُمْ وَمَا أَصْبَحَتَا تَجُودَانِ لَكُمْ بِبَرَكَتِهِمَا تَوَجُّعاً لَكُمْ وَلَا زُلْفَةً إِلَيْكُمْ وَلَا لِخَيْرٍ تَرْجُوَانِهِ مِنْكُمْ وَلَكِنْ أُمِرَتَا بِمَنَافِعِكُمْ فَأَطَاعَتَا وَأُقِيمَتَا عَلَى حُدُودِ مَصَالِحِكُمْ فَقَامَتَا إِنَّ اللَّهَ يَبْتَلِي عِبَادَهُ عِنْدَ الْأَعْمَالِ السَّيِّئَةِ بِنَقْصِ الثَّمَرَاتِ وَحَبْسِ الْبَرَكَاتِ وَإِغْلَاقِ خَزَائِنِ الْخَيْرَاتِ لِيَتُوبَ تَائِبٌ وَيُقْلِعَ مُقْلِعٌ وَيَتَذَكَّرَ مُتَذَكِّرٌ وَيَزْدَجِرَ مُزْدَجِرٌ وَقَدْ جَعَلَ اللَّهُ سُبْحَانَهُ الِاسْتِغْفَارَ سَبَباً لِدُرُورِ الرِّزْقِ وَرَحْمَةِ الْخَلْقِ فَقَالَ سُبْحَانَهُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّاراً يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَاراً وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَاراً فَرَحِمَ اللَّهُ امْرَأً اسْتَقْبَلَ تَوْبَتَهُ وَاسْتَقَالَ خَطِيئَتَهُ وَبَادَرَ مَنِيَّتَهُ اللَّهُمَّ إِنَّا خَرَجْنَا إِلَيْكَ مِنْ تَحْتِ الْأَسْتَارِ وَالْأَكْنَانِ وَبَعْدَ عَجِيجِ الْبَهَائِمِ وَالْوِلْدَانِ رَاغِبِينَ فِي رَحْمَتِكَ وَرَاجِينَ فَضْلَ نِعْمَتِكَ وَخَائِفِينَ مِنْ عَذَابِكَ وَنِقْمَتِكَ اللَّهُمَّ فَاسْقِنَا غَيْثَكَ وَلَا تَجْعَلْنَا مِنَ الْقَانِطِينَ وَلَا تُهْلِكْنَا بِالسِّنِينَ وَلَا تُؤَاخِذْنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا يَا أَرْحَمَ الرَّاحِمِينَ اللَّهُمَّ إِنَّا خَرَجْنَا إِلَيْكَ نَشْكُو إِلَيْكَ مَا لَا يَخْفَى عَلَيْكَ حِينَ أَلْجَأَتْنَا الْمَضَايِقُ الْوَعِرَةُ وَأَجَاءَتْنَا الْمَقَاحِطُ الْمُجْدِبَةُ وَأَعْيَتْنَا الْمَطَالِبُ الْمُتَعَسِّرَةُ وَتَلَاحَمَتْ عَلَيْنَا الْفِتَنُ الْمُسْتَصْعَبَةُ اللَّهُمَّ إِنَّا نَسْأَلُكَ أَلَّا تَرُدَّنَا خَائِبِينَ وَلَا تُقَلِّبَنَا وَاجِمِينَ وَلَا تُخَاطِبَنَا بِذُنُوبِنَا وَلَا تُقَايِسَنَا بِأَعْمَالِنَا اللَّهُمَّ انْشُرْ عَلَيْنَا غَيْثَكَ وَبَرَكَتَكَ وَرِزْقَكَ وَرَحْمَتَكَ وَاسْقِنَا سُقْيَا نَاقِعَةً مُرْوِيَةً مُغْدِقَةً تُنْبِتُ بِهَا مَا قَدْ فَاتَ وَتُحْيِي بِهَا مَا قَدْ مَاتَ نَافِعَةَ الْحَيَا كَثِيرَةَ الْمُجْتَنَى تُرْوِي بِهَا الْقِيعَانَ وَتُسِيلُ الْبُطْنَانَ وَتَسْتَوْرِقُ الْأَشْجَارَ وَتُرْخِصُ الْأَسْعَارَ إِنَّكَ عَلَى مَا تَشَاءُ قَدِيرٌ.

Sermon 141
Praying for rain, reminding the servants of the Almighty of seeking refuge with Him when He deprives them of the rain bliss:

"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 required to maintain your good, so they are maintaining it.

"Certainly, Allāh tries his creatures with regard to their evil deeds by decreasing fruits, holding back blessings and closing the treasures of good things, so that he who wishes to repent may repent, he who wishes to turn away (from evils) may turn away, he who wishes to recall (forgotten goodness) may recall, and he who wishes to abstain (from evil) may abstain. Allāh, the Glorified One, has made the seeking of (His) forgiveness a means for the pouring down of livelihood and mercy on the people as Allāh has said the following:

﴿ اسْتَغْفِرُوا رَبَّكُمْ، إِنَّهُ كَانَ غَفَّارًا ۞ يُرْسِلِ السَّمَاءَ عَلَيْكُم مِّدْرَارًا ۞ وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ، وَيَجْعَل لَّكُمْ جَنَّاتٍ وَيَجْعَل لَّكُمْ أَنْهَارًا ﴾

Seek the forgiveness, all of you, of your Lord! Verily, He is the most forgiving, He will send (down) on you the cloud raining in torrents and help you with wealth and sons (children) (Qur'ān, 71:10-12).

"May Allāh shower mercy on him who took up repentance, gave up sins and hastened (in performing good deeds before) his death.

"O Lord! We have come out to You from under the curtains and coverings (of houses) when the beasts and children are crying, seeking Your Mercy, hoping for the generosity of Your bounty and fearing Your chastisement and retribution. O Lord! give us to drink from Your 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 most Merciful One!

"O Lord! We have come out to You to complain about what is (already) not hidden from You, when the seven troubles have forced us, droughts, famines... have driven us, distressing wants have made us helpless and troublesome mischief has incessantly befallen us. O Lord! We beseech You not to send us back disappointed, nor to return us with downcast eyes, nor to address us (harshly) for our

sins, nor deal with us according to our deeds.

"O Lord! Do pour on us Your mercy, Your blessing, Your sustenance and Your pity. Make us enjoy a drink which benefits us, quenches our thirst, produces green herbage with which all that was lost gets growing and all that had withered comes to life again. It should bring about the benefit of freshness and plenty of ripe fruits. With it, plains may be watered, rivers may begin flowing, plants may pick up foliage and prices may come down. Surely, You are powerful over whatever You will."



من خطبة له عليه السلام في مبعث الرسل وفضل أهل البيت وذكر أهل الضلال:

مبعث الرسل

بَعَثَ اللَّهُ رُسُلَهُ بِمَا خَصَّهُمْ بِهِ مِنْ وَحْيِهِ وَجَعَلَهُمْ حُجَّةً لَهُ عَلَى خَلْقِهِ لِئَلَّا تَجِبَ الْحُجَّةُ لَهُمْ بِتَرْكِ الْإِعْذَارِ إِلَيْهِمْ فَدَعَاهُمْ بِلِسَانِ الصِّدْقِ إِلَى سَبِيلِ الْحَقِّ أَلَا إِنَّ اللَّهَ تَعَالَى قَدْ كَشَفَ الْخَلْقَ كَشْفَةً لَا أَنَّهُ جَهِلَ مَا أَخْفَوْهُ مِنْ مَصُونِ أَسْرَارِهِمْ وَمَكْنُونِ ضَمَائِرِهِمْ وَلَكِنْ لِيَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا فَيَكُونَ الثَّوَابُ جَزَاءً وَالْعِقَابُ بَوَاءً.

فضل أهل البيت

أَيْنَ الَّذِينَ زَعَمُوا أَنَّهُمُ الرَّاسِخُونَ فِي الْعِلْمِ دُونَنَا كَذِباً وَبَغْياً عَلَيْنَا أَنْ رَفَعَنَا اللَّهُ وَوَضَعَهُمْ وَأَعْطَانَا وَحَرَمَهُمْ وَأَدْخَلَنَا وَأَخْرَجَهُمْ بِنَا يُسْتَعْطَى الْهُدَى وَيُسْتَجْلَى الْعَمَى إِنَّ الْأَئِمَّةَ مِنْ قُرَيْشٍ غُرِسُوا فِي هَذَا الْبَطْنِ مِنْ هَاشِمٍ لَا تَصْلُحُ عَلَى سِوَاهُمْ وَلَا تَصْلُحُ الْوُلَاةُ مِنْ غَيْرِهِمْ.

أهل الضلال

مِنْهَا: آثَرُوا عَاجِلًا وَأَخَّرُوا آجِلًا وَتَرَكُوا صَافِياً وَشَرِبُوا آجِناً كَأَنِّي أَنْظُرُ إِلَى فَاسِقِهِمْ وَقَدْ صَحِبَ الْمُنْكَرَ فَأَلِفَهُ وَبَسِيَ بِهِ وَوَافَقَهُ حَتَّى شَابَتْ عَلَيْهِ مَفَارِقُهُ وَصُبِغَتْ بِهِ خَلَائِقُهُ ثُمَّ أَقْبَلَ مُزْبِداً كَالتَّيَّارِ لَا يُبَالِي مَا غَرَقَ أَوْ كَوَقْعِ النَّارِ فِي الْهَشِيمِ لَا يَحْفِلُ مَا حَرَّقَ أَيْنَ الْعُقُولُ الْمُسْتَصْبِحَةُ بِمَصَابِيحِ الْهُدَى وَالْأَبْصَارُ اللَّامِحَةُ إِلَى مَنَارِ التَّقْوَى أَيْنَ الْقُلُوبُ الَّتِي وُهِبَتْ لِلَّهِ وَعُوقِدَتْ عَلَى طَاعَةِ اللَّهِ ازْدَحَمُوا عَلَى الْحُطَامِ وَتَشَاحُّوا عَلَى الْحَرَامِ وَرُفِعَ لَهُمْ عَلَمُ الْجَنَّةِ وَالنَّارِ فَصَرَفُوا عَنِ الْجَنَّةِ وُجُوهَهُمْ وَأَقْبَلُوا إِلَى النَّارِ بِأَعْمَالِهِمْ وَدَعَاهُمْ رَبُّهُمْ فَنَفَرُوا وَوَلَّوْا وَدَعَاهُمُ الشَّيْطَانُ فَاسْتَجَابُوا وَأَقْبَلُوا.

Sermon 142

Deputation of messengers, the distinction of Ahl al-Bayt ﷺ, a reference to the people of misguidance

"Allāh deputed prophets and distinguished them with His revelation. He made them as pleas 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 unaware of what they concealed from among their hidden secrets and inner feelings, but in order to try them as to who from among them performs good deeds, so that there are rewards with regard to good deeds and penalties with regard to evil deeds."

Status of Ahl al-Bayt ﷺ (Household of the Holy Prophet ﷺ)

"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 on 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 vision. Surely Imāms (Divinely-appointed leaders) will be from among the tribesmen of Quraish. They have been planted in this line through Hāshim. It will not suit others, nor will others be suitable as heads of affairs."

Part of the same sermon about those who are against Ahl al-Bayt ﷺ

"They have adopted this world and abandoned the Hereafter, left clean water and drank stinking one. I can almost see their wicked one who committed unlawful acts, associated himself with them, befriended them and accorded with them till his hair became gray and his nature acquired their tinge. He proceeded to emit a foam like a torrential stream, not caring whom he drowned or, like fire in straw, not realizing what it burns.

"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 quarreling 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 towards Hell by dint of their performances. Allāh called them, but they demonstrated aversion and ran away. When Satan called them, they responded and proceeded (towards him)."

The reference stated above is to Abdul-Malik ibn Marwān who committed extreme atrocities through his officer al-Hajjāj ibn Yūsuf ath-Thaqafi.



من خطبة له عليه السلام في فناء الدنيا وذم البدعة:

فناء الدنيا أيُّهَا النَّاسُ إنَّمَا أنْتُمْ فِي هَذِهِ الدُّنْيَا غَرَضٌ تَنْتَضِلُ فِيهِ المَنَايَا مَعَ كُلِّ جَرْعَةٍ شَرَقٌ وَفِي كُلِّ أكْلَةٍ غَصَصٌ لا تَنَالُونَ مِنْهَا نِعْمَةً إلَّا بِفِرَاقِ أخْرَى وَلا يُعَمَّرُ مُعَمَّرٌ مِنْكُمْ يَوْماً مِنْ عُمُرِهِ إلَّا بِهَدْمِ آخَرَ مِنْ أجَلِهِ وَلا تُجَدَّدُ لَهُ زِيَادَةٌ فِي أكْلِهِ إلَّا بِنَقَادِ مَا قَبْلَهَا مِنْ رِزْقِهِ وَلا يَحْيَا لَهُ أثَرٌ إلَّا مَاتَ لَهُ أثَرٌ وَلا يَتَجَدَّدُ لَهُ جَدِيدٌ إلَّا بَعْدَ أنْ يَخْلَقَ لَهُ جَدِيدٌ وَلا تَقُومُ لَهُ نَابِتَةٌ إلَّا وَتَسْقُطُ مِنْهُ مَحْصُودَةٌ وَقَدْ مَضَتْ أصُولٌ نَحْنُ فُرُوعُهَا فَمَا بَقَاءُ فَرْعٍ بَعْدَ ذَهَابِ أصْلِهِ.

ذم البدعة

منها: وَمَا أحْدَثَتْ بِدْعَةٌ إلَّا تُرِكَ بِهَا سُنَّةٌ فَاتَّقُوا البِدَعَ وَالْزَمُوا المَهْيَعَ إنَّ عَوَازِمَ الأُمُورِ أفْضَلُهَا وَإنَّ مُحْدِثَاتِهَا شِرَارُهَا.

Sermon 143
End of life in this world, condemning innovation

"O people! You are, in this world, the target for the arrows of death. With every drinking, there is choking; with every eating, there is suffocation. You do not get any benefit in it except by foregoing another (benefit). None among you advances in age by a day except by taking away a day of 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 offshoots we are. How can an offshoot survive after having parted with its roots?!"

Part of the same sermon: on innovation (*bid`a*):
"No innovation is introduced unless one Sunnah is forsaken. Keep away from innovations and stick to the wide road. Surely the old tested ways are the best, while the innovated ones are bad."



من كلام له عليه السلام وقد استشاره عمر بن الخطاب في الشخوص لقتال الفرس بنفسه:

إِنَّ هَذَا الْأَمْرَ لَمْ يَكُنْ نَصْرُهُ وَلَا خِذْلَانُهُ بِكَثْرَةٍ وَلَا بِقِلَّةٍ وَهُوَ دِينُ اللَّهِ الَّذِي أَظْهَرَهُ وَجُنْدُهُ الَّذِي أَعَدَّهُ وَأَمَدَّهُ حَتَّى بَلَغَ مَا بَلَغَ وَطَلَعَ حَيْثُ طَلَعَ وَنَحْنُ عَلَى مَوْعُودٍ مِنَ اللَّهِ وَاللَّهُ مُنْجِزٌ وَعْدَهُ وَنَاصِرٌ جُنْدَهُ وَمَكَانُ الْقَيِّمِ بِالْأَمْرِ مَكَانُ النِّظَامِ مِنَ الْخَرَزِ يَجْمَعُهُ 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 الرَّحَى بِالْعَرَبِ وَأَصْلِهِمْ دُونَكَ نَارَ الْحَرْبِ فَإِنَّكَ إِنْ شَخَصْتَ مِنْ هَذِهِ الْأَرْضِ انْتَقَضَتْ عَلَيْكَ الْعَرَبُ مِنْ أَطْرَافِهَا وَأَقْطَارِهَا حَتَّى يَكُونَ مَا تَدَعُ وَرَاءَكَ مِنَ الْعَوْرَاتِ أَهَمَّ إِلَيْكَ مِمَّا بَيْنَ يَدَيْكَ إِنَّ الْأَعَاجِمَ إِنْ يَنْظُرُوا إِلَيْكَ غَداً يَقُولُوا هَذَا أَصْلُ الْعَرَبِ فَإِذَا اقْتَطَعْتُمُوهُ اسْتَرَحْتُمْ فَيَكُونُ ذَلِكَ أَشَدَّ لِكَلَبِهِمْ عَلَيْكَ وَطَمَعِهِمْ فِيكَ فَأَمَّا مَا ذَكَرْتَ مِنْ مَسِيرِ الْقَوْمِ إِلَى قِتَالِ الْمُسْلِمِينَ فَإِنَّ اللَّهَ سُبْحَانَهُ هُوَ أَكْرَهُ لِمَسِيرِهِمْ مِنْكَ وَهُوَ أَقْدَرُ عَلَى تَغْيِيرِ مَا يَكْرَهُ وَأَمَّا مَا ذَكَرْتَ مِنْ عَدَدِهِمْ فَإِنَّا لَمْ نَكُنْ نُقَاتِلُ فِيمَا مَضَى بِالْكَثْرَةِ وَإِنَّمَا كُنَّا نُقَاتِلُ بِالنَّصْرِ وَالْمَعُونَةِ.

Sermon 144
Delivered when `Omar ibn al-Khattāb sought the advice of Imām Ali ibn Abū Tālib عليه السلام about his going to fight the Persians in person:

"Victory or defeat is not dependent on the small or large number of forces. It is Allāh's religion which He has raised above all faiths and His army which He has mobilized and extended, till it has reached the point where it stands now and has reached its present positions. We hold a promise from Allāh, and He will fulfill His promise and

will support His army.

"The position of the head of government is that of the thread for the 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 enjoy peace.' Thus, this will heighten their enthusiasm against you and keenness in targeting 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 regarding your idea about their (large) number, in the past we did not fight on the strength of large numbers but fought on the basis of Allāh's support and assistance."

When some people advised `Omar ibn al-Khattāb to partake in the battle of Qadisiyya or Nahawand, he found it against his personal inclination, so he though it necessary to consult Imām Ali ibn Abū Tālib ﷺ. This way, if the Imām ﷺ advised him against it, he will plead to others to stay back based on the advice of Imām Ali ibn Abū Tālib ﷺ. But if the Imām ﷺ advised him to participate in the battle, some other excuse will be found. However, unlike others, Imām Ali ibn Abū Tālib ﷺ advised him to stay. Other people had advised him to join the fighting because the Holy Prophet ﷺ did not just send others to fight but took part in it himself as well. What Imām Ali ibn Abū Tālib ﷺ had in view was that `Omar's presence in the battle could not be beneficial to Islam, but rather his staying back will save the Muslims from dispersion.

Imām Ali ibn Abū Tālib's view that "the position of the head of

government is that of the axis around which the system of the government rotates" is a point of principle and does not concern any particular individual. Whether the ruler is a Muslim or an unbeliever, just or despotic, virtuous or vicious, for the administration of the state his presence is a necessity, as Imām Ali ibn Abū Tālib ﷺ has explained elsewhere at greater length:

"The fact is that there is no escape for men from a ruler, good or bad. Faithful persons perform (good) acts in his rule while the unfaithful enjoy (worldly) benefits. During the rule, Allāh will carry everything to its end. Through the ruler, tax is gathered, the enemy is fought, roads are protected and the right of the weak is taken from the strong till the virtuous enjoy peace and are allowed protection from (the oppression of) the wicked." (Sermon 40)

The words which Imām Ali ibn Abū Tālib ﷺ uttered in his advice are not indicative of any quality of `Omar except his being the ruler. There is no doubt that he held worldly authority, irrespective of the question of whether it was secured in the right or wrong way. And where there is authority, there is centering of people's affairs. That is why Imām Ali ibn Abū Tālib ﷺ said that if `Omar wanted to go out, the Arabs would follow him in large numbers towards the battlefield because when the ruler is on the march, people will not like to stay behind. The result of their going will be that city after city will become vacant, while the enemy will infer from their reaching the battlefield that the Islamic cities are lying vacant and that if these people were repulsed, no assistance would reach the Muslims from the center. Again, if the ruler were killed, the army would disperse automatically because the ruler is its foundation. When the foundation is shaken, the walls cannot remain standing. The word *aslul-Arab* (the root chief) of Arabia has not been used by Imām Ali ibn Abū Tālib ﷺ as his own but he has taken it from the Persians. Obviously, in his capacity as the head of the state, `Omar was, in their view, the chief of Arabia. Besides, the reference is to the country, not to Islam or Muslims, so that there is no suggestion of any importance for him from the Islamic point of view.

When Imām Ali ibn Abū Tālib ﷺ pointed out to `Omar that on his

reaching there the Persians would target him, and that if he fell into their hands, they would not spare him without killing him, although such words will have touched the brave to the quick and will have heightened their spirits, `Omar liked the advice to stay back, and he thought it better to keep himself away from the flames of the battle. If this advice had not been in accord with his personal inclination, he would not have received it so heartily and would have tried to argue that the administration of the country could be maintained by leaving a deputy. Again, when other people had already advised him to go out, what was the need for consulting Imām Ali ibn Abū Tālib ﷺ except to get an excuse to stay back?!



من خطبة له عليه السلام في الغاية من البعثة والزمان المقبل:

الغاية من البعثة

فَبَعَثَ اللَّهُ مُحَمَّداً (صلى الله عليه وآله) بِالْحَقِّ لِيُخْرِجَ عِبَادَهُ مِنْ عِبَادَةِ الْأَوْثَانِ إِلَى عِبَادَتِهِ وَمِنْ طَاعَةِ الشَّيْطَانِ إِلَى طَاعَتِهِ بِقُرْآنٍ قَدْ بَيَّنَهُ وَأَحْكَمَهُ لِيَعْلَمَ الْعِبَادُ رَبَّهُمْ إِذْ جَهِلُوهُ وَلِيُقِرُّوا بِهِ بَعْدَ إِذْ جَحَدُوهُ وَلِيُثْبِتُوهُ بَعْدَ إِذْ أَنْكَرُوهُ فَتَجَلَّى لَهُمْ سُبْحَانَهُ فِي كِتَابِهِ مِنْ غَيْرِ أَنْ يَكُونُوا رَأَوْهُ بِمَا أَرَاهُمْ مِنْ قُدْرَتِهِ وَخَوَّفَهُمْ مِنْ سَطَوَاتِهِ وَكَيْفَ مَحَقَ مَنْ مَحَقَ بِالْمَثُلَاتِ وَاحْتَصَدَ مَنِ احْتَصَدَ بِالنَّقِمَاتِ.

الزمان المقبل

وَإِنَّهُ سَيَأْتِي عَلَيْكُمْ مِنْ بَعْدِي زَمَانٌ لَيْسَ فِيهِ شَيْءٌ أَخْفَى مِنَ الْحَقِّ وَلَا أَظْهَرَ مِنَ الْبَاطِلِ وَلَا أَكْثَرَ مِنَ الْكَذِبِ عَلَى اللَّهِ وَرَسُولِهِ وَلَيْسَ عِنْدَ أَهْلِ ذَلِكَ الزَّمَانِ سِلْعَةٌ أَبْوَرَ مِنَ الْكِتَابِ إِذَا تُلِيَ حَقَّ تِلَاوَتِهِ وَلَا أَنْفَقَ مِنْهُ إِذَا حُرِّفَ عَنْ مَوَاضِعِهِ وَلَا فِي الْبِلَادِ شَيْءٌ أَنْكَرَ مِنَ الْمَعْرُوفِ وَلَا أَعْرَفَ مِنَ الْمُنْكَرِ فَقَدْ نَبَذَ الْكِتَابَ حَمَلَتُهُ وَتَنَاسَاهُ حَفَظَتُهُ فَالْكِتَابُ يَوْمَئِذٍ وَأَهْلُهُ طَرِيدَانِ مَنْفِيَّانِ وَصَاحِبَانِ مُصْطَحِبَانِ فِي طَرِيقٍ وَاحِدٍ لَا يُؤْوِيهِمَا مُؤْوٍ فَالْكِتَابُ وَأَهْلُهُ فِي ذَلِكَ الزَّمَانِ فِي النَّاسِ وَلَيْسَا فِيهِمْ وَمَعَهُمْ وَلَيْسَا مَعَهُمْ لِأَنَّ الضَّلَالَةَ لَا تُوَافِقُ الْهُدَى وَإِنِ اجْتَمَعَا فَاجْتَمَعَ الْقَوْمُ عَلَى الْفُرْقَةِ وَافْتَرَقُوا عَلَى الْجَمَاعَةِ كَأَنَّهُمْ أَئِمَّةُ الْكِتَابِ وَلَيْسَ الْكِتَابُ إِمَامَهُمْ فَلَمْ يَبْقَ عِنْدَهُمْ مِنْهُ إِلَّا اسْمُهُ وَلَا يَعْرِفُونَ إِلَّا خَطَّهُ وَزَبْرَهُ وَمِنْ قَبْلُ مَا مَثَّلُوا بِالصَّالِحِينَ كُلَّ مُثْلَةٍ وَسَمَّوْا صِدْقَهُمْ عَلَى اللَّهِ فِرْيَةً وَجَعَلُوا فِي الْحَسَنَةِ عُقُوبَةَ السَّيِّئَةِ وَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِطُولِ آمَالِهِمْ وَتَغْيِيبِ آجَالِهِمْ حَتَّى نَزَلَ بِهِمُ الْمَوْعُودُ الَّذِي تُرَدُّ عَنْهُ الْمَعْذِرَةُ وَتُرْفَعُ عَنْهُ التَّوْبَةُ وَتَحُلُّ مَعَهُ الْقَارِعَةُ وَالنَّقِمَةُ.

أَيُّهَا النَّاسُ! إِنَّهُ مَنِ اسْتَنْصَحَ اللَّهَ وُفِّقَ، وَمَنِ اتَّخَذَ قَوْلَهُ دَلِيلًا هُدِيَ لِلَّتِي هِيَ أَقْوَمُ، فَإِنَّ جَارَ اللَّهِ آمِنٌ، وَعَدُوَّهُ خَائِفٌ، وَإِنَّهُ لَا يَنْبَغِي لِمَنْ عَرَفَ عَظَمَةَ اللَّهِ أَنْ يَتَعَظَّمَ، فَإِنَّ رِفْعَةَ الَّذِينَ يَعْلَمُونَ مَا عَظَمَتُهُ أَنْ يَتَوَاضَعُوا لَهُ، وَسَلَامَةَ الَّذِينَ يَعْلَمُونَ مَا قُدْرَتُهُ أَنْ يَسْتَسْلِمُوا لَهُ؛ فَلَا تَنْفِرُوا مِنَ الْحَقِّ نِفَارَ الصَّحِيحِ مِنَ الْأَجْرَبِ وَالْبَارِئِ مِنْ ذِي السَّقَمِ، وَاعْلَمُوا أَنَّكُمْ لَنْ تَعْرِفُوا الرُّشْدَ حَتَّى تَعْرِفُوا الَّذِي تَرَكَهُ، وَلَنْ تَأْخُذُوا بِمِيثَاقِ الْكِتَابِ حَتَّى تَعْرِفُوا الَّذِي نَقَضَهُ، وَلَنْ تَمَسَّكُوا بِهِ حَتَّى تَعْرِفُوا الَّذِي نَبَذَهُ؛ فَالْتَمِسُوا ذَلِكَ مِنْ عِنْدِ أَهْلِهِ، فَإِنَّهُمْ عَيْشُ الْعِلْمِ وَمَوْتُ الْجَهْلِ، هُمُ الَّذِينَ يُخْبِرُكُمْ حُكْمُهُمْ عَنْ عِلْمِهِمْ وَصَمْتُهُمْ عَنْ مَنْطِقِهِمْ وَظَاهِرُهُمْ عَنْ بَاطِنِهِمْ، لَا يُخَالِفُونَ الدِّينَ وَلَا يَخْتَلِفُونَ فِيهِ، فَهُوَ بَيْنَهُمْ شَاهِدٌ صَادِقٌ وَصَامِتٌ نَاطِقٌ.

Sermon 145

The Purpose of the deputation of the Holy Prophet ﷺ and the condition of the future when people will go against the Holy Qur'ān:

"Allāh deputed Muhammed ﷺ with the truth so that he would take His people out of the worship of idols to worshipping Him, from obeying Satan to obeying Him. He sent him with the Holy Qur'ān, which He explained and strengthened, in order that the people might know their Sustainer (Allāh) because they were ignorant of Him, so they might acknowledge Him since they were denying Him, accept Him since they were refusing (to believe in) Him. Because He, the Glorified One, revealed Himself to them through His Book without their having seen Him by means of what He demonstrated to them, out of His might, making 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!"

The Future:

"Certainly, a time will come after me when nothing will be more concealed than rightfulness, nothing more apparent than wrongfulness, and nothing more current than untruth against Allāh and His Prophet ﷺ. For the people of this period, nothing will be more worthwhile than the Holy Qur'ān recited as it should be, nor anything more valuable than the Holy 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, those who memorize it will forget it. In these days, the Holy 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 Holy Qur'ān and its people will be among the people but not with them, will be with them (physically) but not with them (supporting them) because misguidance cannot accord with guidance even though they may be together. People will be united on division. They, therefore, will have cut away from the community, as though they were leaders of the Holy Qur'ān, whereas the Holy Qur'ān is not their leader. Nothing of it will be left with them except its name. They will know nothing save its writing and wording. Before that, they will inflict hardships on virtuous people, naming the latter's truthful views about Allāh false allegations, enjoining vice and forbidding virtue.

"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 are inflicted."

Ahl al-Bayt ﷺ:

"O people! He who seeks counsel from Allāh secures guidance; he who adopts His word as guide is led towards what is more straight because one who loves Allāh feels secure, while His opponent feels afraid. It does not behoove one who knows His greatness to see himself as being great. The greatness of those who know His greatness is that they should know it before Him; 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 contagious 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 Holy Qur'ān unless you know who has broken them; you will never cling to the Holy Qur'ān unless you know who has forsaken it. Seek these things from those who have them because they are the life spring of knowledge and the 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 another about it, while it is among them a truthful witness and a silent speaker."



من كلام له عليه السلام في ذكر أهل البصرة

كُلُّ واحِدٍ مِنْهُمَا يَرْجُو الأَمْرَ لَهُ وَيَعْطِفُهُ عَلَيْهِ دُونَ صَاحِبِهِ لَا يَمُتَّانِ إِلَى اللَّهِ بِحَبْلٍ وَلَا يَمُدَّانِ إِلَيْهِ بِسَبَبٍ كُلُّ وَاحِدٍ مِنْهُمَا حَامِلٌ ضَبٌّ لِصَاحِبِهِ وَعَمَّا قَلِيلٍ يَنْكَشِفُ قِنَاعُهُ بِهِ وَاللَّهِ لَئِنْ أَصَابُوا الَّذِي يُرِيدُونَ لَيَنْتَزِعَنَّ هَذَا نَفْسَ هَذَا وَلَيَأْتِيَنَّ هَذَا عَلَى هَذَا قَدْ قَامَتِ الْفِئَةُ الْبَاغِيَةُ فَأَيْنَ الْمُحْتَسِبُونَ فَقَدْ سُنَّتْ لَهُمُ السُّنَنُ وَقُدِّمَ لَهُمُ الْخَبَرُ وَلِكُلِّ ضَلَّةٍ عِلَّةٌ وَلِكُلِّ نَاكِثٍ شُبْهَةٌ وَاللَّهِ لَا أَكُونُ كَمُسْتَمِعِ اللَّدْمِ يَسْمَعُ النَّاعِيَ وَيَحْضُرُ الْبَاكِيَ ثُمَّ لَا يَعْتَبِرُ.

Sermon 146
The people of Basra

"Both of these men (Talhah and az-Zubayr) wish the caliphate for themselves. Each draws it 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. Each of them bears 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 of them will finish the other. The rebellious party has stood up. Where are the seekers of virtue? The paths have already been determined, and they have been given the news. For every misguidance there is a cause; for every break of pledge there is a misrepresentation. By Allāh, I shall not be like one who listens to the voice of mourning, who hears the man who brings the news of death, who visits the mourner yet does not derive a lesson."



أَيُّهَا النَّاسُ كُلُّ امْرِئٍ لَاقٍ مَا يَفِرُّ مِنْهُ فِي فِرَارِهِ اَلْأَجَلُ مَسَاقُ النَّفْسِ وَالْهَرَبُ مِنْهُ مُوَافَاتُهُ كَمْ أَطْرَدْتُ الْأَيَّامَ أَبْحَثُهَا عَنْ مَكْنُونِ هَذَا الْأَمْرِ فَأَبَى اللَّهُ إِلَّا إِخْفَاءَهُ هَيْهَاتَ عِلْمٌ مَخْزُونٌ أَمَّا وَصِيَّتِي فَاللَّهَ لَا تُشْرِكُوا بِهِ شَيْئاً وَمُحَمَّداً صلى الله عليه وآله فَلَا تُضَيِّعُوا سُنَّتَهُ أَقِيمُوا هَذَيْنِ الْعَمُودَيْنِ وَأَوْقِدُوا هَذَيْنِ الْمِصْبَاحَيْنِ وَخَلَاكُمْ ذَمٌّ مَا لَمْ تَشْرُدُوا حُمِّلَ كُلُّ امْرِئٍ مِنْكُمْ مَجْهُودَهُ وَخُفِّفَ عَنِ الْجَهَلَةِ رَبٌّ رَحِيمٌ وَدِينٌ قَوِيمٌ وَإِمَامٌ عَلِيمٌ أَنَا بِالْأَمْسِ صَاحِبُكُمْ وَأَنَا الْيَوْمَ عِبْرَةٌ لَكُمْ وَغَداً مُفَارِقُكُمْ غَفَرَ اللَّهُ لِي وَلَكُمْ إِنْ تَثْبُتِ الْوَطْأَةُ فِي هَذِهِ الْمَزْلَةِ فَذَاكَ وَإِنْ تَدْحَضِ الْقَدَمُ فَإِنَّا كُنَّا فِي أَفْيَاءِ أَغْصَانٍ وَمَهَابِّ رِيَاحٍ وَتَحْتَ ظِلِّ غَمَامٍ اضْمَحَلَّ فِي الْجَوِّ مُتَلَفِّقُهَا وَعَفَا فِي الْأَرْضِ مَخَطُّهَا وَإِنَّمَا كُنْتُ جَاراً جَاوَرَكُمْ بَدَنِي أَيَّاماً وَسَتُعْقَبُونَ مِنِّي جُثَّةً خَلَاءً سَاكِنَةً بَعْدَ حَرَاكٍ وَصَامِتَةً بَعْدَ نُطْقٍ لِيَعِظَكُمْ هُدُوِّي وَخُفُوتُ إِطْرَاقِي وَسُكُونُ أَطْرَافِي فَإِنَّهُ أَوْعَظُ لِلْمُعْتَبِرِينَ مِنَ الْمَنْطِقِ الْبَلِيغِ وَالْقَوْلِ الْمَسْمُوعِ وَدَاعِي لَكُمْ وَدَاعُ امْرِئٍ مُرْصِدٍ لِلتَّلَاقِي غَداً تَرَوْنَ أَيَّامِي وَيُكْشَفُ لَكُمْ عَنْ سَرَائِرِي وَتَعْرِفُونَنِي بَعْدَ خُلُوِّ مَكَانِي وَقِيَامِ غَيْرِي مَقَامِي.

Sermon 147
Before his passing away (his last will)

"O people! Everyone has to meet what he wishes to avoid by running away.[1] Death is the place to which life is driving the living. To run away from it means to catch it. How many days did I spend searching for the secret of this matter? But Allāh did not permit but its concealment. Alas! It is a treasured knowledge. As for my last will, it is about Allāh: Do not believe in a partner with Him. And it is about Muhammed ﷺ: Do not disregard his Sunnah. Keep these two pillars and burn these two lamps. Unless you are divided, no evil will come to you.[2] 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 ﷺ) is the holder of knowledge. Yesterday, I was with you; today I have become the object of a

---

[1]This means that during all the time spent in the attempts that a man makes to avoid death, and in the means he adopts for it, it is only the span of life that is shortened. As time passes by, death approaches nearer and nearer, so much as that in one's attempt to seek life one may meet death.

[2]*Awa khalakum dhammun* (No evil will come to you): This sentence is used as a proverb. It was first employed by Qasir, slave of Khazīmah ibn Mālik al-Abrash.

lesson for you, and tomorrow I shall leave you. May Allāh forgive me and your own selves.

"If the foot remains firm in this slippery place, it will be good. But if the foot slips, this is so 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[1] in the earth. I was your neighbor. My body kept you company for some days. Shortly you will find just an empty body of mine which will be stationary after (all its) movement, silent after speech, so that my calmness, the closing of my eyes and the stillness of my limbs may provide you with counsel: It is more of a counsel for those who learn a lesson (from it) than eloquent speech and ready words. 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. You will understand me after I vacate my place (as caliph) and it is occupied by someone else."

٤٥

من خطبة له عليه السلام يومي فيها إلى الملاحم و يصف فتنة من أهل الضلال:

وَأَخَذُوا يَمِيناً وَشِمَالاً ظَعْناً فِي مَسَالِكِ الْغَيِّ وَتَرْكاً لِمَذَاهِبِ الرُّشْدِ فَلَا تَسْتَعْجِلُوا مَا هُوَ كَائِنٌ مَرْصَدٌ وَلَا تَسْتَبْطِئُوا مَا يَجِيءُ بِهِ الْغَدُ فَكَمْ مِنْ مُسْتَعْجِلٍ بِمَا إِنْ أَدْرَكَهُ وَدَّ أَنَّهُ لَمْ يُدْرِكْهُ وَمَا أَقْرَبَ الْيَوْمَ مِنْ ثَبَاشِيرِ غَدٍ يَا قَوْمِ هَذَا إِبَّانُ وُرُودِ كُلِّ مَوْعُودٍ وَدُنُوٌّ مِنْ طَلَعَةِ مَا لَا تَعْرِفُونَ أَلَا وَإِنَّ مَنْ أَدْرَكَهَا مِنَّا يَسْرِي فِيهَا بِسِرَاجٍ مُنِيرٍ وَيَحْذُو فِيهَا عَلَى مِثَالِ الصَّالِحِينَ لِيَحُلَّ فِيهَا رِبْقاً وَيُعْتِقَ فِيهَا رِقّاً وَيَصْدَعَ شَعْباً وَيَشْعَبَ صَدْعاً فِي سُتْرَةٍ عَنِ النَّاسِ لَا يُبْصِرُ

[1]The idea is that when all these things die, how can those who inhabit them remain safe from death? Certainly they, too, like everything else, have to pass away some day or another. So, why are you amazed at my life coming to an end?

الْقَائِفُ أَثَرَهُ وَلَوْ تَابَعَ نَظَرَهُ ثُمَّ لَيُشْحَذَنَّ فِيهَا قَوْمٌ شَحْذَ الْقَيْنِ النَّصْلَ تُجْلَى بِالتَّنْزِيلِ أَبْصَارُهُمْ وَيُرْمَى بِالتَّفْسِيرِ فِي مَسَامِعِهِمْ وَيُغْبَقُونَ كَأْسَ الْحِكْمَةِ بَعْدَ الصَّبُوحِ فِي الضَّلَالِ.

مِنْهَا: وَطَالَ الْأَمَدُ بِهِمْ لِيَسْتَكْمِلُوا الْخِزْيَ وَيَسْتَوْجِبُوا الْغِيَرَ حَتَّى إِذَا اخْلَوْلَقَ الْأَجَلُ وَاسْتَرَاحَ قَوْمٌ إِلَى الْفِتَنِ وَاشْتَالُوا عَنْ لِقَاحِ حَرْبِهِمْ لَمْ يَمُنُّوا عَلَى اللَّهِ بِالصَّبْرِ وَلَمْ يَسْتَعْظِمُوا بَذْلَ أَنْفُسِهِمْ فِي الْحَقِّ حَتَّى إِذَا وَافَقَ وَارِدُ الْقَضَاءِ انْقِطَاعَ مُدَّةِ الْبَلَاءِ حَمَلُوا بَصَائِرَهُمْ عَلَى أَسْيَافِهِمْ وَدَانُوا لِرَبِّهِمْ بِأَمْرٍ وَاعِظِهِمْ حَتَّى إِذَا قَبَضَ اللَّهُ رَسُولَهُ صلى الله عليه وآله رَجَعَ قَوْمٌ عَلَى الْأَعْقَابِ وَغَالَتْهُمُ السُّبُلُ وَاتَّكَلُوا عَلَى الْوَلَائِجِ وَوَصَلُوا غَيْرَ الرَّحِمِ وَهَجَرُوا السَّبَبَ الَّذِي أُمِرُوا بِمَوَدَّتِهِ وَنَقَلُوا الْبِنَاءَ عَنْ رَصِّ أَسَاسِهِ فَبَنَوْهُ فِي غَيْرِ مَوْضِعِهِ مَعَادِنُ كُلِّ خَطِيئَةٍ وَأَبْوَابُ كُلِّ ضَارِبٍ فِي غَمْرَةٍ قَدْ مَارُوا فِي الْحَيْرَةِ وَذَهَلُوا فِي السَّكْرَةِ عَلَى سُنَّةٍ مِنْ آلِ فِرْعَوْنَ مِنْ مُنْقَطِعٍ إِلَى الدُّنْيَا رَاكِنٍ أَوْ مُفَارِقٍ لِلدِّينِ مُبَايِنٍ.

Sermon 148
About momentous future events, describing some misguided people:

"They took to the right and to the left, piercing through the ways of evil, leaving the paths of guidance behind. Do not make haste for a matter which is to happen and is awaited. Do not wish for a delay in what the morrow is to bring you. How many people make haste for a matter, but when they get it, they begin to wish they had never gotten it? How near is today to the dawning of tomorrow? O my people, this is the time for the occurrence of every promised event, the approach of things which you do not know. Whoever from among us will be, during these days, moving through them with a burning lamp and will tread on the footsteps of the virtuous, in order to unfasten knots, free slates, divide what is united and unite what is divided. He will be in concealment from the people. The stalker will not find his footprints even though he pursues with his eyes. Then a group of people will be sharpened like the sharpening of swords by a 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."

Part of the same sermon:
"Their period has become long so that they might complete (their position of) disgrace and deserve vicissitudes, till the end of the period is reached, and a group of people has now turned to mischief-making, picking up arms for fighting. The virtuous did not show any

obligation to Allāh but calmly endured, feeling 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 ﷺ (to Himself, i.e. when the Prophet ﷺ died), a group of men went back on their tracks. The ways (of misguidance) ruined them, they placed trust in deceitful intriguers, demonstrated consideration to other than their kinsmen, abandoned the kin whom they had been ordered to love, 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 gate of groping 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, taking support on it, or away from the *fait accompli* and removed from it."



من خطبة له عليه السلام يحذر من الفتن:

الله و رسوله

وَاَحْمَدُ اللّٰهَ وَاَسْتَعِيْنُهُ عَلٰى مَدَاحِرِ الشَّيْطَانِ وَمَزَاجِرِهِ وَالِاعْتِصَامِ مِنْ حَبَائِلِهِ وَمَخَاتِلِهِ وَاَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّداً عَبْدُهُ وَرَسُوْلُهُ وَنَجِيبُهُ وَصَفْوَتُهُ لَا يُوَازٰى فَضْلُهُ وَلَا يُجْبَرُ فَقْدُهُ اَضَاءَتْ بِهِ الْبِلَادُ بَعْدَ الضَّلَالَةِ الْمُظْلِمَةِ وَالْجَهَالَةِ الْغَالِبَةِ وَالْجَفْوَةِ الْجَافِيَةِ وَالنَّاسُ يَسْتَحِلُّونَ الْحَرِيمَ وَيَسْتَذِلُّونَ الْحَكِيمَ يَحْيَوْنَ عَلٰى فَتْرَةٍ وَيَمُوتُونَ عَلٰى كَفْرَةٍ.

التحذير من الفتن

ثُمَّ اِنَّكُمْ مَعْشَرَ الْعَرَبِ اَغْرَاضُ بَلَايَا قَدِ اقْتَرَبَتْ فَاتَّقُوا سَكَرَاتِ النِّعْمَةِ وَاحْذَرُوا بَوَائِقَ النِّقْمَةِ وَتَثَبَّتُوا فِي قَتَامِ الْعِشْوَةِ وَاعْوِجَاجِ الْفِتْنَةِ عِنْدَ طُلُوعِ جَنِينِهَا وَظُهُورِ كَمِينِهَا وَانْتِصَابِ قُطْبِهَا وَمَدَارِ رَحَاهَا تَبْدَاُ فِي مَدَارِجَ خَفِيَّةٍ وَتَئُولُ اِلٰى فَظَاعَةٍ جَلِيَّةٍ شِبَابُهَا كَشِبَابِ الْغُلَامِ وَآثَارُهَا كَآثَارِ السَّلَامِ يَتَوَارَثُهَا الظَّلَمَةُ بِالْعُهُودِ اَوَّلُهُمْ قَائِدٌ لِآخِرِهِمْ وَآخِرُهُمْ مُقْتَدٍ بِاَوَّلِهِمْ يَتَنَافَسُونَ فِي دُنْيَا دَنِيَّةٍ وَيَتَكَالَبُونَ عَلٰى جِيفَةٍ مُرِيحَةٍ وَعَنْ قَلِيلٍ يَتَبَرَّاُ التَّابِعُ مِنَ الْمَتْبُوعِ وَالْقَائِدُ مِنَ الْمَقُودِ فَيَتَزَايَلُونَ بِالْبَغْضَاءِ وَيَتَلَاعَنُونَ عِنْدَ اللِّقَاءِ ثُمَّ يَاْتِي بَعْدَ ذٰلِكَ طَالِعُ الْفِتْنَةِ الرَّجُوفِ وَالْقَاصِمَةِ الزَّحُوفِ فَتَزِيغُ قُلُوبٌ بَعْدَ اسْتِقَامَةٍ وَتَضِلُّ رِجَالٌ بَعْدَ سَلَامَةٍ وَتَخْتَلِفُ

الأهْوَاءُ عِنْدَ هُجُومِهَا وَتَلْتَبِسُ الآرَاءُ عِنْدَ نُجُومِهَا مَنْ أَشْرَفَ لَهَا قَصَمَتْهُ وَمَنْ سَعَى فِيهَا حَطَمَتْهُ يَتَكَادَمُونَ فِيهَا تَكَادُمَ الْحُمُرِ فِي الْعَانَةِ قَدِ اضْطَرَبَ مَعْقُودُ الْحَبْلِ وَعَمِيَ وَجْهُ الأَمْرِ تَغِيضُ فِيهَا الْحِكْمَةُ وَتَنْطِقُ فِيهَا الظَّلَمَةُ وَتَدُقُّ أَهْلَ الْبَدْوِ بِمِسْحَلِهَا وَتَرُضُّهُمْ بِكَلْكَلِهَا يَضِيعُ فِي غُبَارِهَا الْوُحْدَانُ وَيَهْلِكُ فِي طَرِيقِهَا الرُّكْبَانُ تَرِدُ بِمُرِّ الْقَضَاءِ وَتَحْلُبُ عَبِيطَ الدِّمَاءِ وَتَثْلِمُ مَنَارَ الدِّينِ وَتَنْقُضُ عَقْدَ الْيَقِينِ يَهْرُبُ مِنْهَا الأَكْيَاسُ وَيُدَبِّرُهَا الأَرْجَاسُ مِرْعَادٌ مِبْرَاقٌ كَاشِفَةٌ عَنْ سَاقٍ تُقْطَعُ فِيهَا الأَرْحَامُ وَيُفَارَقُ عَلَيْهَا الإِسْلاَمُ بَرِينُهَا سَقِيمٌ وَظَاعِنُهَا مُقِيمٌ.

مِنْهَا: بَيْنَ قَتِيلٍ مَطْلُولٍ وَخَائِفٍ مُسْتَجِيرٍ يَخْتِلُونَ بِعَقْدِ الأَيْمَانِ وَبِغُرُورِ الإِيمَانِ فَلاَ تَكُونُوا أَنْصَابَ الْفِتَنِ وَأَعْلاَمَ الْبِدَعِ وَالْزَمُوا مَا عُقِدَ عَلَيْهِ حَبْلُ الْجَمَاعَةِ وَبُنِيَتْ عَلَيْهِ أَرْكَانُ الطَّاعَةِ وَاقْدَمُوا عَلَى اللَّهِ مَظْلُومِينَ وَلاَ تَقْدَمُوا عَلَيْهِ ظَالِمِينَ وَاتَّقُوا مَدَارِجَ الشَّيْطَانِ وَمَهَابِطَ الْعُدْوَانِ وَلاَ تُدْخِلُوا بُطُونَكُمْ لَعَقَ الْحَرَامِ فَإِنَّكُمْ بِعَيْنِ مَنْ حَرَّمَ عَلَيْكُمُ الْمَعْصِيَةَ وَسَهَّلَ لَكُمْ سُبُلَ الطَّاعَةِ.



Sermon 149
Warning about seditions

"I praise Allāh and seek His help from (whatever leads to the) punishment (on account) of Satan and his deceitful acts. (I seek His) protection from Satan's traps and way-layings. I testify that there is no god but Allāh and that Muhammed ﷺ is His slave and Prophet ﷺ, peace with him, his progeny, chosen and elite ones. Muhammed's distinction cannot be paralleled, nor can his loss be good. Populated places were brightened through him when previously there was dark misguidance. He overpowered ignorance and rude habits while people regarded what is unlawful as lawful. They humiliated the man of wisdom, passed their lives when there were no prophets and died as unbelievers.

"You, people of Arabia, will be victims of calamities which have come close. You should avoid the intoxication of wealth, you must 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 momentum. It begins in imperceptible stages but soon develops into great hideousness. Its youth is like the youth of an adolescent and its marks are like the marks of beating by a stone.

"Oppressors inherit it by (mutual) agreement. The first of them serves as a leader for the last, the last follows the first. 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 what is mutual among them and curse one another when they meet. After this, there will appear another arouser of mischief who will destroy ruined things. The heart will waver after being normal, men will be misled after being safe, desires will multiply and become diversified and views will become confused.

"Whoever proceeds towards this mischief will be ruined; whoever strives for it will be annihilated. They will be biting each other during it as wild asses bite each other in the herd. The coils of the rope will be disturbed, the face of affairs will be blinded. During it, sagacity will be on the ebb, the oppressors will (get the opportunity to) speak. The mischief will smash the Bedouins with its hammers and crush them headlong. In its dust, the single marchers will be lost, 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 smash the minarets of faith and shatter the ties of firm belief. The wise ones will run away from it while the wicked ones 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 also be affected by it, and he who flees from it will (be forced to) stay in it."

Part of the same sermon:

"Among them, some will be un-avenged martyrs and some will be stricken with fear, and they will seek protection. They will be deceived by pledges and fraudulent beliefs. 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 rebellion. Do not put in your bellies unlawful morsels because you are facing the One Who has made disobedience unlawful for you and made the path of obedience easy for you."



من خطبة له عليه السلام في صفات الله جل جلاله وصفات أئمة الدين:

صفات الله جل جلاله

الْحَمْدُ لِلَّهِ الدَّالِّ عَلَى وُجُودِهِ بِخَلْقِهِ وَبِمُحْدَثِ خَلْقِهِ عَلَى أَزَلِيَّتِهِ وَبِاشْتِبَاهِهِمْ عَلَى أَنْ لَا شَبَهَ لَهُ لَا تَسْتَلِمُهُ الْمَشَاعِرُ وَلَا تَحْجُبُهُ السَّوَاتِرُ لِافْتِرَاقِ الصَّانِعِ وَالْمَصْنُوعِ وَالْحَادِّ وَالْمَحْدُودِ وَالرَّبِّ وَالْمَرْبُوبِ الْأَحَدِ لَا تَأْوِيلَ عَدَدٍ وَالْخَالِقِ لَا بِمَعْنَى حَرَكَةٍ وَنَصَبٍ وَالسَّمِيعِ لَا بِأَدَاةٍ وَالْبَصِيرِ لَا بِتَفْرِيقِ آلَةٍ وَالشَّاهِدِ لَا بِمُمَاسَّةٍ وَالْبَائِنِ لَا بِتَرَاخِي مَسَافَةٍ وَالظَّاهِرِ لَا بِرُؤْيَةٍ وَالْبَاطِنِ لَا بِلَطَافَةٍ بَانَ مِنَ الْأَشْيَاءِ بِالْقَهْرِ لَهَا وَالْقُدْرَةِ عَلَيْهَا وَبَانَتِ الْأَشْيَاءُ مِنْهُ بِالْخُضُوعِ لَهُ وَالرُّجُوعِ إِلَيْهِ مَنْ وَصَفَهُ فَقَدْ حَدَّهُ وَمَنْ حَدَّهُ فَقَدْ عَدَّهُ وَمَنْ عَدَّهُ فَقَدْ أَبْطَلَ أَزَلَهُ وَمَنْ قَالَ كَيْفَ فَقَدِ اسْتَوْصَفَهُ وَمَنْ قَالَ أَيْنَ فَقَدْ حَيَّزَهُ عَالِمٌ إِذْ لَا مَعْلُومَ وَرَبٌّ إِذْ لَا مَرْبُوبَ وَقَادِرٌ إِذْ لَا مَقْدُورَ.

أئمة الدين

مِنْهَا: قَدْ طَلَعَ طَالِعٌ وَلَمَعَ لَامِعٌ وَلَاحَ لَائِحٌ وَاعْتَدَلَ مَائِلٌ وَاسْتُبْدِلَ اللَّهُ بِقَوْمٍ قَوْماً وَبِيَوْمٍ يَوْماً وَانْتَظَرْنَا الْغَيْرَ انْتِظَارَ الْمُجْدِبِ الْمَطَرَ وَإِنَّمَا الْأَئِمَّةُ قُوَّامُ اللَّهِ عَلَى خَلْقِهِ وَعُرَفَاؤُهُ عَلَى عِبَادِهِ وَلَا يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ عَرَفَهُمْ وَعَرَفُوهُ وَلَا يَدْخُلُ النَّارَ إِلَّا مَنْ أَنْكَرَهُمْ وَأَنْكَرُوهُ إِنَّ اللَّهَ تَعَالَى خَصَّكُمْ بِالْإِسْلَامِ وَاسْتَخْلَصَكُمْ لَهُ وَذَلِكَ لِأَنَّهُ اسْمُ سَلَامَةٍ وَجِمَاعُ كَرَامَةٍ اصْطَفَى اللَّهُ تَعَالَى مَنْهَجَهُ وَبَيَّنَ حُجَجَهُ مِنْ ظَاهِرِ عِلْمٍ وَبَاطِنِ حُكْمٍ لَا تُفْنَى غَرَائِبُهُ وَلَا تَنْقَضِي عَجَائِبُهُ فِيهِ مَرَابِيعُ النَّعَمِ وَمَصَابِيحُ الظُّلَمِ لَا تُفْتَحُ الْخَيْرَاتُ إِلَّا بِمَفَاتِيحِهِ وَلَا تُكْشَفُ الظُّلُمَاتُ إِلَّا بِمَصَابِيحِهِ قَدْ أَحْمَى حِمَاهُ وَأَرْعَى مَرْعَاهُ فِيهِ شِفَاءُ الْمُسْتَشْفِي وَكِفَايَةُ الْمُكْتَفِي.

Sermon 150
About the Attributes of Allāh Almighty, the characteristics of the Imāms of the creed

"Praise is all due to Allāh Who proves His existence through His creation, His being external through the newness of His creations and through their mutual similarities of the fact that nothing is similar to Him. Senses cannot touch Him, curtains cannot veil Him because of the difference between the Maker and what He makes, the Limiter and the limited, the Sustainer and the sustained.

"He is One but not by the first in counting, is the Creator but not through activity or labor, is the Hearer but not by means of any physical organ, is the Looker but not by a stretching of eyelids, is the Witness but not by nearness, is the Distinct but not by measurement of distances, is the Manifest but not by seeing, and is the Hidden but not by subtlety (of physique). He is Distinct from things because He overpowers them, exercising might over them, while things are distinct from Him because of their subjugation to Him and turning towards Him.

"Whoever describes Him limits Him. Whoever limits Him numbers Him. Whoever numbers Him rejects His eternity. Whoever asks "How?" seeks a description for Him. Whoever asks "Where?" limits Him. He is the One Who knows everything. He is the Sustainer even though He needs nothing to sustain Him. He is the Powerful One even though there is nothing to be overpowered."

Part of the same sermon about the Divinely-appointed leaders (Imāms)

"The riser has risen, the sparkler has sparkled, whatever appears has appeared, and what is curved has been straightened. Allāh has replaced one people with another, one day with another. We awaited these changes as the famine-stricken people await rain. Certainly the Imāms are the vicegerents of Allāh over His creatures; they make the creatures know Allāh. No one will enter Paradise except one who knows them and knows Him; noone will enter Hell except one who denies them and denies Him.

"Allāh, the most Glorified One, has distinguished you with Islam and has chosen you for it. This is so because it is the name of safety, the holder of honors. Allāh, the most Glorified One, chose its way and disclosed its pleas through open knowledge and secret maxims. Its (Holy Qur'ān's) wonders are not exhausted, its delicacies never end. It contains blossoming bounties and lanterns for the dark. (The gates 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), allowing grazing (to its followers) in its pastures. It contains cover (from the ailment of misguidance) for the seeker of a cure, thefull support for the seeker of support."

The first part of this sermon consists of important issues concerning the science of knowledge about Allāh, wherein Imām Ali ibn Abū Tālib ﷺ has thrown light on the matter that Allāh is forever and His attributes are the same as He Himself is. When we cast a glance at creation, we see that for every movement there is a mover behind it from which every man of ordinary wisdom is compelled to conclude that no effect can appear without a cause, so much so, that even an infant a few days old, when his body is touched, he feels in the depth of his consciousness that someone has touched him. He indicates it by opening his eyes or turning and looking. How, then, can the creation of the world and the system of all creation be arranged without a Creator or Organizer? Once it is necessary to believe in a Creator, then He should exist by Himself because everything which has a beginning must have a center of existence from which it should terminate. If that, too, needs a creator, there will be the question of whether this creator is also the creation of some other creator or if it exists by itself. Thus, unless a Self-created Creator is believed in, One Who should be the cause of all causes, mind will remain groping in the unending labyrinth of cause and effect, never attaining the idea of the last extremity of the series of creation. It will fall into the fallacy of circular arguing and will not reach any end. If the creator were taken to have created himself, then there will be (one of two possibilities, namely) either he should be non-existent or existent. If he were non-existent, then it will not be possible for something non-existent to create any existent being. If he were existent before creating himself, there will be no sense in coming into existence again; therefore, it is necessary to believe that

the Creator should be a Being Who does not depend on any other creator for His own existence, while everything else depends on Him. This dependence of the entire creation is a proof that the existence of the Source of all creation is from eternity. Since all beings other than Him are subject to change, are dependent on position and place and are similar to one another in qualities and properties, and since similarity leads to plurality, whereas unity has no like save its own self...; therefore, nothing can be like Him. Even things called one cannot be reckoned after His Unity because He is One and Singular in every respect. He is free and pure from all those attributes which are found in body or matter because He is neither a body, nor a color, nor a shape, nor does He lie in any direction, nor is He bounded within some place or locality. Therefore, man cannot see or understand Him through his senses or feelings because senses can know only those things which accord with the limitations of time, place and matter. To believe that He can be seen is to believe that He has a body, but since He is not a body and He does not exist through a body, He does not lie in any direction or place, there is no question of His being seen. But His being unseen is not like that of subtle physical bodies due to whose delicate nature the eye pierces through them and remain unable to see them, as, for example, the wind in the vast firmament. But He is the unseen by virtue of His very existence. Nevertheless, for Him, nothing is unseen. He sees as well as hears but is not dependent on instruments of seeing or hearing because if He were in need of organs of the body for hearing and seeing, He will be in need of external things for His perfection and will not be a perfect Being, whereas He should be perfect in all respects and no attribute of perfection should be apart from His Self. To believe in attributes separately from His Self will mean that there will be a self and a few attributes and the "composition" of the self and attributes will be God! But a thing which is composed is dependent on its composition parts, ingredients, and these parts must exist before they can be composed into a whole. When parts exist before, how can the whole be from eternity? Its existence is later than that of its parts, ingredients. But Allāh had the attributes of knowledge, power and sustaining even when nothing at all existed because none of His attributes were created in Him from outside; rather, His attributes are His Self and His Self is His attributes. Consequently, His knowledge does not depend on the object of

knowing existing first then His knowledge because His Self precedes things that come into existence. Nor is it necessary for His power that there should first be an object to be over-powered, then He alone will be called Powerful because powerful is one who has power equally for doing or for not doing. As such, the existence of the object to be over-powered is not necessary. Similarly, "Sustainer" means master. Just as He is the master of the non-existent after its coming into existence, in the same way, He has power to bring it into existence from non-existence, that is, if He so wills, He may bestow existence on it."



من خطبة له عليه السلام في صفات الضالين والغافلين وفيها يعظ الناس:

صفة الضال

وَهُوَ فِي مُهْلَةٍ مِنَ اللَّهِ يَهْوِي مَعَ الْغَافِلِينَ وَيَغْدُو مَعَ الْمُذْنِبِينَ بِلَا سَبِيلٍ قَاصِدٍ وَلَا إِمَامٍ قَائِدٍ.

صفات الغافلين

مِنْهَا: حَتَّى إِذَا كَشَفَ لَهُمْ عَنْ جَزَاءِ مَعْصِيَتِهِمْ وَاسْتَخْرَجَهُمْ مِنْ جَلَابِيبِ غَفْلَتِهِمُ اسْتَقْبَلُوا مُدْبِراً وَاسْتَدْبَرُوا مُقْبِلًا فَلَمْ يَنْتَفِعُوا بِمَا أَدْرَكُوا مِنْ طَلِبَتِهِمْ وَلَا بِمَا قَضَوْا مِنْ وَطَرِهِمْ إِنِّي أُحَذِّرُكُمْ وَنَفْسِي هَذِهِ الْمَنْزِلَةَ فَلْيَنْتَفِعِ امْرُؤٌ بِنَفْسِهِ فَإِنَّمَا الْبَصِيرُ مَنْ سَمِعَ فَتَفَكَّرَ وَنَظَرَ فَأَبْصَرَ وَانْتَفَعَ بِالْعِبَرِ ثُمَّ سَلَكَ جَدَداً وَاضِحاً يَتَجَنَّبُ فِيهِ الصَّرْعَةَ فِي الْمَهَاوِي وَالضَّلَالَ فِي الْمَغَاوِي وَلَا يُعِينُ عَلَى نَفْسِهِ الْغُوَاةَ بِتَعَسُّفٍ فِي حَقٍّ أَوْ تَحْرِيفٍ فِي نُطْقٍ أَوْ تَخَوُّفٍ مِنْ صِدْقٍ.

عظة الناس

فَافِقْ أَيُّهَا السَّامِعُ مِنْ سَكْرَتِكَ وَاسْتَيْقِظْ مِنْ غَفْلَتِكَ وَاخْتَصِرْ مِنْ عَجَلَتِكَ وَأَنْعِمِ الْفِكْرَ فِيمَا جَاءَكَ عَلَى لِسَانِ النَّبِيِّ الْأُمِّيِّ صلى الله عليه وآله مِمَّا لَا بُدَّ مِنْهُ وَلَا مَحِيصَ عَنْهُ وَخَالِفْ مَنْ خَالَفَ ذَلِكَ إِلَى غَيْرِهِ وَدَعْهُ وَمَا رَضِيَ لِنَفْسِهِ وَضَعْ فَخْرَكَ وَاحْطُطْ كِبْرَكَ وَاذْكُرْ قَبْرَكَ فَإِنَّ عَلَيْهِ مَمَرَّكَ وَكَمَا تَدِينُ تُدَانُ وَكَمَا تَزْرَعُ تَحْصُدُ وَمَا قَدَّمْتَ الْيَوْمَ تَقْدَمُ عَلَيْهِ غَداً فَامْهَدْ لِقَدَمِكَ وَقَدِّمْ لِيَوْمِكَ فَالْحَذَرَ الْحَذَرَ أَيُّهَا الْمُسْتَمِعُ وَالْجِدَّ الْجِدَّ أَيُّهَا الْغَافِلُ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ إِنَّ مِنْ عَزَائِمِ اللَّهِ فِي الذِّكْرِ الْحَكِيمِ الَّتِي عَلَيْهَا يُثِيبُ وَيُعَاقِبُ وَلَهَا يَرْضَى وَيَسْخَطُ أَنَّهُ لَا يَنْفَعُ عَبْداً وَإِنْ أَجْهَدَ نَفْسَهُ وَأَخْلَصَ فِعْلَهُ أَنْ يَخْرُجَ مِنَ الدُّنْيَا لَاقِياً رَبَّهُ بِخَصْلَةٍ مِنْ هَذِهِ

الْخِصَالِ لَمْ يَثُبْ مِنْهَا أَنْ يُشْرِكَ بِاللّٰهِ فِيمَا افْتَرَضَ عَلَيْهِ مِنْ عِبَادَتِهِ أَوْ يَشْفِيَ غَيْظَهُ بِهَلَكَةِ نَفْسٍ أَوْ يَغُرَّ بِأَمْرٍ فَعَلَهُ غَيْرُهُ أَوْ يَسْتَنْجِحَ حَاجَةً إِلَى النَّاسِ بِإِظْهَارِ بِدْعَةٍ فِي دِينِهِ أَوْ يَلْقَى النَّاسَ بِوَجْهَيْنِ أَوْ يَمْشِيَ فِيهِمْ بِلِسَانَيْنِ اعْقِلْ ذٰلِكَ فَإِنَّ الْمِثْلَ دَلِيلٌ عَلَى شِبْهِهِ إِنَّ الْبَهَائِمَ هَمُّهَا بُطُونُهَا وَإِنَّ السِّبَاعَ هَمُّهَا الْعُدْوَانُ عَلَى غَيْرِهَا وَإِنَّ النِّسَاءَ هَمُّهُنَّ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْفَسَادُ فِيهَا إِنَّ الْمُؤْمِنِينَ مُسْتَكِينُونَ إِنَّ الْمُؤْمِنِينَ مُشْفِقُونَ إِنَّ الْمُؤْمِنِينَ خَائِفُونَ.

Sermon 151
Describing the strayers and the unaware, admonishing people

"He has been allowed time by Allāh. He is falling into error along with negligent persons and goes early in the morning with the sinners, without any road to lead or any Imām to guide."

Part of the same sermon:
"At last, when Allāh will make clear to them the penalties for their sins and take them out of the veils of their neglectfulness, they will proceed to that from which they were running away, they will run away from that towards which they were proceeding. They will not benefit from the needs they will satisfy, or the desires they will fulfill.

"I warn you and my own self from this situation. A man should derive benefit from his own self. Certainly, prudent is one who hears and ponders, who sees and observes, who benefits from instructive material then treads on clear paths wherein he avoids falling into hollows and straying into pitfalls. He does not assist those who misguide him by turning away from truthfulness, changing his words or being apprehensive of the truth.

"O listener! Be cured of your intoxication, wake up from your slumber, decrease your hasty activity and ponder over what has come to you through the Holy Prophet ﷺ, the Ummi[1] which is inevitable and inescapable. You should turn away from whoever

[1]The word "ummi أمي" has been used in the Holy Qur'ān with reference to the Holy Prophet ﷺ in 7:157-158. For a better understanding of the word, refer to the books of commentary on the Holy Qur'ān where you will find out that it has many meanings none of which is "illiterate" as some ignorant people indicate.

opposes him. Leave him and leave whatever he has adopted for himself. Put off your vanity, drop your haughtiness and recall your own grave because your route passes over it. You will be dealt with as you deal with others, you will reap what you sow; what you send forth today will meet you tomorrow. So, provide for your future and send forth (good deeds) for your Day (of reckoning). Fear, fear, O listener! Act, act, O careless one! No one will warn you like him who knows.

"One of the firm decisions of Allāh in the Wise Reminder (Holy Qur'ān), on 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 may exert himself and acts sincerely if he leaves this world to meet Allāh with one of these acts without repenting, namely: He believed in a partner with Allāh during his obligatory worship, or appeased his own anger by killing an individual, or spoke about acts (wrongdoings) committed by others, or sought fulfillment 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.[1] Ibn Abul-

---

[1]The intention is to say that the cause of all mischief and evil is the passion to satisfy physical carnal desires and the lust for control. If a human being is subjugated by the passion to satisfy bodily needs and considers filling the stomach as his aim, there will be no difference between him and a beast because a beast, too, has no aim except to fill its belly. But if he is over-powered by the passion to subdue others, taking to killing and devastating, there will be no difference between him and a carnivorous beast because the latter's aim is also to tear and devour. If both passions are at work inside him, then he is like a woman because in a woman both of these passions act side by side. Because of this, she is extremely eager for adornment and is active in fanning mischief and disturbance. However, a true believer will never agree to adopt these habits as his mode of behavior. Rather, he keeps his passions under control so that he may allow neither pride nor vanity to approach him, nor does he

Hadīd has written that Imām Ali ibn Abū Tālib ﷺ delivered this sermon at the time of marching towards Basra (prior to the Battle of the Camel) because the Basra trouble was the result of a woman's instigation. Imām Ali ibn Abū Tālib ﷺ has, after mentioning beasts and carnivore, held woman also as possessing such qualities. Thus, the battle of Basra was the result of these qualities, whereby tens of thousands of Muslims were killed, and there was so much destruction and loss.

(On the other hand) believers are humble: They admonish others and they fear Allāh.



من خطبة له عليه السلام يذكر فيها فضائل أهل البيت ﷺ:

وَنَاظِرُ قَلبِ اللَّبِيبِ بِهِ يُبْصِرُ أَمَدَهُ وَيَعْرِفُ غَوْرَهُ وَنَجْدَهُ دَاعٍ دَعَا وَرَاعٍ رَعَى فَاسْتَجِيبُوا لِلدَّاعِي وَاتَّبِعُوا الرَّاعِيَ قَدْ خَاضُوا بِحَارَ الْفِتَنِ وَأَخَذُوا بِالْبِدَعِ دُونَ السُّنَنِ وَأَرزَ الْمُؤْمِنُونَ وَنَطَقَ الضَّالُّونَ الْمُكَذَّبُونَ نَحْنُ الشِّعَارُ وَالْأَصْحَابُ وَالْخَزَنَةُ وَالْأَبْوَابُ وَلَا تُؤْتَى الْبُيُوتُ إِلَّا مِنْ أَبْوَابِهَا فَمَنْ أَتَاهَا مِنْ غَيْرِ أَبْوَابِهَا سُمِّيَ سَارِقاً.

مِنْهَا: فِيهِمْ كَرَائِمُ الْقُرْآنِ وَهُمْ كُنُوزُ الرَّحْمَنِ إِنْ نَطَقُوا صَدَقُوا وَإِنْ صَمَتُوا لَمْ يُسْبَقُوا فَلْيَصْدُقْ رَائِدٌ أَهْلَهُ وَلْيُحْضِرْ عَقْلَهُ وَلْيَكُنْ مِنْ أَبْنَاءِ الْآخِرَةِ فَإِنَّهُ مِنْهَا قَدِمَ وَإِلَيْهَا يَنْقَلِبُ فَالنَّاظِرُ بِالْقَلْبِ الْعَامِلُ بِالْبَصَرِ يَكُونُ مُبْتَدَأُ عَمَلِهِ أَنْ يَعْلَمَ أَ عَمَلُهُ عَلَيْهِ أَمْ لَهُ فَإِنْ كَانَ لَهُ مَضَى فِيهِ وَإِنْ كَانَ عَلَيْهِ وَقَفَ عَنْهُ فَإِنَّ الْعَامِلَ بِغَيْرِ عِلْمٍ كَالسَّائِرِ عَلَى غَيْرِ طَرِيقٍ قَلَّا يَزِيدُهُ بُعْدُهُ عَنِ الطَّرِيقِ الْوَاضِحِ إِلَّا بُعْداً مِنْ حَاجَتِهِ وَالْعَامِلُ بِالْعِلْمِ كَالسَّائِرِ عَلَى الطَّرِيقِ الْوَاضِحِ فَلْيَنْظُرْ نَاظِرٌ أَ سَائِرٌ هُوَ أَمْ رَاجِعٌ وَاعْلَمْ أَنَّ لِكُلِّ ظَاهِرٍ بَاطِناً عَلَى مِثَالِهِ فَمَا طَابَ ظَاهِرُهُ طَابَ بَاطِنُهُ وَمَا خَبُثَ ظَاهِرُهُ خَبُثَ بَاطِنُهُ وَقَدْ قَالَ الرَّسُولُ الصَّادِقُ صلى الله عليه وآله إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ وَيُبْغِضُ عَمَلَهُ وَيُحِبُّ الْعَمَلَ وَيُبْغِضُ بَدَنَهُ وَاعْلَمْ أَنَّ لِكُلِّ عَمَلٍ نَبَاتاً وَكُلُّ نَبَاتٍ لَا غِنَى بِهِ عَنِ الْمَاءِ وَالْمِيَاهُ مُخْتَلِفَةٌ فَمَا طَابَ سَقْيُهُ طَابَ غَرْسُهُ وَحَلَتْ ثَمَرَتُهُ وَمَا خَبُثَ سَقْيُهُ خَبُثَ غَرْسُهُ وَأَمَرَّتْ ثَمَرَتُهُ.

---

fan mischief or disturbance for fear of Allāh.

Sermon 152
Enumerating the virtues of Ahl al-Bayt ﷺ

"Whoever has an intelligent mind looks to his goal. He knows his low road as well as his high way. The caller has called. The shepherd has tended (to his flocks). So, respond to the caller and follow the shepherd.

"Those who oppose (the teachings of Ahl al-Bayt ﷺ) 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 into misguidance, and the liars are now speaking. We are the near ones, the companions, the treasure holders and the gates (to the Sunnah). Houses are not entered save through their gates. Whoever enters them from other than the gate is called a thief."

Part of the same sermon:

"The delights of the Holy Qur'ān are about them (Ahl al-Bayt ﷺ, descendants of the Prophet ﷺ). They are the treasurers of Allāh. When they speak, they tell the truth; 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 of the Hereafter because he has come from there and will return thereto.

"The beginning of the deed of one who sees with his heart and acts with his vision is to assess whether the deed will go against him or for him. If it is for him, he should indulge in it, but if it is against him, he should keep away from it. One who acts without knowledge is like one who treads without a path. Then his deviation from the path keeps him distant from his aim. And whoever acts according to knowledge is like one 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 everything) has a similar inside. Whenever the outside is good, its inside, too, is good; whenever the outside is bad, its inside is bad, too. The truthful

Prophet ﷺ has said that: "Allāh may love a man but hate his deed, and He may love the deed but hates the man. You should also know that every deed is like vegetation: Vegetation cannot grow 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."



من خطبة له عليه السلام يذكر فيها بديع خلقة الخفاش:

حمد الله و تنزيهه

الْحَمْدُ لِلَّهِ الَّذِي انْحَسَرَتِ الْأَوْصَافُ عَنْ كُنْهِ مَعْرِفَتِهِ وَرَدَعَتْ عَظَمَتُهُ الْعُقُولَ فَلَمْ تَجِدْ مَسَاغاً إِلَى بُلُوغِ غَايَةِ مَلَكُوتِهِ هُوَ اللَّهُ الْحَقُّ الْمُبِينُ أَحَقُّ وَأَبْيَنُ مِمَّا تَرَى الْعُيُونُ لَمْ تَبْلُغْهُ الْعُقُولُ بِتَحْدِيدٍ فَيَكُونَ مُشَبَّهاً وَلَمْ تَقَعْ عَلَيْهِ الْأَوْهَامُ بِتَقْدِيرٍ فَيَكُونَ مُمَثَّلًا خَلَقَ الْخَلْقَ عَلَى غَيْرِ تَمْثِيلٍ وَلَا مَشُورَةِ مُشِيرٍ وَلَا مَعُونَةِ مُعِينٍ فَتَمَّ خَلْقُهُ بِأَمْرِهِ وَأَذْعَنَ لِطَاعَتِهِ فَأَجَابَ وَلَمْ يُدَافِعْ وَانْقَادَ وَلَمْ يُنَازِعْ.

خلقة الخفاش

وَمِنْ لَطَائِفِ صَنْعَتِهِ وَعَجَائِبِ خِلْقَتِهِ مَا أَرَانَا مِنْ غَوَامِضِ الْحِكْمَةِ فِي هَذِهِ الْخَفَافِيشِ الَّتِي يَقْبِضُهَا الضِّيَاءُ الْبَاسِطُ لِكُلِّ شَيْءٍ وَيَبْسُطُهَا الظَّلَامُ الْقَابِضُ لِكُلِّ حَيٍّ وَكَيْفَ عَشِيَتْ أَعْيُنُهَا عَنْ أَنْ تَسْتَمِدَّ مِنَ الشَّمْسِ الْمُضِيئَةِ نُوراً تَهْتَدِي بِهِ فِي مَذَاهِبِهَا وَتَتَّصِلُ بِعَلَانِيَةِ بُرْهَانِ الشَّمْسِ إِلَى مَعَارِفِهَا وَرَدَعَهَا بِتَلَأْلُؤِ ضِيَائِهَا عَنِ الْمُضِيِّ فِي سُبُحَاتِ إِشْرَاقِهَا وَأَكْنَّهَا فِي مَكَامِنِهَا عَنِ الذَّهَابِ فِي بُلَجِ انْتِلَاقِهَا فَهِيَ مُسْدَلَةُ الْجُفُونِ بِالنَّهَارِ عَلَى حِدَاقِهَا وَجَاعِلَةُ اللَّيْلِ سِرَاجاً تَسْتَدِلُّ بِهِ فِي الْتِمَاسِ أَرْزَاقِهَا فَلَا يَرُدُّ أَبْصَارَهَا إِسْدَافُ ظُلْمَتِهِ وَلَا تَمْتَنِعُ مِنَ الْمُضِيِّ فِيهِ لِغَسَقِ دُجُنَّتِهِ فَإِذَا أَلْقَتِ الشَّمْسُ قِنَاعَهَا وَبَدَتْ أَوْضَاحُ نَهَارِهَا وَدَخَلَ مِنْ إِشْرَاقِ نُورِهَا عَلَى الضِّبَابِ فِي وِجَارِهَا أَطْبَقَتِ الْأَجْفَانَ عَلَى مَآقِيهَا وَتَبَلَّغَتْ بِمَا اكْتَسَبَتْهُ مِنَ الْمَعَاشِ فِي ظُلَمِ لَيَالِيهَا فَسُبْحَانَ مَنْ جَعَلَ اللَّيْلَ لَهَا نَهَاراً وَمَعَاشاً وَالنَّهَارَ سَكَناً وَقَرَاراً وَجَعَلَ لَهَا أَجْنِحَةً مِنْ لَحْمِهَا تَعْرُجُ بِهَا عِنْدَ الْحَاجَةِ إِلَى الطَّيَرَانِ كَأَنَّهَا شَظَايَا الْآذَانِ غَيْرَ ذَوَاتِ رِيشٍ وَلَا قَصَبٍ إِلَّا أَنَّكَ تَرَى مَوَاضِعَ الْعُرُوقِ بَيِّنَةً أَعْلَاماً لَهَا جَنَاحَانِ لَمَّا يَرِقَّا فَيَنْشَقَّا وَلَمْ يَغْلُظَا فَيَثْقُلَا تَطِيرُ وَوَلَدُهَا لَاصِقٌ بِهَا لَاجِئٌ إِلَيْهَا يَقَعُ إِذَا وَقَعَتْ وَيَرْتَفِعُ إِذَا ارْتَفَعَتْ لَا يُفَارِقُهَا حَتَّى تَشْتَدَّ أَرْكَانُهُ وَيَحْمِلَهُ لِلنُّهُوضِ جَنَاحُهُ وَيَعْرِفَ مَذَاهِبَ عَيْشِهِ وَمَصَالِحَ نَفْسِهِ فَسُبْحَانَ الْبَارِئِ لِكُلِّ شَيْءٍ عَلَى غَيْرِ مِثَالٍ خَلَا مِنْ غَيْرِهِ.

Sermon 153
About the amazing creation of the bat:

"Praise is all due to Allāh Who is such that it is not possible to describe the reality of knowledge about Him, since His greatness has restrained the intellects and, therefore, they cannot find the way to approach the extremity of His realm. He is Allāh, the True, the One Who manifests the truth. He is more True and more Manifest than eyes can see. Intellects cannot comprehend Him by fixing limits for Him since, in that case, it will be attributing shape to Him. Imagination cannot catch Him by fixing quantities for Him, for in that case, to Him a body will be attributed. He created creatures without an example or advice, with assistance from a helper. His creation was completed by His command, and it bowed down to His obedience. It responded (to Him) and did not defy (Him). It obeyed and did not resist.

"An example of His delicate and wonderful creation, the deep sagacity of which He has shown us, is found in these bats: They remain hidden in the daylight although daylight reveals everything else, and they 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, confining them to their places of hiding instead of their going out at the time when it shines. Consequently, they keep their eyelids down in the day, treating the night as a lamp. They go with its help in search of their livelihood.

"The darkness of the night does not obstruct their vision, nor does the gloom of the dark prevent them from moving about. As soon as the sun removes its veil, the light of the morning appears and the rays of its light cause the lizards to enter their holes, the bats pull down their eyelids and live on what they had gathered in the darkness of the night. Glorified is the One Who has made the night as day for them to seek livelihood and made the day for them to rest

and stay.

"He has given them wings of flesh with which, when they need, they rise upwards and fly. They look like the ends of ears without feathers or bones. Of course, you can see their veins quite distinctly. They have two wings which are neither too thin, so they turn while flying, nor too thick, so they prove to be too heavy. When they fly their young ones, they 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 its parents untill its limbs become strong, its wings can support it for rising and it begins to recognize its places of living and of interest. Glorified is the One Who creates everything without any previous model."



من كلام له عليه السلام خاطب به أهل البصرة على جهة اقتصاص الملاحم:

فَمَنِ اسْتَطَاعَ عِنْدَ ذَلِكَ أَنْ يَعْقِلَ نَفْسَهُ عَلَى اللَّهِ عَزَّ وَجَلَّ فَلْيَفْعَلْ فَإِنْ أَطَعْتُمُونِي فَإِنِّي حَامِلُكُمْ إِنْ شَاءَ اللَّهُ عَلَى سَبِيلِ الْجَنَّةِ وَإِنْ كَانَ ذَا مَشَقَّةٍ شَدِيدَةٍ وَمَذَاقَةٍ مَرِيرَةٍ وَأَمَّا فُلَانَةُ فَأَدْرَكَهَا رَأْيُ النِّسَاءِ وَضِغْنٌ غَلَا فِي صَدْرِهَا كَمِرْجَلِ الْقَيْنِ وَلَوْ دُعِيَتْ لِتَنَالَ مِنْ غَيْرِي مَا أَتَتْ إِلَيَّ لَمْ تَفْعَلْ وَلَهَا بَعْدُ حُرْمَتُهَا الْأُولَى وَالْحِسَابُ عَلَى اللَّهِ تَعَالَى.

وصف الإيمان

مِنْهُ: سَبِيلٌ أَبْلَجُ الْمِنْهَاجِ أَنْوَرُ السِّرَاجِ فَبِالْإِيمَانِ يُسْتَدَلُّ عَلَى الصَّالِحَاتِ وَبِالصَّالِحَاتِ يُسْتَدَلُّ عَلَى الْإِيمَانِ وَبِالْإِيمَانِ يُعْمَرُ الْعِلْمُ وَبِالْعِلْمِ يُرْهَبُ الْمَوْتُ وَبِالْمَوْتِ تُخْتَمُ الدُّنْيَا وَبِالدُّنْيَا تُحْرَزُ الْآخِرَةُ وَبِالْقِيَامَةِ تُزْلَفُ الْجَنَّةُ وَتُبَرَّزُ الْجَحِيمُ لِلْغَاوِينَ وَإِنَّ الْخَلْقَ لَا مَقْصَرَ لَهُمْ عَنِ الْقِيَامَةِ مُرْقِلِينَ فِي مِضْمَارِهَا إِلَى الْغَايَةِ الْقُصْوَى.

حال أهل القبور في القيامة

مِنْهُ: قَدْ شَخَصُوا مِنْ مُسْتَقَرِّ الْأَجْدَاثِ وَصَارُوا إِلَى مَصَايِرِ الْغَايَاتِ، لِكُلِّ دَارٍ أَهْلُهَا لَا يَسْتَبْدِلُونَ بِهَا وَلَا يُنْقَلُونَ عَنْهَا، وَإِنَّ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ لَخُلُقَانِ مِنْ خُلُقِ اللَّهِ سُبْحَانَهُ، وَإِنَّهُمَا لَا يُقَرِّبَانِ مِنْ أَجَلٍ وَلَا يَنْقُصَانِ مِنْ رِزْقٍ، وَعَلَيْكُمْ بِكِتَابِ اللَّهِ فَإِنَّهُ الْحَبْلُ الْمَتِينُ وَالنُّورُ الْمُبِينُ وَالشِّفَاءُ النَّافِعُ وَالرِّيُّ النَّاقِعُ وَالْعِصْمَةُ لِلْمُتَمَسِّكِ وَالنَّجَاةُ لِلْمُتَعَلِّقِ، لَا يَعْوَجُّ فَيُقَامَ، وَلَا يَزِيغُ فَيُسْتَعْتَبَ، وَلَا تُخْلِقُهُ كَثْرَةُ الرَّدِّ وَوُلُوجُ السَّمْعِ؛ مَنْ قَالَ بِهِ صَدَقَ، وَمَنْ عَمِلَ بِهِ سَبَقَ.

و قام إليه رجل فقال: يا أمير المؤمنين، أخبرنا عن الفتنة، و هل سألت رسول الله صلى الله عليه وآله عنها، فقال عليه السلام:

إِنَّهُ لَمَّا أَنْزَلَ اللَّهُ سُبْحَانَهُ قَوْلَهُ الم أَ حَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لا يُفْتَنُونَ عَلِمْتُ أَنَّ الْفِتْنَةَ لَا تَنْزِلُ بِنَا وَرَسُولُ اللَّهِ (صلى الله عليه وآله) بَيْنَ أَظْهُرِنَا فَقُلْتُ يَا رَسُولَ اللَّهِ مَا هَذِهِ الْفِتْنَةُ الَّتِي أَخْبَرَكَ اللَّهُ تَعَالَى بِهَا فَقَالَ يَا عَلِيُّ إِنَّ أُمَّتِي سَيُفْتَنُونَ بَعْدِي فَقُلْتُ يَا رَسُولَ اللَّهِ أَ وَلَيْسَ قَدْ قُلْتَ لِي يَوْمَ أُحُدٍ حَيْثُ اسْتُشْهِدَ مَنِ اسْتُشْهِدَ مِنَ الْمُسْلِمِينَ وَحِيزَتْ عَنِّي الشَّهَادَةُ فَشَقَّ ذَلِكَ عَلَيَّ فَقُلْتَ لِي أَبْشِرْ فَإِنَّ الشَّهَادَةَ مِنْ وَرَائِكَ فَقَالَ لِي إِنَّ ذَلِكَ لَكَذَلِكَ فَكَيْفَ صَبْرُكَ إِذاً فَقُلْتُ يَا رَسُولَ اللَّهِ لَيْسَ هَذَا مِنْ مَوَاطِنِ الصَّبْرِ وَلَكِنْ مِنْ مَوَاطِنِ الْبُشْرَى وَالشُّكْرِ وَقَالَ يَا عَلِيُّ إِنَّ الْقَوْمَ سَيُفْتَنُونَ بِأَمْوَالِهِمْ وَيَمُنُّونَ بِدِينِهِمْ عَلَى رَبِّهِمْ وَيَتَمَنَّوْنَ رَحْمَتَهُ وَيَأْمَنُونَ سَطَوَاتِهِ وَيَسْتَحِلُّونَ حَرَامَهُ بِالشُّبُهَاتِ الْكَاذِبَةِ وَالْأَهْوَاءِ السَّاهِيَةِ فَيَسْتَحِلُّونَ الْخَمْرَ بِالنَّبِيذِ وَالسُّحْتَ بِالْهَدِيَّةِ وَالرِّبَا بِالْبَيْعِ قُلْتُ يَا رَسُولَ اللَّهِ فَبِأَيِّ الْمَنَازِلِ أُنْزِلُهُمْ عِنْدَ ذَلِكَ أَ بِمَنْزِلَةِ رِدَّةٍ أَمْ بِمَنْزِلَةِ فِتْنَةٍ فَقَالَ بِمَنْزِلَةِ فِتْنَةٍ.

Sermon 154
An excerpt from an address which he made to the people of Basra warning them about what will happen:

"Whoever is able, at this time, to 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 bitterness.

"As regarding a certain woman, she is in the grip of womanly views; malice is boiling in her bosom like the furnace of a blacksmith. If she were called on to deal with others as she is dealing with me, she will not do it. (As for me), even later she will be allowed her original respect, while the reckoning (of her misdeeds) is with Allāh."

Part of the same sermon:
"This path is the lightest course and the brightest lamp. Guidance towards virtuous deeds is sought through faith, while guidance towards faith is achieved through virtuous deeds. Knowledge prospers through faith, death is feared because of knowledge (or the lack thereof). This world comes to an end with death, while the Hereafter is secured (by virtuous deeds) in this world. For people, there is no escape from resurrection. They are heading for this last end in its appointed course."

Another part of the same sermon:

"They have risen 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 are they shifted from there. Enjoining the doing of what is good and prohibiting the doing of evil are two characteristics of Allāh, the Glorified One. They can neither bring death near nor lessen sustenance.

"You should stick to the Book of Allāh because it is the strong rope, the clear light, the benefiting cure, the quenching for the thirst, the protection for the adherent and the deliverance for those who are attached to it. It does not swerve so as to need straightening. It does not deflect so as it needs to be corrected. The frequency of its repetition and its falling on ears does not age it. Whoever speaks according to it, speaks the truth; whoever acts according to it is the foremost (in doing good deeds)."

It was then that a man stood up and said the following to the Imām ﷺ: "O Imām Ali ibn Abū Tālib! Tell us about this disturbance and whether you inquired about it from the Holy Prophet." Thereupon, Imām Ali ibn Abū Tālib ﷺ said the following:

When Allāh, the most Glorified One, revealed this verse:

﴿ الم ۞ أَحَسِبَ النَّاسُ أَن يُتْرَكُوا أَن يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴾

Aleef laam meem (A.L.M.) What?! Do people imagine that they will be left alone on saying: 'We believe!' and they will not be tried?!" (Qur'ān, 29:1-2), I came to know that the disturbance will not befall us so long as the Prophet ﷺ is among us. So I said, 'O Prophet of Allāh ﷺ! What is this disturbance about which Allāh, the Sublime, has informed you?' He replied, 'O Ali! My people will create trouble after me.' I said, 'O Prophet of Allāh ﷺ! On the day of Uhud, when people fell martyrs and I was not among them, it very much annoyed me; did you not say to me, `Cheer up, for martyrdom is yours later on'?' The Prophet ﷺ replied, 'Yes it is so, but what about you enduring the present?!' I said, 'O Prophet of Allāh! This

is not an occasion for endurance but rather an occasion for cheering up and gratitude.' Then he said the following: 'O Ali! 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 juice, bribes by calling them gifts, taking 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 rebellion?' He said, 'In rebellion.'

"There is no denying the fact that `Ā'isha's behavior towards Imām Ali ibn Abū Tālib ﷺ was always hostile. Quite often, her heart's turbidity expressed itself on her face. Her hatred and dislike became quite apparent, so much so that if in connection with some matter Imām Ali ibn Abū Tālib's name came up, a frown would appear on her face. She did not relish pronouncing his name, always referring to him as "the son of Abū Tālib," just as she always used to refer to her brother, Muhammed, as the "son of Abū Bakr"! She disliked both men although one of them was her brother by both parents... For example, when Ubaydullāh ibn Abdullāh ibn `Utbah mentioned to Abdullāh ibn Abbās the narration by `Ā'isha, namely that in his death-illness, the Prophet ﷺ, taking support on al-Fadl ibn Abbās and on *another man*, came to her (`Ā'isha's) house, Abdullāh ibn Abbās said the following: "Do you know who this *other man* was?" He said, "No." Ibn Abbās said, "He was Ali ibn Abū Tālib ﷺ, but she is averse to name him in a good context." This is not an opinion, it is recorded in the following references: Ahmed ibn Hanbal, *Al-Musnad*, Vol. 6, pp. 34, 228; Ibn Sa`d, *Al-Tabaqāt al-Kubra*, Vol. 2, part 2, p. 29; al-Tabari, *Tārīkh*, Vol. 1, pp. 1800-1801; al-Balādhiri, *Ansāb al-Ashrāf*, Vol. 1, pp. 544-545; al-Bayhaqi, *Al-Sunan al-Kubra*, Vol. 3, p. 396.

One reason for this hatred and malice was the presence of Hadrat Fātima ﷺ whose dignity and esteem pricked the heart of `Ā'isha like a thorn. Her jealousy towards the other wives (of the Prophet ﷺ) did not allow her to let the Prophet ﷺ love the daughter of his

other wife to such a degree that he should stand up when she approached, would seat her in his own place, declare her most honorable of all the women of the world and bear such love towards her children as to call them his own sons. All these things caused `Ā'isha pain. Naturally, her feelings on such an occasion were that if she had given birth to children, they would have been the Prophet's, and they would have been the pivot of the Prophet's affection instead of Imāms al-Hassan and al-Hussain ﷺ. But `Ā'isha was not gifted with any issue. She gratified her own desire to be a mother by adopting the surname of "Umm Abdullāh" (mother of the slave of Allāh) after her sister's son. In short, all these things created the passion of hatred in her heart as a result of which she, off and on, complained to the Prophet ﷺ against Fātima ﷺ but could not succeed in diverting the Prophet's attention from her. News about this mortification and estrangement also reached the ears of Abū Bakr, her father. That will only perturb him as he, too, could do nothing about it except sympathize with his daughter. At last, the Prophet ﷺ left this world, and thereins of government fell in the hands of her father, Abū Bakr. Now was the opportunity for him to avenge as much as possible, to perpetrate whatever violence he had had in mind.

Consequently, the first step which Abū Bakr took was that, in order to deprive Fātima ﷺ of her inheritance, he denied the principle of inheritance in the case of the prophets and held that neither do the prophets inherit nor are they inherited, but the property left by them would belong to the State. Fātima ﷺ was so saddened that she never spoke to Abū Bakr to the last moment of her sacred life. She passed away from this world with these very feelings. `Ā'isha did not even take the trouble to express any sorrow at her tragic death. Thus has Ibn Abul-Hadīd and others written.

When Fātima ﷺ passed away, all wives of the Prophet ﷺ came to Banū Hāshim to offer their condolence; `Ā'isha did not. ﷺShe did not go there but pretended to be sick. Words from her mouth reached Ali ﷺ expressing her joy at the loss of Fātima as we are told on p. 198, Vol. 9 of *Sharh Nahjul-Balāgha* where the author quotes a number of classic sources testifying to this sad fact.

Since `Ā'isha harbored so much malice against Fātima ﷺ, how could Fātima's spouse, Ali, be spared similar enmity and malice, especially when such events also occurred which worked like a fan, stirring her feelings of hatred, such as the incident of *ifk* when Imām Ali ibn Abū Tālib ﷺ said to the Prophet ﷺ: "She is no better than the buckles of your shoe, leave her and divorce her." On hearing this, `Ā'isha must have felt miserable in her bed and must have developed the most severe feeling of hatred towards him.

There were also moments when distinction was conferred on Imām Ali ibn Abū Tālib ﷺ in preference over Abū Bakr. For instance, in connection with the dispatch of the Qur'ānic verses of Sūrat Bara'ah (Chapter 9 of the Holy Qur'ān), the Prophet ﷺ removed Abū Bakr from the mission, recalling him and assigning it to Imām Ali ibn Abū Tālib ﷺ instead, saying that he had been commanded by Allāh to do it himself or to send it through a member of his own family. Similarly, the Prophet ﷺ closed all the gates opening into the (Medīna) Mosque, including that of Abū Bakr, while allowing the gate of Imām Ali ibn Abū Tālib's house to remain open.

`Ā'isha could not relish Imām Ali ibn Abū Tālib's distinction over her father. Whenever there was any occasion for such distinction, she did her best to undo it. In his last days, the Prophet ﷺ ordered the army contingent under the command of Usamah ibn Zaid to march, ordering both Abū Bakr and `Omar to go under his command, they received a message from the wives of the Prophet ﷺ that his condition was serious and, therefore, the contingent should come back instead of proceeding any further. This was due to their own far-sightedness: They realized that the only purpose of getting Medīna vacated by the Muhājirūn and the Ansār after the death of the Prophet ﷺ was this: Nobody would then be able to stand in Imām Ali ibn Abū Tālib's way (to succeed the Prophet ﷺ and be the caliph), and that he should get the caliphate without any trouble.

On receipt of this message from those wives (remember than one of those wives was the daughter of Abū Bakr, `Ā'isha, and another was

the daughter of `Omar ibn al-Khattāb, namely Hafsa), the contingent under Usamah came back. When the Prophet ﷺ camed to know about this, he again ordered Usamah to march with the army without any delay and even said to him, "May Allāh curse anyone who stays away from the contingent," whereupon they again set off. But they were again called back by the same women till the Prophet's illness assumed serious proportions. Usamah's contingent did not go out; it simply did not want to... After this, Abū Bakr was sent word through Bilal ibn Rabah, the *mu'adhin*, that he should deputize the Prophet ﷺ in leading the prayers in order to pave the way for his caliphate. Who sent that message?! Accordingly, keeping this in view, he was first shown as the Prophet's caliph (deputy) in leading the prayers and eventually was accepted as his caliph for all purposes. Thereafter matters were so contrived that Imām Ali ibn Abū Tālib عليه السلام could not get the caliphate post which rightfully belonged to him and vested on him by the Almighty during the Ghadīr Khumm incident only few days before the death of the Prophet ﷺ.

After the reign of the third caliph, `Othmān, circumstances took such a turn that people were obliged to swear the oath of allegiance to Imām Ali ibn Abū Tālib عليه السلام. On this occasion, `Ā'isha was present in Mecca. When she learned about Imām Ali ibn Abū Tālib عليه السلام becoming the caliph, her eyes began emitting flames; rage and anger perturbed her mind. Her hatred towards Imām Ali ibn Abū Tālib عليه السلام assumed such seriousness that she rose against him on the excuse of avenging the blood of the same man (`Othmān) whom she had herself proclaimed fit to be killed, calling him na`thal, openly declaring war the result of which was so much bloodshed that the whole of Basra was smeared with the blood of those killed and the gate of disunity was opened for good, according to pp. 190-200, Vol. 9 of *Sharh Nahjul-Balāgha.* That was the very first time in Islamic history that Muslims killed Muslims..., and it is still going on to the delight of the enemies of the world's Muslims...



من خطبة له عليه السلام يحث الناس على التقوى:

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْحَمْدَ مِفْتَاحاً لِذِكْرِهِ وَسَبَباً لِلْمَزِيدِ مِنْ فَضْلِهِ وَدَلِيلًا عَلَى آلَائِهِ وَعَظَمَتِهِ عِبَادَ اللَّهِ إِنَّ الدَّهْرَ يَجْرِي بِالْبَاقِينَ كَجَرْيِهِ بِالْمَاضِينَ لَا يَعُودُ مَا قَدْ وَلَّى مِنْهُ وَلَا يَبْقَى سَرْمَداً مَا فِيهِ آخِرُ فَعَالِهِ كَأَوَّلِهِ مُتَشَابِهَةً أُمُورُهُ مُتَظَاهِرَةً أَعْلَامُهُ فَكَأَنَّكُمْ بِالسَّاعَةِ تَحْدُوكُمْ حَدْوَ الزَّاجِرِ بِشَوْلِهِ فَمَنْ شَغَلَ نَفْسَهُ بِغَيْرِ نَفْسِهِ تَحَيَّرَ فِي الظُّلُمَاتِ وَارْتَبَكَ فِي الْهَلَكَاتِ وَمَدَّتْ بِهِ شَيَاطِينُهُ فِي طُغْيَانِهِ وَزَيَّنَتْ لَهُ سَيِّئَ أَعْمَالِهِ فَالْجَنَّةُ غَايَةُ السَّابِقِينَ وَالنَّارُ غَايَةُ الْمُفَرِّطِينَ اعْلَمُوا عِبَادَ اللَّهِ أَنَّ التَّقْوَى دَارُ حِصْنٍ عَزِيزٍ وَالْفُجُورَ دَارُ حِصْنٍ ذَلِيلٍ لَا يَمْنَعُ أَهْلَهُ وَلَا يُحْرِزُ مَنْ لَجَأَ إِلَيْهِ أَلَا وَبِالتَّقْوَى تُقْطَعُ حُمَةُ الْخَطَايَا وَبِالْيَقِينِ تُدْرَكُ الْغَايَةُ الْقُصْوَى عِبَادَ اللَّهِ اللَّهَ اللَّهَ فِي أَعَزِّ الْأَنْفُسِ عَلَيْكُمْ وَأَحَبِّهَا إِلَيْكُمْ فَإِنَّ اللَّهَ قَدْ أَوْضَحَ لَكُمْ سَبِيلَ الْحَقِّ وَأَنَارَ طُرُقَهُ فَشِقْوَةٌ لَازِمَةٌ أَوْ سَعَادَةٌ دَائِمَةٌ فَتَزَوَّدُوا فِي أَيَّامِ الْفَنَاءِ لِأَيَّامِ الْبَقَاءِ قَدْ دُلِلْتُمْ عَلَى الزَّادِ وَأُمِرْتُمْ بِالظَّعْنِ وَحُثِثْتُمْ عَلَى الْمَسِيرِ فَإِنَّمَا أَنْتُمْ كَرَكْبٍ وُقُوفٍ لَا يَدْرُونَ مَتَى يُؤْمَرُونَ بِالسَّيْرِ أَلَا فَمَا يَصْنَعُ بِالدُّنْيَا مَنْ خُلِقَ لِلْآخِرَةِ وَمَا يَصْنَعُ بِالْمَالِ مَنْ عَمَّا قَلِيلٍ يَسْلُبُهُ وَتَبْقَى عَلَيْهِ تَبِعَتُهُ وَحِسَابُهُ عِبَادَ اللَّهِ إِنَّهُ لَيْسَ لِمَا وَعَدَ اللَّهُ مِنَ الْخَيْرِ مَتْرَكٌ وَلَا فِيمَا نَهَى عَنْهُ مِنَ الشَّرِّ مَرْغَبٌ عِبَادَ اللَّهِ احْذَرُوا يَوْماً تُفْحَصُ فِيهِ الْأَعْمَالُ وَيَكْثُرُ فِيهِ الزِّلْزَالُ وَتَشِيبُ فِيهِ الْأَطْفَالُ اعْلَمُوا عِبَادَ اللَّهِ أَنَّ عَلَيْكُمْ رَصَداً مِنْ أَنْفُسِكُمْ وَعُيُوناً مِنْ جَوَارِحِكُمْ وَحُفَّاظَ صِدْقٍ يَحْفَظُونَ أَعْمَالَكُمْ وَعَدَدَ أَنْفَاسِكُمْ لَا تَسْتُرُكُمْ مِنْهُمْ ظُلْمَةُ لَيْلٍ دَاجٍ وَلَا يُكِنُّكُمْ مِنْهُمْ بَابٌ ذُو رِتَاجٍ وَإِنَّ غَداً مِنَ الْيَوْمِ قَرِيبٌ يَذْهَبُ الْيَوْمُ بِمَا فِيهِ وَيَجِيءُ الْغَدُ لَاحِقاً بِهِ فَكَأَنَّ كُلَّ امْرِئٍ مِنْكُمْ قَدْ بَلَغَ مِنَ الْأَرْضِ مَنْزِلَ وَحْدَتِهِ وَمَخَطَّ حُفْرَتِهِ فَيَا لَهُ مِنْ بَيْتِ وَحْدَةٍ وَمَنْزِلِ وَحْشَةٍ وَمُفْرَدِ غُرْبَةٍ وَكَأَنَّ الصَّيْحَةَ قَدْ أَتَتْكُمْ وَالسَّاعَةَ قَدْ غَشِيَتْكُمْ وَبَرَزْتُمْ لِفَصْلِ الْقَضَاءِ قَدْ زَاحَتْ عَنْكُمُ الْأَبَاطِيلُ وَاضْمَحَلَّتْ عَنْكُمُ الْعِلَلُ وَاسْتَحَقَّتْ بِكُمُ الْحَقَائِقُ وَصَدَرَتْ بِكُمُ الْأُمُورُ مَصَادِرَهَا فَاتَّعِظُوا بِالْعِبَرِ وَاعْتَبِرُوا بِالْغِيَرِ وَانْتَفِعُوا بِالنُّذُرِ.

Sermon 155
Urging people to be pious (*taqis* أتقياء)

"Praise is all due to Allāh Who made such praise the key for remembering Him, a means for an increase of His bounty, a guide for His Attributes and Dignity.

"O servants of Allāh! Time will deal with the survivors just as it dealt with those who have already gone by. The time that has passed will not return, whatever there is in it will not stay forever. 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 you are attached to the last day which is driving you as rapidly as she-camels which are without water for seven months are driven to the watering place. Whoever keeps himself busy with things other than the

improvement of his own self becomes perplexed in the darkness and entangled in ruination. His evil spirits immerse him deeply in vices and make his bad deeds seem to be good. Paradise is the destination of those who are foremost (in doing good deeds); Hell is the destination of those who commit excesses.

"O servants of Allāh! Be informed 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 one who takes refuge therein. Be informed that the sting of sins is cut by piety, the final aim is achieved by conviction of belief (*īmān*).

"O servants of Allāh! (Fear) Allāh, (fear) Allāh, in the matter of your own selves, which are the most beloved and dear to you because Allāh has clarified to you the way of truthfulness and has lit 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 standing-by riders who do not know when they will be ordered to march on. Beware, what will he who has been created for the Hereafter do with this world? What will a person do with wealth which he will shortly be deprived of, while only its ill effects and reckoning will be left behind for him?

"O servants of Allāh! The good which Allāh has promised should not be abandoned; the evil from which He has refrained should not be coveted. O servants of Allāh! Fear the day when deeds will be reckoned; there will be much quaking and even children will grow gray hair.

"Be informed, O servants of Allāh! Your own self is a guard over you; your limbs are watchmen, truthful vigil-keepers (angels) who preserve (the record of) your deeds and the numbers of your breaths stand by. The gloom of the dark night cannot conceal you from them, nor can closed gates hide you. 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 will be alone, namely the site of his grave. So, what would you say about this lonely house, the solitary place of staying, 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 judgment. (The curtains of) falsehood have been removed from you and your excuses have become weak. The truth about you has been proven. All your matters have proceeded to their consequences. Therefore, you should (now) take counsel from examples, learn lessons from vicissitudes and take advantage of those who warn.



من خطبة له عليه السلام يُنبِّهُ فيها على فضل الرسول الأعظم وفضل القرآن ثم حال دولة بني أمية:

النبي والقرآن

اَرْسَلَهُ عَلى حِينِ فَتْرَةٍ مِنَ الرُّسُلِ وَطُولِ هَجْعَةٍ مِنَ الْاُمَمِ وَانْتِقاضٍ مِنَ الْمُبْرَمِ فَجاءَهُمْ بِتَصْدِيقِ الَّذِي بَيْنَ يَدَيْهِ وَالنُّورِ الْمُقْتَدَى بِهِ ذلِكَ الْقُرْآنُ فَاسْتَنْطِقُوهُ وَلَنْ يَنْطِقَ وَلكِنْ اُخْبِرُكُمْ عَنْهُ اَلا اِنَّ فِيهِ عِلْمَ مَا يَاْتِي وَالْحَدِيثَ عَنِ الْماضِي وَدَواءَ دائِكُمْ وَنَظْمَ ما بَيْنَكُمْ.

دولة بني أمية

و منها: فَعِنْدَ ذلِكَ لا يَبْقَى بَيْتُ مَدَرٍ وَلا وَبَرٍ اِلَّا وَاَدْخَلَهُ الظَّلَمَةُ تُرْحَةً وَاَوْلَجُوا فِيهِ نِقْمَةً فَيَوْمَئِذٍ لا يَبْقَى لَهُمْ فِي السَّماءِ عاذِرٌ وَلا فِي الْاَرْضِ ناصِرٌ اَصْفَيْتُمْ بِالْاَمْرِ غَيْرَ اَهْلِهِ وَاَوْرَدْتُمُوهُ غَيْرَ مَوْرِدِهِ وَسَيَنْتَقِمُ اللّهُ مِمَّنْ ظَلَمَ مَاْكَلا بِمَاْكَلٍ وَمَشْرَبا بِمَشْرَبٍ مِنْ مَطاعِمِ الْعَلْقَمِ وَمَشارِبِ الصَّبِرِ وَالْمَقِرِ وَلِباسِ شِعارِ الْخَوْفِ وَدِثارِ السَّيْفِ وَاِنَّما هُمْ مَطايَا الْخَطِيئاتِ وَزَوامِلُ الْآثامِ فَاَقْسِمُ ثُمَّ اَقْسِمُ لَتَلْتَحِمَنَّها اُمَيَّةُ مِنْ بَعْدِي كَما تُلْفَظُ النُّخامَةُ ثُمَّ لا تَذُوقُها وَلا تَطْعَمُ بِطَعْمِها اَبَدا مَا كَرَّ الْجَدِيدانِ.

Sermon 156

An excerpt from a sermon in which he attracts attention to the distinction of the Greatest Prophet ﷺ, the lofty status of the Holy Qur'ān and how the government of the Umayyads will be:

"Allāh deputed the Prophet ﷺ at a time when there had been no prophets for quite some time. People had been in slumber for a long time, the twist of the rope had been loosened. The Prophet ﷺ came with (a Book containing) testimonials to things that are already there and also with a light to be followed. It is the Holy Qur'ān. If you ask it to speak, it would not do so; but I will tell you about it. Be informed that it contains knowledge of what is to come about, stories of the past, cure for your ills and regulation for whatever faces you."

Part of the same sermon: Autocracy of the Umayyads

"At that time, there will remain neither house nor tent but oppressors will inflict it with grief and inject in it their sickness. On that day, no one in the sky will listen to their excuse, and no one on earth will rush to their help. You selected for the government (caliphate) one who is not fit for it, and you raised him to a status which was not meant for him. Soon, Allāh will affect revenge against everyone who has oppressed. They will be given food for food and drink for drink: colocynth for eating, myrrh and aloes for drinking, fear for an inner and the sword for an outer covering.

"They are nothing but beasts of burden laden with sins, camels loaded 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 flavor so long as day and night rotate."



من خطبة له عليه السلام يبين فيها حسن معاملته لرعيته:

وَلَقَدْ أَحْسَنْتُ جِوَارَكُمْ وَأَحَطتُ بِجُهْدِي مِنْ وَرَائِكُمْ وَأَعْتَقْتُكُمْ مِنْ رِبَقِ الذُّلِّ وَحَلَقِ الضَّيْمِ شُكْرًا مِنِّي لِلبِرِّ القَلِيلِ وَإِطرَاقًا عَمَّا أَدْرَكَهُ البَصَرُ وَشَهِدَهُ البَدَنُ مِنَ المُنْكَرِ الكَثِيرِ.

Sermon 157

How he ﷺ treated people well, ignored their faults:

"I lived like your good neighbor and tried my best to look after you. I freed you from the snarls of humiliation and the fetters of oppression through my gratitude for the little good (from your side). I closed my eyes to your many misdeeds which my eyes had observed and my body had witnessed."



من خطبة له عليه السلام في عظمة الله وحمده وذكر الأنبياء

عظمة الله

أَمْرُهُ قَضَاءٌ وَحِكْمَةٌ وَرِضَاهُ أَمَانٌ وَرَحْمَةٌ يَقْضِي بِعِلْمٍ وَيَعْفُو بِحِلْمٍ.

حمد الله

اللَّهُمَّ لَكَ الحَمْدُ عَلَى مَا تَأْخُذُ وَتُعْطِي وَعَلَى مَا تُعَافِي وَتَبْتَلِي حَمْداً يَكُونُ أَرْضَى الحَمْدِ لَكَ وَأَحَبَّ الحَمْدِ إِلَيْكَ وَأَفْضَلَ الحَمْدِ عِنْدَكَ حَمْداً يَمْلَأُ مَا خَلَقْتَ وَيَبْلُغُ مَا أَرَدْتَ حَمْداً لَا يُحْجَبُ عَنْكَ وَلَا يُقْصَرُ دُونَكَ حَمْداً لَا يَنْقَطِعُ عَدَدُهُ وَلَا يَفْنَى مَدَدُهُ فَلَسْنَا نَعْلَمُ كُنْهَ عَظَمَتِكَ إِلَّا أَنَّا نَعْلَمُ أَنَّكَ حَيٌّ قَيُّومٌ لَا تَأْخُذُكَ سِنَةٌ وَلَا نَوْمٌ لَمْ يَنْتَهِ إِلَيْكَ نَظَرٌ وَلَمْ يُدْرِكْكَ بَصَرٌ أَدْرَكْتَ الأَبْصَارَ وَأَحْصَيْتَ الأَعْمَالَ وَأَخَذْتَ بِالنَّوَاصِي وَالأَقْدَامِ وَمَا الَّذِي نَرَى مِنْ خَلْقِكَ وَنَعْجَبُ لَهُ مِنْ قُدْرَتِكَ وَنَصِفُهُ مِنْ عَظِيمِ سُلْطَانِكَ وَمَا تَغَيَّبَ عَنَّا مِنْهُ وَقَصُرَتْ أَبْصَارُنَا عَنْهُ وَانْتَهَتْ عُقُولُنَا دُونَهُ وَحَالَتْ سُتُورُ الغُيُوبِ بَيْنَنَا وَبَيْنَهُ أَعْظَمُ فَمَنْ فَرَّغَ قَلْبَهُ وَأَعْمَلَ فِكْرَهُ لِيَعْلَمَ كَيْفَ أَقَمْتَ عَرْشَكَ وَكَيْفَ ذَرَأْتَ خَلْقَكَ وَكَيْفَ عَلَّقْتَ فِي الهَوَاءِ سَمَاوَاتِكَ وَكَيْفَ مَدَدْتَ عَلَى مَوْرِ المَاءِ أَرْضَكَ رَجَعَ طَرْفُهُ حَسِيراً وَعَقْلُهُ مَبْهُوراً وَسَمْعُهُ وَالِهاً وَفِكْرُهُ حَائِراً.

كيف يكون الرجاء

مِنْهَا: يَدَّعِي بِزَعْمِهِ أَنَّهُ يَرْجُو اللَّهَ كَذَبَ وَالعَظِيمِ مَا بَالُهُ لَا يَتَبَيَّنُ رَجَاؤُهُ فِي عَمَلِهِ فَكُلُّ مَنْ رَجَا عُرِفَ رَجَاؤُهُ فِي عَمَلِهِ وَكُلُّ رَجَاءٍ إِلَّا رَجَاءَ اللَّهِ تَعَالَى فَإِنَّهُ مَدْخُولٌ وَكُلُّ خَوْفٍ مُحَقَّقٌ

إِلَّا خَوْفَ اللَّهِ فَإِنَّهُ مَعْلُولٌ يَرْجُو اللَّهَ فِي الكَبِيرِ وَيَرْجُو العِبَادَ فِي الصَّغِيرِ فَيُعْطِي العَبْدَ مَا لَا يُعْطِي الرَّبَّ فَمَا بَالُ اللَّهِ جَلَّ ثَنَاؤُهُ يُقَصِّرُ بِهِ عَمَّا يُصْنَعُ بِهِ لِعِبَادِهِ أَ تُخَافُ أَنْ تَكُونَ فِي رَجَائِكَ لَهُ كَاذِباً أَوْ تَكُونَ لَا تَرَاهُ لِلرَّجَاءِ مَوْضِعاً وَكَذَلِكَ إِنْ هُوَ خَافَ عَبْداً مِنْ عَبِيدِهِ أَعْطَاهُ مِنْ خَوْفِهِ مَا لَا يُعْطِي رَبَّهُ فَجَعَلَ خَوْفَهُ مِنَ العِبَادِ نَقْداً وَخَوْفَهُ مِنْ خَالِقِهِ ضِمَاراً وَوَعْداً وَكَذَلِكَ مَنْ عَظُمَتِ الدُّنْيَا فِي عَيْنِهِ وَكَبُرَ مَوْقِعُهَا مِنْ قَلْبِهِ آثَرَهَا عَلَى اللَّهِ تَعَالَى فَانْقَطَعَ إِلَيْهَا وَصَارَ عَبْداً لَهَا.

رسول الله ﷺ

وَلَقَدْ كَانَ فِي رَسُولِ اللَّهِ صلى الله عليه وآله كَافٍ لَكَ فِي الْأُسْوَةِ وَدَلِيلٌ لَكَ عَلَى ذَمِّ الدُّنْيَا وَعَيْبِهَا وَكَثْرَةِ مَخَازِيهَا وَمَسَاوِيهَا إِذْ قُبِضَتْ عَنْهُ أَطْرَافُهَا وَوُطِّئَتْ لِغَيْرِهِ أَكْنَافُهَا وَفُطِمَ عَنْ رَضَاعِهَا وَزُوِيَ عَنْ زَخَارِفِهَا.

موسى عليه السلام

وَإِنْ شِئْتَ ثَنَّيْتُ بِمُوسَى كَلِيمِ اللَّهِ صلى الله عليه وآله حَيْثُ يَقُولُ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ وَاللَّهِ مَا سَأَلَهُ إِلَّا خُبْزاً يَأْكُلُهُ لِأَنَّهُ كَانَ يَأْكُلُ بَقْلَةَ الْأَرْضِ وَلَقَدْ كَانَتْ خُضْرَةُ الْبَقْلِ تُرَى مِنْ شَفِيفِ صِفَاقِ بَطْنِهِ لِهُزَالِهِ وَتَشَذُّبِ لَحْمِهِ.

داود عليه السلام

وَإِنْ شِئْتَ ثَلَّثْتُ بِدَاوُدَ صلوات الله عليه صَاحِبِ الْمَزَامِيرِ وَقَارِئِ 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 عِيسَى ابْنِ مَرْيَمَ عليه السلام 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 وَلَا مَالٌ يَلْفِتُهُ وَلَا طَمَعٌ يُذِلُّهُ دَابَّتُهُ رِجْلَاهُ وَخَادِمُهُ يَدَاهُ.



الرسول الأعظم ﷺ

فَتَأَسَّ بِنَبِيِّكَ الْأَطْيَبِ الْأَطْهَرِ صلى الله عليه وآله فَإِنَّ فِيهِ أُسْوَةً لِمَنْ تَأَسَّى وَعَزَاءً لِمَنْ تَعَزَّى وَأَحَبُّ الْعِبَادِ إِلَى اللَّهِ الْمُتَأَسِّي بِنَبِيِّهِ وَالْمُقْتَصُّ لِأَثَرِهِ قَضَمَ الدُّنْيَا قَضْماً وَلَمْ يُعِرْهَا طَرْفاً أَهْضَمُ أَهْلِ الدُّنْيَا كَشْحاً وَأَخْمَصُهُمْ مِنَ الدُّنْيَا بَطْناً عُرِضَتْ عَلَيْهِ الدُّنْيَا فَأَبَى أَنْ يَقْبَلَهَا وَعَلِمَ أَنَّ اللَّهَ سُبْحَانَهُ أَبْغَضَ شَيْئاً فَأَبْغَضَهُ وَحَقَّرَ شَيْئاً فَحَقَّرَهُ وَصَغَّرَ شَيْئاً فَصَغَّرَهُ وَلَوْ لَمْ يَكُنْ فِينَا إِلَّا حُبُّنَا مَا أَبْغَضَ اللَّهُ وَرَسُولُهُ وَتَعْظِيمُنَا مَا صَغَّرَ اللَّهُ وَرَسُولُهُ لَكَفَى بِهِ شِقَاقاً لِلَّهِ وَمُحَادَّةً عَنْ أَمْرِ اللَّهِ وَلَقَدْ كَانَ صلى الله عليه وآله يَأْكُلُ عَلَى الْأَرْضِ وَيَجْلِسُ جِلْسَةَ

الْعَبْدِ وَيَخْصِفُ بِيَدِهِ نَعْلَهُ وَيَرْقَعُ بِيَدِهِ ثَوْبَهُ وَيَرْكَبُ الْحِمَارَ الْعَارِيَ وَيُرْدِفُ خَلْفَهُ وَيَكُونُ السِّتْرُ عَلَى بَابِ بَيْتِهِ فَتَكُونُ فِيهِ التَّصَاوِيرُ فَيَقُولُ يَا فُلَانَةُ لِإِحْدَى أَزْوَاجِهِ غَيِّبِيهِ عَنِّي فَإِنِّي إِذَا نَظَرْتُ إِلَيْهِ ذَكَرْتُ الدُّنْيَا وَزَخَارِفَهَا فَأَعْرَضَ عَنِ الدُّنْيَا بِقَلْبِهِ وَأَمَاتَ ذِكْرَهَا مِنْ نَفْسِهِ وَأُحِبُّ أَنْ تُغَيِّبَ زِينَتَهَا عَنْ عَيْنِهِ لِكَيْلَا يَتَّخِذَ مِنْهَا رِيَاشاً وَلَا يَعْتَقِدَهَا قَرَاراً وَلَا يَرْجُوَ فِيهَا مُقَاماً فَأَخْرَجَهَا مِنَ النَّفْسِ وَأَشْخَصَهَا عَنِ الْقَلْبِ وَغَيَّبَهَا عَنِ الْبَصَرِ وَكَذَلِكَ مَنْ أَبْغَضَ شَيْئاً أَبْغَضَ أَنْ يَنْظُرَ إِلَيْهِ وَأَنْ يُذْكَرَ عِنْدَهُ وَلَقَدْ كَانَ فِي رَسُولِ اللَّهِ صلى الله عليه وآله مَا يَدُلُّكَ عَلَى مَسَاوِئِ الدُّنْيَا وَعُيُوبِهَا إِذْ جَاعَ فِيهَا مَعَ خَاصَّتِهِ وَزُوِيَتْ عَنْهُ زَخَارِفُهَا مَعَ عَظِيمِ زُلْفَتِهِ فَلْيَنْظُرْ نَاظِرٌ بِعَقْلِهِ أَكْرَمَ اللَّهُ مُحَمَّداً بِذَلِكَ أَمْ أَهَانَهُ فَإِنْ قَالَ أَهَانَهُ فَقَدْ كَذَبَ وَاللَّهِ الْعَظِيمِ بِالْإِفْكِ الْعَظِيمِ وَإِنْ قَالَ أَكْرَمَهُ فَلْيَعْلَمْ أَنَّ اللَّهَ قَدْ أَهَانَ غَيْرَهُ حَيْثُ بَسَطَ الدُّنْيَا لَهُ وَزَوَاهَا عَنْ أَقْرَبِ النَّاسِ مِنْهُ فَتَأَسَّى مُتَأَسٍّ بِنَبِيِّهِ وَاقْتَصَّ أَثَرَهُ وَوَلَجَ مَوْلِجَهُ وَإِلَّا فَلَا يَأْمَنِ الْهَلَكَةَ فَإِنَّ اللَّهَ جَعَلَ مُحَمَّداً صلى الله عليه وآله عَلَماً لِلسَّاعَةِ وَمُبَشِّراً بِالْجَنَّةِ وَمُنْذِراً بِالْعُقُوبَةِ خَرَجَ مِنَ الدُّنْيَا خَمِيصاً وَوَرَدَ الْآخِرَةَ سَلِيماً لَمْ يَضَعْ حَجَراً عَلَى حَجَرٍ حَتَّى مَضَى لِسَبِيلِهِ وَأَجَابَ دَاعِيَ رَبِّهِ فَمَا أَعْظَمَ مِنَّةَ اللَّهِ عِنْدَنَا حِينَ أَنْعَمَ عَلَيْنَا بِهِ سَلَفاً نَتَّبِعُهُ وَقَائِداً نَطَأُ عَقِبَهُ وَاللَّهِ لَقَدْ رَقَّعْتُ مِدْرَعَتِي هَذِهِ حَتَّى اسْتَحْيَيْتُ مِنْ رَاقِعِهَا وَلَقَدْ قَالَ لِي قَائِلٌ أَ لَا تَنْبِذُهَا عَنْكَ فَقُلْتُ اغْرُبْ عَنِّي فَعِنْدَ الصَّبَاحِ يَحْمَدُ الْقَوْمُ السُّرَى.

Sermon 158
About the Greatness of Allāh, praising him, mentioning some of His prophets:

"Allāh's verdict is judicious and full of wisdom. His Pleasure implies protection and mercy. He decides with knowledge and forgives with forbearance.

"O Lord! Praise to You for what You take and give, and for that from which You cure or with which You afflict. I praise You in a way which is the most acceptable to You, the most liked by You and the most dignified before You, praise which fills all Your creation and meets Your desire, praise which is not veiled from You and does not end: Its continuity does never ceases."

Greatness of Allāh
"We do not know the reality of Your greatness, Lord, except that we know that You are Ever-living and Self-subsisting, the One by Whom all things subsist. Neither drowsiness nor sleep overtakes You; vision does not reach You and sight does not grasp You. You see the eyes and count the terms. You hold (people as slaves) by their forelocks and feet. We see Your creation and contemplate on it because of Your might. You describe it as (a result of) Your 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, as being far greater.

"Whoever frees his heart (from all other engagements) and exerts his thinking in order to know how You established Your throne, how You created Your creatures, how You suspended the air in Your skies and how You spread Your earth on the waves of water... his eyes will return tired, his intelligence defeated, his ears eager and his thinking wandering."

Part of the same sermon about hope and fear of Allāh

"One claims, according to his own thinking, that he sets his hopes on Allāh. By Allāh, the Great One, he speaks a lie. His position is that his hope (in Allāh) does not appear through his deed, although the hope of everyone who hopes is known through his own deed. Every hope is so, except hope in Allāh, the Sublime, if it is impure. Every fear is established except fear of Allāh, if it is unreal.

"He hopes for great things from Allāh and small things from men, but he gives to man (such consideration as) he does not give to Allāh. What does he think is the matter with Allāh, glorified is His praise?! He is accorded less (consideration) than what is accorded to His creatures! Do you ever fear to be false in your hope in Allāh? Or do you not regard Him as the center of your hope? Similarly, if a man fears another man, he gives him (such consideration) out of his fear which he does not give Allāh. Thus, he has made his fear for men ready currency, while his fear of the Creator is mere deferment or promise. This is the case of everyone in whose eye this world appears to be 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 ﷺ

"Certainly in the Prophet of Allāh ﷺ is a perfect example for you and a proof concerning the vices of this world, its defects, the multitude of its disgraces and 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 Prophet Mūsa (Moses) ﷺ

"If you want, I will, as a second example, relate to you something about Mūsa, the Interlocutor of Allāh ﷺ, when he said, 'O Allāh! I am in need of whatever good You may grant me' (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, so much so that the greenness of the herbs could be seen from the delicate skin of his belly due to his thinness and the paucity of his flesh..."

The Example of Prophet Dāwūd (David) ﷺ

"If you desire, I can give you a third example of Dāwūd ﷺ. He is the holder of the Psalms and the reciter among the people of Paradise. He used to make baskets of palm-tree 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 which he bought out of its price...!"[1]

The Example of Prophet `Īsa (Jesus) ﷺ

"If you desire, I will tell you about `Īsa ﷺ son of Maryam (Mary) ﷺ. 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 whatever

---

[1]Prophet Dāwūd (David) ﷺ later in life needed to spend on his family, and the sale of baskets would definitely not bring him sufficient income, so he prayed the Almighty to teach him a profession from which he would be able to feed and house his family, the great king that he was, refusing to draw a salary from the state treasury. The Almighty taught him how to make coats of mail for warriors, something which nobody else there and then could make. He, therefore, opened a shop where he worked as a blacksmith making those coats of mail. If you could see him sweating and smeared with smoke, you could never guess that he was one of the greatest kings who ever ruled vast kingdoms, a monarch who was present at the government's mansion only during business hours to solve people's problems and run the affairs of the kingdom.

the earth grows for the cattle. He had no wife to allure him, nor any son to grieve him, nor wealth to deviate (his attention), nor greed to disgrace him. His two feet were his conveyance, his two hands were his servants."

Following the Example of the Holy Prophet ﷺ

"You should follow your Prophet ﷺ, the pure, the chaste, Allāh blesses him and his descendants. He is the role model for his followers, the consolation for the seekers of consolation. The most beloved person by Allāh is he who follows His Prophet ﷺ, who treads in his footsteps. He took the least (share) from this world. Even then did he not cast a full glance at it. Of all the people of the world, he was the least satiated, his stomach the most empty. The world was offered to him, but he refused to accept it. When he knew that Allāh, the Glorified One, hated a thing, he, too, hated it. When he knew that Allāh regarded a thing as low, he, too, regarded it as low. When he knew that Allāh regarded a thing as small, he, too regarded it as small. If we love what Allāh and His Prophet ﷺ hate and deem as great what Allāh and His prophet hold as small, that by itself will be enough to isolate us from Allāh and cause us to transgress against His Commands.

"The Prophet ﷺ used to eat sitting on the ground like a slave. He repaired his shoes with his hand and likewise patched his clothes. He rode on an unsaddled ass and seated someone behind him. If there was a curtain on his door with pictures on it, he would say to one of his wives, 'Take it out of my sight because if I look at it, I will then recall the world and its allurements.' Thus, he swayed his heart away from this world and destroyed its remembrance from his mind. He loved that its allurements should remain hidden from his eyes so that he would not secure any good outfit from it, should not regard it as a place of stay and not hope to linger 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 or hear about it.

"Certainly there was in the Prophet of Allāh ﷺ all that will warn you of the evils of this world and its defects: He remained hungry

along with his most senior companions. Despite his great nearness, the allurements of the world remained remote from him. Now, one should see with one's intelligence whether Allāh honored Muhammed ﷺ as a result of this or disgraced him...! If he says that Allāh disgraced him, he certainly lies and perpetrates a great falsehood. If he says, 'Allāh honored him,' he should know that Allāh dishonored the others when He extended the (benefits of the) world to them. Allāh holds the same away from anyone who is the nearest to Him from among all men.

"Therefore, one should follow His Prophet ﷺ, tread in his footsteps and do as he did; otherwise, he will not be safe from ruin. Certainly Allāh made Muhammed ﷺ a sign for the Day of Judgment, a conveyor of tidings for Paradise and a warner of retribution. The Prophet ﷺ left this world hungry but entered the Hereafter safely. He did not lay one stone on another (to make a house)[1] till he departed and responded to the call of Allāh. How great is Allāh's blessing in that He blessed us with the Prophet ﷺ as a role model to emulate, a leader behind whom we should all march!"



[1]This is a glaring fact with which many Muslims are unfamiliar: As a child, the Prophet ﷺ first lived at the house of his grandfather Abdul-Muttalib. As a boy, after the demise of Abdul-Muttalib, he lived at the house of his uncle Abū Tālib. As a married man, he lived at the house of his wife, Khadīja. After his migration from Mecca to Medīna, his house was seized and looted by the hoodlums of pagan Quraish. In Medīna, he first lived as a guest at the house of the great *sahābi* "Abū Ayyūb" Khālid ibn Zaid al-Ansāri, a distant relative through the Banū al-Najjār, the Prophet's maternal uncles. When his Mosque was built, a room was carved out of it for him and his family, and later on other rooms were added for his wives, all made the same way as the first, all built by volunteers of mud mixed with straws and covered with palm trees as their roofs which barely protected from the sun's heat or heavy rain. After the Conquest of Mecca, he refused to demand his house back, preferring to live instead in a tent as long as he remained there. When he returned to Medīna, his lone room was waiting for him...! So, you can see that the Prophet ﷺ never built a house for him as long as he lived.

His own example

"By Allāh! I have been putting patches in my shirts, so much so that now I feel shy of the patches themselves. Someone asked me whether I should put them [such patched garments] away, but I said, 'Get away from me! Only in the morning do people (realize the advantage of and) speak highly of the night journey [which they had undertaken]."'



من خطبة له عليه السلام في صفة النبي وأهل بيته و أتباع دينه، وفيها يعظ بالتقوى
الرسول، أهله، و أتباع دينه:

ابْتَعَثَهُ بِالنُّورِ الْمُضِيءِ وَالْبُرْهَانِ الْجَلِيِّ وَالْمِنْهَاجِ الْبَادِي وَالْكِتَابِ الْهَادِي أُسْرَتُهُ خَيْرُ أُسْرَةٍ وَشَجَرَتُهُ خَيْرُ شَجَرَةٍ أَغْصَانُهَا مُعْتَدِلَةٌ وَثِمَارُهَا مُتَهَدِّلَةٌ مَوْلِدُهُ بِمَكَّةَ وَهِجْرَتُهُ بِطَيْبَةَ عَلَا بِهَا ذِكْرُهُ وَامْتَدَّ مِنْهَا صَوْتُهُ أَرْسَلَهُ بِحُجَّةٍ كَافِيَةٍ وَمَوْعِظَةٍ شَافِيَةٍ وَدَعْوَةٍ مُتَلَافِيَةٍ أَظْهَرَ بِهِ الشَّرَائِعَ الْمَجْهُولَةَ وَقَمَعَ بِهِ الْبِدَعَ الْمَدْخُولَةَ وَبَيَّنَ بِهِ الْأَحْكَامَ الْمَفْصُولَةَ فَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا تُتَحَقَّقْ شِقْوَتُهُ وَتَنْقَصِمْ عُرْوَتُهُ وَتَعْظُمْ كَبْوَتُهُ وَيَكُنْ مَآبُهُ إِلَى الْحُزْنِ الطَّوِيلِ وَالْعَذَابِ الْوَبِيلِ وَأَتَوَكَّلُ عَلَى اللَّهِ تَوَكُّلَ الْإِنَابَةِ إِلَيْهِ وَأَسْتَرْشِدُهُ السَّبِيلَ الْمُؤَدِّيَةَ إِلَى جَنَّتِهِ الْقَاصِدَةَ إِلَى مَحَلِّ رَغْبَتِهِ.

النصح بالتقوى

أُوصِيكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ 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 اللَّهِ وَأَبْعَدُهَا مِنْ رِضْوَانِ اللَّهِ فَغُضُّوا عَنْكُمْ عِبَادَ اللَّهِ غُمُومَهَا وَأَشْغَالَهَا لِمَا قَدْ أَيْقَنْتُمْ بِهِ مِنْ فِرَاقِهَا وَتَصَرُّفِ حَالَاتِهَا 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 الْأَوْلَادِ فَقْدَهَا وَبِصُحْبَةِ الْأَزْوَاجِ مُفَارَقَتَهَا لَا يَتَفَاخَرُونَ وَلَا يَتَنَاسَلُونَ وَلَا يَتَزَاوَرُونَ وَلَا يَتَحَاوَرُونَ فَاحْذَرُوا عِبَادَ اللَّهِ حَذَرَ الْغَالِبِ لِنَفْسِهِ الْمَانِعِ لِشَهْوَتِهِ النَّاظِرِ بِعَقْلِهِ فَإِنَّ الْأَمْرَ وَاضِحٌ وَالْعَلَمَ قَائِمٌ وَالطَّرِيقَ جَدَدٌ وَالسَّبِيلَ قَصْدٌ.

Sermon 159

An excerpt from a sermon which he deliverd describing the Prophet ﷺ, his Ahl al-Bayt عليهم السلام, the following of his creed, admonishing people to be pious:

Allāh deputed the Prophet ﷺ with a glittering light, a clear argument, an open path and a guiding Book. His tribe is the best of tribes, and his lineal tree is the best, one the branches of which are in good proportion as the fruits hang (abundantly). His birthplace is Mecca and the place of his migration is Tayba (another name for Medīna), from where his name rose high and his voice spread far and wide.

"Allāh sent him with a sufficing plea, a convincing argument and a rectifying announcement. Through him did Allāh disclose the ways that had been forsaken, destroying the innovations that had been introduced. Through Him he explained the detailed Commandments. Now, whoever adopts a religion other than Islam, his misery is definite, his pillar (of support) will be cracked, his fate will be in peril, his end will be a long grief and a distressing punishment."

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 admonish you, O servants of Allāh, to fear Allāh and to obey Him because doing so is salvation tomorrow and deliverance forever. He warned (you of chastisement) and did so thoroughly. He persuaded (you towards virtue) and did so fully. He described this world, its cutting away from you, its decay and fluctuation. Therefore, keep aloof from its attractions because very little of it will accompany you [on your journey back to Allāh]. This abode is the closest to the displeasure of Allāh and the remotest from His pleasure.

"So, close your eyes, O servants of Allāh, from its worries and entanglements because you are sure about being separated from it and from its changing conditions. Fear it like one who sincerely

fears, one who struggles hard. Take a lesson from what you have seen about the falling places of those before you, namely those whose joints vanished, eyes and ears destroyed, honor and prestige disappeared and pleasure and wealth came to an end. The nearness of their children changed into remoteness. The company of their spouses changed into separation from them. They do not boast over each other, nor do they beget children, nor do they meet each other nor do they live as neighbors. Therefore, have fear, O servants of Allāh, like the fear of one who has self-control, who can check his passions and perceive his wisdom. Surely, the matter is quite clear, the banner is standing, the course is level and the path is straight."

من كلام له عليه السلام لبعض أصحابه و قد 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 الِاسْتِبْدَادُ عَلَيْنَا بِهَذَا الْمَقَامِ وَنَحْنُ الْأَعْلَوْنَ نَسَباً وَالْأَشَدُّونَ بِالرَّسُولِ صلى الله عليه وآله نَوْطاً فَإِنَّهَا كَانَتْ أَثَرَةً شَحَّتْ عَلَيْهَا نُفُوسُ قَوْمٍ وَسَخَتْ عَنْهَا نُفُوسُ آخَرِينَ وَالْحَكَمُ اللَّهُ وَالْمَعْوَدُ إِلَيْهِ الْقِيَامَةُ.

وَدَعْ عَنْكَ نَهْباً صِيحَ فِي حَجَرَاتِهِ * وَلَكِنْ حَدِيثاً مَا حَدِيثُ الرَّوَاحِلِ

وَهَلُمَّ الْخَطْبَ فِي ابْنِ أَبِي سُفْيَانَ فَلَقَدْ أَضْحَكَنِي الدَّهْرُ بَعْدَ إِبْكَائِهِ وَلَا غَرْوَ وَاللَّهِ فَيَا لَهُ خَطْباً يَسْتَفْرِغُ الْعَجَبَ وَيُكْثِرُ الْأَوَدَ حَاوَلَ الْقَوْمُ إِطْفَاءَ نُورِ اللَّهِ مِنْ مِصْبَاحِهِ وَسَدَّ فَوَّارَهِ مِنْ يَنْبُوعِهِ وَجَدَحُوا بَيْنِي وَبَيْنَهُمْ شِرْباً وَبِيئاً فَإِنْ تَرْتَفِعْ عَنَّا وَعَنْهُمْ مِحَنُ الْبَلْوَى أَحْمِلْهُمْ مِنَ الْحَقِّ عَلَى مَحْضِهِ وَإِنْ تَكُنِ الْأُخْرَى فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَاتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ.

Sermon 160

One of the companions of Imām Ali ibn Abū Tālib ﷺ (from Banū Assad) asked him: "How was it that your tribe (Quraish) deprived you of this position (caliphate) although you deserved it the most?" In his reply, the Imām ﷺ said the following:

"O brother of Banū Assad! 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. Since you have asked, listen. As regarding the

oppression to us in this matter, although we were the highest in descent and the closest in kinship to 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 Judgment.

"Now leave alone this story of devastation about which there is hue and cry all around.

"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 in wrongfulness? These people have tried to put out the flame of Allāh's light from His lamp and close His fountain from its source. They mixed epidemic-producing water between them and myself. If the trying hardships were removed from us, I will take them on the course of truthfulness; otherwise,

﴿ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَاتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ﴾

So let not thy self go (in vain) in grief for them; verily Allāh knows all that they do. (Qur'ān, 35:8)

"Here is an excerpt from a couplet by the famous Arab poet Imri'ul-Qays al-Kindi:

... And let me know the story of
What happened to the riding camels!"

The incident behind this couplet is that when the father of Imri'ul-Qays, namely Hijr ibn al-Hārith, was killed, the poet roamed about the various Arab tribes to solicit their help to avenge his father's murder. During this endeavor, he stayed with a man of Jadilah tribe. Finding himself unsafe, he left that place and stayed with Khālid ibn Sadus an-Nabhani. In the meantime, the man of Jadilah, Ba`ith ibn Huways, took away with some of the poet's camels. Imri'ul-Qays complained about this matter to his host, asking him to send with him his she-camels, then he would get his own back. Consequently, Khālid went to those people and asked them to return the camels of

his guest which they had stolen. They said that the poet was neither a guest [of theirs] nor under his [host's] protection. Thereupon, Khālid swore that the poet was really his guest, showing them his she-camels that he had with him. They then agreed to return the camels. But actually instead of returning the camels, they drove away the she-camels as well!

Another version of this incident is that they did return the camels to Khālid, but instead of handing them over to Imri'ul-Qays, the host kept them for himself. When Imri'ul-Qays came to know about it, he composed a few couplets out of which this is one. It means "Now you leave the story of these camels which were stolen, just let me know about the she-camels snatched away from my own hands!"

Imām Ali ibn Abū Tālib's intention in quoting this verse of poetry, as an illustration, is that "Now that Mu'āwiyah is at war, we should talk about it and put asīde the discussion about the devastation generated by those who had usurped my rights. That time [of the first calamity] has gone away. Now is the time for grappling with the mischief of the hour. So discuss the event of the moment and do not start an untimely strain." Imām Ali ibn Abū Tālib عليه السلام said this because the man had put the question to him at the time of the Battle of Siffīn, when the battle was raging and bloodshed was in full swing.



من خطبة له عليه السلام في الخالق جل وعلا وفي ابتداع المخلوقين
الخالق جل و علا:

الْحَمْدُ لِلَّهِ خَالِقِ الْعِبَادِ وَسَاطِحِ الْمِهَادِ وَمُسِيلِ الْوِهَادِ وَمُخْصِبِ النِّجَادِ لَيْسَ لِأَوَّلِيَّتِهِ ابْتِدَاءٌ وَلَا لِأَزَلِيَّتِهِ انْقِضَاءٌ هُوَ الْأَوَّلُ وَلَمْ يَزَلْ وَالْبَاقِي بِلَا أَجَلٍ خَرَّتْ لَهُ الْجِبَاهُ وَوَحَّدَتْهُ الشِّفَاهُ حَدَّ الْأَشْيَاءَ عِنْدَ خَلْقِهِ لَهَا إِبَانَةً لَهُ مِنْ شَبَهِهَا لَا تُقَدِّرُهُ الْأَوْهَامُ بِالْحُدُودِ وَالْحَرَكَاتِ وَلَا بِالْجَوَارِحِ وَالْأَدَوَاتِ لَا يُقَالُ لَهُ مَتَى وَلَا يُضْرَبُ لَهُ أَمَدٌ بِحَتَّى الظَّاهِرُ لَا يُقَالُ مِمَّ وَالْبَاطِنُ لَا يُقَالُ فِيمَ لَا شَبَحٌ فَيُتَقَصَّى وَلَا مَحْجُوبٌ فَيُحْوَى لَمْ يَقْرُبْ مِنَ الْأَشْيَاءِ بِالْتِصَاقٍ وَلَمْ يَبْعُدْ عَنْهَا بِافْتِرَاقٍ وَلَا يَخْفَى عَلَيْهِ مِنْ عِبَادِهِ شُخُوصُ لَحْظَةٍ وَلَا كُرُورُ لَفْظَةٍ وَلَا ازْدِلَافُ رَبْوَةٍ وَلَا انْبِسَاطُ خُطْوَةٍ فِي لَيْلٍ دَاجٍ وَلَا غَسَقٍ سَاجٍ يَتَفَيَّأُ عَلَيْهِ الْقَمَرُ الْمُنِيرُ وَتَعْقُبُهُ الشَّمْسُ ذَاتُ النُّورِ فِي الْأُفُولِ وَالْكُرُورِ وَتَقَلُّبِ الْأَزْمِنَةِ وَالدُّهُورِ مِنْ إِقْبَالِ لَيْلٍ مُقْبِلٍ وَإِدْبَارِ نَهَارٍ مُدْبِرٍ قَبْلَ كُلِّ غَايَةٍ وَمُدَّةٍ وَكُلِّ إِحْصَاءٍ وَعِدَّةٍ تَعَالَى عَمَّا يَنْحَلُهُ الْمُحَدِّدُونَ مِنْ صِفَاتِ الْأَقْدَارِ وَنِهَايَاتِ الْأَقْطَارِ وَتَأَثُّلِ الْمَسَاكِنِ وَتَمَكُّنِ الْأَمَاكِنِ فَالْحَدُّ لِخَلْقِهِ مَضْرُوبٌ وَإِلَى غَيْرِهِ مَنْسُوبٌ.

ابتداع المخلوقين

لَمْ يَخْلُقِ الْأَشْيَاءَ مِنْ أُصُولٍ أَزَلِيَّةٍ وَلَا مِنْ أَوَائِلَ أَبَدِيَّةٍ بَلْ خَلَقَ مَا خَلَقَ فَأَقَامَ حَدَّهُ وَصَوَّرَ فَأَحْسَنَ صُورَتَهُ لَيْسَ لِشَيْءٍ مِنْهُ امْتِنَاعٌ وَلَا لَهُ بِطَاعَةِ شَيْءٍ انْتِفَاعٌ عِلْمُهُ بِالْأَمْوَاتِ الْمَاضِينَ كَعِلْمِهِ بِالْأَحْيَاءِ الْبَاقِينَ وَعِلْمُهُ بِمَا فِي السَّمَاوَاتِ الْعُلَى كَعِلْمِهِ بِمَا فِي الْأَرَضِينَ السُّفْلَى.

مِنْهَا: أَيُّهَا الْمَخْلُوقُ السَّوِيُّ وَالْمُنْشَأُ الْمَرْعِيُّ فِي ظُلُمَاتِ الْأَرْحَامِ وَمُضَاعَفَاتِ الْأَسْتَارِ. بُدِئْتَ مِنْ سُلَالَةٍ مِنْ طِينٍ وَوُضِعْتَ فِي قَرَارٍ مَكِينٍ إِلَى قَدَرٍ مَعْلُومٍ وَأَجَلٍ مَقْسُومٍ تَمُورُ فِي بَطْنِ أُمِّكَ جَنِيناً لَا تُحِيرُ دُعَاءً وَلَا تَسْمَعُ نِدَاءً ثُمَّ أُخْرِجْتَ مِنْ مَقَرِّكَ إِلَى دَارٍ لَمْ تَشْهَدْهَا وَلَمْ تَعْرِفْ سُبُلَ مَنَافِعِهَا فَمَنْ هَدَاكَ لِاجْتِرَارِ الْغِذَاءِ مِنْ ثَدْيِ أُمِّكَ وَعَرَّفَكَ عِنْدَ الْحَاجَةِ مَوَاضِعَ طَلَبِكَ وَإِرَادَتِكَ هَيْهَاتَ إِنَّ مَنْ يَعْجِزُ عَنْ صِفَاتِ ذِي الْهَيْئَةِ وَالْأَدَوَاتِ فَهُوَ عَنْ صِفَاتِ خَالِقِهِ أَعْجَزُ وَمِنْ تَنَاوُلِهِ بِحُدُودِ الْمَخْلُوقِينَ أَبْعَدُ.

Sermon 161

From his sermon about the Creator, the most Great and the most High, how He initiated their creation:

"Praise is all due to Allāh, Creator of beings and things; He spreads the earth. He makes streams flow and vegetation on high lands grow. His primality has no beginning, nor has His eternity any end. He is the First and forever. He is the everlasting One without a limit. Foreheads bow before Him and lips declare His Oneness. He determined the limits of things at the time when He created them, keeping Himself away from any likeness.

"Imagination cannot conceive Him as having any limits of movement, or having any limbs or faculties [such as those of His creatures]. It cannot be asked about Him: "Whence?" and no time limit can be attributed to Him by saying, "till then." He is apparent, but it cannot be asked, "from what?" He is hidden, but it cannot be asked, "in what?" He is not a body which can die, nor is He veiled so as to be enclosed. He is not near to things by way of touch, nor is He remote from them by way of separation.

"The gazes of people's eyes are 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 fleeting day.

"He precedes every extremity and limit, every counting and numbering. He is far above what those who attribute any limited attribute to Him, such as the qualities of measure, extremities, accommodation and dwelling in abodes because limits are meant for creation and are attributable only to those other than Allāh."

Allāh originates things from nothing

"He did not create things from eternal matter, nor after existing examples. Rather, He created whatever He created then He fixed limits thereto. He shaped whatever He shaped, giving the best shape thereto. Nothing can disobey Him, but anyone's obedience is of no benefit to Him. His knowledge about those who died in the past is the same as His knowledge about the survivors. His knowledge about whatever there is in the high skies is like His knowledge of whatever there is in the low earth."

Part of the same sermon: creation of mankind, 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! وَلَقَدْ خَلَقْنَا الإِنسَانَ مِن سُلَالَةٍ مِّن طِينٍ *You were originated from the*

essence of clay (Qur'ān, 23: 12),

﴿ فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ ۞ إِلَى قَدَرٍ مَّعْلُومٍ ﴾

We placed it in a firm place for a known duration (Qur'ān, 77:21-22) and an ordained period of 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 were taken out of your place of stay to a place you had not seen before, and you were not acquainted with the means of awaiting its benefits, or with who guided you to take out your sustenance from the udder of your mother. And when you were in need, He advised you about 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 more unable to understand the qualities of the Creator and the more remote from appreciating Him through his own limitations."



من كلام له عليه السلام
لما اجتمع الناس شكوا ما نقموه على عثمان وسألوه مخاطبته لهم واستعتابه لهم، فدخل عليه فقال:

إِنَّ النَّاسَ وَرَائِي وَقَدِ اسْتَسْفَرُونِي بَيْنَكَ وَبَيْنَهُمْ وَوَ اللَّهِ مَا أَدْرِي مَا أَقُولُ لَكَ مَا أَعْرِفُ شَيْئاً تَجْهَلُهُ وَلَا أَدُلُّكَ عَلَى أَمْرٍ لَا تَعْرِفُهُ إِنَّكَ لَتَعْلَمُ مَا نَعْلَمُ مَا سَبَقْنَاكَ إِلَى شَيْءٍ فَنُخْبِرَكَ عَنْهُ وَلَا خَلَوْنَا بِشَيْءٍ فَنُبَلِّغَكَهُ وَقَدْ رَأَيْتَ كَمَا رَأَيْنَا وَسَمِعْتَ كَمَا سَمِعْنَا وَصَحِبْتَ رَسُولَ اللَّهِ صلى الله عليه وآله كَمَا صَحِبْنَا وَمَا ابْنُ أَبِي قُحَافَةَ وَلَا ابْنُ الْخَطَّابِ بِأَوْلَى بِعَمَلِ الْحَقِّ مِنْكَ وَأَنْتَ أَقْرَبُ إِلَى أَبِي رَسُولِ اللَّهِ صلى الله عليه وآله وَشِيجَةَ رَحِمٍ مِنْهُمَا وَقَدْ نِلْتَ مِنْ صِهْرِهِ مَا لَمْ يَنَالَا فَاللَّهَ اللَّهَ فِي نَفْسِكَ فَإِنَّكَ وَاللَّهِ مَا تُبَصَّرُ مِنْ عَمًى وَلَا تُعَلَّمُ مِنْ جَهْلٍ وَإِنَّ الطُّرُقَ لَوَاضِحَةٌ وَإِنَّ أَعْلَامَ الدِّينِ لَقَائِمَةٌ فَاعْلَمْ أَنَّ أَفْضَلَ عِبَادِ اللَّهِ عِنْدَ اللَّهِ إِمَامٌ عَادِلٌ هُدِيَ وَهَدَى فَأَقَامَ سُنَّةً مَعْلُومَةً وَأَمَاتَ بِدْعَةً مَجْهُولَةً وَإِنَّ السُّنَنَ لَنَيِّرَةٌ لَهَا أَعْلَامٌ وَإِنَّ الْبِدَعَ لَظَاهِرَةٌ لَهَا أَعْلَامٌ وَإِنَّ شَرَّ النَّاسِ عِنْدَ اللَّهِ إِمَامٌ جَائِرٌ ضَلَّ وَضُلَّ بِهِ فَأَمَاتَ سُنَّةً مَأْخُوذَةً وَأَحْيَا بِدْعَةً مَتْرُوكَةً وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وآله يَقُولُ يُؤْتَى يَوْمَ الْقِيَامَةِ بِالْإِمَامِ الْجَائِرِ وَلَيْسَ مَعَهُ نَصِيرٌ وَلَا عَاذِرٌ فَيُلْقَى فِي نَارِ جَهَنَّمَ فَيَدُورُ فِيهَا كَمَا

تَدُورُ الرَّحَى ثُمَّ يَرْتَبِطُ فِي قَعْرِهَا وَإِنِّي أَنْشُدُكَ اللَّهَ أَلَّا تَكُونَ إِمَامَ هَذِهِ الْأُمَّةِ الْمَقْتُولَ فَإِنَّهُ كَانَ يُقَالُ يُقْتَلُ فِي هَذِهِ الْأُمَّةِ إِمَامٌ يُفْتَحُ عَلَيْهَا الْقَتْلَ وَالْقِتَالَ إِلَى يَوْمِ الْقِيَامَةِ وَيَلْبِسُ أُمُورَهَا عَلَيْهَا وَيَبُثُّ الْفِتَنَ فِيهَا فَلَا يُبْصِرُونَ الْحَقَّ مِنَ الْبَاطِلِ يَمُوجُونَ فِيهَا مَوْجاً وَيَمْرُجُونَ فِيهَا مَرْجاً فَلَا تَكُونَنَّ لِمَرْوَانَ سِيقَةً يَسُوقُكَ حَيْثُ شَاءَ بَعْدَ جَلَالِ السِّنِّ وَتَقَضِّي الْعُمُرِ فَقَالَ لَهُ عُثْمَانُ كَلِّمِ النَّاسَ فِي أَنْ يُؤَجِّلُونِي حَتَّى أَخْرُجَ إِلَيْهِمْ مِنْ مَظَالِمِهِمْ فَقَالَ عليه السلام مَا كَانَ بِالْمَدِينَةِ فَلَا أَجَلَ فِيهِ وَمَا غَابَ فَأَجَلُهُ وُصُولُ أَمْرِكَ إِلَيْهِ.

Sermon 162

When people went to Imām Ali ibn Abū Tālib عليه السلام in a deputation and complained to him about `Othmān, requesting him to speak to him on their behalf and to admonish him for their sake, he went to see `Othmān to whom he said the following:

"The people are behind me and they have made me an ambassador from them to you; 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 unaware. You certainly know what we know. We have not come to know anything before you which we could tell you, nor did we learn any secret which we should reveal 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 ﷺ as we did. (Abū Bakr) the son of Abū Quhāfah as well as (`Omar) ibn al-Khattāb were no more responsible for acting righteously than you, since you are nearer than both of them to the Prophet of Allāh ﷺ through kinship and you also hold relationship to him by marriage which they do not have.

"So (fear) Allāh, with regard to 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. Everything is clear while the banners of faith are fixed. You should know that among the servants of Allāh, the most distinguished person before Allāh is the just imām who has been guided (by Allāh) and who guides others. So, he stands by the recognized ways of the Prophet's behavior and destroys unrecognized 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 stray. He destroys the accepted Sunnah and revives abandoned innovations. I heard the Messenger of Allāh saying: 'On the Day of Judgment, the oppressive imām will be brought with none to support him or to advance excuses on his behalf. 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 such an imām of the people who will be killed because it has been said that an imām of this people will be killed after which incident killing and fighting will be made open for them till the Day of Judgment, and he will confuse their matters and spread troubles over them. As a result, they will not distinguish right from wrong. They will oscillate like waves and will be utterly misled. You should not behave as the beast of burden for Marwān [ibn al-Hakam, your cousin] so that he may drag you wherever he likes, despite (your) seniority of age and length of life."

It was then that 'Othmān said the following to Imām Ali ibn Abū Tālib عليه السلام: "Ask the people to give me time till I redress their grievances." Imām Ali ibn Abū Tālib عليه السلام said, "As far as Medīna is concerned, time is out of the question. As for more remote areas, you can have the time needed for your order to reach your officials."

During the caliphate of 'Othmān, the Muslims were weary of the oppression of the government. Its officials gathered in Medīna to complain to the senior companions of the Prophet صلى الله عليه وآله. They came to Imām Ali ibn Abū Tālib عليه السلام in a peaceful manner and requested him to see 'Othmān and to advise him not to trample on the Muslims' rights and to put an end to the troubles which were proving to be the cause of the people's ruin. It was then that Imām Ali ibn Abū Tālib عليه السلام went to him and spoke those words as stated above.

In order to make the bitterness of the admonition palatable, Imām Ali ibn Abū Tālib عليه السلام adopted that way of speech in the beginning which created a sense of responsibility in the addressee and direct

him towards his obligations. Thus, by referring to his being a companion of the Prophet ﷺ, his personal position and kinship to the Prophet ﷺ as compared with the two caliphs who preceded him, his intention was to make him realize his duties. At any rate, this was obviously not an occasion for eulogizing him, so its latter portion can be disregarded and the whole speech be regarded as a praise of his accomplishments because from its very beginning, it is evident that whatever 'Othmān did, he did it wilfully, that nothing was done without his knowledge or his being informed, and that he could not be held unaccountable for it because of his being unaware of it.

If the adoption of a line of deed, which made the whole Islamic world raise hue and cry in spite of his having being a companion of the Prophet ﷺ, having heard his instructions, having seen his behavior and having been acquainted with the commandments of Islam, can be regarded as a distinction, then this taunt may also be regarded as a praise. If that is not a distinction, then this, too, cannot be called praise. In fact, the words about which it is argued, i.e. that they are complimentary, are enough to prove the seriousness of his crime because a crime in ignorance and unawareness is not so serious as the one carrying the weight given to the seriousness of the commission of a crime despite one's knowledge and awareness. Consequently, a person who is unaware of the rise and fall of a road and stumbles in the dark night is to be excused, but a person who is aware of the rise and fall of the road, so he stumbled in broad day light, is liable to be blamed. If, on this occasion, he is told that he has eyes and is also aware of the rise and fall of the way, it will not mean that his vastness of knowledge or the brightness of his eyesight is being praised, but the intention will be that he did not notice the pitfalls despite his eyes, and he did not walk properly. For him, therefore, having or not having eyes is the same and knowing is equal to not knowing at all.

In this regard, a great emphasis is placed on his being a son-in-law of the Prophet ﷺ, having married two of his daughters, namely

Ruqayya and Umm Kulthūm, one after the other[1].

Before taking this to be a distinction, the real nature of `Othmān as the Prophet's son-in-law should be scrutinized. History shows that in this matter, `Othmān did not enjoy the distinction of being the first [to marry them]. Before him, Ruqayya and Umm Kulthūm had been married to two sons of Abū Lahab, namely Utbah and Utaybah [whose father is condemned in the Holy Qur'ān]. Yet despite their being sons-in-law, they were not been included among the people of prestige during the time preceding the dawn of Prophetic mission. How, then, can this be regarded as a source of distincion without any personal merit, when there is no authority about the importance of this relationship, nor was there any importance attached to this matter in such a way that there might have been some competition between `Othmān and some other important personality in this regard, and that his selection for it might have given him prominence, or that the two ladies might have been shown to possess an important position in history, tradition or biography as a result of which this relationship could be given a special importance and regarded as a cause of one's distinction?! If the marriage of these two daughters to Utbah and Utaybah during the period of *jāhiliyya* is held as lawful on the ground that marriage with the unbelievers had not till then been made unlawful, then in `Othmān's case, the condition for lawfulness was his acceptance of Islam. There is no doubt that he had pronounced the Kalima (ash-shahadatayn: "There is no god but Allāh and Muhammed ﷺ is His Messenger") and had accepted Islam publicly. As such, this marriage can be held as a proof of his acceptance of Islam. But no other honor can be proved through it. Again, it is also not agreed on that these two ladies were the real daughters of the Messenger of Allāh because there is one group [of historians] which disproves their being the Prophet's real daughters, tracing their descent as the daughters of Khadīja's sister, Halah, or her daughters by her own previous [second] husband. Thus, Abul-Qāsim al-Kūfi (d. 352 A.H./963 A.D.) writes the

---

[1]Many historians assert that both Ruqayya and Umm Kulthūm were daughters of Khadīja, Prophet's first wife, by her second husband, "Abū (father of) Hālah" Ateeq ibn `Ā'ith of the Banū Makhzūm tribe. Both ladies, therefore, were not daughters of the Prophet ﷺ but step-daughters.

following:

"Some time before the Messenger of Allāh ﷺ had married Khadīja, [Abū] Hālah [Khadīja's second husband] died, leaving two daughters, one named Zainab and the other named Ruqayya. Both of the latter were [later] raised by the Prophet ﷺ and Khadīja looked after them as it was the custom before Islam when a child was assigned to whomsoever brought him up" (*Al-Istighātha*, p.69).

Ibn Hishām, the most famous biographer of the Prophet of Islam ﷺ, has written the following in his *Sīra* about Hadrat Khadīja's offspring:

"Before her marriage to the Prophet ﷺ, she was married to Abū Halah ibn Mālik. She delivered for him Hind, son of Abū Halah, and Zainab, daughter of Abū Halah. Before her marriage to Abū Hālah, she had been married to `Utayyiq [or `Ateeq according to other references] ibn Abid ibn Abdullāh ibn `Amr ibn Makhzūm, and she delivered for him Abdullāh and a daughter" (*Al-Sīra al-Nabawiyya*, Vol. 4, p. 293 [old edition; a new edition in a single volume was published in 1422 A.H./2001 by Dār al-Kutub al-`Ilmiyya of Beirut, Lebanon, which is the one used by the Translator of this book). This proves beyond doubt that Hadrat Khadīja had two daughters before being married to the Prophet ﷺ. According to all evidences, they will be called his "daughters" and those to whom they were married will be called his "sons-in-law," but the position of this relationship will be the same as if those girls were his daughters. Therefore, before putting it forth as a matter of pride, the real position of the daughters should be noted and a glance should be cast at `Othmān's conduct. In this regard, al-Bukhāri and other narrators (of traditions), as well as historians, record this tradition as follows:

Anas ibn Mālik relates that: "We were present on the occasion of the burial of the Prophet's daughter Umm Kulthūm. While the Prophet ﷺ was sitting beside her grave, I saw his eyes shedding tears. Then he said, 'Is there anyone among you who did not commit a sin last night?' Abū Talhah (Zaid ibn Sahl al-Ansāri) said, 'I'. The Prophet ﷺ said, 'Then you get into the grave.' He got down into the grave."

The commentators said that by "committed a sin", the Holy Prophet ﷺ meant to say "one who had a sexual intercourse."[1]

On this occasion, the Holy Prophet ﷺ unveiled the private life of `Othmān, preventing him from getting down into the grave, although it was a prominent merit of the Prophet's character that he did not disgrace or belittle anyone by publicly exposing his private life and despite his knowledge of others' shortcomings which he ignored. But in this case, the filth was such that it was deemed necessary to disgrace him before the whole crowd...

Since `Othmān did not show any respect for the demise of his wife (Umm Kulthūm), nor was he moved or felt sorry (for this event), thus paying no heed to severing his relationship with the Holy Prophet ﷺ (for being his son-in-law), he (`Othmān) had a sexual intercourse on that same night; therefore, the Holy Prophet ﷺ deprived him of this right and honor. For more details, since some readers may cast doubts about this serious incident, skeptics can refer to the following references: al-Bukhāri, *Sahīh*, Vol. 2, pp. 100 - 101, 114; Ahmed ibn Hanbal, *Al-Musnad*, Vol. 3, pp. 126, 228, 229, 270; al-Hākim, *Al-Mustadrak*, Vol. 4, p. 47; al-Bayhaqi, *Al-Sunan al-Kubra*, Vol. 4, p. 53; Ibn Sa`d, *Al-Tabaqāt al-Kubra*, Vol. 8, p. 26; as-Suhayli, *Al-Rawd al-Anīf*, Vol. 2, p. 107; Ibn Hajar, *Al-Isāba*, Vol. 4, p. 489; Ahmed ibn Hajar al-`Asqalāni, *Fath al-Bāri*, Vol. 3, p. 122; al-Ayni, *`Umdat al-Qāri*, Vol. 4, p. 85; Ibn al-Athīr, *Al-Nihāya*, Vol. 3, p. 276; Ibn Manzūr, *Lisān al-`Arab*, Vol. 9, pp. 280 - 281; az-Zabidi, al-Fayrooz Abādi, *Tāj al-`Arūs*, Vol. 6, p. 220.

---

[1]Is having a sexual intercourse committing a sin?! Not at all if it is with one's own wife; it will be regarded as a good deed as we are told in hadīth. But abstention from cohabitation is one of the signs of expressing grief or, say, respect for the death of a dear or an important person. Everything in Islam is regulated, including cohabitation, because Islam is a way of life, not just a creed. In this incident, the Prophet ﷺ was hinting that an individual did, indeed, commit a sin by having an intercourse despite the demise of someone who was dear to him (Prophet ﷺ).



من خطبة له عليه السلام يذكر فيها عجيب خلقة الطاووس

خلقة الطيور

ابْتَدَعَهُمْ خَلْقاً عَجِيباً مِنْ حَيَوَانٍ وَمَوَاتٍ وَسَاكِنٍ وَذِي حَرَكَاتٍ وَقَامَ مِنْ شَوَاهِدِ الْبَيِّنَاتِ عَلَى لَطِيفِ صَنْعَتِهِ وَعَظِيمِ قُدْرَتِهِ مَا انْقَادَتْ لَهُ الْعُقُولُ مُعْتَرِفَةً بِهِ وَمُسَلِّمَةً لَهُ وَنَعَقَتْ فِي أَسْمَاعِنَا دَلَائِلُهُ عَلَى وَحْدَانِيَّتِهِ وَمَا ذَرَأَ مِنْ مُخْتَلِفِ صُوَرِ الطَّيْرِ الَّتِي أَسْكَنَهَا أَخَادِيدَ الْأَرْضِ وَخُرُوقَ فِجَاجِهَا وَرَوَاسِيَ أَعْلَامِهَا مِنْ ذَاتِ أَجْنِحَةٍ مُخْتَلِفَةٍ وَهَيْئَاتٍ مُتَبَايِنَةٍ مُصَرَّفَةٍ فِي زِمَامِ التَّسْخِيرِ وَمُرَفْرِفَةٍ بِأَجْنِحَتِهَا فِي مَخَارِقِ الْجَوِّ الْمُنْفَسِحِ وَالْفَضَاءِ الْمُنْفَرِجِ كَوَّنَهَا بَعْدَ إِذْ لَمْ تَكُنْ فِي عَجَائِبِ صُوَرٍ ظَاهِرَةٍ وَرَكَّبَهَا فِي حِقَاقِ مَفَاصِلَ مُحْتَجِبَةٍ وَمَنَعَ بَعْضَهَا بِعَبَالَةِ خَلْقِهِ أَنْ يَسْمُوَ فِي الْهَوَاءِ خُفُوفاً وَجَعَلَهُ يَدِفُّ دَفِيفاً وَنَسَقَهَا عَلَى اخْتِلَافِهَا فِي الْأَصَابِغِ بِلَطِيفِ قُدْرَتِهِ وَدَقِيقِ صَنْعَتِهِ فَمِنْهَا مَغْمُوسٌ فِي قَالَبِ لَوْنٍ لَا يَشُوبُهُ غَيْرُ لَوْنِ مَا غُمِسَ فِيهِ وَمِنْهَا مَغْمُوسٌ فِي لَوْنِ صِبْغٍ قَدْ طُوِّقَ بِخِلَافِ مَا صُبِغَ بِهِ.

الطاووس

وَمِنْ أَعْجَبِهَا خَلْقاً الطَّاوُسُ الَّذِي أَقَامَهُ فِي أَحْكَمِ تَعْدِيلٍ وَنَضَّدَ أَلْوَانَهُ فِي أَحْسَنِ تَنْضِيدٍ بِجَنَاحٍ أَشْرَجَ قَصَبَهُ وَذَنَبٍ أَطَالَ مَسْحَبَهُ إِذَا دَرَجَ إِلَى الْأُنْثَى نَشَرَهُ مِنْ طَيِّهِ وَسَمَا بِهِ مُطِلّاً عَلَى رَأْسِهِ كَأَنَّهُ قِلَعُ دَارِيٍّ عَنَجَهُ ثُوتِيَّةٌ يَخْتَالُ بِأَلْوَانِهِ وَيَمِيسُ بِزِيقَانِهِ يُقْضِي كَإِقْضَاءِ الدِّيَكَةِ وَيَزُرُّ بِمَلَاقِحِهِ أَرَّ الْفُحُولِ الْمُعْتَلِمَةِ لِلضِّرَابِ أَحْيَلَكَ مِنْ ذَلِكَ عَلَى مُعَايَنَةٍ لَا كَمَنْ يُحِيلُ عَلَى ضَعِيفِ إِسْنَادِهِ وَلَوْ كَانَ كَزَعْمِ مَنْ يَزْعُمُ أَنَّهُ يُلْقِحُ بِدَمْعَةٍ تَسْفَحُهَا مَدَامِعُهُ فَتَقِفُ فِي صَفَقَتَيْ جَفْنَيْهِ وَأَنَّ أُنْثَاهُ تَطْعَمُ ذَلِكَ ثُمَّ تُبِيضُ لَا مِنْ لِقَاحٍ فَحْلٍ سِوَى الدَّمْعِ الْمُنْبَجِسِ لَمَا كَانَ ذَلِكَ بِأَعْجَبَ مِنْ مُطَاعَمَةِ الْغُرَابِ فَرْخَهُ الْمَقْذُوفَ عَنْهُ وَهُوَ أَجْنَبِيٌّ مِنْ لَوْنِهِ وَشَكْلِهِ وَقَدْ تَوَلَّعَتْ بِهِ أُنْثَاهُ وَلَهَتْ عَنْ أَفْرَاخِهَا حَتَّى صَارَتْ تَغْتَذِي بِمَا يَقَعُ فِي فَمِ فَرْخِ غَيْرِهَا وَتَعْرِفُهُ دُونَ أَفْرَاخِهَا وَتُؤْثِرُهُ عَلَيْهَا فَتَعْطِفُ عَلَيْهِ عَطْفَ الْأُمِّ الْمِعْطَارِ وَتَفْعَلُ مَا لَا تَفْعَلُ الْأُمَّهَاتُ الْبَرَّاتُ وَمِنْهَا مَا جَعَلَ لَهُ مِنْ بَيْضَتِهِ مِهَاداً وَمِنْ قِشْرِهَا غِطَاءً وَمِنْ مَاءِ أَحْشَائِهَا غِذَاءً فَهُوَ لَا يَبْرَحُ مُتَوَقِّعاً لِأَوْقَاتِ أُمُومَتِهِ وَمُرْتَقِباً لِطَوَارِقِ مَكْرُوهِهِ وَمَخُوفِهِ وَمِنْهَا مَا رَفَعَ فِي الْهَوَاءِ بِقُدْرَتِهِ وَسَخَّرَ فِي جَوِّ السَّمَاءِ بِأَمْرِهِ وَأَمْسَكَ مِنْهَا مَا أَمْسَكَ بِأَيْدِي الْعِبَادِ وَأَرْسَلَ مِنْهَا مَا أَرْسَلَ عَلَى حُدُودِ الْأَجْنَادِ فَمِنْهَا مَا جَعَلَ لَهُ بَيْضَ الْعَقَائِقِ وَمِنْهَا مَا جَعَلَ لَهُ بَيْضَ الْمَقَانِب

لَوْنٌ فِي غَيْرِ مَكَانِهِ وَإِذَا تَصَفَّحْتَ شَعْرَةً مِنْ شَعَرَاتِ قَصَبِهِ أَرَتْكَ حُمْرَةً وَرْدِيَّةً وَتَارَةً خُضْرَةً زَبَرْجَدِيَّةً وَأَحْيَاناً صُفْرَةً عَسْجَدِيَّةً فَكَيْفَ تَصِلُ إِلَى صِفَةِ هَذَا عَمَائِقُ الْفِطَنِ أَوْ تَبْلُغُهُ قَرَائِحُ الْعُقُولِ أَوْ تَسْتَنْظِمُ وَصْفَهُ أَقْوَالُ الْوَاصِفِينَ وَأَقَلُّ أَجْزَائِهِ قَدْ أَعْجَزَ الْأَوْهَامَ أَنْ تُدْرِكَهُ وَالْأَلْسِنَةَ أَنْ تَصِفَهُ فَسُبْحَانَ الَّذِي بَهَرَ الْعُقُولَ عَنْ وَصْفِ خَلْقِ جَلَّاهُ لِلْعُيُونِ فَأَدْرَكَتْهُ مَحْدُوداً مُكَوَّناً وَمُؤَلَّفاً مُلَوَّناً وَأَعْجَزَ الْأَلْسُنَ عَنْ تَلْخِيصِ صِفَتِهِ وَقَعَدَ بِهَا عَنْ تَأْدِيَةِ نَعْتِهِ.

صغار المخلوقات

وَسُبْحَانَ مَنْ أَدْمَجَ قَوَائِمَ الذَّرَّةِ وَالْهَمَجَةِ إِلَى مَا فَوْقَهُمَا مِنْ خَلْقِ الْحِيتَانِ وَالْفِيلَةِ وَوَأَى عَلَى نَفْسِهِ أَلَّا يَضْطَرِبَ شَبَحٌ مِمَّا أَوْلَجَ فِيهِ الرُّوحَ إِلَّا وَجَعَلَ الْحِمَامَ مَوْعِدَهُ وَالْفَنَاءَ غَايَتَهُ.

منها في صفة الجنة

فَلَوْ رَمَيْتَ بِبَصَرِ قَلْبِكَ نَحْوَ مَا يُوصَفُ لَكَ مِنْهَا لَعَزَفَتْ نَفْسُكَ عَنْ بَدَائِعِ مَا أُخْرِجَ إِلَى الدُّنْيَا مِنْ شَهَوَاتِهَا وَلَذَّاتِهَا وَزَخَارِفِ مَنَاظِرِهَا وَلَذَهِلْتَ بِالْفِكْرِ فِي اصْطِفَاقِ أَشْجَارٍ غُيِّبَتْ عُرُوقُهَا فِي كُثْبَانِ الْمِسْكِ عَلَى سَوَاحِلِ أَنْهَارِهَا وَفِي تَعْلِيقِ كَبَائِسِ اللُّؤْلُؤِ الرَّطْبِ فِي عَسَالِيجِهَا وَأَفْنَانِهَا وَطُلُوعِ تِلْكَ الثِّمَارِ مُخْتَلِفَةً فِي غُلُفِ أَكْمَامِهَا تُجْتَنَى مِنْ غَيْرِ تَكَلُّفٍ فَتَأْتِي عَلَى مُنْيَةِ مُجْتَنِيهَا وَيُطَافُ عَلَى نُزَّالِهَا فِي أَفْنِيَةِ قُصُورِهَا بِالْأَعْسَالِ الْمُصَفَّقَةِ وَالْخُمُورِ الْمُرَوَّقَةِ قَوْمٌ لَمْ تَزَلِ الْكَرَامَةُ تَتَمَادَى بِهِمْ حَتَّى حَلُّوا دَارَ الْقَرَارِ وَأَمِنُوا نُقْلَةَ الْأَسْفَارِ فَلَوْ شَغَلَتْ قَلْبَكَ أَيُّهَا الْمُسْتَمِعُ بِالْوُصُولِ إِلَى مَا يَهْجُمُ عَلَيْكَ مِنْ تِلْكَ الْمَنَاظِرِ الْمُونِقَةِ لَزَهِقَتْ نَفْسُكَ شَوْقاً إِلَيْهَا وَلَتَحَمَّلْتَ مِنْ مَجْلِسِي هَذَا إِلَى مُجَاوَرَةِ أَهْلِ الْقُبُورِ اسْتِعْجَالًا بِهَا جَعَلَنَا اللَّهُ وَإِيَّاكُمْ مِمَّنْ يَسْعَى بِقَلْبِهِ إِلَى مَنَازِلِ الْأَبْرَارِ بِرَحْمَتِهِ.

تفسير بعض ما في هذه الخطبة من الغريب:

قال السيد الشريف رضي الله عنه: قوله عليه السلام يؤر بملاقحه الأر كناية عن النكاح يقال أر الرجل المرأة يؤرها إذا نكحها. و قوله عليه السلام كأنه قلع داري عنجه نوتيه القلع شراع السفينة و داري منسوب إلى دارين و هي بلدة على البحر يجلب منها الطيب و عنجه أي عطفه يقال عنجت الناقة كنصرت أعنجها عنجا إذا عطفتها و النوتي الملاح. و قوله عليه السلام ضفتي جفونه أراد جانبي جفونه و الضفتان الجانبان. و قوله عليه السلام و فلذ الزبرجد الفلذ جمع فلذة و هي القطعة. و قوله عليه السلام كبائس اللؤلؤ الرطب الكباسة العذق و العساليج الغصون، واحدها عسلوج.



Sermon 163
Describing the wonderful creation of the peacock, 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 acknowledgment thereof and in submission to Him, and arguments about His Oneness strike our ears. He has created birds of various shapes which live in the burrows of the earth, in the openings of high passes and on mountain peaks.

"They have different kinds of wings and various characteristics. They are controlled by therein 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, allowing them to use their wings only close to the ground. He has set them in different colors 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 color and they have a neck ring of a different color than that with which they are tinted."

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 the ends of which are interwoven together and with a long tail. When it approaches 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 colors and sways with its movements. It copulates like the cocks. It leaps (on the female) for cohabitation like lustful energetic men at the time of fighting.

"I am telling you all this from observation, unlike one who narrates

on the basis of a weak authority. For example, it is the belief of some people that it cohabits with the female by a tear which trickles down its eyes. When it stops on the edges of the eyelids, the female swallows it and lays its eggs thereby, not through cohabitation by a male other than by means of this flowing tear. Even if they say this, it will be no more amazing than (what they say about) the mutual feeding of the crows (prior to cohabitation). You will imagine its feathers like sticks made of silver, and the wonderful circles and sun-shaped feathers growing there are like pure gold and pieces of green emerald. If you likened them to anything growing on land, you will say that it is a bouquet of flowers gathered during every spring. If you liken them to clothes, they will be like printed apparels or amazing variegated clothes of Yemen. If you liken them to ornaments, they will be like gems of different colors with studded silver.

"The peacock walks with vanity and pride, throwing open its tail and wings, laughing, admiring the handsomeness of its outfit and the hues of its gem-like necklace. But when it casts its glance at its legs, it cries loudly with a voice which indicates its call for help, displaying 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 it stretches up to its belly like the hair-dye of Yemen in color or like silk cloth put on a polished mirror which looks as if it has been covered with a black veil. Other than that, on account of its excessive luster and extreme brightness, it appears that a lush green color has been mixed with it. Along the openings of its ears there is a line of shining bright daisy color 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, luster, silken brightness and brilliance. It is, therefore, like scattered blossoms which have not been seasoned by spring's rains or summer's sun.

"It also sheds its plumage and puts off its outfit. They all fall away and grow again. They fall away from the feather stems like the falling of leaves from twigs, then they begin to join together and grow till they return to the state that existed before. The new hues do

not change from the previous ones, nor does any color occur anywhere other than in its own place. If you carefully look at one hair from the hairs of its feather stems, it will look like a red rose, then like emerald green, then like golden yellow.

"How can sharpness of intellect describe such a creation, or faculty of mind, or the utterances of those who describe 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. 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 colored. He also disabled tongues from briefly describing its qualities and from elaborating in its praise."

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, to the serpents and elephants. He has made it obligatory on Himself that no skeleton in which He infuses a spirit will move, but that death is its promised place and destruction its final end."

Part of the same sermon: describing Paradise

"If you cast your mind's eye at what is described to you about Paradise, your heart will begin to hate the delicacies of this world that have been displayed here, namely its desires, pleasures and the beauty of scenery. And you will be lost in the rustling of the trees the roots of which lie hidden in the mounds of musk on the banks of the rivers in Paradise, and in the attraction of the bunches of fresh pearls on the twigs, 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 honor has always followed till they were made to settle in the house of eternal abode. They obtained rest from the movements of journeying. O listener! If you busy yourself in advancing towards these wonderful scenes, which will rush towards you, your heart will certainly then die due to eagerness for them, 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, through His mercy, include us and your own selves, too, among those who strive with their hearts for the abodes of the virtuous."



Note explaining some of the wonderful and obscure parts of this sermon:

Sayyid ar-Radi says the following: "In the words of Imām Ali ibn Abū Tālib عليه السلام: 'Aya'urru bimalaqihi, 'al-`arr' implies copulation, e.g. When it is said, 'arra'r-rajulu al-mar'ata ya'urruha,' it means 'He copulated with the woman.'"

By his words *Aka'annahu qal'u dariyyin anajahu nutiyyuhu, alqal,* he means the sail of a boat. "Dari" means belonging to Darin, a small town on the coast from where perfumes are bought. And "anajahu" means "turned it." It is said, "anajtun'n-naqata" like "nasartu - a'najuha anjan" when you turn the she-camel. And "an-nuti" means "sailor". His words "daffatay jufunihi" mean: edges of the eyelids, since "ad-daffatan" means: the two edges. As for his words "wa filadhu'z-zabarjadi," "alfiladh" is the plural of "al-fildhah"; it means "piece". His words "ka ba'isi'l-lulu'i'r-ratibi": "Al-kibasah" means "bunch of dates". "Al-`asalij" means twigs. Its singular is "`usluj".



من خطبة له عليه السلام:

الحث على التآلف

لِيَتَأَسَّ صَغِيرُكُمْ بِكَبِيرِكُمْ، وَلْيَرْأَفْ كَبِيرُكُمْ بِصَغِيرِكُمْ، وَلَا تَكُونُوا كَجُفَاةِ الْجَاهِلِيَّةِ، لَا فِي الدِّينِ يَتَفَقَّهُونَ، وَلَا عَنِ اللَّهِ يَعْقِلُونَ، كَقَيْضِ بَيْضٍ فِي أَدَاحٍ، يَكُونُ كَسْرُهَا وِزْراً، وَيُخْرِجُ حِضَانُهَا شَرّاً.

بنو أمية

و منها: افْتَرَقُوا بَعْدَ أُلْفَتِهِمْ وَتَشَتَّتُوا عَنْ أَصْلِهِمْ فَمِنْهُمْ آخِذٌ بِغُصْنٍ أَيْنَمَا مَالَ مَالَ مَعَهُ عَلِيَ أَنَّ اللَّهَ تَعَالَى سَيَجْمَعُهُمْ لِشَرِّ يَوْمٍ لِبَنِي أُمَيَّةَ كَمَا تَجْتَمِعُ قَزَعُ الْخَرِيفِ يُؤَلِّفُ اللَّهُ بَيْنَهُمْ ثُمَّ يَجْمَعُهُمْ رُكَاماً كَرُكَامِ السَّحَابِ ثُمَّ يَفْتَحُ لَهُمْ أَبْوَاباً يَسِيلُونَ مِنْ مُسْتَثَارِهِمْ كَسَيْلِ الْجَنَّتَيْنِ حَيْثُ لَمْ تَسْلَمْ عَلَيْهِ قَارَةٌ وَلَمْ تُثْبِتْ عَلَيْهِ أَكَمَةٌ وَلَمْ يَرُدَّ سَنَنَهُ رَصُّ طَوْدٍ وَلَا حِدَابُ أَرْضٍ يُدَعْدِعُهُمُ اللَّهُ فِي بُطُونِ أَوْدِيَتِهِ ثُمَّ يَسْلُكُهُمْ يَنَابِيعَ فِي الْأَرْضِ يَأْخُذُ بِهِمْ مِنْ قَوْمٍ حُقُوقَ قَوْمٍ وَيُمَكِّنُ لِقَوْمٍ فِي دِيَارِ قَوْمٍ وَايْمُ اللَّهِ لَيَدُوبَنَّ مَا فِي أَيْدِيهِمْ بَعْدَ الْعُلُوِّ وَالتَّمْكِينِ كَمَا تَذُوبُ الْأَلْيَةُ عَلَى النَّارِ.

الناس آخر الزمان

أَيُّهَا النَّاسُ لَوْ لَمْ تَتَخَاذَلُوا عَنْ نَصْرِ الْحَقِّ وَلَمْ تُهِنُوا عَنْ تَوْهِينِ الْبَاطِلِ لَمْ يَطْمَعْ فِيكُمْ مَنْ لَيْسَ مِثْلَكُمْ وَلَمْ يَقْوَ مَنْ قَوِيَ عَلَيْكُمْ لَكِنَّكُمْ تِهْتُمْ مَتَاهَ بَنِي إِسْرَائِيلَ وَلَعَمْرِي لَيُضَعَّفَنَّ لَكُمُ التِّيهُ مِنْ بَعْدِي أَضْعَافاً بِمَا خَلَفْتُمُ الْحَقَّ وَرَاءَ ظُهُورِكُمْ وَقَطَعْتُمُ الْأَدْنَى وَوَصَلْتُمُ الْأَبْعَدَ وَاعْلَمُوا أَنَّكُمْ إِنِ اتَّبَعْتُمُ الدَّاعِيَ لَكُمْ سَلَكَ بِكُمْ مِنْهَاجَ الرَّسُولِ وَكُفِيتُمْ مَئُونَةَ الِاعْتِسَافِ وَنَبَذْتُمُ الثِّقْلَ الْفَادِحَ عَنِ الْأَعْنَاقِ.

Sermon 164

Advice for observing courtesy and kindness, keeping in and out of the same; the Umayyads; people of the end of time:

"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 (*jāhiliyya*) period who did not exert themselves in religion nor used their intellects in matter related to Allāh. They are like the breaking of eggs in the nest of a dangerous bird: Their breaking looks bad, but keeping them intact will mean the production of dangerous young ones."

Part of the same sermon about Umayyads' autocracy and oppression:

"They will divide after their unity and scatter away from their nucleus. Some of them will stick to the branches and bend down as the branches bend until Allāh, the Sublime, gathers them together for

the Day that will be the very worst for the Umayyads just as the scattered bits of clouds assemble in the autumn. Allāh will create affinity among them. Then He will make them into a strong mass like the mass of clouds. Then He will open gates for them to flow out of their starting place like the flood of the two gardens (of Saba', Yemen) from which neither high rocks remained safe nor small hillocks. Its flow could be repulsed neither by strong mountains nor by high lands. Allāh will scatter them in the low lands of valleys, then will He make them flow like streams throughout the land. Through them He will arrange the taking of rights of one people by another people and make one people stay in the houses of those of other people's. By Allāh, all their position and esteem will dissolve as fat dissolves when exposed to fire."



The cause of tyranny

"O people! If you had not evaded support for the truth and had not felt weak from crushing wrongdoing, then one who does not match you will not have aimed at you, and one over-powered you who will 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 escalate manifold because you will have abandoned the truth behind your backs, severed your ties with your near ones and established relations with remote ones. Be informed that if you had followed the one who was calling you (to guidance), he will have let you tread the ways of the Prophet ﷺ, then you will have been spared the difficulties of misguidance, and you will have thrown away the crushing burden from round your necks."

The implication here is that the fake type of Islam of these (Umayyad) people required that they should not be assaulted, but the consequence of sparing them in this way was that they will create mischief and rebellion, which they did.



من خطبة له عليه السلام في أوائل خلافته:

إِنَّ اللَّهَ سُبْحَانَهُ أَنْزَلَ كِتَاباً هَادِياً بَيَّنَ فِيهِ الْخَيْرَ وَالشَّرَّ فَخُذُوا نَهْجَ الْخَيْرِ تَهْتَدُوا وَاصْدِفُوا عَنْ سَمْتِ الشَّرِّ تَقْصِدُوا. الْفَرَائِضَ الْفَرَائِضَ أَدُّوهَا إِلَى اللَّهِ تُؤَدِّكُمْ إِلَى الْجَنَّةِ إِنَّ اللَّهَ حَرَّمَ حَرَاماً غَيْرَ مَجْهُولٍ وَأَحَلَّ حَلَالًا غَيْرَ مَدْخُولٍ وَفَضَّلَ حُرْمَةَ الْمُسْلِمِ عَلَى الْحُرَمِ كُلِّهَا وَشَدَّ بِالْإِخْلَاصِ وَالتَّوْحِيدِ حُقُوقَ الْمُسْلِمِينَ فِي مَعَاقِدِهَا فَالْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ إِلَّا بِالْحَقِّ وَلَا يَحِلُّ أَذَى الْمُسْلِمِ إِلَّا بِمَا يَجِبُ بَادِرُوا أَمْرَ الْعَامَّةِ وَخَاصَّةَ أَحَدِكُمْ وَهُوَ الْمَوْتُ فَإِنَّ النَّاسَ أَمَامَكُمْ وَإِنَّ السَّاعَةَ تَحْدُوكُمْ مِنْ خَلْفِكُمْ تَخَفَّفُوا تَلْحَقُوا فَإِنَّمَا يُنْتَظَرُ بِأَوَّلِكُمْ آخِرُكُمْ اتَّقُوا اللَّهَ فِي عِبَادِهِ وَبِلَادِهِ فَإِنَّكُمْ مَسْئُولُونَ حَتَّى عَنِ الْبِقَاعِ وَالْبَهَائِمِ أَطِيعُوا اللَّهَ وَلَا تَعْصُوهُ وَإِذَا رَأَيْتُمُ الْخَيْرَ فَخُذُوا بِهِ وَإِذَا رَأَيْتُمُ الشَّرَّ فَأَعْرِضُوا عَنْهُ.

Sermon 165
Delivered at the inception of his caliphate, mentioning fulfillment of rights and obligations, admonishing fear of Allāh in all matters:

"Allāh, the most Glorified by all, has revealed [for you] a Book of guidance wherein He has explained virtue and vice. You should adopt the course of virtue whereby you will have guidance. Keep aloof from the path of vice, so that you may remain on the right path. (Mind) your obligations, (mind) your obligations! Fulfill them for the sake of pleasing Allāh; they will take you to Paradise. Surely, Allāh has made unlawful the things which are not unknown. He has made lawful the things which are without defect. He has declared paying regard to Muslims as the highest of all regards. He has placed the rights of Muslims in the same level (of importance) as devotion (to Him and to His Oneness). Therefore, a Muslim is one from whose tongue and hand every (other) Muslim is safe except in the matter relevant to the truth. It is not, therefore, lawful to assault a Muslim except when it becomes obligatory.

"Hasten towards the most common matter which is peculiar to everyone, and it is death. Certainly, people (who have already gone) are ahead of you, while the hour (Day of Judgment) is driving you from behind. Remain light, in order that you may overtake them. Your backs are being protected for the sake of protecting 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; do not (dare to) disobey Him. When you witness virtue (being done) adopt it, and when you witness vice (being committed) avoid it."



من كلام له عليه السلام بعد ما بويع له بالخلافة، وقد قال له قوم من الصحابة: لو عاقبت قوما ممن أجلب على عثمان، فقال عليه السلام:

يَا إِخْوَتَاهُ! إِنِّي لَسْتُ أَجْهَلُ مَا تَعْلَمُونَ وَلَكِنْ كَيْفَ لِي بِقُوَّةٍ وَالْقَوْمُ الْمُجْلِبُونَ عَلَى حَدِّ شَوْكَتِهِمْ يَمْلِكُونَنَا وَلَا نَمْلِكُهُمْ وَهَا هُمْ هَؤُلَاءِ قَدْ ثَارَتْ مَعَهُمْ عِبْدَانُكُمْ وَالْتَفَّتْ إِلَيْهِمْ أَعْرَابُكُمْ وَهُمْ خِلَالَكُمْ يَسُومُونَكُمْ مَا شَاءُوا وَهَلْ تُرَوْنَ مَوْضِعاً لِقُدْرَةٍ عَلَى شَيْءٍ تُرِيدُونَهُ إِنَّ هَذَا الْأَمْرَ أَمْرُ جَاهِلِيَّةٍ وَإِنَّ لِهَؤُلَاءِ الْقَوْمِ مَادَّةً إِنَّ النَّاسَ مِنْ هَذَا الْأَمْرِ إِذَا حُرِّكَ عَلَى أُمُورٍ فِرْقَةٌ تَرَى مَا تَرَوْنَ وَفِرْقَةٌ تَرَى مَا لَا تَرَوْنَ وَفِرْقَةٌ لَا تَرَى هَذَا وَلَا ذَاكَ فَاصْبِرُوا حَتَّى يَهْدَأَ النَّاسُ وَتَقَعَ الْقُلُوبُ مَوَاقِعَهَا وَتُؤْخَذَ الْحُقُوقُ مُسْمَحَةً فَاهْدَءُوا عَنِّي وَانْظُرُوا مَا ذَا يَأْتِيكُمْ بِهِ أَمْرِي وَلَا تَفْعَلُوا فِعْلَةً تُضَعْضِعُ قُوَّةً وَتُسْقِطُ مَنَّةً وَتُورِثُ وَهْناً وَذِلَّةً وَسَأَمْسِكُ الْأَمْرَ مَا اسْتَمْسَكَ وَإِذَا لَمْ أَجِدْ بُدّاً فَآخِرُ الدَّوَاءِ الْكَيُّ.

Sermon 166

Having sworn allegiance to Imām Ali ibn Abū Tālib ﷺ, some people from among the companions of the Prophet ﷺ said to him, "You should punish the people who assaulted `Othmān;" whereupon, he said the following:

"O Brethren! 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 own slaves have risen with them. Bedouin Arabs, too, have joined them. They are now among you and are harming you as they please. Do you see any way to be able to do what you aim at?

"This demand certainly belongs to the pre-Islamic (*jāhiliyya*) period. These folks are supported. 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 still be another group that will be neither this way nor that. Be patient till people quiet down and hearts settle in their places so that rights can be achieved for people easily. I offer you assūrance. See what is given to you by me. Do not do anything which shatters your power, weakens your strength and risks 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)."



من خطبة له عليه السلام عند مسير أصحاب الجمل إلى البصرة:

الأمور الجامعة للمسلمين

إِنَّ اللَّهَ بَعَثَ رَسُولًا هَادِياً بِكِتَابٍ نَاطِقٍ وَأَمْرٍ قَائِمٍ لَا يَهْلِكُ عَنْهُ إِلَّا هَالِكٌ وَإِنَّ الْمُبْتَدَعَاتِ الْمُشْتَبِهَاتِ هُنَّ الْمَهْلِكَاتُ إِلَّا مَا حَفِظَ اللَّهُ مِنْهَا وَإِنَّ فِي سُلْطَانِ اللَّهِ عِصْمَةً لِأَمْرِكُمْ فَأَعْطُوهُ طَاعَتَكُمْ غَيْرَ مُلَوَّمَةٍ وَلَا مُسْتَكْرَهٍ بِهَا وَاللَّهِ لَتَفْعَلُنَّ أَوْ لَيَنْقُلَنَّ اللَّهُ عَنْكُمْ سُلْطَانَ الْإِسْلَامِ ثُمَّ لَا يَنْقُلُهُ إِلَيْكُمْ أَبَداً حَتَّى يَأْرِزَ الْأَمْرُ إِلَى غَيْرِكُمْ.

التنفير من خصومه

إِنَّ هَؤُلَاءِ قَدْ تَمَالَئُوا عَلَى سَخْطَةِ إِمَارَتِي وَسَأَصْبِرُ مَا لَمْ أَخَفْ عَلَى جَمَاعَتِكُمْ فَإِنَّهُمْ إِنْ تَمَّمُوا عَلَى فَيَالَةِ هَذَا الرَّأْيِ انْقَطَعَ نِظَامُ الْمُسْلِمِينَ وَإِنَّمَا طَلَبُوا هَذِهِ الدُّنْيَا حَسَداً لِمَنْ أَفَاءَهَا اللَّهُ عَلَيْهِ فَأَرَادُوا رَدَّ الْأُمُورِ عَلَى أَدْبَارِهَا وَلَكُمْ عَلَيْنَا الْعَمَلُ بِكِتَابِ اللَّهِ تَعَالَى وَسِيرَةِ رَسُولِ اللَّهِ صلى الله عليه وآله وَالْقِيَامُ بِحَقِّهِ وَالنَّفْشُ لِسُنَّتِهِ.

Sermon 167

When the people of the Jamal set out for Basra, Imām Ali ibn Abū Tālib ﷺ said the following:

"There is no doubt that Allāh sent down the Prophet ﷺ as a guide with an eloquent Book and a standing command. No one will be ruined by it except one who ruins his own self. Certainly, only doubtful innovations cause ruin except those from which Allāh protects you. 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 about disliking my authority. I will carry on till I perceive disunity among you because if they succeed in spite of the unsoundness of their view, the unity 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 to push matters behind their backs (return to the pre-Islamic

من كلام له عليه السلام بعد ما بويع له بالخلافة، وقد قال له قوم من الصحابة: لو عاقبت قوما ممن أجلب على عثمان، فقال عليه السلام:

يَا إِخْوَتَاهُ! إِنِّي لَسْتُ أَجْهَلُ مَا تَعْلَمُونَ وَلَكِنْ كَيْفَ لِي بِقُوَّةٍ وَالْقَوْمُ الْمُجْلِبُونَ عَلَى حَدِّ شَوْكَتِهِمْ يَمْلِكُونَنَا وَلَا نَمْلِكُهُمْ وَهَا هُمْ هَؤُلَاءِ قَدْ ثَارَتْ مَعَهُمْ عِبْدَانُكُمْ وَالْتَفَّتْ إِلَيْهِمْ أَعْرَابُكُمْ وَهُمْ خِلَالَكُمْ يَسُومُونَكُمْ مَا شَاءُوا وَهَلْ تُرَوْنَ مَوْضِعاً لِقُدْرَةٍ عَلَى شَيْءٍ تُرِيدُونَهُ إِنَّ هَذَا الْأَمْرَ أَمْرُ جَاهِلِيَّةٍ وَإِنَّ لِهَؤُلَاءِ الْقَوْمِ مَادَّةً إِنَّ النَّاسَ مِنْ هَذَا الْأَمْرِ إِذَا حُرِّكَ عَلَى أُمُورٍ فِرْقَةٌ تَرَى مَا تَرَوْنَ وَفِرْقَةٌ تَرَى مَا لَا تَرَوْنَ وَفِرْقَةٌ لَا تَرَى هَذَا وَلَا ذَاكَ فَاصْبِرُوا حَتَّى يَهْدَأَ النَّاسُ وَتَقَعَ الْقُلُوبُ مَوَاقِعَهَا وَتُؤْخَذَ الْحُقُوقُ مُسْمَحَةً فَاهْدَءُوا عَنِّي وَانْظُرُوا مَا ذَا يَأْتِيكُمْ بِهِ أَمْرِي وَلَا تَفْعَلُوا فَعْلَةً تُضَعْضِعُ قُوَّةً وَتُسْقِطُ مَنَّةً وَتُورِثُ وَهْناً وَذِلَّةً وَسَأَمْسِكُ الْأَمْرَ مَا اسْتَمْسَكَ وَإِذَا لَمْ أَجِدْ بُدّاً فَآخِرُ الدَّوَاءِ الْكَيُّ.

Sermon 166

Having sworn allegiance to Imām Ali ibn Abū Tālib ﷺ, some people from among the companions of the Prophet ﷺ said to him, "You should punish the people who assaulted `Othmān;" whereupon, he said the following:

"O Brethren! 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 own slaves have risen with them. Bedouin Arabs, too, have joined them. They are now among you and are harming you as they please. Do you see any way to be able to do what you aim at?

"This demand certainly belongs to the pre-Islamic (*jāhiliyya*) period. These folks are supported. 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 still be another group that will be neither this way nor that. Be patient till people quiet down and hearts settle in their places so that rights can be achieved for people easily. I offer you assūrance. See what is given to you by me. Do not do anything which shatters your power, weakens your strength and risks 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)."



من خطبة له عليه السلام عند مسير أصحاب الجمل إلى البصرة:

الأمور الجامعة للمسلمين

إِنَّ اللَّهَ بَعَثَ رَسُولًا هَادِياً بِكِتَابٍ نَاطِقٍ وَأَمْرٍ قَائِمٍ لَا يَهْلِكُ عَنْهُ إِلَّا هَالِكٌ وَإِنَّ الْمُبْتَدَعَاتِ الْمُشْتَبِهَاتِ هُنَّ الْمُهْلِكَاتُ إِلَّا مَا حَفِظَ اللَّهُ مِنْهَا وَإِنَّ فِي سُلْطَانِ اللَّهِ عِصْمَةً لِأَمْرِكُمْ فَأَعْطُوهُ طَاعَتَكُمْ غَيْرَ مُلَوَّمَةٍ وَلَا مُسْتَكْرَهٍ بِهَا وَاللَّهِ لَتَفْعَلُنَّ أَوْ لَيَنْقُلَنَّ اللَّهُ عَنْكُمْ سُلْطَانَ الْإِسْلَامِ ثُمَّ لَا يَنْقُلُهُ إِلَيْكُمْ أَبَداً حَتَّى يَأْرِزَ الْأَمْرُ إِلَى غَيْرِكُمْ.

التنفير من خصومه

إِنَّ هَؤُلَاءِ قَدْ تَمَالَئُوا عَلَى سَخْطَةِ إِمَارَتِي وَسَأَصْبِرُ مَا لَمْ أَخَفْ عَلَى جَمَاعَتِكُمْ فَإِنَّهُمْ إِنْ تَمَّمُوا عَلَى فَيَالَةِ هَذَا الرَّأْيِ انْقَطَعَ نِظَامُ الْمُسْلِمِينَ وَإِنَّمَا طَلَبُوا هَذِهِ الدُّنْيَا حَسَداً لِمَنْ أَفَاءَهَا اللَّهُ عَلَيْهِ فَأَرَادُوا رَدَّ الْأُمُورِ عَلَى أَدْبَارِهَا وَلَكُمْ عَلَيْنَا الْعَمَلُ بِكِتَابِ اللَّهِ تَعَالَى وَسِيرَةِ رَسُولِ اللَّهِ صلى الله عليه وآله وَالْقِيَامُ بِحَقِّهِ وَالنَّعْشُ لِسُنَّتِهِ.

Sermon 167

When the people of the Jamal set out for Basra, Imām Ali ibn Abū Tālib ﷺ said the following:

"There is no doubt that Allāh sent down the Prophet ﷺ as a guide with an eloquent Book and a standing command. No one will be ruined by it except one who ruins his own self. Certainly, only doubtful innovations cause ruin except those from which Allāh protects you. 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 about disliking my authority. I will carry on till I perceive disunity among you because if they succeed in spite of the unsoundness of their view, the unity 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 to push matters behind their backs (return to the pre-Islamic

period), while on us it is obligatory, for your sake, to abide by the Book of Allāh (Holy Qur'ān), the Sublime, and the conduct of the Prophet of Allāh ﷺ, to stand by His rights and to revive his Sunnah."



من كلام له عليه السلام:

في وجوب اتباع الحق عند قيام الحجة كلم به بعض العرب وقد أرسله قوم من أهل البصرة لما قرب عليه السلام منها ليعلم لهم منه حقيقة حاله مع أصحاب الجمل لتزول الشبهة من نفوسهم فبين له عليه السلام من أمره معهم ما علم به أنه على الحق ثم قال له بايع فقال إني رسول قوم ولا أحدث حدثا حتى أرجع إليهم فقال عليه السلام:

أرأيت لو أن الذين وراءك بعثوك رائدا تبتغي لهم مساقط الغيث فرجعت إليهم وأخبرتهم عن الكلإ والماء فخالفوا إلى المعاطش والمجادب ما كنت صانعا قال كنت تاركهم ومخالفهم إلى الكلإ والماء فقال عليه السلام فامذذ إذا يدك فقال الرجل فوالله ما استطعت أن امتنع عند قيام الحجة علي فبايعه عليه السلام.

والرجل يعرف بكليب الجرمي.

Sermon 168

When Imām Ali ibn Abū Tālib ﷺ approached Basra, a bedouin met him and spoke to him, as he had been sent to him by a group of people of Basra to inquire from him on their behalf about his position *vis-a-vis* the people of the Jamal. Imām Ali ibn Abū Tālib ﷺ explained to him his position with regard to them. From it, he became convinced that Imām Ali ibn Abū Tālib ﷺ was on the right track. Imām Ali ibn Abū Tālib ﷺ asked him to swear the oath of allegiance to him, but he replied, "I am just a messenger of people and shall not do anything till I get back to them." On this, Imām Ali ibn Abū Tālib ﷺ said to him the following:

"If those whom you left behind send you as a forerunner to search out a rain-fed area for them, and you return to them and appraise

them of greenery and water, but they disagree with you and go towards dry and barren lands, what will you do then?" The man said, "I will leave them and go towards greenery and water." Imām Ali ibn Abū Tālib ﷺ then said, "So, then, stretch your hand!" This man related later saying, "By Allāh! By such a clear argument, I could not refrain from swearing the oath of allegiance to Imām Ali ibn Abū Tālib ﷺ."

This man was known as Kulayb al-Jarmi.[1]



من كلام له عليه السلام لما عزم على لقاء القوم بصفين:

الدعاء

اللَّهُمَّ رَبَّ السَّقْفِ المَرْفُوعِ وَالجَوِّ المَكْفُوفِ الَّذِي جَعَلْتَهُ مَغِيضاً لِلَّيْلِ وَالنَّهَارِ وَمَجْرًى لِلشَّمْسِ وَالقَمَرِ وَمُخْتَلَفاً لِلنُّجُومِ السَّيَّارَةِ وَجَعَلْتَ سُكَّانَهُ سِبْطاً مِنْ مَلَائِكَتِكَ لَا يَسْأَمُونَ مِنْ عِبَادَتِكَ وَرَبَّ هَذِهِ الْأَرْضِ الَّتِي جَعَلْتَهَا قَرَاراً لِلْأَنَامِ وَمَدْرَجاً لِلْهَوَامِّ وَالْأَنْعَامِ وَمَا لَا يُحْصَى مِمَّا يُرَى وَمَا لَا يُرَى وَرَبَّ الجِبَالِ الرَّوَاسِي الَّتِي جَعَلْتَهَا لِلْأَرْضِ أَوْتَاداً وَلِلْخَلْقِ اعْتِمَاداً إِنْ أَظْهَرْتَنَا عَلَى عَدُوِّنَا فَجَنِّبْنَا البَغْيَ وَسَدِّدْنَا لِلْحَقِّ وَإِنْ أَظْهَرْتَهُمْ عَلَيْنَا فَارْزُقْنَا الشَّهَادَةَ وَاعْصِمْنَا مِنَ الفِتْنَةِ.

الدعوة للقتال

أَيْنَ المَانِعُ لِلذِّمَارِ وَالغَائِرُ عِنْدَ نُزُولِ الحَقَائِقِ مِنْ أَهْلِ الحِفَاظِ العَارُ وَرَاءَكُمْ وَالجَنَّةُ أَمَامَكُمْ.

Sermon 169

When Imām Ali ibn Abū Tālib ﷺ decided to fight the enemy face-to-face at Siffīn, he said the following:

"O Lord! Sustainer of the high heavens, Suspender of the firmament which You have made a shelter for the night and the day, an orbit for

---

[1]His full name was Kulayb ibn Shihāb ibn Mahboob al-Jarmi, "Abū `Āsim." His son, `Āsim, seems to be more famous than he is. Kulaib's biography is detailed in a number of classic references, including Ibn Hajar al-`Asqalāni's *Isāba*, but I could not find any record for him in Ibn al-Athīr's *Usd al-Ghāba*.

the sun and the moon, and path for the rotating stars and for populating it! You have created a group of angels who do not get weary of worshipping You. O Sustainer of this earth which You have made an abode for people, a place for the movement of insects, beasts and countless other creatures, seen and unseen! O Sustainer of strong mountains which You have made as pegs for the earth and (a means of) support for people! Grant us victory over our enemy, O Lord, save us from excesses and keep us on the straight path of truth! But if You grant them victory over us, then grant us martyrdom and save us from mischief.

"Where are those who protect honor and those self-respecting persons who defend respectable people in the time of hardship? Shame is behind you while Paradise is in front of you."



من خطبة له عليه السلام:

حمد الله

الحَمْدُ لِلَّهِ الَّذِي لا تُوَارِي عَنْهُ سَمَاءٌ سَمَاءً وَلا أَرْضٌ أَرْضاً.

يوم الشورى

منها: وَقَدْ قَالَ قَائِلٌ إِنَّكَ عَلَى هَذَا الأَمْرِ يَا ابْنَ أَبِي طَالِبٍ لَحَرِيصٌ فَقُلْتُ بَلْ أَنْتُمْ وَاللَّهِ لأَحْرَصُ وَأَبْعَدُ وَأَنَا أَخَصُّ وَأَقْرَبُ وَإِنَّمَا طَلَبْتُ حَقّاً لِي وَأَنْتُمْ تَحُولُونَ بَيْنِي وَبَيْنَهُ وَتَضْرِبُونَ وَجْهِي دُونَهُ فَلَمَّا قَرَّعْتُهُ بِالْحُجَّةِ فِي المَلإِ الحَاضِرِينَ هَبَّ كَأَنَّهُ بُهِتَ لا يَدْرِي مَا يُجِيبُنِي بِهِ.

الاستنصار على قريش

اللَّهُمَّ إِنِّي أَسْتَغْدِيكَ عَلَى قُرَيْشٍ وَمَنْ أَعَانَهُمْ فَإِنَّهُمْ قَطَعُوا رَحِمِي وَصَغَّرُوا عَظِيمَ مَنْزِلَتِي وَأَجْمَعُوا عَلَى مُنَازَعَتِي أَمْراً هُوَ لِي ثُمَّ قَالُوا أَلا إِنَّ فِي الحَقِّ أَنْ تَأْخُذَهُ وَفِي الحَقِّ أَنْ تُتْرَكَهُ.

منها في ذكر أصحاب الجمل

فَخَرَجُوا يَجُرُّونَ حُرْمَةَ رَسُولِ اللَّهِ صلى الله عليه وآله كَمَا تُجَرُّ الأَمَةُ عِنْدَ شِرَائِهَا مُتَوَجِّهِينَ بِهَا إِلَى الْبَصْرَةِ فَحَبَسَا نِسَاءَهُمَا فِي بُيُوتِهِمَا وَأَبْرَزَا حَبِيسَ رَسُولِ اللَّهِ صلى الله عليه وآله لَهُمَا وَلِغَيْرِهِمَا فِي جَيْشٍ مَا مِنْهُمْ رَجُلٌ إِلَّا وَقَدْ أَعْطَانِي الطَّاعَةَ وَسَمَحَ لِي بِالْبَيْعَةِ طَائِعاً غَيْرَ مُكْرَهٍ فَقَدِمُوا عَلَى عَامِلِي بِهَا وَخُزَّانِ بَيْتِ مَالِ الْمُسْلِمِينَ وَغَيْرِهِمْ مِنْ أَهْلِهَا فَقَتَلُوا طَائِفَةً صَبْراً وَطَائِفَةً غَدْراً فَوَاللَّهِ لَوْ لَمْ يُصِيبُوا مِنَ الْمُسْلِمِينَ إِلَّا رَجُلًا وَاحِداً مُعْتَمِدِينَ لِقَتْلِهِ بِلَا جُرْمٍ جَرَّهُ لَحَلَّ لِي قَتْلُ ذَلِكَ الْجَيْشِ كُلِّهِ إِذْ حَضَرُوهُ فَلَمْ يُنْكِرُوا وَلَمْ يَدْفَعُوا عَنْهُ بِلِسَانٍ وَلَا بِيَدٍ دَعْ مَا أَنَّهُمْ قَدْ قَتَلُوا مِنَ الْمُسْلِمِينَ مِثْلَ الْعِدَّةِ الَّتِي دَخَلُوا بِهَا عَلَيْهِمْ.

Sermon 170
About the consultative committee and the Battle of Jamal

"Praise is all due to Allāh from Whose view one sky does not conceal another, nor does one earth hide another!"

Part of the same sermon:
About the "Consultative Committee" after the death of `Omar ibn al-Khattāb:

"Someone[1] said to me, 'O son of Abū Tālib! You covet the

---

[1]During the incident of the Consultative Committee, Sa`d ibn Abū Waqqās repeated to Imām Ali ibn Abū Tālib ﷺ what `Omar had said in his last hours, that is, "O Ali! You are very greedy for the caliphate." Ali ﷺ replied: "He who demands his own right cannot be called greedy; rather, greedy is he who prevents the securing of one's right and tries to grab it despite being unfit for it." There is no doubt that Imām Ali ibn Abū Tālib ﷺ considered the caliphate to be his right and demanded it. The demand for one's right does not dispel a right so that it may be put forth as an excuse for not assigning him the caliphate, so the demand may be held as a sign of greed. Even if it was greed, *who* was not involved in this greed? Was not the pull between the Muhājirūn and the Ansār, the mutual struggle between the members of the "Consultative Committee" and the mischief-mongering of Talhah and az-Zubayr, the product of this very greed? If Imām Ali ibn Abū Tālib ﷺ had been greedy for this status, he would have stood for it regardless of its consequences and outcomes. When Abbās (uncle of the Prophet ﷺ) and Abū Sufyān pressed him to (accept their own oath of) allegiance, and when, after the third caliph, people thronged to him for (swearing the oath of) allegiance, he had to

caliphate.' I said to him, 'Rather, you are, by Allāh, greedier, although more remote from it, while I am more suited as well as nearer. I have demanded it as my right, while you are intervening between me and it; 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 Lord! I seek Your succor against the tribesmen of Quraish and those who are assisting them because they are denying me (the rights of) authority, have lowered my high position and are united in opposing me in the matter (of the caliphate) which is my right. Then they said, 'Be informed that the rightful thing is that you should have it, and also that you may leave it.'

"They (the tribesmen of Quraish and those who are assisting them) were not only content to keep me away from my right over the caliphate, which they have usurped, but rather claimed that it was their right whether to give it to me or prevent me from the same, and that I have no right to argue with them. Furthermore, the intention was as follows: 'Had they not said that it was right to keep away from the caliphate, it would have been easier to endure. This is so because this will have, at least, demonstrated their admitting my right although they were not prepared to concede it" (*Sharh Nahjul-Balāgha,* Vol. 9, p. 306).

Part of the same sermon: describing the people of the Camel

"They (Talhah, az-Zubayr and their supporters) came out dragging the wife of the Messenger of Allāh ﷺ (ʿĀ'isha) just as a bondmaid is dragged for sale. They took her to Basra where those two (Talhah and az-Zubayr) put their own women in their houses while exposing the wife of the Messenger of Allāh ﷺ to themselves and to others in

---

accept their offer regardless of the deteriorated conditions. But at no time did Imām Ali ibn Abū Tālib ﷺ take any step which indicated that he wanted the caliphate for the sake of caliphate. Rather, his demand for the caliphate was only with the objective that its aspects should not be altered, and the religion should not become the victim of others' desires, not that he should enjoy the pleasures of life which could be attributed to greed.

the army in which there was not a single individual who had not pledged his obedience and sworn allegiance to me quite will ingly, without any compulsion.

"Here in Basra, they approached my Governor and coffers of the public treasury, the funds of its residents. They killed some of them in captivity as well as others in treachery. By Allāh, even if they had willfully killed only one individual from among the Muslims without any fault, it would have been lawful for me to kill all of this army because they were present in it but did not disagree with it, nor did they prevent it by tongue or by hand, not to say that they killed from among the Muslims a number equal to that with which they had marched on them."



من خطبة له عليه السلام في رسول الله ومن هو جدير بأن يكون للخلافة وفي هوان الدنيا:

رسول الله

أمِينُ وَحْيِهِ وَخَاتَمُ رُسُلِهِ وَبَشِيرُ رَحْمَتِهِ وَنَذِيرُ نِقْمَتِهِ.

الجدير بالخلافة

أَيُّهَا النَّاسُ إِنَّ أَحَقَّ النَّاسِ بِهَذَا الْأَمْرِ أَقْوَاهُمْ عَلَيْهِ وَأَعْلَمُهُمْ بِأَمْرِ اللَّهِ فِيهِ فَإِنْ شَغَبَ شَاغِبٌ اسْتُعْتِبَ فَإِنْ أَبَى قُوتِلَ وَلَعَمْرِي لَئِنْ كَانَتِ الْإِمَامَةُ لَا تَنْعَقِدُ حَتَّى يَحْضُرَهَا عَامَّةُ النَّاسِ فَمَا إِلَى ذَلِكَ سَبِيلٌ وَلَكِنْ أَهْلُهَا يَحْكُمُونَ عَلَى مَنْ غَابَ عَنْهَا ثُمَّ لَيْسَ لِلشَّاهِدِ أَنْ يَرْجِعَ وَلَا لِلْغَائِبِ أَنْ يَخْتَارَ أَلَا وَإِنِّي أُقَاتِلُ رَجُلَيْنِ رَجُلًا ادَّعَى مَا لَيْسَ لَهُ وَآخَرَ مَنَعَ الَّذِي عَلَيْهِ أُوصِيكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ فَإِنَّهَا خَيْرُ مَا تَوَاصَى الْعِبَادُ بِهِ وَخَيْرُ عَوَاقِبِ الْأُمُورِ عِنْدَ اللَّهِ وَقَدْ فُتِحَ بَابُ الْحَرْبِ بَيْنَكُمْ وَبَيْنَ أَهْلِ الْقِبْلَةِ وَلَا يَحْمِلُ هَذَا الْعَلَمَ إِلَّا أَهْلُ الْبَصَرِ وَالصَّبْرِ وَالْعِلْمِ بِمَوَاضِعِ الْحَقِّ فَامْضُوا لِمَا تُؤْمَرُونَ بِهِ وَقِفُوا عِنْدَ مَا تُنْهَوْنَ عَنْهُ وَلَا تَعْجَلُوا فِي أَمْرٍ حَتَّى تَتَبَيَّنُوا فَإِنَّ لَنَا مَعَ كُلِّ أَمْرٍ تُنْكِرُونَهُ غِيَرًا.

هوان الدنيا

أَلَا وَإِنَّ هَذِهِ الدُّنْيَا الَّتِي أَصْبَحْتُمْ تَتَمَنَّوْنَهَا وَتَرْغَبُونَ فِيهَا 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 لِتُخْوِيفِهَا وَسَابِقُوا فِيهَا إِلَى الدَّارِ الَّتِي دُعِيتُمْ إِلَيْهَا وَانْصَرِفُوا بِقُلُوبِكُمْ عَنْهَا وَلَا يَخِنَّ أَحَدُكُمْ خَنِينَ الْأَمَةِ عَلَى مَا زُوِيَ عَنْهُ مِنْهَا وَاسْتَتِمُّوا نِعْمَةَ اللَّهِ عَلَيْكُمْ بِالصَّبْرِ عَلَى طَاعَةِ اللَّهِ 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 اللَّهُ بِقُلُوبِنَا وَقُلُوبِكُمْ إِلَى الْحَقِّ وَأَلْهَمَنَا وَإِيَّاكُمُ الصَّبْرَ.

Sermon 171

About the Messenger of Allāh ﷺ, the eligibility for caliphate and insignificance of life in this world:

"The Prophet ﷺ is the trustee of Allāh's revelation, the last of His prophets, the giver of tidings of His mercy and the warner of His chastisement.

"O people! The most rightful of all persons for this matter (the caliphate) is one who is most competent among them to maintain it, the one who best knows Allāh's commands in its regard. If any mischief is created by a mischief-monger, he will be called on to repent. If he refuses, he will be fought. By my life, if the question of Imāmate was not to be decided unless all the people were present, then there will be no such case. But those who agreed about it imposed the decision on those who were absent, so much so that the one who was present could not dissent, and the one who was absent could not choose (anyone else). Be informed that I shall fight two persons: one who claims what is not his, and one who ignores what is obligatory on him."

Need for wisdom in fighting against some Muslims

"O servants of Allāh! I admonish you to fear Allāh because it is the best advice to be mutually given by persons, the best of all things before Allāh. The gate of war has been opened between you and other Muslims. And this banner will be borne only by him who is a man of foresight, endurance, and knowing the position of rightfulness. Therefore, you should go ahead with that whereby you are ordered and desist from what you are required to refrain from. Do not make haste in any matter till you have clarified it. In the case of every matter which you dislike, we have the right to change it."

Behavior of life in this world with those who cling to it

"Be informed that this world, which you covet, and in which you are interested, and which sometimes enrages you and sometimes pleases you, is not your (permanent) abode, nor is it the place of your stay for which you might have been created, nor is it the one to which you have been invited. Be informed that it will not last for you, nor will you live along with it. If there is anything in this world that deceives you, its own evils warn you, too. You should give up (the objects of) its deceit in favor of (the objects of) its warning and (the objects of) its attraction in favor of (the objects of) its horrors. While being in it, advance towards that house to which you have been called. Turn your hearts away from the world. None of you should cry like a bondmaid over anything which she has been deprived of. Seek the perfection of Allāh's bounty over you through endurance in obeying Allāh and in safeguarding what He has asked you to safeguard, namely His Book.

"Be informed that the loss of anything of this world will not harm you so long as 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 ever benefit you. May Allāh carry our hearts and yours towards what is right, and may He grant you and our own selves endurance."

When people gathered at the *saqīfa* of Banū Sā`idah in connection with the "election," even those who were not present were coerced into following the decision taken there. And the principle was adopted that those present at the "election" had no right to reconsider the matter or to break the allegiance. Those who were not present could do nothing but acquiesce to the the status quo. But when the people of Medīna swore their oath of allegiance to Imām Ali ibn Abū Tālib ﷺ, the then self-imposed governor of Syria (Mu`āwiyah) refused to follow suit. He argued that since he was not present on the occasion, he was not obligated to abide by it. Imām Ali ibn Abū Tālib ﷺ, whereupon, replied in this sermon on the basis of these accepted, agreed about principles and conditions which had been established among those people. Once the people of Medīna, the Ansār and the Muhājirūn had sworn allegiance to the

Imām ﷺ, Mu`āwiyah had no right to keep aloof from it on the ground that he was not present on the occasion, nor were Talhah and az-Zubayr entitled to break their pledge after swearing the oath of allegiance.

On this occasion, Imām Ali ibn Abū Tālib ﷺ did not argue on the strength of any saying of the Prophet ﷺ which would serve as his final word about the caliphate because the grounds for refusal in his case was with regard to the *modus operandi* of the principle of the "election". Therefore, in keeping with the requirements of the situation, a reply based on the agreed on principles of the adversary could alone quiet him. Even if he had argued on the strength of the Prophet's command, it would have been subjected to various interpretations, and the matter would have been prolonged instead of being settled. Again, Imām Ali ibn Abū Tālib ﷺ had seen that soon after the death of the Prophet ﷺ, all his sayings and commands had been set asīde, discarded, ignored, forgotten... Therefore, how after the lapse of a long time could one be expected to accept it when habit had been established to follow one's freewill against the Prophet's sayings?



من كلام له عليه السلام في معنى طلحة بن عبيد الله، و قد 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 وَاللَّهِ 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 الْأَمْرُ وَيَقَعَ الشَّكُّ. وَوَ اللَّهِ مَا صَنَعَ فِي أَمْرِ عُثْمَانَ وَاحِدَةٌ مِنْ ثَلَاثٍ لَئِنْ كَانَ ابْنُ عَفَّانَ ظَالِماً كَمَا كَانَ يَزْعُمُ 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 جَانِباً وَيَدَعَ النَّاسَ مَعَهُ فَمَا فَعَلَ وَاحِدَةً مِنَ الثَّلَاثِ وَجَاءَ بِأَمْرٍ لَمْ يُعْرَفْ بَابُهُ وَلَمْ تَسْلَمْ مَعَاذِيرُهُ.

Sermon 172

A statement the Imām ﷺ made bout Talhah ibn Ubaydillāh when he received the news that Talhah and az-Zubayr had already left for Basra to fight him:

"As far as I am concerned, I will never be too afraid to fight or to initiate a battle because I am confident of the promise of Allāh's support for me. By Allāh, Talhah has hastened with an oath to avenge `Othmān's murder fearing lest the demand for `Othmān's blood should be made against his own self! This is so because the people's idea in this matter is about him and, in fact, he was the most anxious among them all about `Othmān being killed. Therefore, he has tried to create a misunderstanding by gathering forces in order to confuse the matter and to create doubt.

"By Allāh, he did not act in either of three ways about `Othmān: If the son of `Affān (`Othmān) was wrong, as Talhah believed, it is necessary for him to either support those who killed[1] him or keep away from his (`Othmān's) supporters. If `Othmān was the victim of oppression, then Talhah should have been among those who were keeping (the assailants) away from him or were advancing pleas on his behalf. If he was in doubt about these two alternatives, then it was incumbent on him to leave him (`Othmān) and to retire, to leave the men with him. But he chose none of these three options and came out with a thing in which there is nothing good, and his excuses are not at all acceptable."

---

[1]The Imām here means to say that if Talhah considered `Othmān to be an oppressor, after his assassination, instead of getting ready to avenge his blood, he should then have supported his killers and justified their action. It is not the intention that in the case of `Othmān being wrong that Talhah should have supported the attackers because he was already supporting and encouraging them.



من خطبة له عليه السلام في الموعظة و بيان قربه من رسول الله:

أَيُّهَا النَّاسُ غَيْرُ الْمَفْقُولِ عَنْهُمْ، وَالنَّاكِبُونَ الْمَأْخُوذُ مِنْهُمْ! مَا لِي أَرَاكُمْ عَنِ اللَّهِ ذَاهِبِينَ وَإِلَى غَيْرِهِ رَاغِبِينَ، كَأَنَّكُمْ نَعَمٌ أَرَاحَ بِهَا سَائِمٌ إِلَى مَرْعًى وَبِيٍّ وَمَشْرَبٍ دَوِيٍّ، وَإِنَّمَا هِيَ كَالْمَعْلُوفَةِ لِلْمُدَى، لَا تَعْرِفُ مَا ذَا يُرَادُ بِهَا إِذَا أُحْسِنَ إِلَيْهَا، تَحْسَبُ يَوْمَهَا دَهْرَهَا وَشِبَعَهَا أَمْرَهَا؟! وَاللَّهِ لَوْ شِئْتُ أَنْ أُخْبِرَ كُلَّ رَجُلٍ مِنْكُمْ بِمَخْرَجِهِ وَمَوْلِجِهِ وَجَمِيعِ شَأْنِهِ لَفَعَلْتُ، وَلَكِنْ أَخَافُ أَنْ تَكْفُرُوا فِيَّ بِرَسُولِ اللَّهِ صلى الله عليه وآله. أَلَا وَإِنِّي مُفْضِيهِ إِلَى الْخَاصَّةِ مِمَّنْ يُؤْمَنُ ذَلِكَ مِنْهُ. وَالَّذِي بَعَثَهُ بِالْحَقِّ وَاصْطَفَاهُ عَلَى الْخَلْقِ، مَا أَنْطِقُ إِلَّا صَادِقًا، وَقَدْ عَهِدَ إِلَيَّ بِذَلِكَ كُلِّهِ، وَبِمَهْلِكِ مَنْ يَهْلِكُ وَمَنْجَى مَنْ يَنْجُو، وَمَآلِ هَذَا الْأَمْرِ، وَمَا أَبْقَى شَيْئًا يَمُرُّ عَلَى رَأْسِي إِلَّا أَفْرَغَهُ فِي أُذُنَيَّ، وَأَفْضَى بِهِ إِلَيَّ. أَيُّهَا النَّاسُ! إِنِّي وَاللَّهِ مَا أَحُثُّكُمْ عَلَى طَاعَةٍ إِلَّا وَأَسْبِقُكُمْ إِلَيْهَا، وَلَا أَنْهَاكُمْ عَنْ مَعْصِيَةٍ إِلَّا وَأَتَنَاهَى قَبْلَكُمْ عَنْهَا.

Sermon 173

Warning neglectful people; his closeness to the Messenger of Allāh ﷺ and vastness of knowledge:

"O people who are (negligent of Allāh but) not neglected (by Allāh), those who miss (doing good deeds) but are to be caught! How is it that I see you becoming distanced from Allāh and being interested in others? You are like the camel which is driven by its shepherd to a disease-stricken pasture and a disastrous watering place. They are like animals that are fed in order to be slaughtered, but they do not know what is intended for them. When they are treated well, they consider that day to be their whole life, and eating to their fill becomes 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 (in such case) should abandon the Messenger of Allāh ﷺ in my favor. I shall certainly convey these things to the selected ones who will remain safe from such a dreadful thing. By Allāh Who deputed the Prophet ﷺ with the truth and distinguished him over all creation, I do not speak save the truth. He (the Prophet ﷺ) informed me of all this and also of the death of everyone who dies, the salvation of

everyone 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 practice it before you, nor do I restrain you from any disobedience unless I desist from it before you.

"Those who drink from the springs of revelation and Divine inspiration are able to see things that are hidden behind curtains, things of the unknown, and events which will occur in the future. They do so in the same way as objects are seen with eyes. This does not contradict the following statement of Allāh: قُل لَا يَعْلَمُ مَن فِي السَّمَاوَاتِ وَالأَرْضِ الْغَيْبَ إِلاَّ اللّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ *Say: 'None (either) in the heavens or in the earth knows the unseen save Allāh'* (Qur'ān, 27:65) because this verse contains the negation of personal knowledge of the unknown, but it does not negate knowledge which is required by the prophets and holy persons through Divine inspiration by virtue of which they make prophecies about the future, unveiling many events and happenings. Several verses of the Holy Qur'ān support this view such as:

﴿ وَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللّهُ عَلَيْهِ عَرَّفَ بَعْضَهُ وَأَعْرَضَ عَن بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ ﴾

When the Prophet ﷺ confided a matter to one of his wives, she divulged it (to others) and Allāh informed him of it. He revealed a part of it and avoided a part. So, when he informed her of it, said she: Who informed you of this? He said, The All-knowing, the All-aware informed me (Qur'ān, 66:3).

﴿ تِلْكَ مِنْ أَنبَاء الْغَيْبِ نُوحِيهَا إِلَيْكَ ﴾

These are of the tidings of the unseen which We reveal to you (O Our Prophet Muhammed)... (Qur'ān, 11:49).

It is, therefore, wrong to argue in support of the view that the prophets and holy persons possess knowledge of the unknown; this

will imply duality with regard to the Divine attributes. It will have implied duality if it were said that someone other than Allāh has personal knowledge of the unknown. When it is not so, and the knowledge of the prophets and Imāms is bestowed by Allāh, it has no connection with duality. If duality should mean what is alleged, what will be the position of Isa's (Jesus's) assertion related thus in the Holy Qur'ān:

﴿ أَنِّي أَخْلُقُ لَكُم مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ، وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ، وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ ﴾

....Out of clay will I make for you like the figure of a bird, and I will breathe into it and it shall become a flying bird by Allāh's permission, and I shall heal the blind and the leper and will cause the dead to rise to life by Allāh's permission, and I will declare to you what you eat and what you store in you houses (Qur'ān, 3:49).

If it is believed that 'Īsa (Jesus) was able to create, to bestow life, with Allāh's permission, does this mean that he was Allāh's partner in the attributes of creation and revival? If this is not so, then how can it be said that if Allāh gives someone some knowledge of the unknown, it implies that he has been taken him to be His partner in His attributes? And how can anyone extol one's belief in the Oneness of Allāh by holding that the knowledge of the unknown implies duality?

No one can deny the fact that some people may see in dreams certain things which are yet to take place in the future, or that things can be read through interpretation of a dream, whereas during a dream, the senses do not function, nor do the powers of understanding and comprehension operate. Therefore, if some events become known to some people while being awake, why should there be amazement over it? What are the grounds for rejecting it when it stands to reason that things possible in dreams are also possible in wakefulness? Thus, Ibn Maytham al-Bahrāni has written that it is possible to achieve all this because in a dream the spirit becomes free from looking after the body and is removed from bodily connections. As a result, it perceives such hidden realities which

could not be seen because of the obstruction of the body. In the same way, those perfect beings that pay no heed to bodily matters, turning with all the attention of the spirit and heart towards the center of knowledge, can see those realities and secrets which ordinary eyes are unable to discern. Therefore, keeping in view the spiritual greatness of Ahl al-Bayt ﷺ, it should not appear strange that they were aware of events which were going to take place in the future. Ibn Khaldūn has written the following:

"When thaumaturgic feats are performed by others, what do you think about those who are distinguished for their knowledge and honesty, those who are the mirror of the Prophet's traits, confiding what Allāh had for them on account of their noble lineage? Such is a proof of the high performances of the Prophet's purified offspring (Ahl al-Bayt ﷺ). Consequently, many events about the knowledge of the unknown have been narrated about Ahl al-Bayt ﷺ which are not narrated about others," as we read on p. 23 of Ibn Khaldūn's *Al-Muqaddima*.

Thus, there is no cause for wonder over Imām Ali ibn Abū Tālib's claim: He was brought up by the Prophet ﷺ and was a student in Allāh's school. Of course, those whose knowledge does not extend beyond the limits of physical goals and whose means of learning are confined to the bodily senses refuse to believe in the knowledge about the paths of the Divine cognizance and reality. If this kind of claim was unique and was heard only from Imām Ali ibn Abū Tālib ﷺ, then minds could have wavered and temperaments could have hesitated to accept it. But if the Holy Qur'ān records even such a claim of `Īsa (Jesus) that "... I can tell you what you eat or drink or store in your houses...," then why should there be any hesitation about Imām Ali ibn Abū Tālib's claim when it is agreed on that Imām Ali ibn Abū Tālib ﷺ had succeeded in attaining distinctions of the Prophet ﷺ, and it cannot be disputed that the Prophet ﷺ knew what `Īsa (Jesus) did not? Thus, if the successor of the Prophet ﷺ advances such a claim, why should it be rejected, especially since this vastness of knowledge of Imām Ali ibn Abū Tālib ﷺ is the best testimony and proof of the Prophet's knowledge and perfection, a living miracle testifying to his truthfulness.

In this regard, it is amazing that even having knowledge of events which Imām Ali ibn Abū Tālib ﷺ did not, through any of his words or deeds, indicates that he knew them. Thus, commenting about the extraordinary importance of this claim, Sayyid Ibn Tāwūs writes the following:

"An amazing aspect of this claim is that despite the fact that Imām Ali ibn Abū Tālib ﷺ was aware of conditions and events, he observed such a conduct by way of his words and deeds that one who saw him could not believe that he knew the secrets and the deeds of others that are unknown. This is so because people of wisdom agree that if a person knows what an event is *likely* to take place, or what step his comrade is going to take, or if the hidden secrets of people are known to him, then the effects of such knowledge will appear through his movements and facial expressions. But the man who, in spite of knowing everything, behaves in a way as though he is unaware and knows nothing, personality is a miracle, a combination of contradictions.

At this stage, the question arises as to: Why did Imām Ali ibn Abū Tālib ﷺ not act on the dictates of his secret knowledge? The reply to this is that the commands of the Sharī`a are based on apparent conditions; otherwise, secret knowledge is a kind of miracle, a power which Allāh grants to His prophets and Imāms. Although prophets and imāms always possess this power, they cannot make use of it at any time unless and until there is permission of Allāh on an appropriate occasion. For example, the verse quoted above about `Īsa (Jesus) which says that he had the power to give life, to heal the blind and declare what one ate and stored in his house, etc., he (Jesus) was not used to practice this power on everything or every corpse or everyone who met him. He used to practice this power only by the permission of Allāh and on the proper occasion.

If prophets and other holy men acted on the basis of their secret knowledge, it will have meant serious dislocation and disturbances in the affairs of the people. For example, if a prophet of the Almighty, on the basis of his secret knowledge, punishes a

condemnable man by killing him, there will be a great commotion and agitation among those who see it on the ground that he killed an "innocent" man. This is why Allāh has not permitted basing conclusions on secret knowledge except in a few special cases, enjoining the following of observable factors. Thus, despite his being aware of the hypocrisy of some people, the Prophet ﷺ extended to them the amicable treatment that be extended to other Muslims.

Now, there can be no room for the objection that if Imām Ali ibn Abū Tālib ﷺ knew secret matters, why did he then not act according to it? The answer is: It has been demonstrated that he was not obliged to act according to the requirements of his secret knowledge. Of course, where conditions so required, he did, indeed, disclose some matters for the purposes of preaching, admonishing, giving glad tidings (of rewards) or warning (against punishments), so that future events could be avoided. For example, Imām Ja`far as-Sādiq ﷺ informed Yahya ibn Zaid that if he marched out [against the Umayyads], he would be killed. Ibn Khaldūn writes the following in this regard:

"It has been authentically related from Imām Ja`far as-Sādiq that he used to forewarn some of his close relatives of the fateful events to befall them. For example, he forewarned his cousin, Yahya ibn Zaid, of being killed, but the latter disobeyed him; he marched out and was martyred in Juzjan," as we read on p. 233 of *Al-Muqaddima* [Introduction].

Nevertheless, where there was apprehension that minds would worry, such knowledge was not disclosed at all. That is why in this sermon, Imām Ali ibn Abū Tālib ﷺ avoided more details in view of his apprehension that people would begin to regard him as being higher than the Prophet ﷺ. Despite all of this, people did, in fact, stray about `Īsa (Jesus) (by calling him God). Likewise, with regard to Imām Ali ibn Abū Tālib ﷺ, some people also started saying all sorts of things and were thus misled into resorting to exaggeration.



من خطبة له عليه السلام وفيها يعظ ويبين فضل القرآن و ينهى عن البدعة:

عظة الناس

انْتَفِعُوا بِبَيَانِ اللَّهِ وَاتَّعِظُوا بِمَوَاعِظِ اللَّهِ وَاقْبَلُوا نَصِيحَةَ اللَّهِ فَإِنَّ اللَّهَ قَدْ أَعْذَرَ إِلَيْكُمْ بِالْجَلِيَّةِ وَاتَّخَذَ عَلَيْكُمُ الْحُجَّةَ وَبَيَّنَ لَكُمْ مَحَابَّهُ مِنَ الْأَعْمَالِ وَمَكَارِهَهُ مِنْهَا لِتَتَّبِعُوا هَذِهِ وَتَجْتَنِبُوا هَذِهِ فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وآله كَانَ يَقُولُ إِنَّ الْجَنَّةَ حُفَّتْ بِالْمَكَارِهِ وَإِنَّ النَّارَ حُفَّتْ بِالشَّهَوَاتِ وَاعْلَمُوا أَنَّهُ مَا مِنْ طَاعَةِ اللَّهِ شَيْءٌ إِلَّا يَأْتِي فِي كُرْهٍ وَمَا مِنْ مَعْصِيَةِ اللَّهِ شَيْءٌ إِلَّا يَأْتِي فِي شَهْوَةٍ فَرَحِمَ اللَّهُ امْرَأً نَزَعَ عَنْ شَهْوَتِهِ وَقَمَعَ هَوَى نَفْسِهِ فَإِنَّ هَذِهِ النَّفْسَ أَبْعَدُ شَيْءٍ مَنْزَعاً وَإِنَّهَا لَا تَزَالُ تَنْزِعُ إِلَى مَعْصِيَةٍ فِي هَوًى وَاعْلَمُوا عِبَادَ اللَّهِ أَنَّ الْمُؤْمِنَ لَا يُصْبِحُ وَلَا يُمْسِي إِلَّا وَنَفْسُهُ ظَنُونٌ عِنْدَهُ فَلَا يَزَالُ زَارِياً عَلَيْهَا وَمُسْتَزِيداً لَهَا فَكُونُوا كَالسَّابِقِينَ قَبْلَكُمْ وَالْمَاضِينَ أَمَامَكُمْ قَوَّضُوا مِنَ الدُّنْيَا تَقْوِيضَ الرَّاحِلِ وَطَوَوْهَا طَيَّ الْمَنَازِلِ.

فضل القرآن

وَاعْلَمُوا أَنَّ هَذَا الْقُرْآنَ هُوَ النَّاصِحُ الَّذِي لَا يَغُشُّ وَالْهَادِي الَّذِي لَا يُضِلُّ وَالْمُحَدِّثُ الَّذِي لَا يَكْذِبُ وَمَا جَالَسَ هَذَا 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 اللَّهَ بِهِ وَتَوَجَّهُوا إِلَيْهِ بِحُبِّهِ وَلَا تَسْأَلُوا بِهِ خَلْقَهُ إِنَّهُ مَا تَوَجَّهَ الْعِبَادُ إِلَى اللَّهِ تَعَالَى بِمِثْلِهِ وَاعْلَمُوا أَنَّهُ شَافِعٌ مُشَفَّعٌ وَقَائِلٌ 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 حَرْثَتِهِ وَأَتْبَاعِهِ وَاسْتَدِلُّوهُ عَلَى رَبِّكُمْ وَاسْتَنْصِحُوهُ عَلَى أَنْفُسِكُمْ وَاتَّهِمُوا عَلَيْهِ آرَاءَكُمْ وَاسْتَغِشُّوا فِيهِ أَهْوَاءَكُمْ.

الحث على العمل

اَلْعَمَلَ الْعَمَلَ ثُمَّ النِّهَايَةَ النِّهَايَةَ وَالِاسْتِقَامَةَ الِاسْتِقَامَةَ ثُمَّ الصَّبْرَ الصَّبْرَ وَالْوَرَعَ الْوَرَعَ إِنَّ لَكُمْ نِهَايَةً فَانْتَهُوا إِلَى نِهَايَتِكُمْ وَإِنَّ لَكُمْ عَلَماً فَاهْتَدُوا بِعَلَمِكُمْ وَإِنَّ لِلْإِسْلَامِ غَايَةً فَانْتَهُوا إِلَى غَايَتِهِ وَاخْرُجُوا إِلَى اللَّهِ بِمَا افْتَرَضَ عَلَيْكُمْ مِنْ حَقِّهِ وَبَيِّنْ لَكُمْ مِنْ وَظَائِفِهِ أَنَا شَاهِدٌ لَكُمْ وَحَجِيجٌ يَوْمَ الْقِيَامَةِ عَنْكُمْ.

نصائح للناس

أَلا وَإِنَّ القَدَرَ السَّابِقَ قَدْ وَقَعَ وَالقَضَاءَ المَاضِيَ قَدْ تُورِّدَ وَإِنِّي مُتَكَلِّمٌ بِعِدَةِ اللَّهِ وَحُجَّتِهِ قَالَ اللَّهُ تَعَالَى إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ المَلائِكَةُ أَلَّا تَخَافُوا وَلا تَحْزَنُوا وَأَبْشِرُوا بِالجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ وَقَدْ قُلْتُمْ رَبُّنَا اللَّهُ فَاسْتَقِيمُوا عَلَى كِتَابِهِ وَعَلَى مِنْهَاجِ أَمْرِهِ وَعَلَى الطَّرِيقَةِ الصَّالِحَةِ مِنْ عِبَادَتِهِ ثُمَّ لا تَمْرُقُوا مِنْهَا وَلا تَبْتَدِعُوا فِيهَا وَلا تُخَالِفُوا عَنْهَا فَإِنَّ أَهْلَ المُرُوقِ مُنْقَطِعٌ بِهِمْ عِنْدَ اللَّهِ يَوْمَ القِيَامَةِ ثُمَّ إِيَّاكُمْ وَتَهْزِيعَ الأَخْلاقِ وَتَصْرِيفَهَا وَاجْعَلُوا اللِّسَانَ وَاحِداً وَلْيَخْزُنِ الرَّجُلُ لِسَانَهُ فَإِنَّ هَذَا اللِّسَانَ جَمُوحٌ بِصَاحِبِهِ وَاللَّهِ مَا أَرَى عَبْداً يَتَّقِي تَقْوَى تَنْفَعُهُ حَتَّى يَخْزُنَ لِسَانَهُ وَإِنَّ لِسَانَ المُؤْمِنِ مِنْ وَرَاءِ قَلْبِهِ وَإِنَّ قَلْبَ المُنَافِقِ مِنْ وَرَاءِ لِسَانِهِ لِأَنَّ المُؤْمِنَ إِذَا أَرَادَ أَنْ يَتَكَلَّمَ بِكَلامٍ تَدَبَّرَهُ فِي نَفْسِهِ فَإِنْ كَانَ خَيْراً أَبْدَاهُ وَإِنْ كَانَ شَرّاً وَارَاهُ وَإِنَّ المُنَافِقَ يَتَكَلَّمُ بِمَا أَتَى عَلَى لِسَانِهِ لا يَدْرِي مَا ذَا لَهُ وَمَا ذَا عَلَيْهِ وَلَقَدْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله لا يَسْتَقِيمُ إِيمَانُ عَبْدٍ حَتَّى يَسْتَقِيمَ قَلْبُهُ وَلا يَسْتَقِيمُ قَلْبُهُ حَتَّى يَسْتَقِيمَ لِسَانُهُ فَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَلْقَى اللَّهَ تَعَالَى وَهُوَ نَقِيُّ الرَّاحَةِ مِنْ دِمَاءِ المُسْلِمِينَ وَأَمْوَالِهِمْ سَلِيمُ اللِّسَانِ مِنْ أَعْرَاضِهِمْ فَلْيَفْعَلْ.

تحريم البدع

وَاعْلَمُوا عِبَادَ اللَّهِ أَنَّ المُؤْمِنَ يَسْتَحِلُّ العَامَ مَا اسْتَحَلَّ عَاماً أَوَّلَ وَيُحَرِّمُ العَامَ مَا حَرَّمَ عَاماً أَوَّلَ وَأَنَّ مَا أَحْدَثَ النَّاسُ لا يُحِلُّ لَكُمْ شَيْئاً مِمَّا حُرِّمَ عَلَيْكُمْ وَلَكِنَّ الحَلالَ مَا أَحَلَّ اللَّهُ وَالحَرَامَ مَا حَرَّمَ اللَّهُ فَقَدْ جَرَّبْتُمُ الأُمُورَ وَضَرَسَتْكُمُوهَا وَوُعِظْتُمْ بِمَنْ كَانَ قَبْلَكُمْ وَضُرِبَتِ الأَمْثَالُ لَكُمْ وَدُعِيتُمْ إِلَى الأَمْرِ الوَاضِحِ فَلا يَصَمُّ عَنْ ذَلِكَ إِلَّا أَصَمُّ وَلا يَعْمَى عَنْ ذَلِكَ إِلَّا أَعْمَى وَمَنْ لَمْ يَنْفَعْهُ اللَّهُ بِالبَلاءِ وَالتَّجَارِبِ لَمْ يَنْتَفِعْ بِشَيْءٍ مِنَ العِظَةِ وَأَتَاهُ التَّقْصِيرُ مِنْ أَمَامِهِ حَتَّى يَعْرِفَ مَا أَنْكَرَ وَيُنْكِرَ مَا عَرَفَ وَإِنَّمَا النَّاسُ رَجُلانِ مُتَّبِعٌ شِرْعَةً وَمُبْتَدِعٌ بِدْعَةً لَيْسَ مَعَهُ مِنَ اللَّهِ سُبْحَانَهُ بُرْهَانُ سُنَّةٍ وَلا ضِيَاءُ حُجَّةٍ.

القرآن

وَإِنَّ اللَّهَ سُبْحَانَهُ لَمْ يُعْطِ أَحَداً بِمِثْلِ هَذَا القُرْآنِ فَإِنَّهُ حَبْلُ اللَّهِ المَتِينُ وَسَبَبُهُ الأَمِينُ وَفِيهِ رَبِيعُ القَلْبِ وَيَنَابِيعُ العِلْمِ وَمَا لِلْقَلْبِ جِلاءٌ غَيْرُهُ مَعَ أَنَّهُ قَدْ ذَهَبَ المُتَذَكِّرُونَ وَبَقِيَ النَّاسُونَ أَوِ المُتَنَاسُونَ فَإِذَا رَأَيْتُمْ خَيْراً فَأَعِينُوا عَلَيْهِ وَإِذَا رَأَيْتُمْ شَرّاً فَاذْهَبُوا عَنْهُ فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وآله كَانَ يَقُولُ يَا ابْنَ آدَمَ اعْمَلِ الخَيْرَ وَدَعِ الشَّرَّ فَإِذَا أَنْتَ جَوَادٌ قَاصِدٌ.

انواع الظلم

أَلا وَإِنَّ الظُّلْمَ ثَلاثَةٌ فَظُلْمٌ لا يُغْفَرُ وَظُلْمٌ لا يُتْرَكُ وَظُلْمٌ مَغْفُورٌ لا يُطْلَبُ فَأَمَّا الظُّلْمُ الَّذِي لا يُغْفَرُ فَالشِّرْكُ بِاللَّهِ قَالَ اللَّهُ تَعَالَى إِنَّ اللَّهَ لا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَأَمَّا الظُّلْمُ الَّذِي يُغْفَرُ فَظُلْمُ العَبْدِ نَفْسَهُ عِنْدَ بَعْضِ الهَنَاتِ وَأَمَّا الظُّلْمُ الَّذِي لا يُتْرَكُ فَظُلْمُ العِبَادِ بَعْضِهِمْ بَعْضاً القِصَاصُ هُنَاكَ شَدِيدٌ لَيْسَ هُوَ جَرْحاً بِالمُدَى وَلا ضَرْباً بِالسِّيَاطِ وَلَكِنَّهُ مَا يُسْتَصْغَرُ ذَلِكَ مَعَهُ فَإِيَّاكُمْ وَالتَّلَوُّنَ فِي دِينِ اللَّهِ فَإِنَّ جَمَاعَةً فِيمَا تُكْرَهُونَ مِنَ الحَقِّ خَيْرٌ مِنْ فُرْقَةٍ فِيمَا تُحِبُّونَ مِنَ البَاطِلِ وَإِنَّ اللَّهَ سُبْحَانَهُ لَمْ يُعْطِ أَحَداً بِفُرْقَةٍ خَيْراً مِمَّنْ مَضَى وَلا مِمَّنْ بَقِيَ.

يَا أَيُّهَا النَّاسُ طوبَى لِمَنْ شَغَلَهُ عَيْبُهُ عَنْ عُيُوبِ النَّاسِ، وَطوبَى لِمَنْ لزِمَ بَيْتَهُ وَأَكَلَ قُوتَهُ وَاشْتَغَلَ بطاعَةِ رَبِّهِ وَبَكَى عَلَى خَطِيئَتِهِ، فَكَانَ مِنْ نَفْسِهِ فِي شُغْلٍ، وَالنَّاسُ مِنْهُ فِي رَاحَةٍ.

Sermon 174
Admonishing people, explaining the high distinction of the Holy Qur'ān, prohibiting innovation:

"(O servants of Allāh!) Seek benefit from the sayings of Allāh, be admonished about Allāh and accept the advice of Allāh because Allāh has left no excuse for you when He has provided clear guidance for you, has put before you the plea and clarified for you what deeds He likes and what deeds He hates, so that you may act on one and avoid the other. The Prophet of Allāh ﷺ used to say, 'Paradise is surrounded by unpleasant things, while Hell is surrounded by desires.'

"You should know that every act of obedience of Allāh is unpleasant in appearance, while every act of disobedience of Allāh has the appearance of enjoyment. May Allāh have mercy on the person who keeps aloof from his desires and uproot the appetite of his heart because this heart has far-reaching aims, yet it goes on pursuing disobedience through desires.

"You should know, O servants 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 deeds). You should behave like those who have gone before you and those ahead. They left this world like a traveler and covered it as distance is covered."

Greatness of the Holy Qur'ān
"And be aware that this Holy Qur'ān is an adviser that never deceives, a leader that never misleads, and a narrator that never speaks a lie. No one sits in the company of this Holy Qur'ān except that when he rises, he will achieve one addition or one diminution: addition in his guidance or diminution in his (spiritual) blindness. You should also know that no one needs anything beyond (guidance

from) the Holy Qur'ān, no one is free of want beyond (guidance from) the Holy Qur'ān. Therefore, seek cure from it for your ailments, seek its assistance when you are distressed. It contains a cure for the most serious diseases, namely unbelief, hypocrisy, rebellion (against God's commandments) and misguidance. Pray to Allāh through it and turn to Allāh through loving it. Do not ask the people through it. There is nothing similar to it through which people should turn to Allāh, the Sublime.

"Be informed that it intercedes. Its intercession is accepted. It is a speaker that testifies. For whoever the Holy Qur'ān intercedes on the Day of Judgment, its intercession for him will be accepted. He about whom the Holy Qur'ān speaks ill on the Day of Judgment shall testify to it. On the Day of Judgment, an announcer will announce: 'Beware! Everyone who sows a crop is in distress except those who sow (the seeds) of the Holy Qur'ān.' Therefore, you should be among the sowers of the Holy Qur'ān and its followers. Make it your guide to Allāh. Seek its advice for yourselves. Do not trust your views against it; regard your desires in the matter of the Holy Qur'ān as being deceitful."

Believers and their good deeds, hypocrites and their bad deeds

"Act! Act (as you please)! Then (look at) the end results (of your deeds 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 by fulfilling His rights which He has enjoined on you. He has clearly stated His demands. I am a witness for you and shall plead for excuses on your behalf on the Day of Judgment.

"Beware! What had been ordained has taken place, and that which had been destined has come to pass. I am speaking to you with the promise and pleas of Allāh.

﴿ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴾

"Allāh the Sublime has said the following: *Verily, those who say: Our Master is Allāh, and those who persevere rightly, the angels descend on them (saying): Fear not, nor should you grieve, and receive the glad tidings of the Garden which you were promised.* (Qur'ān, 41:30)

"You have said, "Our Master is Allāh;" so, remain steadfast to (the guidance of) His Book, to the way of His command, and to the virtuous course of worshiping Him. Thereafter, do not go out of it, do not introduce innovations into it, and do not turn away from it because those who shrink from this course will be cut off from (the mercy of) Allāh on the Day of Judgment.

"Beware of corrupting your manners and altering them. Maintain one stand. A man should control his tongue because the tongue is obstinate towards its master. By Allāh, I do not find fear of Allāh benefitting a man who practices such fear 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. When a believer intends to say a thing, he thinks it over in his mind. If it is good, he discloses it, but if it is bad, he keeps it concealed. A hypocrite articulates whatever comes to his tongue, without knowing what is in his favor and what goes against him.

"The Prophet of Allāh ﷺ said the following: 'One's belief cannot be firm unless his heart is firm, and his heart cannot be firm unless his tongue is firm.' So, anyone of you can manage to meet Allāh, the Sublime, in such a position that his hands are not smeared with Muslims' blood, their possessions are safe from exposition, he should do so."

Following the Sunnah, refraining from innovation

"Be informed, O servants of Allāh, that a believer should regard lawful this year what he regarded lawful the past year; he should consider unlawful this year what he considered unlawful the past year. Certainly people's innovation cannot make lawful for you what has been declared as 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 admonished by those before you. Illustrations have been drawn for you, and you have been invited to clear facts. Only a deaf man can remain deaf to all of this, and only a blind man can remain blind to all of this.

"Whomsoever Allāh does not allow to benefit from trials and experiences cannot benefit from preaching. He will be confronted by losses as he witnesses them, so much so that he will approve what is bad and disprove what is good. People are of two categories: followers of the Sharī'a (religious laws) and followers of innovations to which Allāh has not given any testimony by way of the Sunnah or the light of any plea."

Guidance from the Holy Qur'ān

"The Holy Qur'ān is the strong rope of Allāh and the trustworthy means to reach out to Him. It contains the blossoming of the heart and the fountainheads 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 anything good, support it, but if you see evil, avoid it because the Messenger of Allāh ﷺ used to say: 'O son of Adam! Do good deeds and shun evil ones.' By doing so, you will be treading the Path correctly."

Categories of Oppression

"Be informed that injustice is of three kinds: 1) the injustice that will not be forgiven; 2) one that will not be left unquestioned, and 3) one that will be forgiven without being questioned. The injustice that will not be forgiven is duality of the Godhead. Allāh has said the following: إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ *Verily, Allāh does not forgive that (anything) be associated with Him* (Qur'ān, 4:48, 116). The injustice that will be forgiven is the injustice which one does to his own self by committing minor sins. 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 is it striking with whips, but it is so severe that all these things are insignificant compared to it. You should, therefore, avoid alteration with regard to Allāh's religion, for your unity with regard

to something right which you dislike is better than your disunity with regard to something wrong which you like. Certainly, Allāh, the Glorified One, has not given any person, whether among the dead or among the living, anything good from disunity.

"O people! Blessed is the man whose own shortcomings keep him away from (looking into) the shortcomings of others. Also blessed is one who is confined to his house, who eats his meals, buries himself in obedience to his Lord and weeps over his sins, so he keeps himself thus busy while people are safe from his harm."



من كلام له عليه السلام في معنى الحكمين:

فَاجْمَعَ رَأْيُ مَلَئِكُمْ عَلَى أَنِ اخْتَارُوا رَجُلَيْنِ فَأَخَذْنَا عَلَيْهِمَا أَنْ يُجْعِجِعَا عِنْدَ الْقُرْآنِ وَلَا يُجَاوِزَاهُ وَتَكُونُ أَلْسِنَتُهُمَا مَعَهُ وَقُلُوبُهُمَا تَبَعَهُ فَتَاهَا عَنْهُ وَتَرَكَا الْحَقَّ وَهُمَا يُبْصِرَانِهِ وَكَانَ الْجَوْرُ هَوَاهُمَا وَالِاعْوِجَاجُ رَأْيَهُمَا وَقَدْ سَبَقَ اسْتِثْنَاؤُنَا عَلَيْهِمَا فِي الْحُكْمِ بِالْعَدْلِ وَالْعَمَلِ بِالْحَقِّ سُوءَ رَأْيِهِمَا وَجَوْرَ حُكْمِهِمَا وَالثِّقَةُ فِي أَيْدِينَا لِأَنْفُسِنَا حِينَ خَالَفَا سَبِيلَ الْحَقِّ وَأَتَيَا بِمَا لَا يُعْرَفُ مِنْ مَعْكُوسِ الْحُكْمِ.

Sermon 175
From a sermon about the two arbitrators; he delivered it after the Battle of Siffin:

"Your party decided to select two persons, so we took their pledge that they would adhere to the Holy Qur'ān and would not commit excesses, that their tongues should be with it and their hearts should follow it. But they deviated from it, abandoned what was right although they had it before their very eyes. Wrong-doing was their desire and going astray was their conduct. Although we had settled with them to decide with justice, to act according to what is right and not let their evil views and wrong judgment interfere. Now that they have abandoned the course of what is right, coming out with just the opposite of what was settled, we have strong grounds (to reject their verdict)."



من خطبة له عليه السلام في الشهادة و التقوى وقيل إنه خطبها بعد مقتل عثمان في أول خلافته:

الله و رسوله

لا يَشْغَلُهُ شَأنٌ وَلا يُغَيِّرُهُ زَمَانٌ وَلا يَحْوِيهِ مَكَانٌ وَلا يَصِفُهُ لِسَانٌ لا يَعْزُبُ عَنْهُ عَدَدُ قَطرِ المَاءِ وَلا نُجُومِ السَّمَاءِ وَلا سَوَافِي الرِّيحِ فِي الهَوَاءِ وَلا دَبِيبُ النَّمْلِ عَلَى الصَّفَا وَلا مَقِيلُ الذَّرِّ فِي اللَّيْلَةِ الظَّلْمَاءِ يَعْلَمُ مَسَاقِطَ الأَوْرَاقِ وَخَفِيَّ طَرْفِ الأَحْدَاقِ وَأَشْهَدُ أَنْ لا إِلَهَ إِلَّا اللَّهُ غَيْرَ مَعْدُولٍ بِهِ وَلا مَشْكُوكٍ فِيهِ وَلا مَكْفُورِ دِينُهُ وَلا مَجْحُودِ تَكْوِينُهُ شَهَادَةً مَنْ صَدَقَتْ نِيَّتُهُ وَصَفَتْ بِخْلَتُهُ وَخَلَصَ يَقِينُهُ وَثَقُلَتْ مَوَازِينُهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ المُجْتَبَى مِنْ خَلائِقِهِ وَالمُعْتَامُ لِشَرْحِ حَقَائِقِهِ وَالمُخْتَصُّ بِعَقَائِلِ كَرَامَاتِهِ وَالمُصْطَفَى لِكَرَائِمِ رِسَالاتِهِ وَالمُوَضَّحَةُ بِهِ أَشْرَاطُ الهُدَى وَالمَجْلُوُّ بِهِ غَرَائِبُ العَمَى أَيُّهَا النَّاسُ إِنَّ الدُّنْيَا تَغُرُّ المُؤَمِّلَ لَهَا وَالمُخْلِدَ إِلَيْهَا وَلا تُنْقِسُ بِمَنْ نَافَسَ فِيهَا وَتَغْلِبُ مَنْ غَلَبَ عَلَيْهَا وَايْمُ اللَّهِ مَا كَانَ قَوْمٌ قَطُّ فِي غَضِّ نِعْمَةٍ مِنْ عَيْشٍ فَزَالَ عَنْهُمْ إِلَّا بِذُنُوبٍ اجْتَرَحُوهَا لِ أَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ وَلَوْ أَنَّ النَّاسَ حِينَ تَنْزِلُ بِهِمُ النِّقَمُ وَتَزُولُ عَنْهُمُ النِّعَمُ فَزِعُوا إِلَى رَبِّهِمْ بِصِدْقٍ مِنْ نِيَّاتِهِمْ وَوَلَهٍ مِنْ قُلُوبِهِمْ لَرَدَّ عَلَيْهِمْ كُلَّ شَارِدٍ وَأَصْلَحَ لَهُمْ كُلَّ فَاسِدٍ وَإِنِّي لأَخْشَى عَلَيْكُمْ أَنْ تَكُونُوا فِي فَتْرَةٍ وَقَدْ كَانَتْ أُمُورٌ مَضَتْ مِلْتُمْ فِيهَا مَيْلَةً كُنْتُمْ فِيهَا عِنْدِي غَيْرَ مَحْمُودِينَ وَلَئِنْ رُدَّ عَلَيْكُمْ أَمْرُكُمْ إِنَّكُمْ لَسُعَدَاءُ وَمَا عَلَيَّ إِلَّا الجُهْدُ وَلَوْ أَشَاءُ أَنْ أَقُولَ لَقُلْتُ عَفَا اللَّهُ عَمَّا سَلَفَ.

Sermon 176
Praising 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 `Othmān)

"One condition does not prevent Him from (getting into) another condition, time does not change Him, place does not locate Him, and the tongue cannot describe Him. The number of water drops, stars in the sky, or wind currents in the air, are not unknown to Him, nor are the movements of ants on rocks, or the resting places of grubs in the dark night. He knows the places where leaves fall and the secret movements of the eyes.

"I testify that there is no god but Allāh Who has no equal, Who is

not doubted, Whose religion is not denied and Whose being the Creator is not questioned. My testimony is like that of a man whose intention is free, whose conscience is clear, whose belief is pure and whose scales (of good deeds) are heavy. I also testify that Muhammed ﷺ is His servant and Messenger, the chosen one from among His creations, the one selected for explaining His realities, chosen for His honors and the conveying of His sacred messages. Through him, the signs of guidance have been lit and the gloom of blindness (misguidance) has been dispelled.

"O people! Surely this world deceives him who yearns for it and who is attracted to 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 having enjoyed them except as a result of sins committed by them because certainly Allāh is not unjust to His creatures. Even then, when calamities descend on people and pleasures depart from them, they turn towards Allāh with a true intention and the feeling in their hearts that He will return to them everything that has fled away from them, that He will cure all their ailments.

"I fear for you lest you should fall into ignorance (that prevailed before the mission of the Prophet ﷺ). 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 status could be returned to you, then you will become virtuous. I can only strive; but if I were to speak, I will (only) say: May Allāh forgive your past deeds."



من كلام له عليه السلام وقد سأله ذعلب اليماني فقال: هل رأيت ربك يا أمير المؤمنين؟! فقال عليه السلام: أ فأعبد ما لا أرى؟! فقال: وكيف تراه؟! فقال الامام عليه السلام:

لا تُدرِكُهُ العُيُونُ بِمُشَاهَدَةِ العِيَانِ وَلَكِنْ تُدرِكُهُ القُلُوبُ بِحَقَائِقِ الإِيمَانِ قَرِيبٌ مِنَ الأَشْيَاءِ غَيْرَ مُلابِسٍ بَعِيدٌ مِنْهَا غَيْرَ مُبَايِنٍ مُتَكَلِّمٌ لا بِرَوِيَّةٍ مُرِيدٌ لا بِهِمَّةٍ صَانِعٌ لا بِجَارِحَةٍ لَطِيفٌ لا يُوصَفُ بِالْخَفَاءِ كَبِيرٌ لا يُوصَفُ بِالْجَفَاءِ بَصِيرٌ لا يُوصَفُ بِالْحَاسَّةِ رَحِيمٌ لا يُوصَفُ بِالرِّقَّةِ تَعْنُو الْوُجُوهُ لِعَظَمَتِهِ وَتَجِبُ الْقُلُوبُ مِنْ مَخَافَتِهِ.

Sermon 177

Dha`lab al-Yamāni asked Imām Ali ibn Abū Tālib ﷺ whether he had seen Allāh. The Imām ﷺ replied, "Do I worship One Whom I have not seen?!" The man then inquired, "How have you seen Him?" Imām Ali ibn Abū Tālib ﷺ replied as follows:

"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 speaks but not with reflection. He intends, but not with preparation. He molds, but not with (the assistance of) limbs. He is subtle but cannot be said as being concealed. He is great but cannot be said to be haughty. He sees but the faculty of vision cannot be attributed to Him. He is Merciful, but this cannot be attributed to a weakness of heart. Faces bow down before His greatness and hearts tremble out of fear of Him."

رأيت الله عظيما



من خطبة له عليه السلام في ذم العاصين من أصحابه:

أَحْمَدُ اللَّهَ عَلَى مَا قَضَى مِنْ أَمْرٍ وَقَدَّرَ مِنْ فِعْلٍ وَعَلَى ابْتِلَانِي بِكُمْ أَيَّتُهَا الْفِرْقَةُ الَّتِي إِذَا أَمَرْتُ لَمْ تُطِعْ وَإِذَا دَعَوْتُ لَمْ تُجِبْ إِنْ أَمْهَلْتُمْ خُضْتُمْ وَإِنْ حُورِبْتُمْ خُرْتُمْ وَإِنِ اجْتَمَعَ النَّاسُ عَلَى إِمَامٍ طَعَنْتُمْ وَإِنْ أُجِئْتُمْ إِلَى مُشَاقَّةٍ نَكَصْتُمْ. لا أَبَا لِغَيْرِكُمْ مَا تَنْتَظِرُونَ بِنَصْرِكُمْ وَالْجِهَادِ عَلَى حَقِّكُمُ الْمَوْتَ أَوِ الذُّلَّ لَكُمْ فَوَاللَّهِ لَئِنْ جَاءَ يَوْمِي وَلَيَأْتِيَنِّي لَيُفَرِّقَنَّ بَيْنِي وَبَيْنَكُمْ وَأَنَا لِصُحْبَتِكُمْ قَالٍ وَبِكُمْ غَيْرُ كَثِيرٍ لِلَّهِ أَنْتُمْ أَمَا دِينٌ يَجْمَعُكُمْ وَلا حَمِيَّةٌ تَشْحَذُكُمْ أَوَلَيْسَ عَجَبًا أَنَّ مُعَاوِيَةَ يَدْعُو الْجُفَاةَ الطَّغَامَ فَيَتَّبِعُونَهُ عَلَى غَيْرِ مَعُونَةٍ وَلا عَطَاءٍ وَأَنَا أَدْعُوكُمْ وَأَنْتُمْ تَرِيكَةُ الإِسْلامِ وَبَقِيَّةُ النَّاسِ إِلَى الْمَعُونَةِ أَوْ طَائِفَةٍ مِنَ الْعَطَاءِ فَتَفَرَّقُونَ عَنِّي وَتَخْتَلِفُونَ

عَلَيَّ إِنَّهُ لَا يَخْرُجُ إِلَيْكُمْ مِنْ أَمْرِي رَضًى فَتَرْضَوْنَهُ وَلَا سُخْطٌ فَتُجْتَمِعُونَ عَلَيْهِ وَإِنَّ أَحَبَّ مَا أَنَا لَاقٍ إِلَيَّ الْمَوْتُ قَدْ دَارَسْتُكُمُ الْكِتَابَ وَفَاتَحْتُكُمُ الْحِجَاجَ وَعَرَّفْتُكُمْ مَا أَنْكَرْتُمْ وَسَوَّغْتُكُمْ مَا مَجَجْتُمْ لَوْ كَانَ الْأَعْمَى يَلْحَظُ أَوِ النَّائِمُ يَسْتَيْقِظُ وَأَقْرَبُ بِقَوْمٍ مِنَ الْجَهْلِ بِاللَّهِ قَائِدُهُمْ مُعَاوِيَةُ وَمُؤَدِّبُهُمُ ابْنُ النَّابِغَةِ.

Sermon 178
Condemning his disobedient men

"I praise Allāh for whatever matter He ordains, for whatever deed He destines, and for my trial with you, O folks who do not obey when I order and do not respond when I call on! When you are at ease, you engage in (conceited) conversations, 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 the others (your foes) have no father! What are you waiting for with regard to your endeavor, when 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 even while being in your company.

"May Allāh deal with you! Is there any religion which may unite you?! Do not you have any sense of shame that may sharpen you? Is it not strange that Mu`āwiyah calls on some rude lowly people and they follow him without any support or grant, but when I call on you, although you are the promoters of Islam, the (worthy) survivors of the people, with support and grants, you run away from me and oppose me?! Truly, there is nothing between us which I like and you, too, like, or anything with which I am angry and you may also unite against. What I love most is death. I have taught you the Qur'ān, clarified to you its arguments, informed you of that with which you were ignorant and made you swallow what you were spitting out. Even a blind man will have been able to see and one who was sleeping will have been awakened. How ignorant of Allāh is their leader, Mu`āwiyah, and their mentor, the son of an-Nabighah?![1] These five persons were: (1) al-`Ās ibn Wā'il, (2) Abū

[1]An-Nābighah (the genius) is the surname of Layla daughter of Harmalah al-Anziyya (of the Anza tribe), mother of `Amr ibn al-`Ās. The reason for attributing her to her mother is due to the latter's common reputation in the

Lahab, (3) Umayyah ibn Khalaf, (4) Hishām ibn al-Mughīrah and (5) Abū Sufyān ibn Harb (father of Mu`āwiyah and grandfather of Yazīd). For more information, consult the following references: Ibn Abd Rabbih, *Al-`Iqd al-Farīd*, Vol. 2, p. 120; Ibn Tayfūr, *Balāgha t an-Nisā'*, p. 27; Ibn Hijjah, *Thamarat al-Awrāq*, Vol. 1, p. 132; Safwat, *Jamharat Khutab al-Arab*, Vol. 2, p. 363; Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha,* Vol. 6, pp. 283-285, 291; al-Halabi, *Al-Sīra*, Vol. 1, p. 46).[1]

---

matter. When Arwa daughter of al-Hārith ibn Abdul-Muttalib went to Mu`āwiyah, during the conversation, when `Amr ibn al-`Ās intervened, she said to him: "O son of an-Nābighah! Do you, too, dare to speak although your mother was known publicly, and she was a singer in Mecca?! This is why five men claimed you (as their son), and when your mother was asked, she admitted that five persons had 'visited' her, so you should be regarded as the son of the one who resembled you the most. You must have resembled al-`Ās ibn Wā'il; therefore, you came to be known as his son."

[1]A man from the tribe of Banū Najiyyah named al-Khirrīt ibn Rashīd an-Nāji fought on Imām Ali ibn Abū Tālib's side in the Battle of Siffin. But after the "arbitration" incident, he became rebellious and, coming to Imām Ali ibn Abū Tālib ﷺ with thirty persons, said the following: "By Allāh, I will no more obey your command, nor offer prayers behind you and shall leave you tomorrow," whereupon Imām Ali ibn Abū Tālib ﷺ said the following: "You should first take into account the grounds underlying this arbitration and discuss it with me. If you are satisfied, do as you will." He said he would return the next day to discuss the matter. Imām Ali ibn Abū Tālib ﷺ then cautioned him thus: "Look, on going from here, do not get misled by others. Do not adopt any other course. If you have the will to understand, I will get you out of this wrong path and put you on the course of guidance." After this conversation, the man went away, but his countenance indicated that he was bent on rebelling and that he would not see reason by any means. And so it happened. He stuck to his point. Having reached his place, he said to his tribesmen, "Since we are determined to abandon Imām Ali ibn Abū Tālib ﷺ, there is no use going to him. We should do what we have decided to do." On this occasion, Abdullāh ibn Qu`ayn al-Azdi also went to them to inquire. But when he came to know the situation, he asked Mudrik ibn ar-Rayyān an-Nāji to speak to him and to advise him of the ruinous consequence of this rebellion, whereupon Mudrik assured him that this man would not be allowed to take any step. Consequently, Abdullāh came back satisfied and



مِنْ كَلَامٍ لَهُ عليه السلام وَقَدْ أَرْسَلَ رَجُلًا مِنْ أَصْحَابِهِ يَعْلَمُ لَهُ عِلْمَ أَحْوَالِ قَوْمٍ مِنْ جُنْدِ الْكُوفَةِ قَدْ هَمُّوا بِاللِّحَاقِ بِالْخَوَارِجِ، وَكَانُوا عَلَى خَوْفٍ مِنْهُ عليه السلام؛ فَلَمَّا عَادَ إِلَيْهِ الرَّجُلُ، قَالَ لَهُ: أَ أَمِنُوا فَقَطَنُوا أَمْ جَبَنُوا فَظَعَنُوا؟ فَقَالَ الرَّجُلُ: بَلْ ظَعَنُوا يَا أَمِيرَ الْمُؤْمِنِينَ، فَقَالَ عليه السلام:

بُعْداً لَهُمْ كَمَا بَعِدَتْ ثَمُودُ أَمَا لَوْ أَشْرَعَتِ الْأَسِنَّةُ إِلَيْهِمْ وَصُبَّتِ السُّيُوفُ عَلَى هَامَاتِهِمْ لَقَدْ نَدِمُوا عَلَى مَا كَانَ مِنْهُمْ إِنَّ الشَّيْطَانَ الْيَوْمَ قَدِ اسْتَفَلَّهُمْ وَهُوَ غَداً مُتَبَرِّئٌ مِنْهُمْ وَمُتَخَلٍّ عَنْهُمْ فَحَسْبُهُمْ بِخُرُوجِهِمْ مِنَ الْهُدَى وَارْتِكَاسِهِمْ فِي الضَّلَالِ وَالْعَمَى وَصَدِّهِمْ عَنِ الْحَقِّ وَجِمَاحِهِمْ فِي التِّيهِ.

---

related the whole matter to Imām Ali ibn Abū Tālib ﷺ on returning the next day. Imām Ali ibn Abū Tālib ﷺ said, "Let us see what happens when he comes." But when the appointed hour passed and the man did not turn up, Imām Ali ibn Abū Tālib ﷺ asked Abdullāh to go and see what the matter was and what the cause for the delay was. On reaching there, Abdullāh found out that all of them had left. When he returned to Imām Ali ibn Abū Tālib ﷺ, the Imām delivered this sermon. The fate that befell al-Khirrit ibn Rashīd an-Nāji has been stated in Sermon 44. May Allāh's mercy remain away from them as in the case of Thamūd. Be informed that when the spears are hurled towards them and the swords strike their heads, they will repent their deeds. Surely today Satan has scattered them and tomorrow he will deny having anything to do with them and will abandon them. They have departed from guidance, returning to misguidance and blindness. They have turned away from truth and fallen into wrong; such suffices (for their chastisement).

Sermon 179

Imām Ali ibn Abū Tālib ﷺ sent one of his men to bring him a report about a group of Kūfa's army which had decided to join the Khārijites but were afraid of him. When the man came back, Imām Ali ibn Abū Tālib ﷺ said to him: "Are they satisfied and staying or feeling weak and going astray?" The man replied, "They have gone away, O Imām Ali ibn Abū Tālib!" Imām Ali ibn Abū Tālib ﷺ said the following:

"May Allāh's mercy remain away from them as in the case of Thamūd. Be informed that when the spears are hurled towards them and the swords strike their heads, they will repent their deeds. Surely today Satan has scattered them and tomorrow he will deny having anything to do with them, and he will abandon them. They have departed from guidance and returned to misguidance and blindness. They have turned away from truth and fallen into wrong; such suffices (for their chastisement)."



من خطبة له عليه السلام يحث الناس على الجهاد للعودة إلى صفين:

رُوِيَ عَنْ نَوْفٍ الْبَكَالِيِّ قَالَ خَطَبَنَا بِهَذِهِ الْخُطْبَةِ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عليه السلام بِالْكُوفَةِ وَهُوَ قَائِمٌ عَلَى حِجَارَةٍ نَصَبَهَا لَهُ جَعْدَةُ بْنُ هُبَيْرَةَ الْمَخْزُومِيُّ وَعَلَيْهِ مِدْرَعَةٌ مِنْ صُوفٍ وَحَمَائِلُ سَيْفِهِ لِيفٌ وَفِي رِجْلَيْهِ نَعْلَانِ مِنْ لِيفٍ وَكَأَنَّ جَبِينَهُ ثِفْنَةُ بَعِيرٍ فَقَالَ عليه السلام:

حمد الله و استعانته

الْحَمْدُ لِلَّهِ الَّذِي إِلَيْهِ مَصَائِرُ الْخَلْقِ وَعَوَاقِبُ الْأَمْرِ نَحْمَدُهُ عَلَى عَظِيمِ إِحْسَانِهِ وَنَيِّرِ بُرْهَانِهِ وَنَوَامِي فَضْلِهِ وَامْتِنَانِهِ حَمْداً يَكُونُ لِحَقِّهِ قَضَاءً وَلِشُكْرِهِ أَدَاءً وَإِلَى 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 لَهُ مُذْعِناً وَأَخْلَصَ لَهُ مُوَحِّداً وَعَظَّمَهُ مُمَجِّداً وَلَاذَ بِهِ رَاغِباً مُجْتَهِداً.

اللّه الواحد

لَمْ يُولَدْ سُبْحَانَهُ فَيَكُونَ فِي العِزِّ مُشَارَكاً وَلَمْ يَلِدْ فَيَكُونَ مَوْرُوثاً هَالِكاً وَلَمْ يَتَقَدَّمْهُ وَقْتٌ وَلَا زَمَانٌ وَلَمْ يَتَعَاوَرْهُ زِيَادَةٌ وَلَا نُقْصَانٌ بَلْ ظَهَرَ لِلعُقُولِ بِمَا أَرَانَا مِنْ عَلَامَاتِ التَّدْبِيرِ المُتْقَنِ وَالقَضَاءِ المُبْرَمِ فَمِنْ شَوَاهِدِ خَلْقِهِ خَلْقُ السَّمَاوَاتِ مُوَطَّدَاتٍ بِلَا عَمَدٍ قَائِمَاتٍ بِلَا سَنَدٍ دَعَاهُنَّ فَأَجَبْنَ طَائِعَاتٍ مُذْعِنَاتٍ غَيْرَ مُتَلَكِّئَاتٍ وَلَا مُبْطِئَاتٍ وَلَوْ لَا إِقْرَارُهُنَّ لَهُ بِالرُّبُوبِيَّةِ وَإِذْعَانُهُنَّ بِالطَّوَاعِيَةِ لَمَا جَعَلَهُنَّ مَوْضِعاً لِعَرْشِهِ وَلَا مَسْكَناً لِمَلَائِكَتِهِ وَلَا مَصْعَداً لِلْكَلِمِ الطَّيِّبِ وَالعَمَلِ الصَّالِحِ مِنْ خَلْقِهِ جَعَلَ نُجُومَهَا أَعْلَاماً يَسْتَدِلُّ بِهَا الحَيْرَانُ فِي مُخْتَلِفِ فِجَاجِ الأَقْطَارِ لَمْ يَمْنَعْ ضَوْءَ نُورِهَا ادْلِهْمَامُ سُجُفِ اللَّيْلِ المُظْلِمِ وَلَا اسْتَطَاعَتْ جَلَابِيبُ سَوَادِ الحَنَادِسِ أَنْ تَرُدَّ مَا شَاعَ فِي السَّمَاوَاتِ مِنْ تَلَأْلُؤِ نُورِ القَمَرِ فَسُبْحَانَ مَنْ لَا يَخْفَى عَلَيْهِ سَوَادُ غَسَقِ دَاجٍ وَلَا لَيْلٍ سَاجٍ فِي بِقَاعِ الأَرَضِينَ المُتَطَاوِلَاتِ وَلَا فِي يَقَاعِ السُّفْعِ المُتَجَاوِرَاتِ وَمَا يَتَجَلْجَلُ بِهِ الرَّعْدُ فِي أُفُقِ السَّمَاءِ وَمَا تَلَاشَتْ عَنْهُ بُرُوقُ الغَمَامِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ تُزِيلُهَا عَنْ مَسْقَطِهَا عَوَاصِفُ الأَنْوَاءِ وَانْهِطَالُ السَّمَاءِ وَيَعْلَمُ مَسْقَطَ القَطْرَةِ وَمَقَرَّهَا وَمَسْحَبَ الذَّرَّةِ وَمَجَرَّهَا وَمَا يَكْفِي البَعُوضَةَ مِنْ قُوتِهَا وَمَا تَحْمِلُ الأُنْثَى فِي بَطْنِهَا.

عود إلى الحمد

وَالحَمْدُ لِلَّهِ الكَائِنِ 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 وَلَا يُوصَفُ بِالأَزْوَاجِ وَلَا يُخْلَقُ بِعِلَاجٍ وَلَا يُدْرَكُ بِالحَوَاسِّ وَلَا يُقَاسُ بِالنَّاسِ الَّذِي كَلَّمَ مُوسَى تَكْلِيماً وَأَرَاهُ مِنْ آيَاتِهِ عَظِيماً بِلَا جَوَارِحَ وَلَا أَدَوَاتٍ وَلَا نُطْقٍ وَلَا لَهَوَاتٍ بَلْ إِنْ كُنْتَ صَادِقاً أَيُّهَا المُتَكَلِّفُ لِوَصْفِ رَبِّكَ فَصِفْ جِبْرِيلَ وَمِيكَائِيلَ وَجُنُودَ المَلَائِكَةِ المُقَرَّبِينَ فِي حُجُرَاتِ القُدُسِ مُرْجَحِنِّينَ مُتَوَلِّهَةً عُقُولُهُمْ أَنْ يَحُدُّوا أَحْسَنَ الخَالِقِينَ فَإِنَّمَا يُدْرَكُ بِالصِّفَاتِ ذَوُو الهَيْئَاتِ وَالأَدَوَاتِ وَمَنْ يَنْقَضِي إِذَا بَلَغَ أَمَدَ حَدِّهِ بِالفَنَاءِ فَلَا إِلَهَ إِلَّا هُوَ أَضَاءَ بِنُورِهِ كُلَّ ظَلَامٍ وَأَظْلَمَ بِظُلْمَتِهِ كُلَّ نُورٍ.

الوصية بالتقوى

أُوصِيكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ الَّذِي ابْتَسَكُمُ الرِّيَاشَ وَأَسْبَغَ عَلَيْكُمُ المَعَاشَ فَلَوْ أَنَّ أَحَداً يَجِدُ إِلَى البَقَاءِ سُلَّماً أَوْ لِدَفْعِ المَوْتِ سَبِيلًا لَكَانَ ذَلِكَ سُلَيْمَانَ بْنَ دَاوُدَ عليه السلام الَّذِي سُخِّرَ لَهُ مُلْكُ الجِنِّ وَالإِنْسِ مَعَ النُّبُوَّةِ وَعَظِيمِ الزُّلْفَةِ فَلَمَّا اسْتَوْفَى طُعْمَتَهُ وَاسْتَكْمَلَ مُدَّتَهُ رَمَتْهُ قِسِيُّ الفَنَاءِ بِنِبَالِ المَوْتِ وَأَصْبَحَتِ الدِّيَارُ مِنْهُ خَالِيَةً وَالمَسَاكِنُ مُعَطَّلَةً وَوَرِثَهَا قَوْمٌ آخَرُونَ وَإِنَّ لَكُمْ فِي القُرُونِ السَّالِفَةِ لَعِبْرَةً أَيْنَ العَمَالِقَةُ وَأَبْنَاءُ العَمَالِقَةِ أَيْنَ الفَرَاعِنَةُ وَأَبْنَاءُ الفَرَاعِنَةِ أَيْنَ أَصْحَابُ مَدَائِنِ الرَّسِّ الَّذِينَ قَتَلُوا النَّبِيِّينَ وَأَطْفَئُوا سُنَنَ المُرْسَلِينَ وَأَحْيَوْا سُنَنَ الجَبَّارِينَ أَيْنَ الَّذِينَ سَارُوا بِالجُيُوشِ وَهَزَمُوا بِالأُلُوفِ وَعَسْكَرُوا العَسَاكِرَ وَمَدَّنُوا المَدَائِنَ وَمِنْهَا قَدْ لَبِسَ لِلحِكْمَةِ جُنَّتَهَا وَأَخَذَهَا بِجَمِيعِ أَدَبِهَا مِنَ الإِقْبَالِ عَلَيْهَا وَالمَعْرِفَةِ بِهَا وَالتَّفَرُّغِ لَهَا فَهِيَ عِنْدَ نَفْسِهِ ضَالَّتُهُ الَّتِي يَطْلُبُهَا وَحَاجَتُهُ الَّتِي يَسْأَلُ عَنْهَا فَهُوَ مُغْتَرِبٌ إِذَا اغْتَرَبَ الإِسْلَامُ وَضَرْبٌ بِعَسِيبِ ذَنَبِهِ وَالصَقَ الأَرْضَ بِحِرَانِهِ بَقِيَّةٌ مِنْ بَقَايَا حُجَّتِهِ خَلِيفَةٌ مِنْ خَلَائِفِ أَنْبِيَائِهِ.

ثم قال عليه السلام: أيُّهَا النَّاسُ إنِّي قَدْ بَثَثْتُ لَكُمُ المَوَاعِظَ الَّتِي وَعَظَ الأَنْبِيَاءُ بِهَا أُمَمَهُمْ وَأَدَّيْتُ إِلَيْكُمْ مَا أَدَّتِ الأَوْصِيَاءُ إِلَى مَنْ بَعْدَهُمْ وَأَدَّبْتُكُمْ بِسَوْطِي فَلَمْ تَسْتَقِيمُوا وَحَدَوْتُكُمْ بِالزَّوَاجِرِ فَلَمْ تَسْتَوْسِقُوا لِلَّهِ أَنْتُمْ أَ تَتَوَقَّعُونَ إِمَاماً غَيْرِي يَطَأُ بِكُمُ الطَّرِيقَ وَيُرْشِدُكُمُ السَّبِيلَ أَلَا إِنَّهُ قَدْ أَدْبَرَ مِنَ الدُّنْيَا مَا كَانَ مُقْبِلًا وَأَقْبَلَ مِنْهَا مَا كَانَ مُدْبِراً وَأَزْمَعَ التَّرْحَالَ عِبَادُ اللَّهِ الأَخْيَارُ وَبَاعُوا قَلِيلًا مِنَ الدُّنْيَا لَا يَبْقَى بِكَثِيرٍ مِنَ الآخِرَةِ لَا يَفْنَى مَا ضَرَّ إِخْوَانَنَا الَّذِينَ سُفِكَتْ دِمَاؤُهُمْ وَهُمْ بِصِفِّينَ أَلَّا يَكُونُوا اليَوْمَ أَحْيَاءً يُسِيغُونَ الغُصَصَ وَيَشْرَبُونَ الرَّنْقَ قَدْ وَاللَّهِ لَقُوا اللَّهَ فَوَفَّاهُمْ أُجُورَهُمْ وَأَحَلَّهُمْ دَارَ الأَمْنِ بَعْدَ خَوْفِهِمْ أَيْنَ إِخْوَانِيَ الَّذِينَ رَكِبُوا الطَّرِيقَ وَمَضَوْا عَلَى الحَقِّ أَيْنَ عَمَّارٌ وَأَيْنَ ابْنُ التَّيِّهَانِ وَأَيْنَ ذُو الشَّهَادَتَيْنِ وَأَيْنَ نُظَرَاؤُهُمْ مِنْ إِخْوَانِهِمُ الَّذِينَ تَعَاقَدُوا عَلَى المَنِيَّةِ وَأُبْرِدَ بِرُءُوسِهِمْ إِلَى الفَجَرَةِ.

قَالَ ثُمَّ ضَرَبَ بِيَدِهِ عَلَى لِحْيَتِهِ الشَّرِيفَةِ الكَرِيمَةِ فَأَطَالَ البُكَاءَ. ثُمَّ قَالَ عليه السلام:

أَوِّهِ عَلَى إِخْوَانِيَ الَّذِينَ تَلَوُا القُرْآنَ فَأَحْكَمُوهُ وَتَدَبَّرُوا الفَرْضَ فَأَقَامُوهُ أَحْيَوُا السُّنَّةَ وَأَمَاتُوا البِدْعَةَ دُعُوا لِلْجِهَادِ فَأَجَابُوا وَوَثِقُوا بِالقَائِدِ فَاتَّبَعُوهُ.

ثُمَّ نَادَى بِأَعْلَى صَوْتِهِ: الجِهَادَ الجِهَادَ عِبَادَ اللَّهِ! أَلَا وَإِنِّي مُعَسْكِرٌ فِي يَوْمِي هَذَا فَمَنْ أَرَادَ الرَّوَاحَ إِلَى اللَّهِ فَلْيَخْرُجْ.

قَالَ نَوْفٌ: وَعَقَدَ لِلْحُسَيْنِ عليه السلام فِي عَشَرَةِ آلَافٍ، وَلِقَيْسِ بْنِ سَعْدٍ رَحِمَهُ اللَّهُ فِي عَشَرَةِ آلَافٍ، وَلِأَبِي أَيُّوبَ الأَنْصَارِيِّ فِي عَشَرَةِ آلَافٍ، وَلِغَيْرِهِمْ عَلَى أَعْدَادٍ أُخَرَ، وَهُوَ يُرِيدُ الرَّجْعَةَ إِلَى صِفِّينَ. فَمَا دَارَتِ الجُمُعَةُ حَتَّى ضَرَبَهُ المَلْعُونُ ابْنُ مُلْجَمٍ لَعَنَهُ اللَّهُ فَتَرَاجَعَتِ العَسَاكِرُ فَكُنَّا كَأَغْنَامٍ فَقَدَتْ رَاعِيَهَا تَخْتَطِفُهَا الذِّئَابُ مِنْ كُلِّ مَكَانٍ.

Sermon 180

It has been related by Nawf al-Bakali that Imām Ali ibn Abū Tālib ﷺ delivered this sermon at Kūfa standing on a stone which Ja`dah ibn Hubayrah al-Makhzūmi had placed for him. Imām Ali ibn Abū Tālib ﷺ had a woollen apparel on his body, the belt of his sword was made of leaves and the sandals on his feet were also of palm leaves. His forehead had a hardened spot like a hump (due to many and long prostrations). About Allāh's attributes, His creatures and His being above physical limitations, he said:

"Praise is all due to Allāh to Whom is the return of all creation, 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 for His favors, a praise which may fulfill His right, repay His

thanks, take (us) near His rewards and produce an increase in His kindness. We seek His help like one who is hopeful of His bounty, desirous of His boon and confident of His warding (calamities) off, one who acknowledges His gifts and is obedient to Him in word and in deed. We believe in Him like one 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 as great, acknowledging His dignity and seeking refuge with Him with inclination and exertion.

"Allāh, the most Glorified One, has not been born so that someone could be (His) partner in glory. Nor has He begotten anyone so as to be inherited. Time has not preceded Him. Increase and decrease do not apply to Him. But He manifests Himself to our understanding when we observe His strong control and firm decree. Among the proofs of His creation is the creation of the skies which are fastened without pillars, standing without support. He called them and they responded obediently and humbly without being reluctant or loathsome. If they had not acknowledged His being the Lord and not obeyed Him, He will not have made them the place for His throne, the abode of His angels and the destination of the pure utterances and righteous deeds of the creatures.

"He has made the stars in the skies as signs for the guidance of travelers who traverse the various routes of the earth. The gloom of the dark curtains of the night does not prevent the flame of their light, nor do the veils of black nights have the power to turn back the light of the moon when it spreads in the skies. Glory to Allāh from Whom neither the blackness of the dark dusk nor of gloomy nights in the low parts of the earth nor 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 settle, where the grubs leave their trails or drag themselves, what livelihood suffices the mosquitoes and what a female bears in her womb.

"Praise is all due to Allāh Who exists before the existence of the

seat, the throne, the sky, the earth, the jinns or the humans. He cannot be perceived by imagination or measured by comprehension. Whoever pleads to 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 as we think of people.

"He is the One Who spoke to Mūsa (Moses) clearly and demonstrated to Him His great signs without the use of bodily parts, the means 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 so because those things can only be perceived through qualities which include shapes 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 glory and has darkened every light with the darkness (of death).

An account of bygone peoples, and learning from them

"I admonish you, servants of Allāh, to fear Allāh Who clothed you well and bestowed on you an abundance of sustenance. If there was anyone who could secure a ladder to everlasting life or a way to avoid death, it was Sulaymān ibn Dāwūd عليه السلام [Solomon son of David] who was given control over the domain of the jinns and men along with Prophetic mission and a great status with Allāh. But when he exhausted his appointed ration (of this world), when his (fixed) term expired, the bow of destruction shot him with an arrow of death. His mansions became vacant and his habitations became empty. Another group of people inherited them. Certainly, the bygone centuries have a lesson for you.

"Where are the Amalekites[1] and the sons of the Amalekites? Where

---

[1]History shows that quite often, the ruin and destruction of peoples has been due to their oppression, open wickedness and profligacy. Consequently, communities which had extended their sway over all

are the Pharaohs?[1] But when his empire in the end was destroyed in

corners of the populated world and flown their flags in the east and west of the globe disappeared from the surface of the earth like a wrong word, on disclosure of their vicious actions and evil deeds. The Amalekites were ancient nomadic tribesmen, a group of tribes, described in the Old Testament as relentless enemies of Israel, even though they were closely related to Ephraim, one of the twelve tribes of Israel. Their name is derived from Amalek, who is celebrated in Arabian tradition but cannot be identified. The region over which they ruled extended from southern Judea and probably into northern Arabia. The Amalekites harassed the Hebrews during the latter's exodus from Egypt, attacking them at Rephidim (near Mt. Sinai), where they were defeated by Joshua. They also filled out the ranks of the nomadic raiders defeated by Gideon and were condemned to annihilation by Samuel. The Amelekites, whose final defeat took place during the time of Hezekiah, were the object of a perpetual curse. (See *The New Encyclopedia Britannica* [Micropedia], Vol. 1, p. 288, ed. 1973 - 1974]; also see [for further reference] the *Encyclopedia Americana* [International Edition], Vol. 1, p. 651, ed. 1975).

[1]"Pharaoh" is a Hebrew word form of the Egyptian "per-Ao", the great house, signifying the royal palace, an epithet applied in the new kingdom and after, as a title of respect, to the Egyptian king himself. In the 22nd dynasty, this title was added to the king's personal name. In official documents, the full titulary of the Egyptian king contained five names. The first and the oldest identified him as the incarnation of the falcon god Horus. It was often written inside a square called 'serekh", depicting the facade of the archaic palace. The second name, "two ladies", placed him under the protection of Nekh-bet and Buto, the vulture and Uraeus (snake) goddesses of Upper and Lower Egypt. The third, "golden Horus", originally signified perhaps Horus victorious over his enemies. The last two names, written within a ring or cartouche, are generally referred to as the praenomen and nomen and were the ones most commonly used. The praenomen, preceded by the hieroglyph, meaning "King of Upper and Lower Egypt", usually contained a reference to the king's unique relationship with the sun god, Re, while the fifth, or nomen, was preceded by the hieroglyph for "son of Re", or by that for Master of the Two Lands (perhaps a reference to Egypt and the Sudan). The last name was given to him at birth, the rest at his coronation. For more information, refer to Micropedia section of *The New Encyclopedia Britannica*, Vol. VII, p. 927, ed. 1973 - 1974; also see [for further reference] the *Encyclopedia Americana*, [International Edition], Vol. 21, p. 707, ed. 1975.

a few moments, neither his position nor his servants could come in the way of its destruction, nor could the vastness of his kingdom prevent it. Rather, the waves of the very river of which he was extremely proud, wrapped him in and dispatched his soul to hell, throwing his body on the bank in order to serve as a lesson for all creation. Where are the people of the cities of ar-Rass[1] who killed the prophets, destroyed the traditions of the holy messengers and revived the traditions of the despots? Where are those who advanced with armies, defeated thousands, mobilized forces and populated cities?"

Among the Pharaohs was the one who was contemporary to Prophet Mūsa عليه السلام. His pride, egotism, insolence and haughtiness were such that made him thus claim: "I am your supreme god." He deemed himself to be holding sway over all other powers of the world. He was confused into misunderstanding that no power could wrest the realm and government from his hands. The Holy Qur'ān has narrated his claim of "I and no one else" in the following verse: And Pharaoh proclaimed to his people: يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي؟ أَفَلَا تُبْصِرُونَ؟! *O my people! Is not the kingdom of Egypt mine, and these rivers flow below me?! What?! Behold you not?!* (Holy Qur'ān 43:51).

[1]Who were the people of the cities of ar-Rass? In the same way as above, the people of ar-Rass were killed and destroyed for disregarding the preaching and the call of their prophet and for their rebellion and disobedience. About them the Holy Qur'ān says the following: وَعَادًا وَثَمُودَ وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَٰلِكَ كَثِيرًا، وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ، وَكُلًّا تَبَّرْنَا تَتْبِيرًا *And the (tribes of) `Ād and Thamūd, and the inhabitants of ar-Rass, and generations between them, in great number: To each of them We did give examples and everyone (of them) We did destroy with utter destruction* (Holy Qur'ān 25:38-39).

﴿ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ ۞ وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ۞ وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ، كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ ﴾

Belied (also) before them were the people of Noah and the dwellers of ar-Rass, Thamūd, `Ād and Pharaoh, and the brethren of Lot, the dwellers of the Wood and the people of Tubba`; all belied the Messengers, so My promise (of the doom) was proven true (Holy Qur'ān, 50:12-14).

Part of the same sermon about Imām al-Mahdi (عج)

"He will be wearing the amour of wisdom, which he will have secured with all its conditions, such as full attention towards it, (complete) knowledge of 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 fulfill. If Islam is in trouble, he will feel forlorn like a traveler and like a (tired) camel beating the end of its tail, with its neck flattened on the ground. He is the last of Allāh's proofs and one of the vicegerents of His prophets."

On the method of his ruling, grieving over the martyrdom of his companions

"O people! I have divulged to you advice which the prophets used to preach to their peoples, and I have conveyed to you what the vicegerents (of the prophets) conveyed for the benefit of 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 behavior. 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 which were behind are going ahead.

"The virtuous people of Allāh have made up their minds to leave, and they have traded, with a little perishable (pleasure) of this world, a lot of such (reward) in the Hereafter that will remain forever. What loss did our brothers, whose blood was shed in Siffin, suffer by not being alive today? Only that they are not suffering from choking on swallowing and not drinking turbid water. By Allāh, surely they have met Allāh and He has bestowed on them their rewards; He has lodged them in safe houses after their (having suffered) fear.

"Where are my brethren who took the (right) path and trod in righteousness? Where is 'Ammār (ibn Yāsir)? Where is ibn at-Tayyihan? Where is Dhul-Shahadatayn (the one whose testimony equals those of two) ذو الشهادتين? And where are others like them from among their comrades who had pledged themselves to remain steadfast till death and whose (severed) heads were taken to the wicked enemy (Mu'āwiyah)?"

Imām Ali ibn Abū Tālib ﷺ wiped his hand over his auspicious and honored beard and wept for a long time, then he went on to say:

"O brothers who have recited the Holy Qur'ān and strengthened it, thought over their obligation and fulfilled it, revived the Sunnah and destroyed the innovation! When they were called to *jihād*, they responded and trusted in their leader then followed him."

Imām Ali ibn Abū Tālib ﷺ shouted the following at the top of his voice:

"Al-Jihād! Al-Jihād! O servants of Allāh! By Allāh, I am mobilizing the army today. Whoever desires to proceed towards Allāh should come forward."

Nawf says the following: "Imām Ali ibn Abū Tālib ﷺ put Hussain ﷺ in charge of (a force of) ten thousand, Qays ibn Sa`d (mercy of Allāh be on him) over ten thousand, Abū Ayyūb al-Ansāri over ten thousand and others over different numbers, intending to return to Siffīn. But on Friday, the Imām ﷺ did not appear in public again; the damned Ibn Muljim (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 directions."

`Ammār ibn Yāsir ibn Amīr al-Madhhaji al-Makhzūmi (Madhhaj tribe being an ally of Banū Makhzūm) was one of the earliest converts to Islam and the first Muslim to build a mosque in his own house in which he used to worship Allāh, as we are told by Ibn Sa`d, *Al-Tabaqāt Al-Kubra*, Vol. 3, Part 1, p. 178; Ibn al-Athīr, *Usd al-Ghāba*, Vol. 4, p. 46; Ibn Kathīr, *Tārīkh*, Vol. 7, p. 311.

`Ammār accepted Islam along with his father, Yāsir, and his mother, Sumayya. They suffered great atrocities at the hands of the tribesmen of Quraish due to their conversion to Islam to such an extent that `Ammār lost his parents, and they were the first martyrs in Islam.

`Ammār was among those who migrated to Abyssinia and the earliest immigrants (Muhājirūn) to Medīna. He was present during the Battle of Badr and all other battles as well as places of assembly by the Muslims during the lifetime of the Holy Prophet ﷺ. He demonstrated his mighty support in all Islamic struggles in the best way.

Many traditions are narrated from the Holy Prophet ﷺ about `Ammār regarding his virtues, outstanding traits and glorious deeds such as the tradition which `Ā'isha and others have narrated that the Holy Prophet ﷺ himself had said that `Ammār was filled with faith from the crown of his head to the soles of his feet. (Ibn Mājah, *Sunan*, Vol. 1, p. 65; Abū Nu'aym, *Hilyat al-Awliyā'*, Vol. 1, p. 139; al-Haythami, *Majma` az-Zawā'id*, Vol. 9, p.295; *Al-Istī`āb*, Vol. 3, p. 1137; Ibn Hajar, *Al-Isāba*, Vol. 2, p. 512).

In another tradition, the Holy Prophet ﷺ said the following about `Ammār:

"`Ammār is with the truth, and the truth is with `Ammār. He turns wherever the truth turns. `Ammār is as close to me as an eye is close to the nose. Alas! A rebellious group will kill him" (*Al-Tabaqāt Al-Kubra*, Vol. 3, part 1, p. 187; *Al-Mustadrak*, Vol. 3, p. 392; Ibn Hishām, *Sīra*, Vol. 2, p. 143; Ibn Kathīr, *Tārīkh*, Vol. 7, pp. 268-270).

Also in the decisive and widely known tradition which al-Bukhāri (in his *Sahīh*, Vol. 8, pp. 185-186), at-Tirmidhi (in *Al-Jami' lil Sahīhain*, Vol. 5, p. 669); Ahmed ibn Hanbal (in *Al-Musnad*, Vol. 2, pp. 161, 164, 206; Vol. 3, pp. 5, 22, 28, 91; Vol. 4, pp. 197, 199; Vol. 5, pp. 215, 306, 307; Vol. 6, pp. 289, 300, 311, 315) and all narrators of Islamic traditions and historians transmitted through twenty-five *sahāba*, ompanions that the Holy Prophet ﷺ, said the following about `Ammār:

"Alas! A rebellious group which swerves from the truth will murder `Ammār. `Ammār will be calling them towards Paradise and they

will be calling him towards Hell. His killer and those who strip him of arms and clothes will all be lodged in hell."

Ibn Hajar al-`Asqalāni, in his book *Tahdhīb al-Tahdhīb*, Vol. 7, p. 409; Ibn al-Athīr, *Al-Isāba*, Vol. 2, p. 512 and al-Sayyūti in *Al-Khasā'is al-Kubra*, Vol. 2, p. 140 say: "The narration of this tradition is *mutawatir* (i.e. consecutively reported, that is, narrated successively by so many people that no doubt can be entertained about its authenticity).

Ibn Abdul-Barr, in *Al-Istī`āb*, Vol. 3, p. 1140, says the following:

"A narration followed uninterrupted succession from the Holy Prophet ﷺ says the following: 'A rebellious group will murder `Ammār,' and this is a prediction of the Prophet's knowledge and the sign of his Prophetic mission. This tradition is among the most authentic and the most rightly ascribed traditions."

After the death of the Holy Prophet ﷺ, `Ammār was one of the closest adherents and best supporters of Imām Ali ibn Abū Tālib ﷺ during the reign of the first three caliphs. During the caliphate of `Othmān, when the Muslim population protested against `Othmān's policy regarding a number of issues, including the distribution of the Public Treasury (*baytul-māl*), `Othmān said at a public assembly, "The money which was in the treasury was sacred and belonged to Allāh," and that he (`Othmān) (as successor of the Prophet ﷺ) had the right to dispose of it as he deemed fit. He (`Othmān) threatened and cursed all those who presumed to censure or murmur at what he said. On this, `Ammār ibn Yāsir boldly declared his disapproval and began to charge him with inveterate propensity to ignore the interests of the general public. `Ammār accused `Othmān of reviving the pagan customs abolished by the Prophet ﷺ, whereupon `Othmān ordereded him to be beaten. Imediately, some Umayyads, close relatives of the caliph, fell on the venerable `Ammār beating him. `Othmān himself kicked `Ammār's on the testicles, afflicting him with hernia. `Ammār became unconscious for three days and was taken care of by Umm al-Mu'minīn [mother of the Faithful] Umm Salamah in her own house. Read more details in these reliable

references: al-Balādhiri, *Ansāb al-Ashrāf*, Vol. 5, pp. 48, 54, 88; Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 3, pp. 4752; Ibn Qutaybah, *Al-Imāma wal-Siyāsa*, Vol. 1, pp. 35-36; Ibn Abd Rabbih *Al-`Iqd al-Farīd*, Vol. 4, p. 307; Ibn Sa`d, *Al-Tabaqāt al-Kubra*, Vol. 3, Part 1, p. 185; *Tārīkh al-Khamīs*, Vol. 2, p. 271.

When Imām Ali ibn Abū Tālib ﷺ became caliph, `Ammār was one of his most sincere supporters. `Ammār participated fully in all social, political and military activities during this period, especially in the first battle (the Battle of Jamal) and in the second (the Battle of Siffīn).

However, `Ammār was martyred on the 9th of Safar, 37 A.H., which coincided on Thursday, July 27, according to the Julian or 30 according to the Gregorian calendar, of the year 657 A.D., in the battle of Siffīn when he was over ninety years old. On the day `Ammār ibn Yāsir achieved martyrdom, he turned his face to the sky and said the following:

"O Lord! Surely You are aware that if I know that You wish I should plunge myself into this River (the Euphrates) and be drowned, I will do it. O Lord! Surely You know that if I know that You will be pleased if I put my scimitar on my chest (to hit my heart) and press it so hard that it comes out of my back, I will do it. O Lord! I do not think there is anything more pleasant to You than fighting this sinful group... If I knew that any deed at all is more pleasing to You, I will do it."

Abū Abd ar-Rahmān al-Salami narrates the following:

"We were present with Imām Ali ibn Abū Tālib ﷺ at Siffīn when I saw `Ammār ibn Yāsir did not turn his face in any direction, or towards any valley of Siffīn, except that the companions of the Holy Prophet ﷺ were following him as if he was a sign for them. Then I heard `Ammār say the following to Hāshim ibn Utbah (al-Mirqal): 'O Hāshim! Rush into the enemy's ranks, for Paradise is under the shade of the swords! Today, I shall meet the beloved one, Muhammed ﷺ and his party.'

"Then he said the following: 'By Allāh! If they put us to fight (and will pursue us) to the date-palms of Hajar (a town in Bahrain [i.e. if they pursue us along all the Arabian desert]), nevertheless, we know for sure that we are right and they are wrong.'

"Then he (`Ammār) continued (addressing the enemies) thus: 'We struck you so that you may (believe in) its (Holy Qur'ān's) revelation. Today we strike you to (believe in) its interpretation, such a blow as to remove heads from their resting places, to make a friend forget his sincere friend, until the truth returns to its (right) course.'"

The narrator says the following: "I did not see the Holy Prophet's companions killed at any time as many as they were killed on that day."

Then `Ammār spurred his horse, entered the battlefield and began fighting. He persistently chased the enemy, launching one attack after another, raising challenging slogans till at last a group of mean-spirited Syrians surrounded him from all sides. A man named Abul-Ghadiyah al-Juhari (al-Fazāri) inflicted such a wound on him that `Ammār could not withstand it. `Ammār returned to his camp and asked for water. A tumbler of milk was brought to him. When `Ammār looked at the tumbler, he said the following: "The Messenger of Allāh ﷺ had said the right thing." People asked him what he meant by those words. He said, "The Messenger of Allāh ﷺ informed me that my last sustenance in the life of this world would be milk." Then he took that tumbler of milk in his hands, drank the milk and surrendered his soul to Allāh, the Almighty. When Imām Ali ibn Abū Tālib ﷺ came to know of his death, he came to `Ammār's side, put his (`Ammār's) head on his lap and recited the following elegy to mourn his death:

"Surely any Muslim who is not distressed at the killing of the son of Yāsir and is not afflicted by this grievous misfortune does not at all have a true faith. May Allāh shower His mercy on `Ammār the day he embraced Islam; may Allāh shower His mercy on `Ammār the

day he was killed, and may Allāh shower His mercy on `Ammār the day he is raised to life. Certainly, I found `Ammār (on such a level) that three companions of the Holy Prophet ﷺ could not be named unless he was the fourth, nor could four of them be mentioned unless he was the fifth..."

There was none among the Holy Prophet's companions who doubted this: Not only was Paradise once or twice bestowed on `Ammār, but he gained his claim to it a number of times. May Paradise give enjoyment to `Ammār.

Certainly the following was said by the Holy Prophet ﷺ: "Surely, `Ammār is with the truth, and the truth is with `Ammār; he turns wherever the truth turns; his killer will certainly be lodged in hell."

Imām Ali ibn Abū Tālib ﷺ stepped forward and offered the funeral prayers for `Ammār and with his own hands he buried him with his clothes still on.

`Ammār's death caused a good deal of commotion among the ranks of Mu`āwiyah, too. A large number of prominent people there who were fighting on the side of Mu`āwiyah were under the impression that they were fighting Imām Ali ibn Abū Tālib ﷺ for a just cause. These people were aware of the saying of the Holy Prophet ﷺ that `Ammār would be killed by a group that will be on the wrong track. When they observed that `Ammār had been killed by Mu`āwiyah's army, they became convinced that they were on the wrong track, that Imām Ali ibn Abū Tālib ﷺ was definitely on the right track. This agitation thus caused among leaders as well as in the rank and file of Mu`āwiyah's army was quelled by the latter who argued that it was Imām Ali ibn Abū Tālib ﷺ who brought `Ammār to the battlefield and, therefore, he was the one responsible for `Ammār's death. When Mu`āwiyah's argument was mentioned before Imām Ali ibn Abū Tālib ﷺ, the Imām said that it was as if the Prophet ﷺ was responsible for killing [his brave uncle] Hamzah, since he himself had brought him to the battlefield of Uhud! Here are some references for you if you wish to research it further: al-Tabari, *Tārīkh*, Vol. 1, pp. 3316-3322; Vol. 3, pp. 2314-2319; Ibn Sa`d, *Al-*

Tabaqāt Al-Kubra, Vol. 3, Part 1, pp. 176-189; Ibn al-Athīr, *Al-Kāmil*, Vol. 3, pp. 308-312; Ibn Kathīr, *Tārīkh*, Vol. 7, pp. 267-272; al-Minqari, *Siffīn*, pp. 320-345; Ibn Abdul-Barr, *Al-Istī`āb*, Vol. 3, pp. 1135-1140; Vol. 4, p. 1725; Ibn al-Athīr, *Usd al-Ghāba*, Vol. 4, pp. 43-47; Vol. 5, p. 267; Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 5, pp. 252-258; Vol. 8, pp. 10-28; Vol. 10, pp. 102-107, al-Hākim, *Al-Mustadrak*, Vol. 3, pp. 384-394; Ibn Abd Rabbih, *Al-`Iqd al-Farīd*, Vol. 4, pp. 340-343; al-Mas`ūdi, *Murūj al-Dhahab*, Vol. 2, pp. 381 - 382, al-Haythami, *Majama` az-Zawā'id*, Vol. 7, pp. 238-244; Vol. 9, pp. 291-298; al-Balādhiri, *Ansāb al-Ashrāf* (in his biography of Amīr al-Mu'minīn عليه السلام), pp. 310-319.

Abul-Haytham (Mālik) ibn at-Tayyihān al-Ansāri was one of the twelve chiefs (*naqībs*) of the Ansār who attended the event and met at al-Aqabah the first and the second times. It was there and then that he swore the pledge of allegiance to the Holy Prophet of Islam ﷺ. He was present also during the battle of Badr and all other battles in addition to all places of assembly by the Muslims during the lifetime of the Holy Prophet ﷺ. He was also among the sincere supporters of Imām Ali ibn Abū Tālib عليه السلام on whose side he fought during the Battles of Jamal and of Siffīn where he was martyred; read: *Al-Istī`āb*, Vol. 4, p. 1773; *Siffīn*, p. 365; *Usd al-Ghāba*, Vol. 4, p. 274; Vol. 5, p. 318; *Al-Isāba*, Vol. 3, p. 341; Vol. 4, pp. 312-313; Ibn Abul-Hadīd, Vol. 10, pp. 107-108; *Ansāb al-Ashrāf*, p. 319.

Khuzaymah ibn Thābit al-Ansāri [who is referred to above] is known as "Dhul-Shahadatayn" (the man with the two testimonials) because the Holy Prophet ﷺ considered his testimony to be equivalent to that of two witnesses... He was present in the battle of Badr and in other battles as well as in the places of assembly of the Muslims during the lifetime of the Holy Prophet ﷺ. He is counted among the earliest of those who demonstrated their adherence to Imām Ali ibn Abū Tālib عليه السلام. He was also present in the Battles of Jamal and of Siffīn. Abd ar-Rahmān ibn Abū Layla narrated that he saw a man in the battle of Siffīn fighting the enemy valiantly, and when he protested against his deed, the man said the following:

"I am Khuzaymah ibn Thābit al-Ansāri. I have heard the Holy

Prophet ﷺ saying, 'Fight, fight, on the side of Ali'", according to al-Khatīb (orator) al-Baghdādi, *Muwaddih Awhām al-Jam` wal-Tafrīq*, Vol. 1, p. 277.

Khuzaymah was martyred in the battle of Siffīn soon after the martyrdom of `Ammār ibn Yāsir.

Sayf ibn `Omar al-Usaydi (the well known liar) has fabricated another Khuzaymah and claimed that the one who was martyred in the battle of Siffīn was this one and not the one titled "Dhul-Shahadatayn". Al-Tabari has quoted this fabricated story from Sayf either intentionally or otherwise, and through him this story has affected some other historians who quoted from or relied on al-Tabari. For further reference, see pp. 175-189, Vol. 2, of *Khamsun wa mi'at sahābi mukhtalaq* خمسون و مائة صحابي مختلق [one hundred and fifty fabricated companions] by Sayyid Murtada al-`Askari.

After having rejected this fabrication, Ibn Abul-Hadīd adds (in *Sharh Nahjul-Balāgha,* Vol. 10, pp. 109-110) that: "Furthermore, what is the need for those who, in order to defend Imām Ali ibn Abū Tālib عليه السلام, boast of an abundance of statements by Khuzaymah, Abul-Haytham, `Ammār and others? If people treat this man (Imām Ali ibn Abū Tālib عليه السلام) with justice and look at him with healthy eyes, they will certainly realize that should he be alone (on one side) and all other people (on the other side) fighting him, he will still be on the side of the truth while all the rest will be wrong". Here are other references for you: *Al-Tabaqāt Al-Kubra*, Vol. 3, Part 1, pp. 185, 188; *Al-Mustadrak*, Vol. 3, pp. 385, 397; Ibn al-Athīr, *Usd al-Ghāba*, Vol. 2, p. 114; Vol. 4, p. 47; *Al-Isti`ab*, Vol. 2, p. 448; al-Tabari, Vol. 3, pp. 2316, 2319, 2401; *Al-Kāmil*, Vol. 3, p. 325; *Siffīn*, pp. 363, 398; *Ansāb al-Ashrāf*, pp. 313-314).

Among the people who were present during the Battle of Jamal on the side of Imām Ali ibn Abū Tālib عليه السلام were one hundred and thirty Badris (those who participated in the Battle of Badr with the Holy Prophet ﷺ) and seven hundred of those who were present in the Pledge of ar-Ridwān (*Bay`t al-Ridwān*) which took place under a tree (al-Dhahbi, *Tārīkh al-Islam*, Vol. 2, p. 171; Khalifah ibn

Khayyāt, *Tārīkh*, Vol. 1, p. 164). Those who were killed in the Battle of Jamal from among the supporters of Imām Ali ibn Abū Tālib ﷺ numbered about five hundred (some said that the number of martyrs were more than that). But on the side of the people of the Jamal, twenty thousand were killed, as we are told on p. 326, Vol. 4, of *Al-`Iqd al-Farīd* of Ibn Abd Rabbih.

Among those who were present in the Battle of Siffīn on the side of Imām Ali ibn Abū Tālib ﷺ there were eighty Badris and eight hundred of those who swore to the Holy Prophet ﷺ the Pledge of al-Ridwān (*Al-Mustadrak*, Vol. 3, p. 104; *Al-Istī`āb*, Vol. 3, p. 1138; *Al-Isāba*, Vol. 2, p. 389; *Tārīkh*, al-Ya`qūbi, Vol. 2, p. 188).

On the side of Mu`āwiyah, forty-five thousand were killed, and on the sides of Imām Ali ibn Abū Tālib ﷺ, twenty-five thousand. Among these martyrs (from the camp of Imām Ali ibn Abū Tālib ﷺ), there were twenty-five or twenty-six Badris and sixty-three or three hundred and three of the people of the Pledge of ar-Ridwān (*Siffīn*, p. 558; *Al-Istī`āb*, Vol. 2, p. 389; *Ansāb al-Ashrāf*, p. 322; Ibn Abul-Hadīd, Vol. 10, p. 104; Abul-Fidā', Vol. 1, p. 175; Ibn al-Wardi, *Tārīkh*, Vol. 1, p. 240; Ibn Kathīr, *Tārīkh*, Vol. 7, p. 275; *Tārīkh al-Khamīs*, Vol. 2, p. 277).

Besides the distinguished and eminent companions of Imām Ali ibn Abū Tālib ﷺ, such as `Ammār, "Dhul-Shahadatayn" and Ibn al-Tayyihan, those who were martyred in Siffīn were:

i. Hishām ibn `Utbah ibn Abū Waqqās al-Mirqal. He was martyred on the same day when `Ammār was martyred. He was the bearer of the standard of Imām Ali ibn Abū Tālib's army on that day.

ii. Abdullāh ibn Budayl ibn al-Warqa al-Khuzā`i. Sometimes, he was the right wing's commander of Imām Ali ibn Abū Tālib's army and sometimes commander of the infantry.


مكتبة الروضة الحيدرية
الرقم
التاريخ

Deposit Number in Books and Documents House
in Baghdad (1082) for 2013

