Path of Eloquence

Nahjul-Balāgha

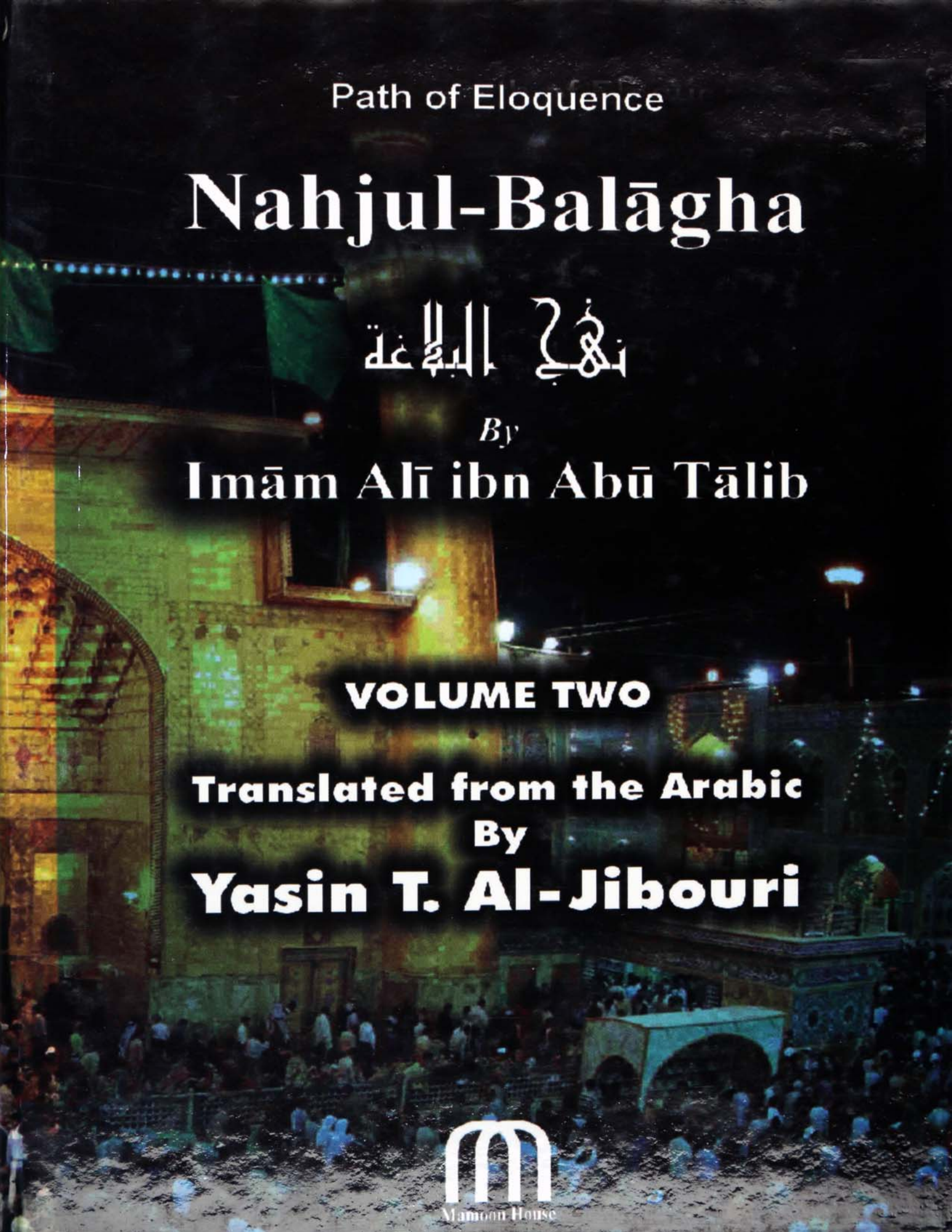
نهج البلاغة

By

Imām Alī ibn Abū Tālib

VOLUME TWO

Translated from the Arabic
By
Yasin T. Al-Jibouri



Mamoon House

Republic of Iraq
Ministry of Culture

Al-Mamoon House for Translation and Publication

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Baghdad, Iraq 2013

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P.O. Box. 7018 Haifa Street

E-Mail:

dar-mamoon@mocul.gov.iq

dar-mamoon@yahoo.com

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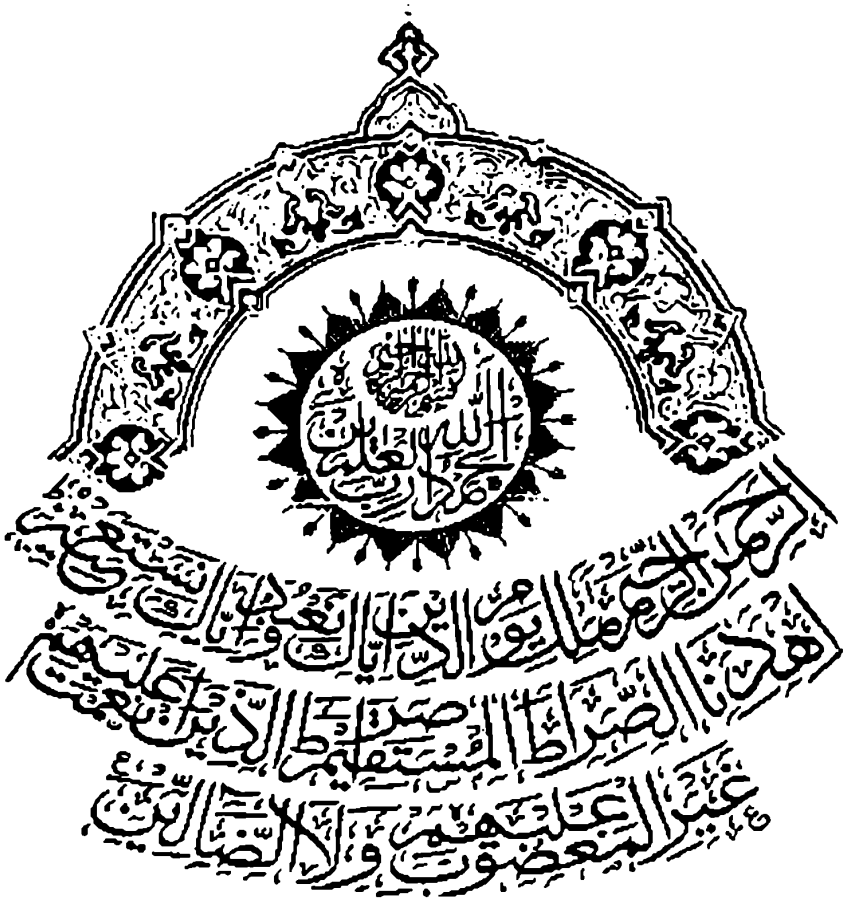
طباعة وإشراف

قالَ علي (عليه السلام):

"الْعِلْمُ عِلْمَانِ: مَطْبُوعٌ وَمَسْمُوعٌ، وَلَا يَنْفَعُ الْمَسْمُوعُ إِذَا لَمْ يَكُنِ 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."

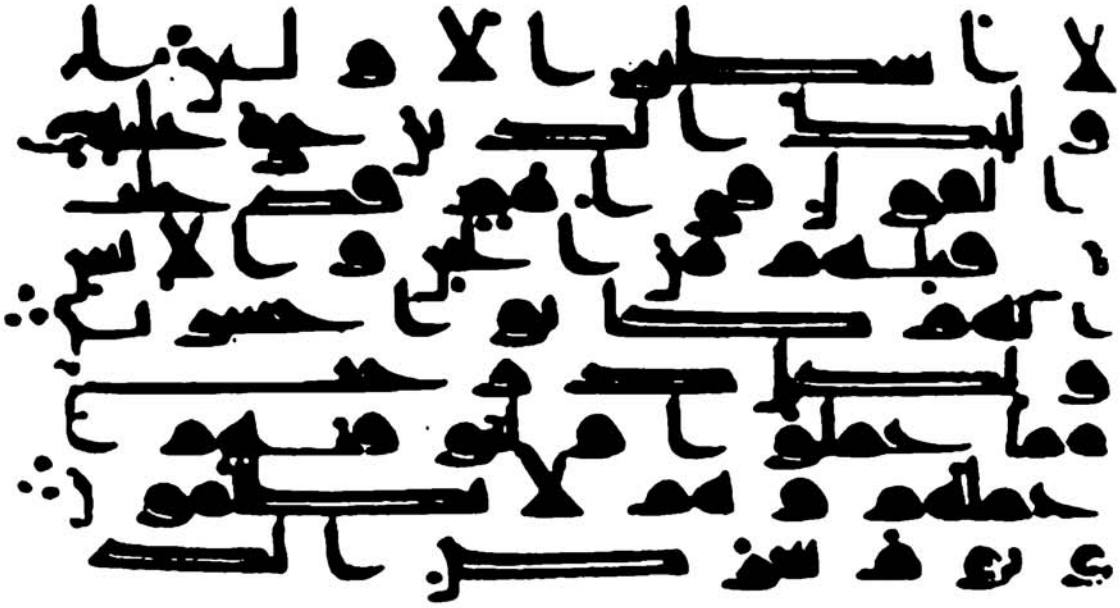




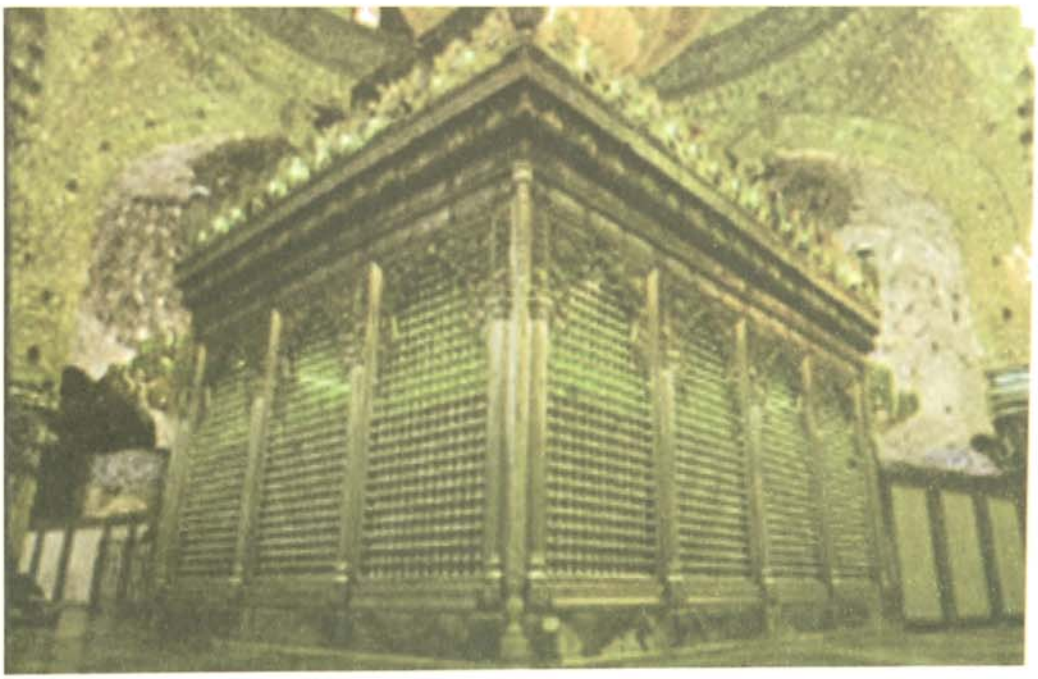
In the name of Allāh, the Most Gracious, the Most Merciful.

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.

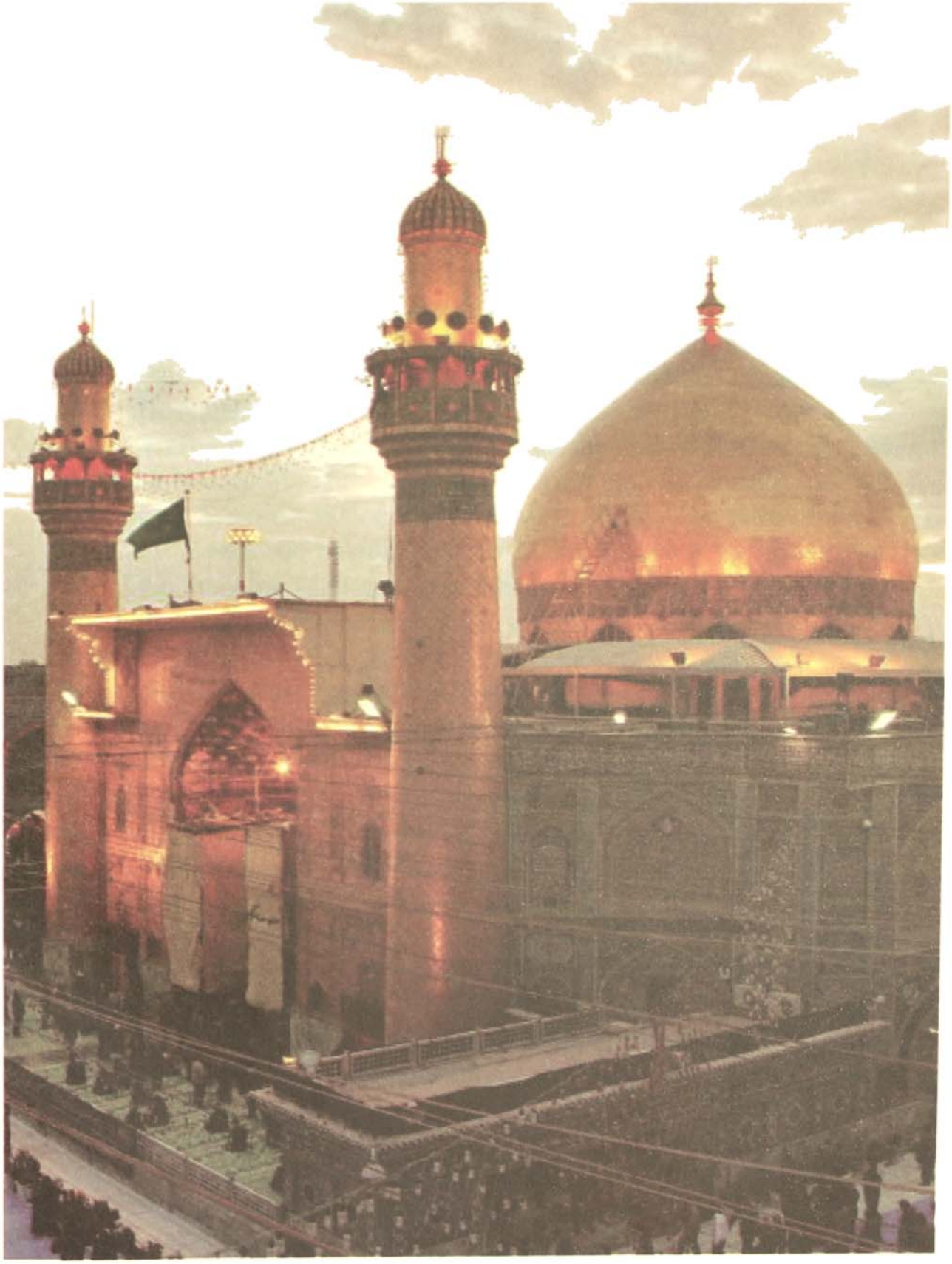
Qurān, 1:1-7



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 عليه السلام, Najaf, Iraq

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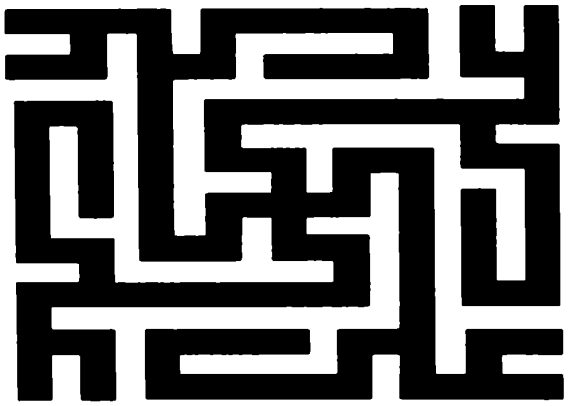
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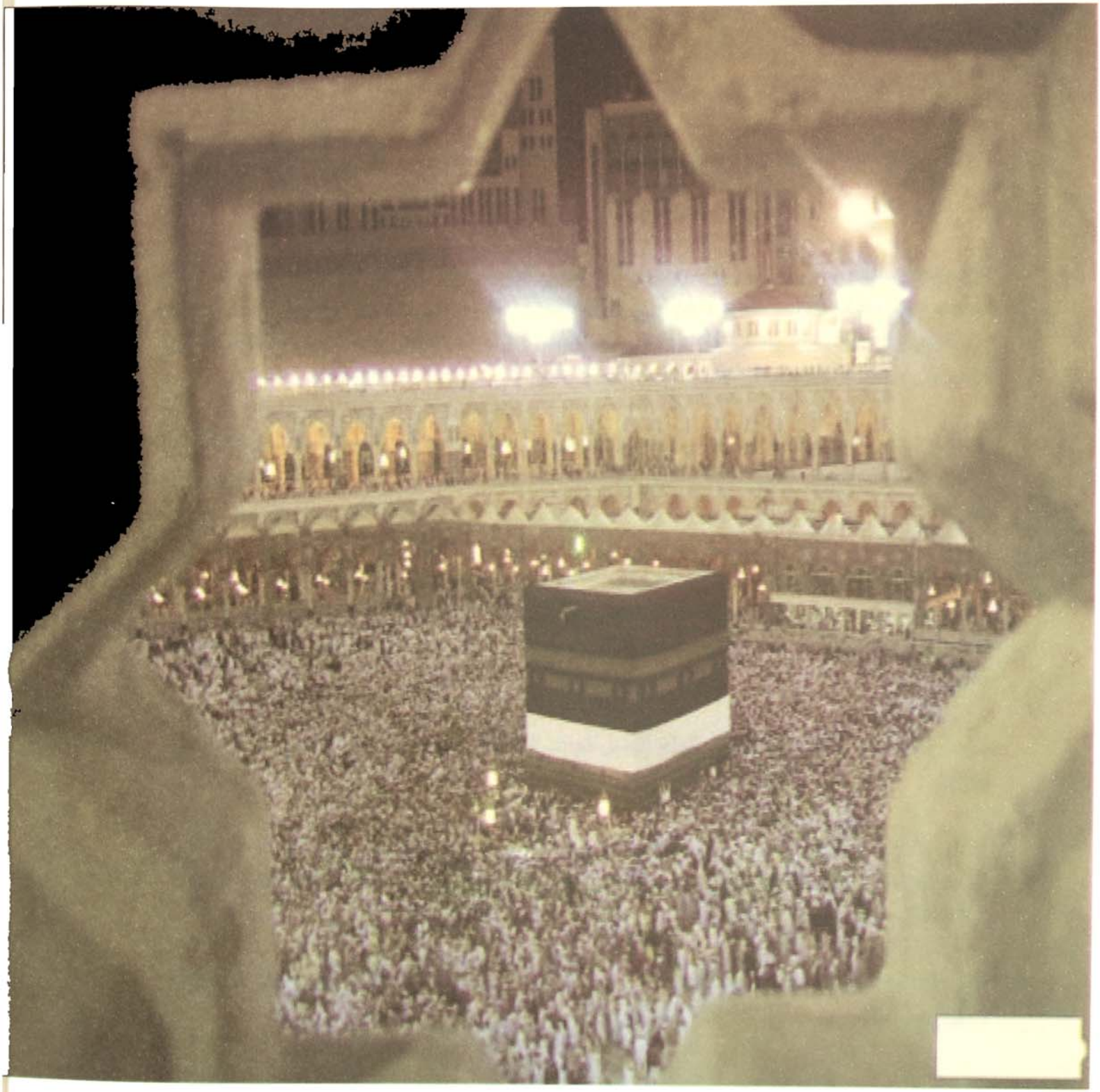
To Talhah and az-Zubayr (through `Imrān ibn al-Haseen alKhuzā`i). Abū Ja`far al-Iskāfi has mentioned this in his work titled *Kitāb al-Maqāmāt on the excellent qualities (manāqib) of Imām Ali ibn Abū Tālib* عليه السلام" 373
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اللهم صل على محمد و آل محمد





The Holy Ka`ba where Imam Ali عليه السلام was born

بسم الله الرحمن الرحيم

جواب الإمام علي عليه السلام ..... في المال

عن سلمان الفارسي رضي الله عنه : إن رسول الله صلى الله عليه وآله وسلم قال: (أنا مدينة العلم وعلي بابها) فلما سمع الخوارج بذلك حسدوا عليا على ذلك، فاجتمع عشرة نفر من الخوارج، وقالوا: يسأل كل واحد عليا مسألة واحدة لننظر كيف يجيبنا فيها. فإن أجاب كل واحد منا جوابا واحدا، علمنا أنه لا علم له.

فجاء واحد منهم وقال: يا علي! العلم أفضل أم المال؟ فأجاب عليه السلام: إن العلم أفضل. فقال له: بأي دليل؟ فقال: لأن العلم ميراث الأنبياء والمال ميراث قارون وهامان وفرعون.

فذهب الرجل إلى أصحابه بهذا الجواب فأعلمهم، فنهض آخر منهم وسأله كما سأل الأول، فقال: يا علي! العلم أفضل أم المال؟ فقال عليه السلام: العلم، فقال، بأي دليل؟ فقال: (لأن المال تحرسه، والعلم يحرسك)، فرجع إلى أصحابه فأخبرهم، فقالوا: صدق علي.

فنهض الثالث، وقال: يا علي! العلم أفضل أم المال؟ قال عليه السلام: العلم؛ فقال: بأي دليل؟

فقال: (لأن لصاحب المال أعداء كثيرة، ولصاحب العلم أصدقاء كثيرة)، فرجع إلى أصحابه فأخبرهم، فنهض الرابع، وقال: يا علي! العلم أفضل أم المال؟ قال عليه السلام: العلم، قال: بأي دليل؟

قال: (لأن المال إذا تصرفت فيه ينقص، والعلم إذا تصرفت فيه يزيد). فرجع إلى أصحابه وأخبرهم بذلك.

فقام الخامس، وقال: يا علي! العلم أفضل أم المال؟ فقال عليه السلام: بل العلم أفضل. فقال: بأي دليل؟ فقال: (لأن صاحب المال يدعى باسم البخل واللوم، وصاحب العلم يدعى باسم الإكرام والإعظام)، فرجع إلى أصحابه وأعلمهم بذلك.

فنهض السادس، و قال: يا علي! العلم أفضل أم المال؟ فقال عليه السلام: بل العلم

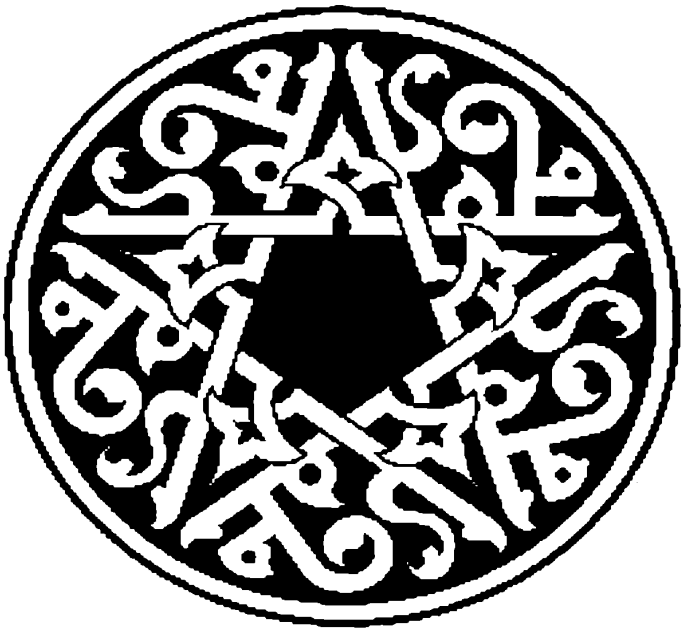
أفضل، فقال: بأي دليل؟ فقال: (لأن المال يخشى عليه من السارق، والعلم لا يخشى عليه)، فذهب إلى أصحابه وأعلمهم بذلك، فنهض السابع، وقال: يا علي! العلم أفضل أم المال؟ قال عليه السلام: العلم أفضل، قال: بأي دليل؟ قال: (لأن المال يندرس بطول المدة ومرور الزمان، والعلم لا يندرس ولا يبلى)، فرجع إلى أصحابه وأخبرهم بذلك.

(وأما الثامن فساقط من الأصل)

فنهض التاسع، وقال: يا علي! العلم أفضل أم المال؟ قال: بل العلم. قال: بأي دليل؟ قال: (لان المال يقسي القلب، والعلم ينور القلب)، فرجع إلى أصحابه فأخبرهم بذلك.

فقام العاشر، وقال: يا علي! العلم أفضل أم ، المال؟ قال عليه السلام: العلم، قال: بأي دليل؟ قال: (لأن صاحب المال يتكبر و يتعظم بنفسه، وصاحب العلم (متواضع بسيط)، فرجع إلى أصحابه وأخبرهم بذلك، فقالوا: صدق الله ورسوله، ولا شك أن عليا باب مدينة العلوم كلها.

فعند ذلك قال علي عليه السلام: (والله لو سألني الخلق كلهم ما دمت حيا لم أتبرم، ولأجبت كل واحد منهم بجواب غير جواب الاخر إلى آخر الدهر)...





IMĀM ALI IBN ABŪ TĀLIB ﷺ ON WEALTH

The great *sahābi* Salmān al-Fārisi ﷺ is quoted as having said that the Messenger of Allāh ﷺ said, "I am the city of knowledge, and Ali is its gate."

When the Khārijites heard about it, they envied Ali ﷺ, so ten of their folks gathered and said, "Each one of us will ask Ali one question so we may see how he answers us. If he provides each one of us with the same answer, we will come to know that he really has no knowledge."

One of them went and asked him ﷺ, "O Ali! Which is better, knowledge or wealth?" The Imām ﷺ said to him, "Knowledge is better." He asked him, "What is your proof?" He ﷺ said, "Knowledge is the legacy of prophets, whereas wealth is the heritage left by Qārūn, Hāmān and Pharaoh."

The man returned and informed his fellows of this answer. Another man stood up, went and asked the Imām ﷺ the same question. Ali ﷺ said to him, "Knowledge is better than wealth because you guard wealth, whereas knowledge guards you." Having heard this answer, the Khārijite returned to his fellows to convey it to them.

A third man rose, went and asked the Imām ﷺ the very same question, whereupon the Imām provided him with this answer: "Knowledge is better than wealth because one who has wealth has many enemies, while a man of knowledge has many friends." The Khārijite returned to his fellows with this answer.

Their fourth man stood up, walked towards the Imām ﷺ and put forth to him the very same question to which the Imām answered saying, "Knowledge is better than wealth because wealth decreases by spending, whereas knowledge increases." The fourth man returned to his companions to provide them with the answer of the Imām ﷺ.

Now a fifth man stood up and went to the Imām ﷺ to ask him the same question as did his fellows, and the Imām's answer was: "Knowledge is better than wealth because a wealthy man is taunted of being miser and is always blamed, but the man who has knowledge is always honored and respected." The questioner returned to his group with this answer.

A sixth man from among these Khārijites stood up, went and asked Imām Ali ﷺ the same question to which the Imām ﷺ answered as follows: "Knowledge is better than wealth because a man of wealth is always apprehensive of being robbed of his wealth, whereas nobody entertains such fear about knowledge." The man returned to his fellows with this answer.

Their seventh man stood up and went to the Imām ﷺ to ask him the very same question. The Imām ﷺ gave provided him with this answer: "Wealth wears out and disappears by the passage of time, whereas knowledge neither wears out nor disappears." This man returned to his fellows to convey the Imām's answer to his question.

Now it was the turn of the eighth man to go to ask the Imām ﷺ this question. Unfortunately, the area of the ancient manuscript from which this incident is quoted is damaged, or the copier overlooked it; surely Allāh knows best.

The ninth man stood up, walked towards the Imām ﷺ and put forth to him this same question, and the Imām's beautiful answer was as follows: "Knowledge is better than wealth because wealth causes one's heart to be hard, whereas knowledge enlightens the heart."

Finally, their tenth man stood up, walked towards the Imām ﷺ and

asked him exactly as his other fellows had asked the gate of knowledge of the Prophet ﷺ, and the Imām عليه السلام answered him with this statement: "Knowledge is better than wealth because one who has wealth is proud and arrogant, whereas one who is knowledgeable is humble and simple."

The Khārijites unanimously admitted that Allāh and His Prophet say the truth; there is no doubt that Ali عليه السلام is the gate to all norms of knowledge. It is then that Ali عليه السلام said, "By Allāh do I swear that if all people ask me, as long as I live, I shall never fret, and I shall always give each of them an answer which is different from any other answer up to the end of time."

اللهم صلي على محمد و آل محمد



بسم الله الرحمن الرحيم

من خطبة له عليه السلام
في قدرة الله وفي فضل القرآن وفي الوصية بتقوى الله تعالى

الحمْدُ لِلـهِ المعْرُوفِ مِنْ غيْر رُؤْيـةٍ والخـالِق مِنْ غيْر منْصبةٍ خلـق الخلائِـق بقُدْرتِـهِ واسْتعْبد الأرْبـاب بعِزّتِـهِ وسـاد العُظمـاء بجُودِهِ وهُو الذِي أسْكن الدُّنْيا خلقـهُ وبعث إلـى الجِنِّ والإنْس رُسُلهُ لِيكْشِفُوا لـهُمْ عنْ غِطائِـها ولِيُحذِّرُوهُمْ مِنْ ضرّائِـها ولِيضْرِبُوا لـهُمْ

أمْثالِها ولِيُبصِّرُوهُمْ عُيُوبها ولِيهْجُمُوا عليْهِمْ بمُعْتبرٍ مِنْ تصرُّفِ مصاحِّها وأسْقامِها وحلالِها وحرامِها وما أعدّ اللّهُ لِلْمُطِيعِين مِنْهُمْ والْعُصاةِ مِنْ جنّةٍ ونارٍ وكرامةٍ وهوانٍ أحْمدُهُ إلى نفْسِهِ كما اسْتحْمد إلى خلْقِهِ وجعل لِكُلِّ شيْءٍ قدْراً ولِكُلِّ قدْرٍ أجلًا ولِكُلِّ أجلٍ كِتاباً.

فضل القرآن

منها: فالْقُرْآنُ آمِرٌ زاجِرٌ وصامِتٌ ناطِقٌ حُجّةُ اللّهِ على خلْقِهِ أخذ عليْهِ مِيثاقهُمْ وارْتهن عليْهِمْ أنْفسهُمْ أتمّ نُورهُ وأكْمل بِهِ دِينهُ وقبض نبيّهُ صلى الله عليه وآله وقدْ فرغ إلى الْخلْق مِنْ أحْكامِ الْهُدى بِهِ فعظّمُوا مِنْهُ سُبْحانهُ ما عظّم مِنْ نفْسِهِ فإنّهُ لمْ يُخْفِ عنْكُمْ شيْئاً مِنْ دِينِهِ ولمْ يتْرُكْ شيْئاً رضِيهُ أوْ كرِههُ إلّا وجعل لهُ علماً بادِياً وآيةً مُحْكمةً تزْجُرُ عنْهُ أوْ تدْعُو إلْيْهِ فرضاهُ فِيما بقِي واحِدٌ وسخطُهُ فِيما بقِي واحِدٌ واعْلمُوا أنّهُ لنْ يرْضى عنْكُمْ بشيْءٍ سخِطهُ على منْ كان قبْلكُمْ ولنْ يسْخط عليْكُمْ بشيْءٍ رضِيهُ مِمّنْ كان قبْلكُمْ وإنّما تسِيرُون فِي أثرٍ بيِّنٍ وتتكلّمُون برجْعِ قوْلٍ قدْ قالهُ الرِّجالُ مِنْ قبْلِكُمْ قدْ كفاكُمْ مئُونة دُنْياكُمْ وحثّكُمْ على الشُّكْرِ واقترض مِنْ ألْسِنتِكُمُ الذِّكْر.

الوصية بالتقوى

وأوْصاكُمْ بالتّقْوى وجعلها مُنْتهى رضاهُ وحاجتهُ مِنْ خلْقِهِ فاتّقُوا اللّه الّذِي أنْتُمْ بعيْنِهِ ونواصِيكُمْ بيدِهِ وتقلُّبُكُمْ فِي قبْضتِهِ إنْ أسْررْتُمْ علِمهُ وإنْ أعْلنْتُمْ كتبهُ قدْ وكّل بذلِك حفظة كِراماً لا يُسْقِطُون حقّاً ولا يُثْبِتُون باطِلًا واعْلمُوا أنّهُ منْ يتّق اللّه يجْعلْ لهُ مخْرجاً مِن الْفِتنِ ونُوراً مِن الظُّلمِ ويُخلّدْهُ فِيما اشْتهتْ نفْسُهُ ويُنْزلهُ منْزل الْكرامةِ عِنْدهُ فِي دارٍ اصْطنعها لِنفْسِهِ ظِلُّها عرْشُهُ ونُورُها بهْجتُهُ وزُوّارُها ملائِكتُهُ ورُفقاؤُها رُسُلهُ فبادِرُوا الْمعاد وسابِقُوا الْآجال فإنّ النّاس يُوشِكُ أنْ ينْقطِع بهِمُ الْأملُ ويرْهقهُمُ الْأجلُ ويُسدّ عنْهُمْ بابُ التّوْبةِ فقدْ أصْبحْتُمْ فِي مِثْلِ ما سأل إلْيْهِ الرّجْعة منْ كان قبْلكُمْ وأنْتُمْ بنُو سبِيلٍ على سفرٍ مِنْ دارٍ ليْستْ بداركُمْ وقدْ أوذِنْتُمْ مِنْها بِالِارْتِحالِ وأمِرْتُمْ فِيها بِالزّادِ واعْلمُوا أنّهُ ليْس لِهذا الْجِلْدِ الرّقِيقِ صبْرٌ على النّارِ فارْحمُوا نُفُوسكُمْ فإنّكُمْ قدْ جرّبْتُمُوها فِي مصائِبِ الدُّنْيا أ فرأيْتُمْ جزع أحدِكُمْ مِن الشّوْكةِ تُصِيبُهُ والْعثْرةِ تُدْمِيهِ والرّمْضاءِ تُحْرِقُهُ فكيْف إذا كان بيْن طابقيْنِ مِنْ نارٍ ضجِيع حجرٍ وقرِين شيْطانٍ أ علِمْتُمْ أنّ مالِكاً إذا غضِب على النّارِ حطم بعْضُها بعْضاً لِغضبِهِ وإذا زجرها توثّبتْ بيْن أبْوابِها جزعاً مِنْ زجْرتِهِ أيُّها الْيفنُ الْكبِيرُ الّذِي قدْ لهزهُ الْقتِيرُ كيْف أنْت إذا الْتحمتْ أطْواقُ النّارِ بِعِظامِ الْأعْناقِ ونشِبتِ الْجوامِعُ حتّى أكلتْ لُحُوم السّواعِدِ فاللّه اللّه معْشر الْعِبادِ وأنْتُمْ سالِمُون فِي الصّحّةِ قبْل السُّقْمِ وفِي الْفُسْحةِ قبْل الضّيْقِ فاسْعوْا فِي فكاكِ رقابِكُمْ مِنْ قبْلِ أنْ تُغْلق رهائِنُها أسْهِرُوا عُيُونكُمْ وأضْمِرُوا بُطُونكُمْ واسْتعْمِلُوا أقْدامكُمْ وأنْفِقُوا أمْوالكُمْ وخُذُوا مِنْ أجْسادِكُمْ فجُودُوا بِها على أنْفُسِكُمْ ولا تبْخلُوا بِها عنْها فقدْ قال اللّهُ سُبْحانهُ إنْ تنْصُرُوا اللّه ينْصُرْكُمْ ويُثبِّتْ أقْدامكُمْ وقال تعالى منْ ذا الّذِي يُقْرِضُ اللّه قرْضاً حسناً فيُضاعِفهُ لهُ ولهُ أجْرٌ كرِيمٌ فلمْ يسْتنْصِرْكُمْ مِنْ ذُلٍّ ولمْ يسْتقْرِضْكُمْ مِنْ قُلٍّ اسْتنْصركُمْ ولهُ جُنُودُ السّماواتِ والْأرْضِ وهُو الْعزِيزُ الْحكِيمُ واسْتقْرضكُمْ ولهُ خزائِنُ السّماواتِ والْأرْضِ وهُو الْغنِيُّ الْحمِيدُ وإنّما أراد أنْ يبْلُوكُمْ أيُّكُمْ أحْسنُ عملًا فبادِرُوا بِأعْمالِكُمْ تكُونُوا مع جِيرانِ اللّهِ فِي دارِهِ رافق بِهِمْ رُسُلهُ وأزارهُمْ ملائِكتهُ وأكْرم أسْماعهُمْ أنْ تسْمع حسِيس نارٍ أبداً وصان

أجْسادهُمْ أنْ تلْقى لغُوباً ونصباً ذلِك فضْلُ اللـهِ يُؤْتِيـهِ منْ يشاءُ واللـهُ ذُو الفضْلِ العظِيمِ
أقُولُ ما تسْمعُون واللهُ المُسْتعانُ على نفْسِي وأنْفُسِكُمْ وهُو حسْبُنا ونِعْم الوكِيلُ.

Sermon 181
About the Allāh's Might, merits of the Qur'ān, admonishing people to be pious

"Praise is all due to Allāh Who is recognized without being seen and Who creates without weariness. He creates everything with His Might, and He receives the devotion of rulers by virtue of His dignity. He exercises superiority over great men through His generosity. It is He Who let His creation populate the world and sent to the jinns and humans His messengers in order to clarify His Message for them, to warn them against taking it lightly, to present to them its examples, and to place before them matters containing lessons about the changing of health and sickness in the life of this world, what is lawful and what is unlawful, and all that Allāh has ordained for the obedient ones as well as for the disobedient, namely, Paradise and Hell, honor and disgrace, respectively. I extend my praise to His Being as He desires His creation to praise Him. He has fixed for everything a measure, for every measure a time limit, and for every time limit a record."

Part of the same sermon: the greatness and importance of the Holy Qur'ān

"The Holy Qur'ān bids and forbids, remains silent and speaks. It is the Argument of Allāh before His creation. He has taken from them a pledge (to act) on it. He has perfected its glory and completed through it His creed. He let the Prophet ﷺ leave this world once he had conveyed to the people all His commandments of guidance through the Holy Qur'ān. You should, therefore, regard Allāh as Great as He has held Himself Great because He has not concealed anything of His religion from you, nor has He left out anything which He likes or dislikes. He made for everything a clear sign (of guidance) and a definite indication, either prohibiting (us) from doing it or calling on us to uphold it. What pleases Him is the same for now, in the past, and for all times to come.

"You should know that He will not be pleased with you if you do anything with which He was displeased by those before you who committed it, and He will not be displeased with you for anything for that which, when acted on by those before you, won His pleasure. You are treading on a clear path and are speaking the same as the people before you had spoken. Allāh suffices you for the achievement of your worldly needs. He has persuaded you to remain thankful (heart and deed) and has made it obligatory on you to mention Him with your tongues."

Warning against the punishment on the Day of Judgment

"He has advised you to be pious, making piety the highest point of earning His pleasure and all that He requires from His creatures. You should, therefore, fear Allāh in such a way as if you stand in front of Him. Your forelocks are in His grip and your change of condition is under His control. If you conceal a matter from anyone, you cannot conceal it from Him. If you disclose a matter, He will record it. For this, He has appointed honored guards (angels) who do not omit any rightful matter nor insert anything of their own. You should know that whoever fears Allāh, He will make for him a way to get out of troubles and (grant him) a light (to help him get) out of darkness. He will always keep him in whatever (condition) He wishes and will make him stay in a position of honor near Him, in the abode (of bliss) which He has made for Himself. The shade of this abode is His throne; its light is His glory, its visitors are His angels, and its companions are His prophets.

"Therefore, hasten towards such a place of return and proceed to (your) ends (by gathering provisions for the Hereafter). Shortly, the expectations of the people will be cut short and death will overtake them, while the gate of repentance will be closed against them. You are still in a place to which those who were before you have been wishing to return. In this world, which is not your [eternal] abode, you are just like a traveler on the move. You have been given the call to leave from here, and you have been ordered to gather provisions while you are still here. You should know that this thin skin cannot tolerate the Fire (of Hell). So, have pity on your own

selves because you have already tried it in the tribulations of this world.

"Have you ever seen how a person cries of pain when he has been pricked with a thorn or who bleeds due to stumbling or whom hot sand has burnt? How will he feel when he is between two frying pans of Hell with stones all around, with Satan as his companion? Do you know that when Mālik (custodian archangel of Hell) is angry with the fire, its parts begin to clash with each other (in rage), and when he scolds it, it leaps between the gates of Hell screaming on account of his scolding?

"O you old folks whom old age has made hoary, how will you feel when rings of fire touch the bones of your neck and handcuffs hold you so hard that they eat away the flesh of your forearms? (Fear) Allāh! (Fear) Allāh! O crowd of men, while you are in good health before sickness (grips you), when you are in ease before hardship (overtakes you). You should aspire to release your necks before their mortgage is foreclosed. Thin down your bellies, use your feet (to go where you earn the Pleasure of Allāh); spend your wealth (rather than hoard it); take your bodies and wear them out for the goodness of your own souls, and do not be niggardly about them because Allāh, the most Glorified One, has said the following:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴾

If you help (yourselves and others in the way of) Allāh, He will (also) help you and will keep your feet firm (on His Straight Path) (Qur'ān, 47:7).

He, the most Sublime One, has said the following:

﴿ مَن ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ؟ ﴾

Who will loan to Allāh a goodly loan so that He may double it for him and for him shall be a noble recompense? (Qur'ān, 57:11).

"He does not seek your support because of being weak, nor does He

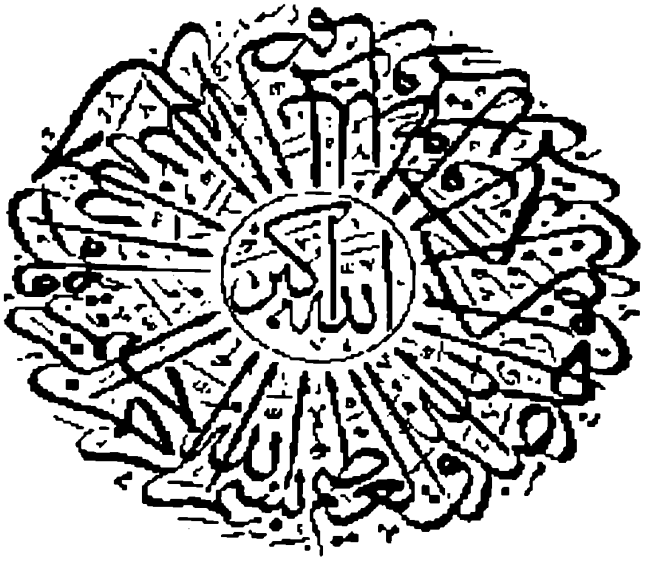
demand a loan from you because of being in need. He seeks your help, although He possesses all the armies of the skies and of the earth, and He is strong and wise. He seeks a loan from you, although He owns the treasures of the heavens and of the earth, and He is rich and praiseworthy. (Rather) He intends to try you as to which of you performs good deeds. You should, therefore, be quick in performance of (good) deeds so that your way may be with His neighbors in His abode. He made His Prophet's companions from among these neighbors and made the angels visit them. He has honored their ears so that the sound of Hell-fire may never reach them, and He has afforded protection to their bodies from weariness and fatigue.

﴿ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ، وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴾

... *Such is the grace of Allāh, He bestows it on whomsoever He pleases, and Allāh is the master of Mighty Grace* (Qur'ān, 57:21).

"I say you hear me. I seek Allāh's help for myself and for you. He suffices me, and He is the best dispenser (of bounties)."







من كلام له عليه السلام قاله للبرج بن مسهر الطائي وقد قال له بحيث يسمعه "لا حكم إلا لله"، وكان من الخوارج:

اسْكُتْ، قبحك اللهُ يا أثرمُ، فواللهِ لقدْ ظهر الحقُّ فكُنْت فِيهِ ضئِيلا شخْصُك، خفِيّا صوْتُك، حتّى إذا نعر الْباطِلُ، نجمْت نُجُوم قرْن الْماعِز.

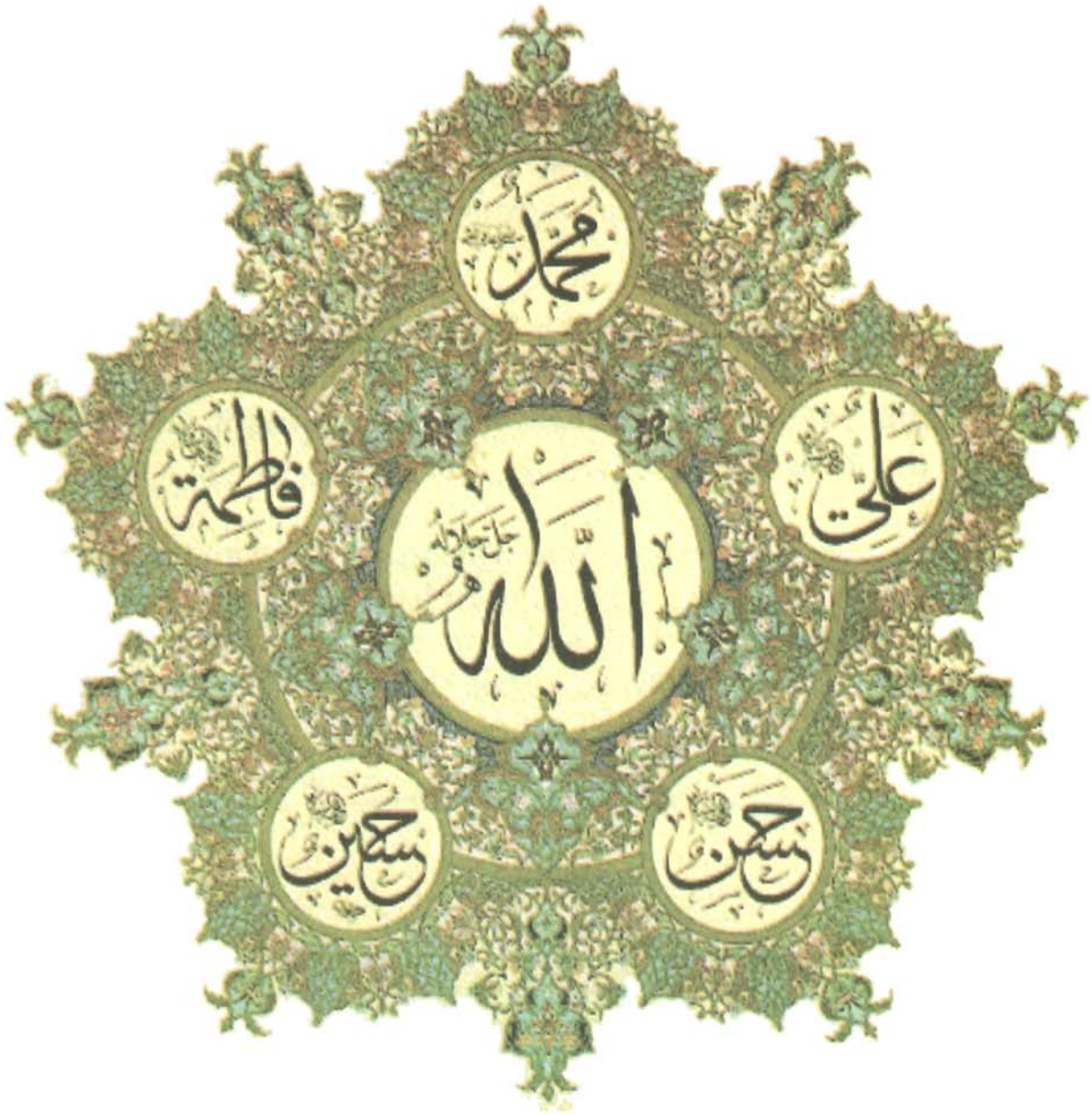
Sermon 182

One Khārijite named al-Burj ibn Mu`shir at-Tā'i raised the call of "Command belongs only to Allāh" in such a way that Imām Ali ibn Abū Tālib عليه السلام would heard it. On hearing it, the Imām عليه السلام said the following:

"Keep quiet, may Allāh expose your ugliness, O you with the broken tooth! Certainly, by Allāh, when the truth becomes manifest, even then, your personality is weak and your voice is loose. But when wrong began to shout loudly, you again shouted up like the (blown) horns of a child."






محمد
علی
فاطمة
الله
جل جلاله
حسن
حسین

اللهم صل على محمد و آل محمد

من خطبة له عليه السلام
يحمد الله فيها و يثني على رسوله و يصف خلقا من الحيوان

حمد الله تعالى

الحمْدُ لِلـهِ الـذِي لا تُدْرِكُـهُ الـشّواهِدُ ولا تحْويـهِ المـشاهِدُ ولا تـراهُ النّـواظِرُ ولا تحْجُبُـهُ السّواتِرُ الدّالّ على قِدمِهِ بحُدُوثِ خلْقِهِ وبحُدُوثِ خلْقِهِ على وُجُودِهِ وباشْتِباهِهِمْ على أنْ لا شبه لهُ الذِي صدق فِي مِيعادِهِ وارْتفع عنْ ظُلْمِ عِبادِهِ وقام بالقِسْطِ فِي خلْقِهِ وعدل عليْهِمْ فِي حُكْمِهِ مُسْتشْهِدٌ بحُدُوثِ الأشْياءِ على أزلِيّتِهِ وبِما وسمها بِهِ مِن العجْزِ على قُدْرتِهِ وبِما اضْطرّها إلِيْهِ مِن الْفناءِ على دوامِهِ واحِدٌ لا بعددٍ ودائِمٌ لا بأمدٍ وقائِمٌ لا بعمدٍ تتلقاهُ الأذْهانُ لا بمُشاعرةٍ وتشْهدُ لهُ المرائِي لا بمُحاضرةٍ لمْ تُحِطْ بِهِ الأوْهامُ بلْ تجلّى لها بها وبها امْتنع مِنْها وإلِيْها حاكمها ليْس بذِي كِبرٍ امْتدّتْ بِهِ النّهاياتُ فكبّرتْهُ تجْسِيماً ولا بذِي عِظمٍ تناهتْ بِهِ الغاياتُ فعظّمتْهُ تجْسِيداً بلْ كبُر شأناً وعظُم سُلطاناً.

الرسول الأعظم

وأشْهدُ أنّ مُحمّداً عبْدُهُ ورسُولُهُ الصّفِيُّ وأمِينُـهُ الرّضِـيُّ صلى الله عليه وآلـه أرْسلهُ بوُجُوبِ الحُججِ وظُهُورِ الفلجِ وإيضاحِ المنْهجِ فبلّغ الرّسالة صادِعاً بها وحمل على المحجّةِ دالّاً عليْها وأقام أعْلام الِاهْتِداءِ ومنار الضّياءِ وجعل أمْراس الِإسْلام متِينة وعُرى الِإيمان وثِيقة.

منها في صفة خلق أصناف من الحيوان (في خلق النمل)

ولوْ فكّرُوا فِي عظِيمِ القُدْرةِ وجسِيمِ النّعْمةِ لرجعُوا إلى الطّرِيق وخافُوا عذاب الحرِيقِ ولكِنِ القُلوبُ عليلة والبصائِرُ مدْخُولة أ لا ينْظُرُون إلى صغِيرِ ما خلق كيْف أحْكم خلْقهُ وأتْقن ترْكِيبهُ وفلق لهُ السّمْع والبصر وسوّى لهُ العظْم والبشر انْظرُوا إلى النّمْلةِ فِي صِغرِ جُثّتِها ولطافةِ هيْئتِها لا تكادُ تُنالُ بلحْظِ البصر ولا بمُسْتدْرِكِ الْفِكر كيْف دبّتْ على أرْضِها وصُبّتْ على رزْقِها تنْقُلُ الحبّة إلى جُحْرِها وتُعِدُّها فِي مُسْتقرّها تجْمعُ فِي حرّها لِبرْدِها وفِي ورْدِها لِصدرها مكْفُولٌ برزْقِها مرْزُوقة بوفْقِها لا يُغْفِلُها المنّانُ ولا يحْرِمُها الدّيّانُ ولوْ فِي الصّفا اليابِسِ والحجرِ الجامِسِ ولوْ فكّرْت فِي مجارِي أكْلِها فِي عُلْوها وسُفْلِها وما فِي الجوْفِ مِنْ شراسِيفِ بطْنِها وما فِي الرّأسِ مِنْ عيْنِها وأذْنِها لقضيْت مِنْ خلْقِها عجباً ولقِيت مِنْ وصْفِها تعباً فتعالى الّذِي أقامها على قوائِمِها وبناها على دعائِمِها لمْ يشْرِكْهُ فِي فِطرتِها فاطِرٌ ولمْ يُعِنْهُ على خلْقِها قادِرٌ ولوْ ضربْت فِي مذاهِبِ فِكْرِك لِتبْلُغ غاياتِهِ ما دلّتْك الدّلالة إلّا على أنّ فاطِرِ النّمْلةِ هُو فاطِرُ النّخْلةِ لِدقِيقِ تفْصِيلِ كُلّ شيْءٍ وغامِضِ اخْتِلافِ كُلّ حيٍّ وما الجلِيلُ واللّطِيفُ والثّقِيلُ والخفِيفُ والقوِيُّ والضّعِيفُ فِي خلْقِهِ إلّا سواءٌ.

خلقة السماء و الكون

وكذلك السّماءُ والهواءُ والرِّياحُ والماءُ فانْظرْ إلى الشّمْس والقمر والنّباتِ والشّجر والماءِ والحجر واخْتلافِ هذا اللّيْلِ والنّهار وتفجُّر هذِهِ البحار وكثرةِ هذِهِ الجِبال وطول هذِهِ القِلالِ وتفرُّق هذِهِ اللُّغاتِ والألسُن المُخْتلِفاتِ فالويْلُ لِمنْ أنكر المُقدِّر وجحد المُدبِّر زعمُوا أنّهُمْ كالنّباتِ ما لهُمْ زارعٌ ولا لِاخْتِلافِ صُورهِمْ صانعٌ ولمْ يلْجئُوا إلى حُجّةٍ فِيما ادّعوْا ولا تحْقِيق لِما أوْعوْا وهلْ يكُونُ بناءٌ مِنْ غيْر بانٍ أوْ جِنايةٌ مِنْ غيْر جانٍ.

خلقة الجرادة

وإنْ شِئْت قُلت فِي الجرادةِ إذْ خلق لها عيْنيْن حمْراويْن وأسْرج لها حدقتيْن قمْراويْن وجعل لها السّمْع الخفِيّ وفتح لها الفم السّويّ وجعل لها الحِسّ القويّ ونابيْن بهما تقْرضُ ومِنْجليْن بهما تقْبضُ يرْهبُها الزُّرّاعُ فِي زرْعِهِمْ ولا يسْتطِيعُون ذبّها ولوْ أجْلبُوا بجمْعِهِمْ حتّى ترد الحرْث فِي نزواتِها وتقْضِي مِنْهُ شهواتِها وخلْقُها كُلُّهُ لا يُكوِّنُ إصْبعاً مُسْتدِقّةً فتبارك اللّهُ الّذِي يسْجُدُ لهُ منْ فِي السّماواتِ والأرْض طوْعاً وكرْهاً ويُعفِّرُ لهُ خدّاً ووجْهاً ويُلْقِي إليْهِ بالطّاعةِ سِلْماً وضعْفاً ويُعْطِي لهُ الْقِياد رهْبةً وخوْفاً فالطّيْرُ مُسخّرةٌ لِأمْرِهِ أحْصى عدد الرِّيشِ مِنْها والنّفس وأرْسى قوائِمها على النّدى واليبس وقدّر أقواتها وأحْصى أجْناسها فهذا غُرابٌ وهذا عُقابٌ وهذا حمامٌ وهذا نعامٌ دعا كُلّ طائِرٍ باسْمِهِ وكفل لهُ برزْقِهِ وأنْشأ السّحاب الثّقال فأهْطل دِيمها وعدّد قِسمها فبلّ الأرْض بعْد جُفُوفِها وأخْرج نبْتها بعْد جُدُوبها.

Sermon 183

Praising Allāh and His Prophet ﷺ, describing the wonderful creation of ants, grasshoppers and the universe

"Praise is all due to Allāh! He is such that senses cannot perceive Him, place cannot contain Him, eyes cannot see Him and veils cannot hide Him. He proves His eternity by bringing His creation into existence and (also) by originating His creation. (He proves) His existence, and through their spirituality, He proves that there is nothing similar to Him. He is true to His promise. He is too Sublime to be unjust to His creatures. He stands by equity among His creation and implements justice over them as He commands. He provides testimony of His own being through the creation of things from ever, through their marks of incapability of His power and through their helplessness against death of His eternity.

"He is One, but not by counting. He is everlasting without any limit. He is existent without any support. Minds admit His existence without the need for the senses. Things which can be seen testify to Him without confronting Him. Imagination cannot encompass Him.

He manifests Himself to the imagination with His help for the imagination, refusing to be conceived by imagination. He has made imagination the arbiter. He is not 'big' in the sense that volume is vast, so His physique is also 'big'. Nor is He great in the sense that His limits should extend to the utmost, so His frame should be extensive. But He is 'big' in status, great in authority."

The Holy Prophet ﷺ

"I testify that Muhammed ﷺ is His slave, His chosen Prophet and responsible trustee. May Allāh bless him and his descendants. Allāh sent him with undeniable proofs, with a clear success and an open path. So he conveyed the message, declaring the truth with it.

"He led the people on the (correct) path, established signs of guidance and minarets of light, making Islam's ropes strong and knots firm."

Part of the same sermon: creation of animal species

"Had they pondered over the greatness of His power and the vastness of His bounty, they will have returned to the right path and feared the punishment of the Fire. But hearts are sick and eyes are impure. Do they not see the small things which He has created, how He strengthened their system and opened for them the hearing and the sight, making for them bones and skins? Look at the ant with its small body and delicate form. It can hardly be seen in the corner of the eye nor by the perception of the imagination. Look and see how it moves on the earth and leaps at its sustenance. It carries the grain to its hole and deposits it in its place of repose. It gathers during the summer for its winter and during strength for the period of its weakness. Its livelihood is guaranteed and it is fed to be fit. Allāh, the Kind, does not forget it, and (Allāh the Giver) does not deprive it, even though it may be in a dry stone or in fixed rocks.

"If you have thought about its digestive tract, in its high and low parts, the carapace of its belly, its eyes and ears in its head..., you will be amazed at its creation, and you will feel it difficult to

describe it. Exalted is the One Who made it stand on its legs and erected it on its pillars (limbs). No other originator took part with Him in its origination, and no one else has any power to assist Him in its creation. If you tread on the paths of your imagination and let it reach its extremes, it will not lead you anywhere except to the fact that the Originator of the ant is the same One Who originates the date-palm because everything has (the same) delicacy and detail, and every living being has with Him little difference with another."

Creation of the Universe

"In His creation, the big, the delicate, the heavy, the light, the strong, the weak are all equal.[1] So is the sky, the air, the winds and the water. Therefore, look at the sun, moon, vegetation, plants, water, stone, the difference of this night and the day, the springing of the streams, the large number of the mountains, the height of their peaks, the diversity of languages and the variety of tongues. Then woe to him who disbelieves in the One Who ordains! Woe to him who denies the Ruler! These believe that they are like grass for which there is none to cultivate nor any maker for their own sundry shapes. They have not relied on any argument for what they assert, nor on any research for what they have heard. Can there be any construction without a constructor, or any offense without an offender?"

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[1]The meaning is: If the smaller thing in creation is examined, it will be found to contain all that which is found in the biggest creatures. Each will exhibit the same reflection of nature, workmanship and performance and the ratio of each to Allāh's might and power will be the same, be it as small as an ant or as big as a palm tree. Is it not that making a small thing easy for Him while the making of a big thing is difficult because the diversity of color, volume and quantity is just based on the dictates of His sagacity and expediency? As regarding creation itself, there is no difference among them. Therefore, this uniformity of creation is proof of the Oneness and Unity of the Creator.

The wonderful creation of the locust

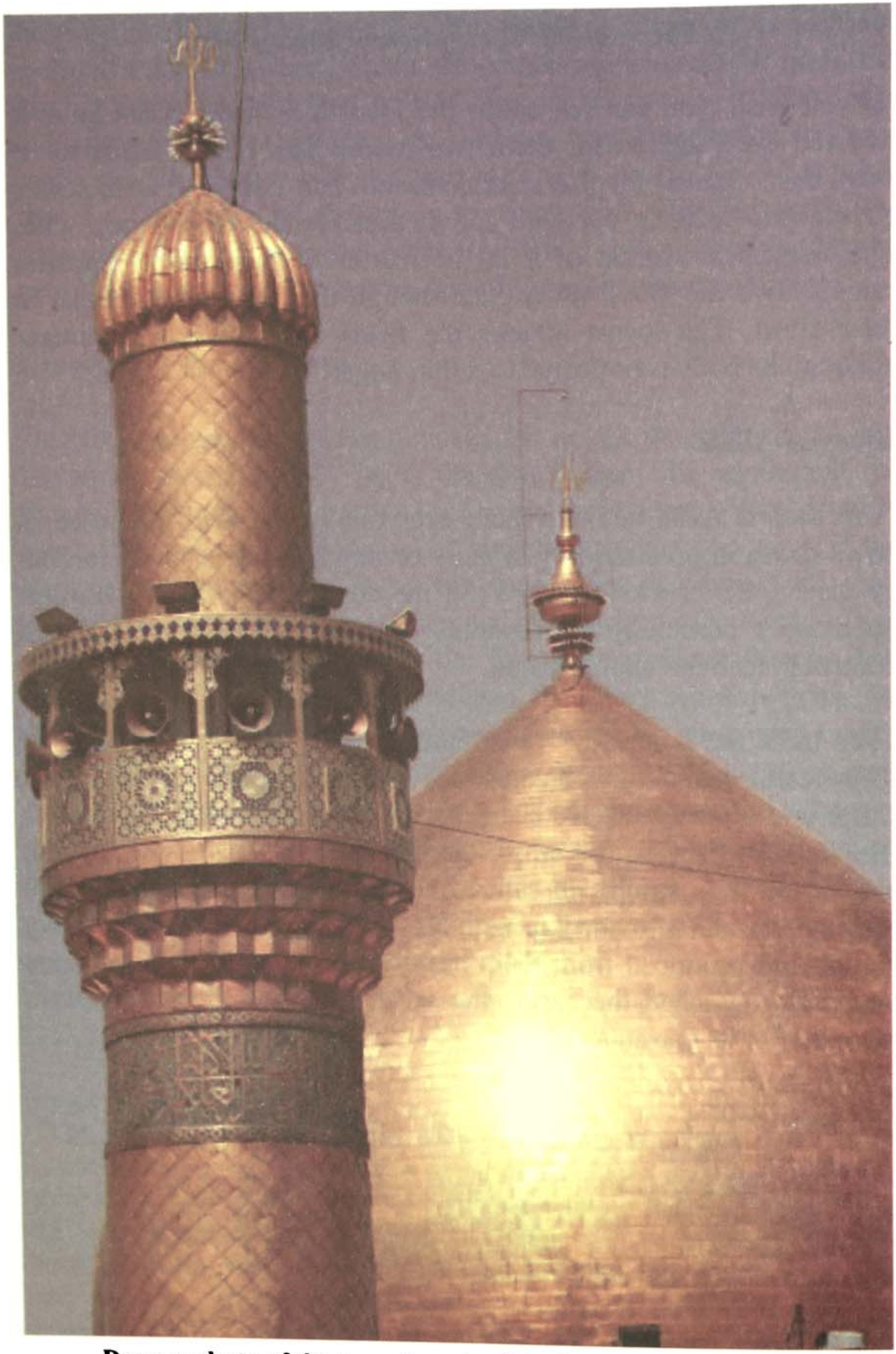
"If you wish, you can tell about the locust (as well). Allāh gave it two red eyes, lighted for them two moons like pupils, made for it small ears, opened for it a suitable mouth and gave it a keen sense, gave it two teeth to cut with and two sickle-like feet to grip with. The farmers are afraid of it in the matter of their crops. Farmers cannot drive the locust away even though they may join together in their effort. The locust attacks the fields and satisfies its hunger although its body is not equal to a thin finger."

Glory of Allāh

"Glorified is Allāh before Whom everyone in the skies or on earth bows down in prostration will ingly or unwill ingly, submits to Him by placing his cheeks and face (on the dust), kneals before Him (in obedience) peacefully and humbly and hands over to Him full control in fear and apprehension.

"The birds are bound by His commands. He knows the number of their feathers and their breaths. He has made their feet stand on water and on dry land. He has ordained their livelihoods. He knows their species: This is the crow, this is the eagle, this is the pigeon, and this is the ostrich. He called out every bird by its name (while creating it) and provided it with its livelihood. He created heavy clouds and produced from them heavy rain, spreading it on various lands. He drenched the earth after its dryness and grew vegetation from it after its barrenness."





Dome and one of the two minarets of the Shrine of Imam Ali عليه السلام

من خطبة له عليه السلام في التوحيد
و تجمع هذه الخطبة من أصول العلم ما لا تجمعه خطبة

ما وحّدهُ منْ كيّفهُ ولا حقيقتهُ أصاب منْ مثّلهُ ولا إيّاهُ عنى منْ شبّههُ ولا صمدهُ منْ أشار إليْهِ وتوهّمهُ كُلُّ معْروفٍ بنفْسِهِ مصْنُوعٌ وكُلُّ قائِمٍ فِي سِواهُ معْلولٌ فاعِلٌ لا باضْطِرابِ آلةٍ مُقدِّرٌ لا بجوْلِ فِكْرةٍ غنِيٌّ لا باسْتِفادةٍ لا تصْحبُهُ الأوْقاتُ ولا ترْفِدُهُ الأدواتُ سبق الأوْقات كوْنُهُ والعدم وُجُودُهُ والابْتِداء أزلُهُ بتشْعِيرِهِ المشاعِر عُرف أنْ لا مشْعر لهُ وبمُضادّتِهِ بيْن الأمُور عُرف أنْ لا ضِدّ لهُ وبمُقارنتِهِ بيْن الأشْياءِ عُرف أنْ لا قرين لهُ ضادّ النُّور بالظُّلمةِ والوُضُوحِ بالبُهْمةِ والجُمُود بالبلل والحرُور بالصّردِ مُؤلّفٌ بيْن مُتعادِياتِها مُقارنٌ بيْن مُتباينا تِها مُقرِّبٌ بيْن مُتباعِداتِها مُفرِّقٌ بيْن مُتدانِياتِها لا يُشْملُ بحدٍّ ولا يُحْسبُ بعدٍّ وإنّما تحُدُّ الأدواتُ أنْفسها وتُشِيرُ الآلاتُ إلى نظائِرها منعتها مُنْذُ القِدْمة وحمتْها قدُ الأزلِيّة وجنّبتْها لوْلا التّكْملة بها تجلّى صانِعُها لِلعُقُولِ وبها امْتنع عنْ نظر العُيُون ولا يجْرِي عليْهِ السُّكُونُ والحركةُ وكيْف يجْرِي عليْهِ ما هُو أجْراهُ ويعُودُ فِيهِ ما هُو أبْداهُ ويحْدُثُ فِيهِ ما هُو أحْدثهُ إذاً لتفاوتتْ ذاتُهُ ولتجزّأ كُنْهُهُ ولامْتنع مِن الأزلِ معْناهُ ولكان لهُ وراءٌ إذْ وُجِد لهُ أمامٌ ولالْتمس التّمام إذْ لزمهُ النُّقْصانُ وإذاً لقامتْ آيةُ المصْنُوعِ فِيهِ ولتحوّل دلِيلًا بعْد أنْ كان مدْلولًا عليْهِ وخرج بسُلْطانِ الامْتِناعِ مِنْ أنْ يُؤثّر فِيهِ ما يُؤثّرُ فِي غيْرِهِ الّذِي لا يحُولُ ولا يزُولُ ولا يجُوزُ عليْهِ الأفُولُ لمْ يلِدْ فيكُون موْلُوداً ولمْ يُولدْ فيصِير محْدُوداً جلّ عن اتّخاذِ الأبْناءِ وطهُر عنْ مُلامسةِ النِّساءِ لا تنالهُ الأوْهامُ فتُقدِّرهُ ولا تتوهّمهُ الفِطنُ فتُصوِّرهُ ولا تُدْركُهُ الحواسُّ فتُحِسّهُ ولا تلْمِسُهُ الأيْدِي فتمسّهُ ولا يتغيّرُ بحالٍ ولا يتبدّلُ فِي الأحْوالِ ولا تُبْلِيهِ اللّيالِي والأيّامُ ولا يُغيِّرُهُ الضِّياءُ والظّلامُ ولا يُوصفُ بشيْءٍ مِن الأجْزاءِ ولا بالجوارِحِ والأعْضاءِ ولا بعرضٍ مِن الأعْراضِ ولا بالْغيْريّةِ والأبْعاضِ ولا يُقالُ لهُ حدٌّ ولا نِهايةٌ ولا انْقِطاعٌ ولا غايةٌ ولا أنّ الأشْياء تحْوِيهِ فتُقِلّهُ أوْ تُهْوِيهُ أوْ أنّ شيْئاً يحْمِلُهُ فيُمِيلُهُ أوْ يُعدِّلُهُ ليْس فِي الأشْياءِ بوالِجٍ ولا عنْها بخارِجٍ يُخْبرُ لا بِلِسانٍ ولهواتٍ ويسْمعُ لا بخُرُوقٍ وأدواتٍ يقُولُ ولا يلْفِظُ ويحْفظُ ولا يتحفّظُ ويُرِيدُ ولا يُضْمِرُ يُحِبُّ ويرْضى مِنْ غيْرِ رقّةٍ ويُبْغِضُ ويغْضبُ مِنْ غيْرِ مشقّةٍ يقُولُ لِمنْ أراد كوْنهُ كُنْ فيكُونُ لا بصوْتٍ يقْرعُ ولا بنِداءٍ يُسْمعُ وإنّما كلامُهُ سُبْحانهُ فِعْلٌ مِنْهُ أنْشأهُ ومثّلهُ لمْ يكُنْ مِنْ قبْلِ ذلِك كائِناً ولوْ كان قدِيماً لكان إلهاً ثانِياً لا يُقالُ كان بعْد أنْ لمْ يكُنْ فتجْرِي عليْهِ الصِّفاتُ المُحْدثاتُ ولا يكُونُ بيْنها وبيْنهُ فصْلٌ ولا لهُ عليْها فضْلٌ فيسْتوِي الصّانِعُ والمصْنُوعُ ويتكافأ المُبْتدِعُ والبدِيعُ خلق الخلائِق على غيْرِ مِثالٍ خلا مِنْ غيْرِهِ ولمْ يسْتعِنْ على خلْقِها بأحدٍ مِنْ خلْقِهِ وأنْشأ الأرْض فأمْسكها مِنْ غيْرِ اشْتِغالٍ وأرْساها على غيْرِ قرارٍ وأقامها بغيْرِ قوائِمٍ ورفعها بغيْرِ دعائِمٍ وحصّنها مِن الأودِ والاعْوجاجِ ومنعها مِن التّهافُتِ والانْفِراجِ أرْسى أوْتادها وضرب أسْدادها واسْتفاض عُيُونها وخدّ أوْدِيتها فلمْ يهِنْ ما بناهُ ولا ضعُف ما قوّاهُ هُو الظّاهِرُ عليْها بسُلْطانِهِ وعظمتِهِ وهُو الباطِنُ لها بعِلْمِهِ ومعْرفتِهِ والعالِي على كُلِّ شيْءٍ مِنْها بجلالِهِ وعِزّتِهِ لا

يُعْجِزُهُ شيْءٌ مِنْها طلبهُ ولا يمْتنعُ عليْهِ فيغْلِبهُ ولا يفُوتُهُ السّرِيعُ مِنْها فيسْبقهُ ولا يحْتاجُ إلى ذِي مالٍ فيرْزُقهُ خضعتِ الأشْياءُ لهُ وذلّتْ مُسْتكِينةً لِعظمتِهِ لا تسْتطِيعُ الهرب مِنْ سُلْطانِهِ إلى غيْرِهِ فتمْتنِع مِنْ نفْعِهِ وضرِّهِ ولا كُفْء لهُ فيُكافِئهُ ولا نظِير لهُ فيُساوِيهُ هُو المُفْنِي لها بعْد وُجُودِها حتّى يصِير موْجُودُها كمفْقُودِها وليْس فناءُ الدُّنْيا بعْد ابْتِداعِها بأعْجب مِنْ إنْشائِها واخْتِراعِها وكيْف ولو اجْتمع جمِيعُ حيوانِها مِنْ طيْرِها وبهائِمِها وما كان مِنْ مُراحِها وسائِمِها وأصْنافِ أسْناخِها وأجْناسِها ومُتبلّدةِ أممِها وأكْياسِها على إحْداثِ بعُوضةٍ ما قدرتْ على إحْداثِها ولا عرفتْ كيْف السّبِيلُ إلى إيجادِها ولتحيّرتْ عُقُولُها فِي عِلْمِ ذلِك وتاهتْ وعجزتْ قُواها وتناهتْ ورجعتْ خاسِئةً حسِيرةً عارِفةً بأنّها مقْهُورةٌ مُقِرّةٌ بالعجْزِ عنْ إنْشائِها مُذْعِنةً بالضّعْفِ عنْ إفْنائِها وإنّ اللّه سُبْحانهُ يعُودُ بعْد فناءِ الدُّنْيا وحْدهُ لا شيْء معهُ كما كان قبْل ابْتِدائِها كذلِك يكُونُ بعْد فنائِها بلا وقْتٍ ولا مكانٍ ولا حِينٍ ولا زمانٍ عُدِمتْ عِنْد ذلِك الآجالُ والأوْقاتُ وزالتِ السّنُون والسّاعاتُ فلا شيْء إلّا اللّهُ الواحِدُ القهّارُ الّذِي إلَيْهِ مصِيرُ جمِيعِ الأُمُور بلا قُدْرةٍ مِنْها كان ابْتِداءُ خلْقِها وبغيْرِ امْتِناعٍ مِنْها كان فناؤُها ولوْ قدرتْ على الِامْتِناعِ لدام بقاؤُها لمْ يتكاءدْهُ صُنْعُ شيْءٍ مِنْها إذْ صنعهُ ولمْ يؤُدْهُ مِنْها خلْقُ ما خلقهُ وبرأهُ ولمْ يُكوِّنْها لِتشْدِيدِ سُلْطانٍ ولا لِخوْفٍ مِنْ زوالٍ ونُقْصانٍ ولا لِلِاسْتِعانةِ بها على نِدٍّ مُكاثِرٍ ولا لِلِاحْتِراز بها مِنْ ضِدٍّ مُثاوِرٍ ولا لِلِازْدِيادِ بها فِي مُلْكِهِ ولا لِمُكاثرةِ شرِيكٍ فِي شِرْكِهِ ولا لِوحْشةٍ كانتْ مِنْهُ فأراد أنْ يسْتأنِس إلَيْها ثُمّ هُو يُفْنِيها بعْد تكْوِينِها لا لِسأمِ دخل عليْهِ فِي تصْرِيفِها وتدْبِيرِها ولا لِراحةٍ واصِلةٍ إلَيْهِ ولا لِثقلِ شيْءٍ مِنْها عليْهِ لا يُمِلُّهُ طُولُ بقائِها فيدْعُوهُ إلى سُرْعةِ إفْنائِها ولكِنّهُ سُبْحانهُ دبّرها بِلُطْفِهِ وأمْسكها بأمْرِهِ وأتْقنها بقُدْرتِهِ ثُمّ يُعِيدُها بعْد الفناءِ مِنْ غيْرِ حاجةٍ مِنْهُ إلَيْها ولا اسْتِعانةٍ بشيْءٍ مِنْها عليْها ولا لِانْصِرافٍ مِنْ حالٍ وحْشةٍ إلى حالِ اسْتِئْناسٍ ولا مِنْ حالِ جهْلٍ وعمًى إلى حالِ عِلْمٍ والْتِماسٍ ولا مِنْ فقْرٍ وحاجةٍ إلى غِنًى وكثْرةٍ ولا مِنْ ذُلِّ وضعةٍ إلى عِزٍّ وقُدْرةٍ.

Sermon 184
Tawhīd (Oneness of Allāh), unique principles of knowledge

"Whoever assigns to Him (different) conditions does not believe in His Oneness, nor does one likens Him in order to grasp His reality. Whoever illustrates Him does not signify Him. Whoever points at Him and imagines Him does not mean Him. Everything that is known through itself has been created, and everything that exists by virtue of other things is the effect (of something else). He works but not with the help of instruments. He fixes measures but not with the activity of thinking. He is rich but not by acquisition.

"Times do not keep company with Him. His Being precedes times. His Existence precedes non-existence, and His eternity precedes beginning. By His creating the senses, it is known that He has no

'senses'. By the antitheses in various matters, it is known that He has no antithesis, and by the similarity between things, it is known that there is nothing similar to Him. He has made light the contrary of darkness, brightness that of gloom, dryness that of moistness and heat that of cold. He produces harmony among opposites.

"He fuses together diverse things, brings remote things near and separates things which are joined together. He is not confined to limits, nor counted by numbers. Material parts can surround things of their own kind and organs can point out things similar to themselves. The word *mundhu* منذ (i.e. since) disproves their eternity[1], the word *qad* قد (that denotes nearness of time of take occurrence), disproves their being from ever, and the word *lawla* لولا (if it were not) keeps them remote from perfection.

"Through them, the Creator manifests Himself to the intelligence, and through them He is guarded from the vision of the eyes.

"Stillness and motion do not apply to Him. How can a thing take place in Him which He has Himself made to take place? How can a thing revert to Him which He first created? How can a thing appear in Him which He first brought to appearance? If it had not been so, His Self will have become subject to diversity, His Being will have

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[1]The meaning here is: The words "*mundhu* منذ, *qad* قد and *lawla* لولا" have been made to be the antitheses of the attributes of "ever, eternal and perfect". Therefore, their application to anything will prove that they have come into existence from non-existence and are imperfect. For example, "mundhu" is used to denote time as is "qad wujida mundhu kadha قد وجد منذ كذا" (this thing is found since such-and-such time). Here, a time limit has been stated. Anything for which a limit of time can be described cannot exist from ever or remain forever. The word "qad" (which indicates the present perfect tense) shows the immediate past. This sense also can apply to a thing which is limited time-wise. The word *lawla* is used to denote the negation of something in another thing, such as "ma ahsanahu wa akmalahu lawla annahu katha ما أحسنه و أكمله لولا كذا"; that is, "How beautiful and perfect it will be if it were such-and-such". Therefore, the thing for which this word is used will be in need of others to compare how handsome and perfect what it describes is, and this word will remain deficient by itself.

become divisible (into parts), and His reality will have been prevented from being deemed Eternal. If there was a front to Him, there will have to be a rear for Him as well. He will need completing only if shortage befell Him. In such a case, signs of the created will appear in Him and He will become a sign (leading to other objects) instead of signs leading to Him. Through the might of His abstention (from affectedness) He is far above being affected by things which affect others.

"He does not change or vanish. The process of setting does not behoove Him. He has not begotten anyone lest He should be regarded as having been born. He has not been begotten; otherwise, He will be contained within limits. He is too Sublime to have sons. He is too purified to contact women. Imagination cannot reach Him so as to assign Him quantity. Understanding cannot think of Him so as to give Him shape. Senses do not perceive Him so as to feel Him. Hands cannot touch Him so as to rub against Him. He does not change into any condition. He does not pass from one state to another. Nights and days do not age Him. Light and darkness do not alter Him.

It cannot be said that He has a limit or extremity, an end or termination, nor do things control Him so as to raise or lower Him, nor does anything carry Him so as to bend Him or keep Him erect. He is neither inside things, nor is He outside them. He conveys news, but not with a tongue or a voice. He listens, but not with the holes of the ears or the organs of hearing. He says but does not utter words. He remembers, but does not memorize. He determines, but not by exercising His mind. He loves and approves without any sentimentality (of heart). He hates and feels angry without any painstaking. When He intends to create someone/something, He says, "Be!", and there he/she/it is! But He does not do so through voice that strikes (the ears). His speech is an indication of His creation. His like never existed "before" nor "after".

"It cannot be said that He came into being after He had not been in existence because, in that case, the attributes of the created things will be assigned to Him and there will remain no difference between them and Him, and He will have no distinction over them. Thus, the

Creator and the created will become equal. The initiator and the initiated will be on the same level. He created (the whole of) creation without any example made by someone else, and He did not secure the assistance of anyone among His creation for creating it.

"He created the earth and suspended it without being 'busy', retained it without support, made it stand without legs, raised it without pillars, protected it against bending and curving and defended it against crumbling and splitting (into parts). He fixed mountains on it like stumps, solidified its rocks, caused its streams to flow and opened its valleys wide. Whatever He made did not suffer from any flow, and whatever He strengthened did not show any weakness.

"He manifests Himself over the earth with His authority and greatness. He is aware of its inside through His knowledge and understanding. He has power over everything on earth by virtue of His sublimity and dignity. Nothing from the earth that He may ask for defies Him, nor does it oppose Him so as to overpower Him. No swift-footed creature can run away from Him so as to be ahead of Him. He is not needy towards any possessing person so that the latter should feed Him. All things bow down to Him and are humble before His greatness. They cannot flee away from His authority to someone else in order to escape His benefit or harm. There is no parallel for Him that may match Him and no one like Him so as to equal Him.

He will destroy the earth after its existence, till all that exists on it will become non-existent. But the extinction of the world after its creation is no more wonderous than its first formation and invention. How could it be? Even if all animals of the earth, whether birds or beasts, stabled cattle or pasturing ones, of different origins and species, dull people and sagacious men..., all jointly try to create (even) a mosquito, they are not able to bring it into being and do not understand what is the way to its creation. Their wits are bewildered and wandering. Their powers fall short, fail and return disappointed and tired, knowing that they are defeated and admitting their inability to produce it, also realizing that they are too weak (even) to destroy it.

"Surely, after the extinction of the world, Allāh, the most Glorified One, will remain alone with nothing else besides Him. He will be, after its extinction, as He was before its production: without time or place or moment or period. At this moment, period and time will not exist; years and hours will disappear. There will be nothing except Allāh, the One, the Almighty. To Him is the return of all matters. Its initial creation was not in its power, and the prevention of its extinction was (also) not in its power. Had it had the power to prevent it, it would have existed forever. When He made anything of the world, the making of it did not cause Him any difficulty, and the creation of anything which He created and formed did not cause Him any fatigue. He did not create it to heighten His authority or for fear of loss or harm, nor to seek its help against an overwhelming foe, nor to guard against any avenging opponent with its help, nor for the extension of His domain by its help, nor for boasting (over the size of His possession) against a partner, nor because He felt lonely and desired to seek its company.

"After its creation, He will destroy it, but not because any worry has overcome Him in maintaining and administering it, nor for any pleasure that will accrue to Him, nor for the cumbersomeness of anything over Him. The length of its life does not weary Him so as to induce Him to its quick destruction. Allāh, the Glorified One, has maintained it with His kindness, kept it intact with His command and perfected it with His power. Then after its destruction, He will resurrect it, but not for any need of His own for it, nor to seek the assistance of any of its things against it, nor to change over from the condition of loneliness to that of company, nor from the condition of ignorance and blindness to that of knowledge and search, nor from paucity and need towards needlessness and plenty, nor from disgrace and lowliness towards honor and prestige."



من خطبة له عليه السلام وهي في ذكر الملاحم

ألا بأبي وأمّي، هُمْ مِنْ عِدَّةٍ أسْماؤُهُمْ فِي السّماءِ مغْرُوفةٌ، وفِي الأرْض مجْهُولةٌ؛ ألا فتوقّعُوا ما يكُونُ مِنْ إدْبار أمُوركُمْ وانْقِطاعِ وُصلِكُمْ واسْتِعْمال صِغاركُمْ، ذاك حيْثُ تكُونُ ضرْبةُ السّيْفِ على المُؤْمِنِ أهْون مِن الدِّرْهم مِنْ حِلّهِ، ذاك حيْثُ يكُونُ المُعْطى أعْظم أجْراً مِن المُعْطِي، ذاك حيْثُ تسْكرُون مِنْ غيْر شرابٍ، بلْ مِن النّعْمةِ والنّعِيم، وتحْلِفُون مِنْ غيْر اضْطِرار، وتكْذِبُون مِنْ غيْر إحْراج، ذاك إذا عضّكُمُ البلاءُ كما يعضُّ القتبُ غارب البعِير؛ ما أطول هذا العناء وأبْعد هذا الرّجاء! أيُّها النّاسُ! ألقُوا هذِهِ الأزِمّة الّتِي تحْمِلُ ظُهُورُها الأثْقال مِنْ أيْدِيكُمْ، ولا تصدّعُوا على سُلْطانِكُمْ فتدْمُوا غِبّ فِعالِكُمْ، ولا تقْتحِمُوا ما اسْتقْبلتُمْ مِنْ فوْر نار الفِتْنةِ، وأمِيطُوا عنْ سننِها وخلُّوا قصْد السّبِيل لها، فقدْ لعمْري يهْلِكُ فِي لهبِها المُؤْمِنُ، ويسْلمُ فِيها غيْرُ المُسْلِمِ؛ إنّما مثلِي بيْنكُمْ كمثل السِّراجِ فِي الظُّلْمةِ يسْتضِيءُ بِهِ منْ ولجها، فاسْمعُوا أيُّها النّاسُ وعُوا، وأحْضِرُوا آذان قُلُوبكُمْ تفْهمُوا.

Sermon 185
Regarding future momentous events, the mischief to take place, the absence of lawful ways of making a living

"May my father and mother be sacrificed for the sake of those few whose names are well-known in the heavens but are not known on earth! Beware, you should expect what is to befall you, such as adversity in your affairs, severing of relations and the rising of mean people. This will happen when the blow of a sword will be easier for a believer than securing one dirham lawfully. This will happen[1] when the reward of the beggar is more than that of the giver. This will be when you are intoxicated, not by drinking, but with wealth

[1]During such a period, the reward of the beggar who takes (charity) will be higher than that of the giver because of the ways of earning livelihood. Such means earned by the rich will be unlawful; so, whatever one donates of it, its purpose will be to show off, for the sake of hypocrisy and fame for which he will not be entitled to any reward, while the poor take it by force of necessity of their poverty and helplessness and spend it in the right manner and will deserve more rewards and recompense.

Condition of persons facing death

"I also admonish you to remember death and to lessen your heedlessness towards it. Why should you be heedless of the One Who is not heedless of you? Why do you expect him (i.e. the angel of death) to give you a respite? The dead whom you have been watching suffice as preachers. They were carried to their graves, not riding but transported, and were placed in their graves, but not of their own accord. It seems as if they never lived in this world and as if the Hereafter had always been their abode. They have made lonely the place where they were living and are now living where they used to feel lonely. They remained busy about what they had to leave behind and did not care about where they were going to. Now, they cannot remove themselves from evil, nor add to their good deeds. They were attached to the world and it deceived them. They trusted it and it overturned the tables to them."

This world's transience

"May Allāh have pity on you! You should, therefore, hasten towards (the preparation of) houses which you have been commanded to populate, towards which you have been called on, and to which you have been invited. Seek the completion of Allāh's favors on you by exercising endurance in His obedience and abstention from His disobedience because tomorrow is closer than today. How fast are the hours of the day?! How fast are the days in the month?! How fast are the months in the years and how fast are the years in one's lifetime?!"



من كلام له عليه السلام في الإيمان و وجوب الهجرة وصعوبة الإيمان وعلم الوصي

أقسام الإيمان

فمِن الإيمان ما يكُونُ ثابتاً مُستقِرّاً فِي القُلوبِ ومِنهُ ما يكُونُ عواريّ بيْن القُلوبِ والصُّدُور إلى أجلٍ معْلومٍ فإذا كانتْ لكُمْ براءةٌ مِنْ أحدٍ فقِفُوهُ حتّى يحْضُرهُ الموْتُ فعِنْد ذلِك يقعُ حدُّ البراءةِ.

وجوب الهجرة

والهِجْرةُ قائِمةٌ على حدِّها الأوّلِ ما كان لِلّهِ فِي أهْلِ الأرْضِ حاجةٌ مِنْ مُسْتسِرِّ الإمّةِ ومُعْلِنِها لا يقعُ اسْمُ الهِجْرةِ على أحدٍ إلّا بمعْرفةِ الحُجّةِ فِي الأرْضِ فمنْ عرفها وأقرّ بها فهُو مُهاجِرٌ ولا يقعُ اسْمُ الِاسْتِضْعافِ على منْ بلغتْهُ الحُجّةُ فسمِعتْها أذُنُهُ ووعاها قلْبُهُ.

صعوبة الإيمان

إنّ أمْرنا صعْبٌ مُسْتصْعبٌ لا يحْمِلُهُ إلّا عبْدٌ مُؤْمِنٌ امْتحن اللهُ قلْبهُ لِلإيمان ولا يعِي حدِيثنا إلّا صُدُورٌ أمِينةٌ وأحْلامٌ رزِينةٌ.

علم الوصي

أيُّها النّاسُ سلُونِي قبْل أنْ تفْقِدُونِي فلأنا بطُرُقِ السّماءِ أعْلمُ مِنِّي بطُرُقِ الأرْضِ قبْل أنْ تشْغر برجْلِها فِتْنةٌ تطأ فِي خِطامِها وتذْهبُ بأحْلامِ قوْمِها.

Sermon 187

Conviction, necessity of making *hijra*, the belief challenge, knowledge of a *wasi*

"One belief is (conviction) which is firm and steadfast in the hearts. Another remains temporarily in one's heart up to a certain period of time. If you were to acquit (yourselves) before anyone, you should wait till death approaches, for that is the time limit for being acquitted.

"Migration stands as its original position. Allāh has no need for one who secretly accepts belief or one who openly does so. Migration (to the other world) will not apply to anyone unless he recognizes the

Argument (of Allāh) on earth. Whoever recognizes him and acknowledges him will be a *muhājir* (immigrant). *Istid'āf* (i.e. freedom from the obligation of migration) does not apply to him whom the Argument (of Allāh) reaches and he hears it and his heart preserves it."[1]

The challenge of "Ask me before you lose me," a prediction about the Umayyads

"Certainly, our case is difficult and complicated. No one can bear it except a believer whose heart Allāh has tried with belief. Our traditions will not be preserved except by trustworthy hearts and

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[1]This is the interpretation of the words *muhājir* مهاجر and *mustad`af* مستضعف as mentioned in the Holy Qur'ān:

﴿ إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلاَئِكَةُ ظَالِمِي أَنفُسِهِمْ قَالُواْ فِيمَ كُنتُمْ؟ قَالُواْ كُنَّا مُسْتَضْعَفِينَ فِي الأَرْضِ؛ قَالُواْ: أَلَمْ تَكُنْ أَرْضُ اللّهِ وَاسِعَةً فَتُهَاجِرُواْ فِيهَا؟ فَأُوْلَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءتْ مَصِيرًا ۞ إِلاَّ الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاء وَالْوِلْدَانِ لاَ يَسْتَطِيعُونَ حِيلَةً وَلاَ يَهْتَدُونَ سَبِيلاً ۞ فَأُوْلَئِكَ عَسَى اللّهُ أَن يَعْفُوَ عَنْهُمْ وَكَانَ اللّهُ عَفُوًّا غَفُورًا ﴾

*Verily those whom the angels take away (at the time of death), being unjust to their (own) selves, they (the angels) shall ask (the sinning souls): "In what status were you? They shall reply: Weakened (*mustad'af, *oppressed) were we in the land; they (angels) will say: Was not the land of Allāh vast (enough) for you to traverse therein? So these (are those) whose refuge shall be Hell, and what a bad resort it is! Except the (really) weakened ones from among the men, women and children who have not in their power the means (to escape from the unbelievers) nor do they find the (right) way. Allāh will perhaps pardon them, and Allāh is the Clement, the oft-Forgiving One* (4:97-99). The meaning of Imām Ali ibn Abū Tālib عليه السلام here is that *hijra* (migration) was not only obligatory during the lifetime of the Holy Prophet ﷺ, it is a permanent obligation. This migration is nowadays obligatory for attaining the Argument of Allāh and the true religion. Therefore, if one has attained the Argument of Allāh and believes in it, even if he is in the midst of the unbelievers of his locality, he is not duty-bound to migrate. The *mustad`af* (weakened) is one who is living among the unbelievers and is far from being informed of the Arguments of Allāh and, at the same time, he is unable to migrate in order to attain knowledge of the Signs of Allāh.

(men of) firm understanding. O people! Ask me before you miss me because certainly I am acquainted with the passages of the sky more than the passages of the earth, and before that mischief springs on its feet which will trample even the nose string and destroy the wits of the people.

Some people have explained this saying of Imām Ali ibn Abū Tālib عليه السلام to mean that by "the passages of the earth" he means matters of the world, and by "passages of the sky" matters, he means religious laws, and that Imām Ali ibn Abū Tālib عليه السلام intends to say that he knows the matters of religious laws and commandments more than worldly matters. Thus, Ibn Maytham al-Bahrāni writes (in *Sharh Nahjul-Balāgha*, Vol. 4, pp. 200 - 201):

"`Allāma al-Wabāri is quoted as having said that the gist of the intention of Imām Ali ibn Abū Tālib عليه السلام is this: The scope of his religious knowledge is greater than his knowledge of matters relevant to the world."

But taking the context into account, this explanation cannot be held as correct because this sentence (being explained) has been used as the cause of the sentence "Ask me before you miss me" followed by a prediction of a rebellion. In-between these two, the occurrence of the sentence "I know religious matters more than worldly matters" makes the whole utterance quite disregarded because Imām Ali ibn Abū Tālib's challenge to be asked whatever one likes is not confined to only matters of the religious laws, so this sentence could be held as its cause. After that, the prediction of the rebellion has nothing to do with matters of the religious laws so that it could be put forth as a proof of more knowledge of religious matters. To ignore the clear import of the words and to interpret them in a way which does not suit the occasion, does not exhibit a correct spirit when, alsoo from the context, the same meaning accrues, one which the words openly convey. Thus, it is to give a warning about the Umayyad's mischief that Imām Ali ibn Abū Tālib عليه السلام uttered his statement "Ask me whatever you like because I know the paths and courses of the Divine destiny more than the passages of the earth." So, perhaps the Imām عليه السلام wanted to say, "Even if you ask me about matters which

are recorded in the Preserved Tablet and which concern the Divine destiny, I can tell you. A serious mischief is to rise against me in those matters in which you should have doubt because my eyes are more acquainted with those ethereal lines, which concern the occurrence of events and mischievous happenings than with what I know about life as it appears on earth. The occurrence of this mischief is as certain as an object seen with the eyes. You should, therefore, ask me about its details and about how to keep safe from it, so that you may be able to manage your defense when the time comes." This meaning is supported by the successive sayings of Imām Ali ibn Abū Tālib عليه السلام which he uttered with regard to the unknown and to which future events did, indeed, testify. Thus, Ibn Abūl Hadīd comments on this claim of Imām Ali ibn Abū Tālib عليه السلام as follows:

"Imām Ali ibn Abū Tālib's claim is also supported by his statements about future events which he uttered not once or a hundred times but continuously and successively. From them, there remains no doubt that whatever he spoke was on the basis of knowledge and certainty, not by chance" (*Sharh Nahjul-Balāgha*, Vol. 13, p. 106).

With regard to this saying of Imām Ali ibn Abū Tālib عليه السلام, it has already been demonstrated and explained (in a footnote for Sermon 92) that no one else dared to advance such a claim, and those who made such a claim had to face only disgrace and humiliation. About the prophecies made by Imām Ali ibn Abū Tālib عليه السلام, see Ibn Abul-Hadīd's *Sharh Nahjul-Balāgha*, Vol. 7, pp. 47-51; judge Nūrullah al-Mar`ashi's *Ihqāq al-Haqq* (new ed.), Vol. 8, pp. 87-182.



اللهم صل على محمد و آل محمد

من خطبة له عليه السلام يحمد الله ويثني على نبيه ويعظ بالتقوى

حمد الله

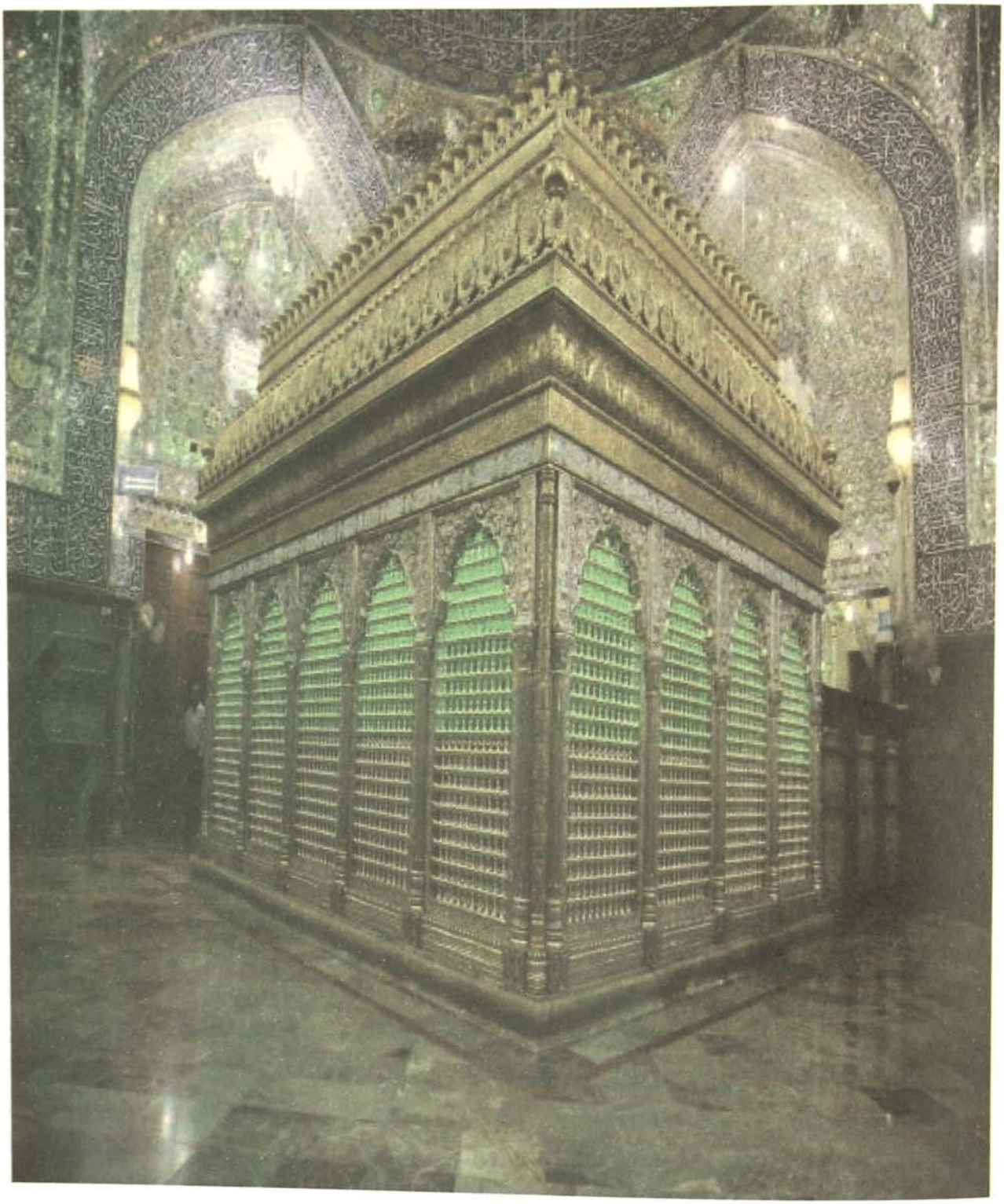
أحْمَدُهُ شُكْراً لِإنْعامِهِ وأسْتَعِينُهُ على وظائِفِ حُقُوقِهِ عزيز الْجُنْدِ عظِيم الْمجْدِ.

الثناء على النبي

وأشْهدُ أنّ مُحمّداً عبْدُهُ ورسُولُهُ دعا إلى طاعتِهِ وقاهر أعْداءهُ جِهاداً عنْ دِينِهِ لا يثْنِيهِ عنْ ذلِك اجْتِماعٌ على تكْذِيبِهِ والْتِماسٌ لِإطْفاءِ نُورِهِ.

العظة بالتقوى

فاعْتصِمُوا بتقْوى اللهِ فإنّ لها حبْلا وثِيقاً عُرْوتُهُ ومعْقِلا منِيعاً ذِرْوتُهُ وبادِرُوا الْموْت وغمراتِهِ وامْهدُوا لهُ قبْل حُلُولِهِ وأعِدُّوا لهُ قبْل نُزُولِهِ فإنّ الْغاية الْقِيامةُ وكفى بذلِك واعِظاً لِمنْ عقل ومُعْتبراً لِمنْ جهل وقبْل بُلُوغ الْغايةِ ما تعْلمُون مِنْ ضِيق الْأرْماس وشِدّةِ الْإبْلاس وهوْل الْمُطّلع وروْعاتِ الْفزعِ واخْتِلافِ الْأضْلاعِ واسْتِكاكِ الْأسْماع وظُلْمةِ اللّحْدِ وخِيفةِ الْوعْدِ وغمِّ الضّرِيح وردْمِ الصّفِيح فالله الله عِباد اللهِ فإنّ الدُّنْيا ماضِيةٌ بكُمْ على سننٍ وأنْتُمْ والسّاعةُ فِي قرنٍ وكأنّها قدْ جاءتْ بأشْراطِها وأزفتْ بأقْراطِها ووقفتْ بكُمْ على صِراطِها وكأنّها قدْ أشْرفتْ بزلازِلِها وأناختْ بكلاكِلِها وانْصرمتِ الدُّنْيا بأهْلِها وأخْرجتْهُمْ مِنْ حِضْنِها فكانتْ كيوْمٍ مضى أوْ شهْرٍ انْقضى وصار جدِيدُها رثّاً وسمِينُها غثّاً فِي موْقِفِ ضنْكِ الْمقامِ وأمُورٍ مُشْتبِهةِ عِظامٍ ونارٍ شدِيدٍ كلبُها عالٍ لجبُها ساطِعٍ لهبُها مُتغيِّظٍ زفِيرُها مُتأجِّجٍ سعِيرُها بعِيدٍ خُمُودُها ذاكٍ وُقُودُها مخُوفٍ وعِيدُها عمِ قرارُها مُظْلِمةٍ أقْطارُها حامِيةٍ قُدُورُها فظِيعةٍ أمُورُها وسِيق الّذِين اتّقوْا ربّهُمْ إلى الْجنّةِ زُمراً قدْ أمِن الْعذابُ وانْقطع الْعِتابُ وزُحْزِحُوا عن النّارِ واطْمأنّتْ بهِمُ الدّارُ ورضُوا الْمثْوى والْقرار الّذِين كانتْ أعْمالُهُمْ فِي الدُّنْيا زاكِيةً وأعْيُنُهُمْ باكِيةً وكان لِيْلُهُمْ فِي دُنْياهُمْ نهاراً تخشُّعاً واسْتِغْفارًا وكان نهارُهُمْ ليْلا توحُّشاً وانْقِطاعاً فجعل اللهُ لهُمُ الْجنّةَ مآباً والْجزاء ثواباً وكانُوا أحقّ بها وأهْلها فِي مُلْكٍ دائِمٍ ونعِيمٍ قائِمٍ فارْعوْا عِباد اللهِ ما برعايتِهِ يفُوزُ فائِزُكُمْ وبِإضاعتِهِ يخْسرُ مُبْطِلُكُمْ وبادِرُوا آجالكُمْ بأعْمالِكُمْ فإنّكُمْ مُرْتهنُون بما أسْلفْتُمْ ومدِينُون بما قدّمْتُمْ وكأنْ قدْ نزل بكُمُ الْمخُوفُ فلا رجْعةً تنالُون ولا عثْرةً تُقالُون استعْملنا اللّهُ وإيّاكُمْ بطاعتِهِ وطاعةِ رسُولِهِ وعفا عنّا وعنْكُمْ بفضْلِ رحْمتِهِ الزمُوا الْأرْض واصْبرُوا على الْبلاءِ ولا تُحرِّكُوا بأيْدِيكُمْ وسُيُوفِكُمْ فِي هوى أسِنتِكُمْ ولا تسْتعْجِلُوا بما لمْ يُعجِّلْهُ اللهُ لكُمْ فإنّهُ منْ مات مِنْكُمْ على فِراشِهِ وهُو على معْرفةِ حقّ ربِّهِ وحقّ رسُولِهِ وأهْلِ بيْتِهِ مات شهِيداً ووقع أجْرُهُ على اللهِ واسْتوْجب ثواب ما نوى مِنْ صالِحِ عملِهِ وقامتِ النِّيّةُ مقام إصْلاتِهِ لِسيْفِهِ فإنّ لِكُلِّ شيْءٍ مُدّةً وأجلا.



Interior of the Tomb of Imam Ali عليه السلام

Sermon 188
Praising Allāh and His Prophet ﷺ, enjoining piety

"I praise Him out of gratitude for His rewards and seek His assistance in fulfilling my obligations to Him. He is the Mighty host. His dignity is grand. I testify that Muhammed ﷺ is His servant and Prophet.

"He called on (people) to obey Him, overpowering His enemies when fighting for His religion. People joined ranks to falsify Him, but their attempts to extinguish His light were to no avail.

"You should, therefore, be steadfast in your fear of Allāh because it has a rope the knot of which is strong, its pinnacle is lofty and invulnerable. Hasten towards death in its pangs (by doing good deeds) and be prepared for it before its approach because the ultimate end is the Day of Judgment. This is enough admonishment for one who understands and suffices for a lesson for one who does not know. What idea do you have, before reaching that end, about how narrow the grave is, about the hardship of loneliness, the fear of the passage towards the Hereafter, the pangs of fear, the shifting of ribs here and there (due to a narrow grave), the deafness of ears, the darkness of the grave, the fear of the promised punishment, the closing of the receptacle of the grave and the laying of the tombstones?

"So fear Allāh, fear Allāh, O servants of Allāh, because the world is behaving with you in the usual way, and you and the Day of Judgment are in the same rope (close to each other), as though it has come with its signs, has approached with its pleas and has made you stand in its way. It is as though it has come forward with all its quaking and has settled down with its chest on the ground while the world has parted from its people and turned them out of its lap. It was like a day that has passed or a month that has gone by. Its new things have become old and the fat ones have become thin.

"They are in a narrow place, in very complicated affairs and in a fire

the pain of which is intense, the cries loud, the flames rise [as high as mountains], the sound causes a trembling, the burning is severe and the abatement from all of this is quite remote. Its fuel is burning, its threats are fearful, its hollows are hidden, its sides are dark, its vessels are aflame and everything about it is abominable.

﴿ وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا ﴾

"*Those who fear (the wrath of) their Master shall be conveyed in groups to the Garden* (Qur'ān, 39:73). They are safe from chastisement, away from punishment and are kept aloof from the fire. Their abode will be peaceful, and they will be pleased with their lodging and stay. These are the people whose deeds in this world were pure, their eyes were tearful, their nights in this world were like days because of fearing [Allāh], seeking [His] forgiveness. Their days were like nights because of feeling of loneliness and separation. Therefore, Allāh made Paradise the place of their (eventual) return, a reward in recompense. وَكَانُوا أَحَقَّ بِهَا *They were most eligible and suitable for it* (Qur'ān, 48:26) in the eternal domain and everlasting bliss.

"Therefore, O servants of Allāh, pay regard to all of this by being mindful of which one will succeed and by ignoring which one will incur loss. Hasten towards your death by means of your (good) deeds because you are bound by what you have done in the past, and you have to your credit only what (good deeds) you have sent before. (Behave in such a way) as though the feared event (death) has come on you, so you cannot return (to do good deeds) nor can you be cleared of evil deeds. May Allāh prompt us and your own selves to be obedient to Him and to His Prophet ﷺ, and may He forgive us and your own selves by His great mercy.

"Remain patient during trials and tribulations. Do not move your hands and swords after the liking of your tongues, and do not make haste in matters in which Allāh has not asked for haste: Anyone of you who dies in his bed while having knowledge of the rights of Allāh and the rights of His Prophet ﷺ and those of members of the Prophet's house will die as a martyr.

"His reward is incumbent on Allāh. He is also eligible to the recompense of what good deeds he has intended to do, since his intention takes the place of drawing his sword. Certainly, for everything there is a term and a limit."





اللهم صلِّ على محمد و آل محمد

ومن خطبة له عليه السلام يحمد الله ويثني على نبيه ويوصي بالزهد والتقوى

الحمْدُ لِلهِ الفاشِي فِي الخلْقِ حمْدُهُ والغالِبِ جُنْدُهُ والمُتعالِي جدُّهُ أحْمدُهُ على نِعمِهِ الشُّوامِ وآلائِهِ العِظامِ الذِي عظم حِلْمُهُ فعفا وعدل فِي كُلِّ ما قضى وعلِم ما يمْضِي وما مضى مُبْتدِعِ الخلائِقِ بعِلْمِهِ ومُنْشِئِهِمْ بحُكْمِهِ بلا اقْتِداءٍ ولا تعْلِيمٍ ولا احْتِذاءٍ لِمِثالِ صانِعٍ حكِيمٍ ولا إِصابةِ خطإٍ ولا حضْرةِ ملإٍ.

الرسول الأعظم

وأشْهدُ أنّ مُحمّداً عبْدُهُ ورسُولُهُ ابْتعثهُ والنّاسُ يضْربُون فِي غمْرةٍ ويمُوجُون فِي حيْرةٍ قدْ قادتْهُمْ أزمّةُ الحيْنِ واسْتغْلقتْ على أفْئِدتِهِمْ أقْفالُ الرّيْنِ.

الوصية بالزهد و التقوى

عِباد اللهِ أوصِيكُمْ بتقْوى اللهِ فإنّها حقُّ اللهِ علَيْكُمْ والمُوجِبةُ على اللهِ حقّكُمْ وأنْ تسْتعِينُوا علَيْها باللّهِ وتسْتعِينُوا بها على اللّهِ فإنّ التّقْوى فِي اليوْمِ الحِرْزُ والجُنّةُ وفِي غدٍ الطّرِيقُ إِلى الجنّةِ مسْلكُها واضِحٌ وسالِكُها رابِحٌ ومُسْتوْدعُها حافِظٌ لمْ تبْرحْ عارِضةً نفْسها على الأُممِ الماضِين مِنْكُمْ والغابِرين لِحاجتِهِمْ إِليْها غداً إِذا أعاد اللّهُ ما أبْدى وأخذ ما أعْطى وسأل عمّا أسْدى فما أقلّ منْ قبلها وحملها حقّ حمْلِها أولئِك الأقلُّون عدداً وهُمْ أهْلُ صِفةِ اللّهِ سُبْحانهُ إِذْ يقُولُ وقلِيلٌ مِنْ عِبادِي الشّكُورُ فأهْطِعُوا بأسْماعِكُمْ إِليْها وألِظُّوا بِجِدّكُمْ علَيْها واعْتاضُوها مِنْ كُلِّ سلفٍ خلفاً ومِنْ كُلِّ مُخالِفٍ مُوافِقاً أيْقِظُوا بها نوْمكُمْ واقْطعُوا بها يوْمكُمْ وأشْعِرُوها قُلُوبكُمْ وارْحضُوا بها ذُنُوبكُمْ وداوُوا بها الأسْقام وبادِرُوا بها الحِمام واعْتبرُوا بمنْ أضاعها ولا يعْتبرنّ بكُمْ منْ أطاعها ألا فصُونُوها وتصوّنُوا بها وكُونُوا عن الدُّنْيا نُزّاهاً وإِلى الآخِرةِ وُلّاهاً ولا تضعُوا منْ رفعتْهُ التّقْوى ولا ترْفعُوا منْ رفعتْهُ الدُّنْيا ولا تشِيمُوا بارِقها ولا تسْمعُوا ناطِقها ولا تُجِيبُوا ناعِقها ولا تسْتضِيئُوا بإِشْراقِها ولا تُفْتنُوا بأعْلاقِها فإنّ برْقها خالِبٌ ونُطقها كاذِبٌ وأمْوالها محْرُوبةٌ وأعْلاقها مسْلوبةٌ ألا وهِي المُتصدّيةُ العنُونُ والجامِحةُ الحرُونُ والمائِنةُ الخنُونُ والجحُودُ الكنُودُ والعنُودُ الصّدُودُ والحيُودُ الميُودُ حالُها انْتِقالٌ ووطأتُها زلْزالٌ وعِزُّها ذُلٌّ وجِدُّها هزْلٌ وعُلُوُّها سُفْلٌ دارُ حربٍ وسلبٍ ونهْبٍ وعطبٍ أهْلُها على ساقٍ وسِياقٍ ولحاقٍ وفِراقٍ قدْ تحيّرتْ مذاهِبُها وأعْجزتْ مهاربُها وخابتْ مطالِبُها فأسْلمتْهُمُ المعاقِلُ ولفظتْهُمُ المنازِلُ وأعْيتْهُمُ المحاوِلُ فمِنْ ناجٍ معْقُورٍ ولحْمٍ مجْزُورٍ وشِلْوٍ مذْبُوحٍ ودمٍ مسْفُوحٍ وعاضٍّ على يديْهِ وصافِقٍ بكفّيْهِ ومُرْتفِقٍ بخدّيْهِ وزارٍ على رأيِهِ وراجِعٍ عنْ عزْمِهِ وقدْ أدْبرتِ الحِيلةُ وأقْبلتِ الغِيلةُ ولاتَ حِين مناصٍ هيْهات هيْهات قدْ فات ما فات وذهب ما ذهب ومضتِ الدُّنْيا لِحالِ بالِها فما بكتْ علَيْهِمُ السّماءُ والأرْضُ وما كانُوا مُنْظرين.

اللهم صل على محمد و آل محمد

Sermon 189

Praising Allāh, lauding His Prophet ﷺ, enjoining asceticism and piety

"Praise is all due to Allāh Whose praise is wide-spread, Whose army is over-powering and Whose dignity is grand. I praise Him for His successive favors and great boons. His forbearance is high, so He forgives, and He is just in whatever He decides. He knows what is going on and what has already passed. He crafted all creation with His knowledge and produced it with His intelligence without being limited to anything, without learning [from anyone or anything], without following the example of any intelligent producer, without committing any mistake and without the availability of any group (for help). I testify that Muhammed ﷺ is His servant and Messenger whom He deputed (at a time) when people were gathering in the abyss and moving in bewilderment. The reins of destruction were dragging them and the locks of malice lay fixed on their hearts."

Piety, this world and its people

"I admonish you, O servants of Allāh, to fear Allāh because it is a right of Allāh over you; it creates your right over Allāh, and that you should seek Allāh's help in it and help in (meeting) Allāh. Certainly, for today, fear of Allāh is a protection and a shield for tomorrow (the Day of Judgment); it is the road to Paradise. Its way is clear and the one who treads it is the winner. Whoever holds it must safeguard it. It has presented itself to the people who have already passed and to those coming into being because they will need it tomorrow (on the Day of Judgment). It is then that Allāh will revive His creation again, take back what He has given and take account of what He has bestowed. How few will be those who accept it and practice it as it ought to be practiced! They will be very few in number; they are the people who fit the description provided by Allāh, the Glorified One, when He says: ﴿ وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ ﴾ *And very few of My servants are grateful!* (Qur'ān, 34:13).

"So make haste towards it; intensify your efforts for it. Make it a substitute for all your past (shortcomings) as a successor. Make it your supporter against every opponent. Turn your sleep into wakefulness by its help and pass your days in its company. Make it the tool of your hearts, wash your sins with it, treat your ailments with it and hasten towards your death with it... Learn a lesson from whoever neglects it, so that others who follow it should not learn a lesson from you (i.e. from your neglecting it). Beware, therefore; you should take care of it and should take care of yourselves through it.

"Keep away from this world and proceed towards the next with infatuation. Do not underestimate one whom the fear of Allāh has given a high position, and do not accord a high position to him whom this world has given a high position. Do not keep your eyes on the shining clouds of the world. Do not listen to him who speaks of it, do not respond to him who calls you towards it, do not seek light from its glare and do not die for its precious things because its glitter is deceitful, its words are false, its wealth is a liability to be looted, and its precious things are to be snatched away.

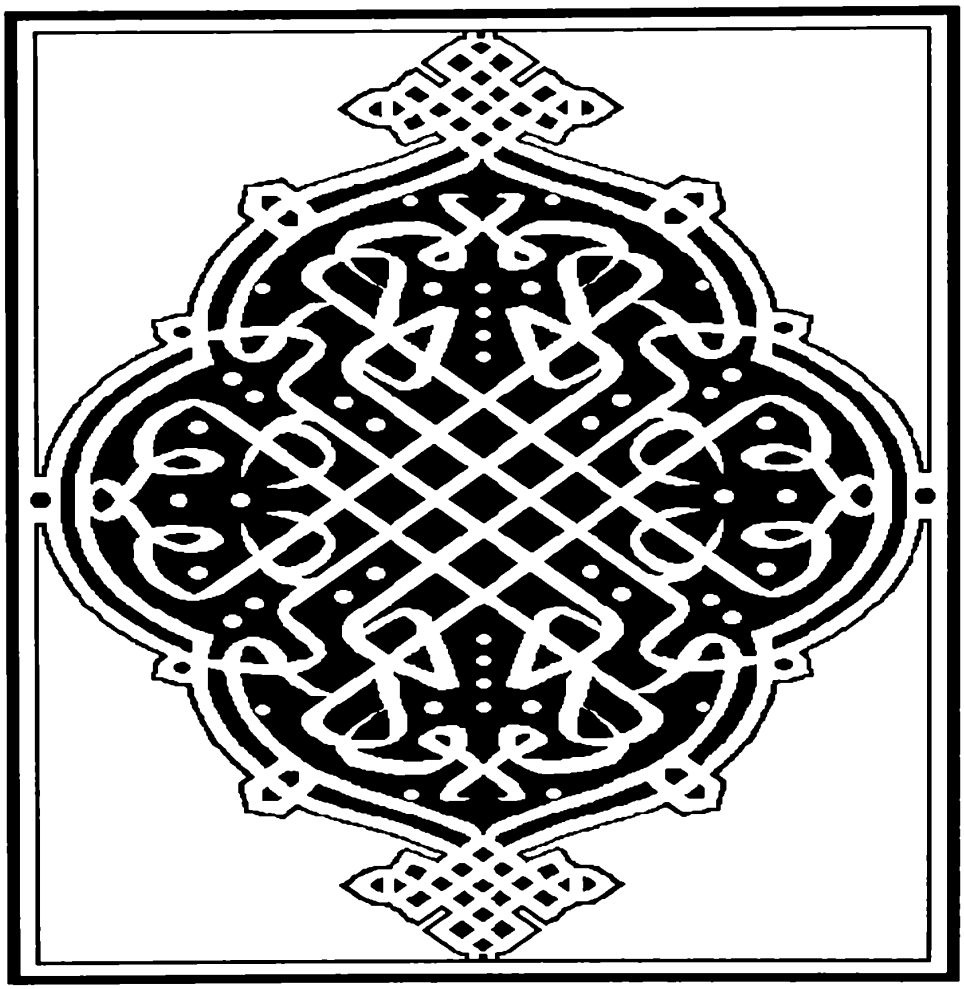
"Beware! This world attracts then turns away. It is stubborn, refusing to go ahead. It speaks lies, and it misappropriates. It disowns and is ungrateful. It is malicious and abandons (its lovers). It attracts but causes trouble. Its condition is ever changing, its step shaking, its honor disgraceful, its seriousness a jest and its height is lowliness. It is a place of plunder and pillage, ruin and destruction. Its people are ready with their feet to drive, to overtake, then to depart. Its routes are bewildering, its exits are baffling and its schemes end in disappointment. Consequently, strongholds betray them, houses throw them out and cunning fails them.

"Some of them are like hocked camels, some like butchered meat, some like severed limbs, some like spilt blood, some bite their hands (in pain), some rub their palms (in remorse), some hold their cheeks on their hands (in anxiety), some curse their own views and some retreat from their determination. But the time for doing good deeds has gone by, and the hour of calamity has approached. *This is so*

while (there is no longer) time to escape (Qur'ān, 38:3). Alas! Alas! What has been lost is lost! What is gone is gone! The world has passed in its usual manner.

﴿ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالأَرْضُ، وَمَا كَانُوا مُنظَرِينَ ﴾

So the heavens and the earth did not mourn them, nor were they given a respite (Qur'ān, 44:29)."



اللهم صلِّ على محمد وآل محمد

من خطبة له عليه السلام تسمى القاصعة

الحمْدُ لِلّهِ الّذِي لبس العِزّ والكِبْرياء واخْتارهُما لِنفْسِهِ دُون خلْقِهِ وجعلهُما حِمًى وحرماً على غيْرِهِ واصْطفاهُما لِجلالِهِ.

رأس العصيان

وجعل اللّعْنة على منْ نازعهُ فِيهِما مِنْ عِبادِهِ ثُمّ اخْتبر بذلِك ملائِكتهُ المُقرّبين لِيميز المُتواضِعِين مِنْهُمْ مِن المُسْتكْبرين فقال سُبْحانهُ وهُو العالِمُ بمُضْمراتِ القُلُوبِ ومحْجُوباتِ الْغُيُوبِ إنّي خالِقٌ بشراً مِنْ طِينٍ فإذا سوّيْتُهُ ونفخْتُ فِيهِ مِنْ رُوحِي فقعُوا لهُ ساجِدِين فسجد الملائِكةُ كُلُّهُمْ أجْمعُون إلّا إبْلِيس اعْترضتْهُ الحمِيّةُ فافْتخر على آدم بخلْقِهِ وتعصّب عليْهِ لِأصْلِهِ فعدُوُّ اللّهِ إمامُ المُتعصِّبين وسلفُ المُسْتكْبرين الّذِي وضع أساس العصبيّةِ ونازع اللّه رداء الجبْريّةِ وادّرع لِباس التّعزُّز وخلع قِناع التّذلُّل أ لا تروْن كيْف صغّرهُ اللّهُ بتكبُّرِهِ ووضعهُ بترفُّعِهِ فجعلهُ فِي الدُّنْيا مدْحُوراً وأعدّ لهُ فِي الآخِرةِ سعِيراً.

ابتلاء الله لخلقه

ولوْ أراد اللّهُ أنْ يخْلُق آدم مِنْ نُورٍ يخْطفُ الأبْصار ضِياؤُهُ ويبْهرُ العُقُول رُواؤُهُ وطِيبِ يأخُذُ الأنْفاس عرْفُهُ لفعل ولوْ فعل لظلّتْ لهُ الأعْناقُ خاضِعةً ولخفّتِ البلْوى فِيهِ على الملائِكةِ ولكِنّ اللّه سُبْحانهُ يبْتلِي خلْقهُ ببعْض ما يجْهلُون أصْلهُ تمْيِيزاً بِالاخْتِبار لهُمْ ونفْياً لِلِاسْتِكْبار عنْهُمْ وإبْعاداً لِلْخُيلاءِ مِنْهُمْ.

طلب العبرة

فاعْتبرُوا بما كان مِنْ فِعْلِ اللّهِ بإبْلِيس إذْ أحْبط عملهُ الطّوِيل وجهْدهُ الْجهِيد وكان قدْ عبد اللّه ستّة آلافِ سنةٍ لا يُدْرى أ مِنْ سِنِي الدُّنْيا أمْ مِنْ سِنِي الآخِرةِ عنْ كِبْرِ ساعةٍ واحِدةٍ فمنْ ذا بعْد إبْلِيس يسْلمُ على اللّهِ بِمِثْلِ معْصِيتِهِ كلّا ما كان اللّهُ سُبْحانهُ لِيُدْخِل الْجنّة بشراً بِأمْرٍ أخْرج بِهِ مِنْها ملكاً إنّ حُكْمهُ فِي أهْلِ السّماءِ وأهْلِ الأرْضِ لواحِدٌ وما بيْن اللّهِ وبيْن أحدٍ مِنْ خلْقِهِ هوادةٌ فِي إباحةِ حِمًى حرّمهُ على الْعالمِين.

التحذير من الشيطان

فاحْذرُوا عِباد اللّهِ عدُوّ اللّهِ أنْ يُعْدِيكُمْ بدائِهِ وأنْ يسْتفِزّكُمْ بِندائِهِ وأنْ يُجْلِب عليْكُمْ بِخيْلِهِ ورجِلِهِ فلعمْرِي لقدْ فوّق لكُمْ سهْم الْوعِيدِ وأغْرق إلِيْكُمْ بِالنّزْعِ الشّدِيدِ ورماكُمْ مِنْ مكانٍ قرِيبٍ فقال ربِّ بما أغْويْتنِي لأزيّنّ لهُمْ فِي الأرْضِ ولأغْوِينّهُمْ أجْمعِين قذْفاً بِغيْبٍ بعِيدٍ ورجْماً بِظنٍّ غيْرِ مُصِيبٍ صدّقهُ بِهِ أبْناءُ الحمِيّةِ وإخْوانُ العصبِيّةِ وفُرْسانُ الكِبْرِ والْجاهِلِيّةِ حتّى إذا انْقادتْ لهُ الْجامِحةُ مِنْكُمْ واسْتحْكمتِ الطّماعِيّةُ مِنْهُ فِيكُمْ فنجمتِ الْحالُ مِن السِّرِّ الْخفِيِّ إلى الأمْرِ الْجلِيِّ اسْتفْحل سُلْطانهُ عليْكُمْ ودلف بِجُنُودِهِ نحْوكُمْ فاقْحمُوكُمْ ولجاتِ الذُّلِّ وأحلُّوكُمْ ورطاتِ الْقتْلِ وأوْطنُوكُمْ إثْخان الْجِراحةِ طعْناً فِي عُيُونِكُمْ وحزّاً فِي

حُلوقِكُمْ ودقّاً لِمناخِركُمْ وقصْداً لِمقاتِلِكُمْ وسوْقاً بخزائِمِ القهْرِ إلى النّارِ المُعدّةِ لكُمْ فأصْبحَ أعْظم فِي دِينِكُمْ حرْجاً وأوْرى فِي دُنْياكُمْ قدْحاً مِن الّذِين أصْبحْتُمْ لهُمْ مُناصِبين وعليْهِمْ مُتألّبين فاجْعلُوا عليْهِ حدّكُمْ ولهُ جِدّكُمْ فلعمْرُ اللّهِ لقدْ فخر على أصْلِكُمْ ووقع فِي حسبِكُمْ ودفع فِي نسبِكُمْ وأجْلب بخيْلِهِ عليْكُمْ وقصد برجِلِهِ سبيلكُمْ يقْتنِصُونكُمْ بكُلّ مكانٍ ويضْربُون مِنْكُمْ كُلّ بنانٍ لا تمْتنِعُون بحِيلةٍ ولا تدْفعُون بعزيمةٍ فِي حوْمةِ ذُلٍّ وحلْقةِ ضِيقٍ وعرْصةِ موْتٍ وجوْلةِ بلاءٍ فأطْفئُوا ما كمن فِي قُلوبِكُمْ مِنْ نِيران الْعصبيّةِ وأحْقادِ الْجاهِليّةِ فإنّما تِلْك الْحمِيّةُ تكُونُ فِي الْمُسْلِمِ مِنْ خطراتِ الشّيْطانِ ونخواتِهِ ونزغاتِهِ ونفثاتِهِ واعْتمِدُوا وضْع التّذلُّلِ على رُءُوسِكُمْ وإلْقاء التّعزُّزِ تحْت أقْدامِكُمْ وخلْع التّكبُّرِ مِنْ أعْناقِكُمْ واتّخِذُوا التّواضُع مسْلحة بيْنكُمْ وبيْن عدُوِّكُمْ إبْليس وجُنُودِهِ فإنّ لهُ مِنْ كُلّ أمّةٍ جُنُوداً وأعْواناً ورجِلا وفُرْساناً ولا تكُونُوا كالْمُتكبِّرِ على ابْنِ أمِّهِ مِنْ غيْرِ ما فضْلٍ جعلهُ اللّهُ فِيهِ سِوى ما ألْحقتِ الْعظمةُ بنفْسِهِ مِنْ عداوةِ الْحسدِ وقدحتِ الْحمِيّةُ فِي قلْبِهِ مِنْ نارِ الْغضبِ ونفخ الشّيْطانُ فِي أنْفِهِ مِنْ رِيحِ الْكِبْرِ الّذِي أعْقبهُ اللّهُ بِهِ النّدامةَ وألْزمهُ آثام الْقاتِلِين إلى يوْمِ الْقِيامةِ.

التحذير من الكبر

ألا وقدْ أمْعنْتُمْ فِي الْبغْيِ وأفْسدْتُمْ فِي الْأرْضِ مُصارحةً لِلّهِ بالْمُناصبةِ ومُبارزةً لِلْمُؤْمِنِين بالْمُحارِبةِ فاللّه اللّه فِي كِبْرِ الْحمِيّةِ وفخْرِ الْجاهِلِيّةِ فإنّهُ ملاقِحُ الشّنئانِ ومنافِخُ الشّيْطانِ الّتِي خدع بِها الْأمم الْماضِية والْقُرُون الْخالِية حتّى أعْنقُوا فِي حنادِسِ جهالتِهِ ومهاوِي ضلالتِهِ ذُلُلا عنْ سِياقِهِ سُلُساً فِي قِيادِهِ أمْراً تشابهتِ الْقُلُوبُ فِيهِ وتتابعتِ الْقُرُونُ علیْهِ وكِبْراً تضايقتِ الصُّدُورُ بِهِ.

التحذير من طاعة الكبراء

ألا فالْحذر الْحذر مِنْ طاعةِ ساداتِكُمْ وكُبرائِكُمْ الّذِين تكبّرُوا عنْ حسبِهِمْ وترفّعُوا فوْق نسبِهِمْ وألْقوْا الْهجِينة على ربِّهِمْ وجاحدُوا اللّه على ما صنع بِهِمْ مُكابرةً لِقضائِهِ ومُغالبةً لِآلائِهِ فإنّهُمْ قواعِدُ أساسِ الْعصبِيّةِ ودعائِمُ أرْكانِ الْفِتْنةِ وسُيُوفُ اعْتِزاءِ الْجاهِلِيّةِ فاتّقُوا اللّه ولا تكُونُوا لِنِعمِهِ علیْكُمْ أضْداداً ولا لِفضْلِهِ عِنْدكُمْ حُسّاداً ولا تُطِيعُوا الْأدْعِياء الّذِين شرِبْتُمْ بصفْوكُمْ كدرهُمْ وخلطْتُمْ بصِحّتِكُمْ مرضهُمْ وأدْخلْتُمْ فِي حقّكُمْ باطِلهُمْ وهُمْ أساسُ الْفُسُوقِ وأحْلاسُ الْعُقُوقِ اتّخذهُمْ إبْلِيسُ مطايا ضلالٍ وجُنْداً بِهِمْ يصُولُ على النّاسِ وتراجِمةً ينْطِقُ على ألْسِنتِهِمْ اسْتِراقاً لِعُقُولِكُمْ ودُخُولا فِي عُيُونِكُمْ ونفْثاً فِي أسْماعِكُمْ فجعلكُمْ مرْمى نبْلِهِ وموْطِئ قدمِهِ وماخذ يدِهِ.

العبرة بالماضين

فاعْتبِرُوا بما أصاب الْأمم الْمُسْتكْبِرين مِنْ قبْلِكُمْ مِنْ بأْسِ اللّهِ وصوْلاتِهِ ووقائِعِهِ ومثُلاتِهِ واتّعِظُوا بمثاوِي خُدُودِهِمْ ومصارِعِ جُنُوبِهِمْ واسْتعِيذُوا باللّهِ مِنْ لواقِحِ الْكِبْرِ كما تسْتعِيذُونهُ مِنْ طوارِقِ الدّهْرِ فلوْ رخّص اللّهُ فِي الْكِبْرِ لِأحدٍ مِنْ عِبادِهِ لرخّص فِيهِ لِخاصّةِ أنْبِيائِهِ وأوْلِيائِهِ ولكِنّهُ سُبْحانهُ كرّه إلیْهِمُ التّكابُر ورضِي لهُمُ التّواضُع فألْصقُوا بالْأرْضِ خُدُودهُمْ وعفّرُوا فِي التُّرابِ وُجُوههُمْ وخفضُوا أجْنِحتهُمْ لِلْمُؤْمِنِين وكانُوا قوْماً مُسْتضْعفِين قدِ اخْتبرهُمُ اللّهُ بالْمخْمصةِ وابْتلاهُمْ بالْمجْهدةِ وامْتحنهُمْ بالْمخاوِفِ ومخضهُمْ بالْمكارِهِ فلا تعْتبِرُوا الرِّضى والسُّخْط بالْمالِ والْولدِ جهْلا بمواقِعِ الْفِتْنةِ

والاختبار في موضع الغنى والاقتدار فقد قال سُبْحانهُ وتعالى أ يحسبُون أنّما نُمِدُّهُمْ بهِ مِنْ مالٍ وبنِين نُسارعُ لهُمْ فِي الخيراتِ بلْ لا يشْعُرُون فإنّ اللّه سُبْحانهُ يختبرُ عِبادهُ المُستكْبرين فِي أنْفسِهِمْ بأوْلِيائِهِ المُستضْعفِين فِي أعْيُنِهِمْ.

تواضع الأنبياء

ولقدْ دخل مُوسى بْنُ عِمْران ومعهُ أخُوهُ هارُونُ عليه السلام على فِرْعوْن وعليْهما مدارعُ الصُّوفِ وبأيْدِيهما العِصِيُّ فشرطا لهُ إنْ أسْلم بقاء مُلْكِهِ ودوام عِزِّهِ فقال أ لا تعْجبُون مِنْ هذيْن يشْرطان لِي دوام العِزّ وبقاء المُلْكِ وهُما بما ترون مِنْ حال الفقْر والذُّلّ فهلا أُلقِي عليْهما أساورةٌ مِنْ ذهبٍ إعْظاماً لِلذّهبِ وجمْعِهِ واحْتِقاراً لِلصُّوفِ ولُبْسِهِ ولوْ أراد اللّهُ سُبْحانهُ لِأنْبيائِهِ حيْثُ بعثهُمْ أنْ يفْتح لهُمْ كُنُوز الذّهْبان ومعادِن العِقْيان ومغارس الجِنان وأنْ يحْشُر معهُمْ طُيُور السّماءِ ووُحُوش الأرضِين لفعل ولوْ فعل لسقط البلاءُ وبطل الجزاءُ واضْمحلّتِ الأنْباءُ ولما وجب لِلْقابِلِين أجُورُ المُبْتلِيْن ولا اسْتحقّ المُؤْمِنُون ثواب المُحْسِنِين ولا لزمتِ الأسْماءُ معانِيها ولكِنّ اللّه سُبْحانهُ جعل رُسُلهُ أولِي قُوّةٍ فِي عزائِمِهِمْ وضعفةً فِيما ترى الأعْيُنُ مِنْ حالاتِهِمْ مع قناعةٍ تمْلأ القُلوب والعُيُون غِنًى وخصاصةٍ تمْلأ الأبْصار والأسْماع أذًى ولوْ كانتِ الأنْبياءُ أهْل قُوّةٍ لا تُرامُ وعِزّةٍ لا تُضامُ ومُلْكٍ تُمدُّ نحْوهُ أعْناقُ الرِّجالِ وتُشدُّ إلِيْهِ عُقدُ الرِّحالِ لكان ذلِك أهْون على الخلْقِ فِي الاعْتِبار وأبْعد لهُمْ فِي الاسْتِكْبار ولآمنُوا عنْ رهْبةٍ قاهِرةٍ لهُمْ أوْ رغْبةٍ مائِلةٍ بهِمْ فكانتِ النِّيّاتُ مُشْتركةً والحسناتُ مُقْتسمةً ولكِنّ اللّه سُبْحانهُ أراد أنْ يكُون الاتِّباعُ لِرُسُلِهِ والتّصْدِيقُ بكُتُبِهِ والخُشُوعُ لِوجْهِهِ والاسْتِكانةُ لِأمْرِهِ والاسْتِسْلامُ لِطاعتِهِ أمُوراً لهُ خاصّةً لا تشُوبُها مِنْ غيْرِها شائِبةٌ وكُلما كانتِ البلْوى والاخْتِبارُ أعْظم كانتِ المثُوبةُ والجزاءُ أجْزل.

الكعبة المقدسة

ألا ترون أنّ اللّه سُبْحانهُ اخْتبر الأوّلِين مِنْ لدُنْ آدم صلوات اللّه عليه إلى الآخِرين مِنْ هذا العالمِ بأحْجارٍ لا تضُرُّ ولا تنْفعُ ولا تُبْصِرُ ولا تسْمعُ فجعلها بيْتهُ الحرام الّذِي جعلهُ لِلنّاس قِياماً ثُمّ وضعهُ بأوْعرِ بقاعِ الأرْضِ حجراً وأقلّ نتائِقِ الدُّنْيا مدراً وأضْيق بُطُونِ الأوْدِيةِ قُطراً بيْن جِبالٍ خشِنةٍ ورمالٍ دمِثةٍ وعُيُونٍ وشِلةٍ وقُرًى مُنْقطِعةٍ لا يزْكُو بها خُفٌّ ولا حافِرٌ ولا ظِلْفٌ ثُمّ أمر آدم عليه السلام وولدهُ أنْ يثْنُوا أعْطافهُمْ نحْوهُ فصار مثابةً لِمُنْتجعِ أسْفارِهِمْ وغايةً لِمُلْقى رحالِهِمْ تهْوِي إلِيْهِ ثِمارُ الأفْئِدةِ مِنْ مفاوِزِ قِفارٍ سحِيقةٍ ومهاوِي فِجاجٍ عمِيقةٍ وجزائِرِ بحارٍ مُنْقطِعةٍ حتّى يهُزُّوا مناكِبهُمْ ذُلُلا يُهلِّلُون لِلّهِ حوْلهُ ويرْمُلُون على أقْدامِهِمْ شُعْثاً غُبْراً لهُ قدْ نبذُوا السّرابِيل وراء ظُهُورِهِمْ وشوّهُوا بإعْفاءِ الشُّعُور محاسِن خلْقِهِمُ ابْتِلاءً عظِيماً وامْتِحاناً شدِيداً واخْتِباراً مُبِيناً وتمْحِيصاً بلِيغاً جعلهُ اللّهُ سبباً لِرحْمتِهِ ووُصْلةً إلى جنّتِهِ ولوْ أراد سُبْحانهُ أنْ يضع بيْتهُ الحرام ومشاعِرهُ العِظام بيْن جنّاتٍ وأنْهارٍ وسهْلٍ وقرارٍ جمّ الأشْجار دانِي الثِّمار مُلْتفّ البُنى مُتّصِل القُرى بيْن بُرّةٍ سمْراء وروْضةٍ خضْراء وأرْيافٍ مُخْدِقةٍ وعِراصٍ مُغْدِقةٍ ورِياضٍ ناضِرةٍ وطُرُقٍ عامِرةٍ لكان قدْ صغُر قدْرُ الجزاءِ على حسبِ ضعْفِ البلاءِ ولوْ كان الأساسُ المحْمُولُ عليْها والأحْجارُ المرْفُوعُ بها بيْن زُمُرُّدةٍ خضْراء وياقُوتةٍ حمْراء ونُورٍ وضِياءٍ لخفّف ذلِك مُصارعة الشّكّ فِي الصُّدُور ولوضع مُجاهدة إبْلِيس عنِ القُلُوبِ ولنفى مُعْتلج الرّيْبِ مِن النّاس ولكِنّ اللّه يخْتبرُ عِبادهُ بأنْواعِ الشّدائِدِ ويتعبّدُهُمْ بأنْواعِ المجاهِدِ ويبْتلِيهِمْ

بضُرُوبِ المكارهِ إخْراجاً لِلتكبُّرِ مِنْ قُلوبهمْ وإسكاناً لِلتذلُّلِ فِي نُفوسِهِمْ ولِيجْعل ذلِك أبواباً فُتُحاً إلى فضْلِهِ وأسْباباً ذُلُلا لِعفوهِ.

عود إلى التحذير

فالله الله فِي عاجِلِ البغْيِ وآجِلِ وخامةِ الظُّلْمِ وسُوءِ عاقِبةِ الكِبْرِ فإنّها مصْيدةُ إبْلِيس العُظْمى ومكِيدتُهُ الكُبْرى الّتِي تُساورُ قُلوب الرِّجالِ مُساورة السُّمُومِ القاتِلةِ فما تُكْدِي أبداً ولا تُشْوي أحداً لا عالِماً لِعِلْمِهِ ولا مُقِلًّا فِي طِمْرِهِ وعنْ ذلِك ما حرس اللّهُ عِبادهُ المُؤْمِنِين بالصّلواتِ والزّكواتِ ومُجاهدةِ الصِّيامِ فِي الأيّامِ المفْرُوضاتِ تسْكِيناً لِأطْرافِهِمْ وتخْشِيعاً لِأبْصارهِمْ وتذْلِيلًا لِنُفُوسِهِمْ وتخْفِيضاً لِقُلُوبهِمْ وإذْهاباً لِلخُيلاءِ عنْهُمْ ولِما فِي ذلِك مِنْ تغْفِيرِ عِتاقِ الوُجُوهِ بالتُّرابِ تواضُعاً والْتِصاقِ كرائِمِ الجوارِحِ بالأرْضِ تصاغُراً ولُحُوقِ البُطُونِ بالمُتُونِ مِن الصِّيامِ تذلُّلًا مع ما فِي الزّكاةِ مِنْ صرْفِ ثمراتِ الأرْضِ وغيْرِ ذلِك إلى أهْلِ المسْكنةِ والفقْرِ.

فضائل الفرائض

انْظُرُوا إلى ما فِي هذِهِ الأفْعالِ مِنْ قمْعِ نواجِمِ الفخْرِ وقدْعِ طوالِعِ الكِبْرِ ولقدْ نظرْتُ فما وجدْتُ أحداً مِن العالمِين يتعصّبُ لِشيْءٍ مِن الأشْياءِ إلّا عنْ عِلّةٍ تحْتمِلُ تمْويه الجُهلاءِ أوْ حُجّةٍ تلِيطُ بعُقُولِ السُّفهاءِ غيْركُمْ فإنّكُمْ تتعصّبُون لِأمْرٍ ما يُعْرفُ لهُ سببٌ ولا عِلّةٌ أمّا إبْلِيسُ فتعصّب على آدم لِأصْلِهِ وطعن عليْهِ فِي خِلْقتِهِ فقال أنا ناريٌّ وأنْت طِينِيٌّ.

عصبية المال

وأمّا الأغْنِياءُ مِنْ مُتْرفةِ الأممِ فتعصّبُوا لِآثارِ مواقِعِ النِّعمِ ف قالُوا نحْنُ أكْثرُ أمْوالًا وأوْلاداً وما نحْنُ بمُعذّبِين فإنْ كان لا بُدّ مِن العصبيّةِ فلْيكُنْ تعصُّبُكُمْ لِمكارِمِ الخِصالِ ومحامِدِ الأفْعالِ ومحاسِنِ الأمُورِ الّتِي تفاضلتْ فِيها المُجداءُ والنُّجداءُ مِنْ بُيُوتاتِ العربِ ويعاسِيبِ القبائِلِ بالأخْلاقِ الرّغِيبةِ والأحْلامِ العظِيمةِ والأخْطارِ الجلِيلةِ والآثارِ المحْمُودةِ فتعصّبُوا لِخِلالِ الحمْدِ مِن الحِفْظِ لِلجِوارِ والوفاءِ بالذّمامِ والطّاعةِ لِلبرِّ والمغْصِيةِ لِلكِبْرِ والأخْذِ بالفضْلِ والكفِّ عنِ البغْيِ والإعْظامِ لِلقتْلِ والإنْصافِ لِلخلْقِ والكظْمِ لِلغيْظِ واجْتِنابِ الفسادِ فِي الأرْضِ واحْذرُوا ما نزل بالأممِ قبْلكُمْ مِن المثُلاتِ بسُوءِ الأفْعالِ وذمِيمِ الأعْمالِ فتذكّرُوا فِي الخيْرِ والشّرِّ أحْوالهُمْ واحْذرُوا أنْ تكُونُوا أمْثالهُمْ فإذا تفكّرْتُمْ فِي تفاوُتِ حالَيْهِمْ فالْزمُوا كُلّ أمْرٍ لزمتِ العِزّةُ بهِ شأنهُمْ وزاحتِ الأعْداءُ لهُ عنْهُمْ ومُدّتِ العافِيةُ بهِ علَيْهِمْ وانْقادتِ النّعْمةُ لهُ معهُمْ ووصلتِ الكرامةُ عليْهِ حبْلهُمْ مِن الِاجْتِنابِ لِلفُرْقةِ واللُّزُومِ لِلْألْفةِ والتّحاضِّ عليْها والتّواصِي بها واجْتنِبُوا كُلّ أمْرٍ كسر فِقْرتهُمْ وأوْهن مُنّتهُمْ مِنْ تضاغُنِ القُلُوبِ وتشاحُنِ الصُّدُورِ وتدابُرِ النُّفُوسِ وتخاذُلِ الأيْدِي وتدبّرُوا أحْوال الماضِين مِن المُؤْمِنِين قبْلكُمْ كيْف كانُوا فِي حالِ التّمْحِيصِ والبلاءِ أ لمْ يكُونُوا أثْقل الخلائِقِ أعْباءً وأجْهد العِبادِ بلاءً وأضْيق أهْلِ الدُّنْيا حالًا اتّخذتْهُمُ الفراعِنةُ عبِيداً فساموُهُمْ سُوء العذابِ وجرّعُوهُمُ المُرار فلمْ تبْرح الحالُ بهِمْ فِي ذُلّ الهلكةِ وقهْرِ الغلبةِ لا يجِدُون حِيلةً فِي امْتِناعٍ ولا سبِيلًا إلى دِفاعٍ حتّى إذا رأى اللّهُ سُبْحانهُ جِدّ الصّبْرِ مِنْهُمْ على الأذى فِي محبّتِهِ والِاحْتِمالِ لِلمكْرُوهِ مِنْ خوْفِهِ جعل لهُمْ مِنْ مضايِقِ البلاءِ فرجاً فأبْدلهُمُ العِزّ مكان الذُّلِّ والأمْن مكان الخوْفِ فصارُوا مُلُوكاً حُكّاماً وأئِمّةً أعْلاماً وقدْ بلغتِ الكرامةُ مِن اللّهِ لهُمْ ما لمْ تذْهبِ الآمالُ إلَيْهِ بهِمْ فانْظُرُوا كيْف كانُوا حيْثُ كانتِ الأمْلاءُ مُجْتمِعةً والأهْواءُ

مُؤْتلِفة والقُلوبُ مُعْتدِلة والأيْدي مُترادِفة والسُّيُوفُ مُتناصِرة والبصائرُ نافِذة والعزائمُ واحِدة أ لمْ يكُونُوا أرْباباً فِي أقطار الأرضِين ومُلُوكاً على رقابِ العالمِين فانْظرُوا إلى ما صارُوا إليْهِ فِي آخِر أمُورهِمْ حِين وقعتِ الفُرْقة وتشتّتتِ الألفة واخْتلفتِ الكلِمة والأفْئدة وتشعّبُوا مُخْتلِفِين وتفرّقُوا مُتحاربين وقدْ خلع اللّهُ عنْهُمْ لِباس كرامتِهِ وسلبهُمْ غضارة نِعْمتِهِ وبقِي قصصُ أخْبارهِمْ فِيكُمْ عِبراً لِلمُعْتبرين.

الاعتبار بالأمم

فاعْتبرُوا بحال ولدِ إسْماعِيل وبنِي إسْحاق وبنِي إسْرائِيل عليهم السلام فما أشدّ اعْتِدال الأحْوال وأقرب اشْتِباه الأمْثال تأمّلوا أمْرهُمْ فِي حال تشتُّتِهِمْ وتفرُّقِهِمْ ليالِي كانتِ الأكاسِرةُ والقياصِرةُ أرْباباً لهُمْ يحْتازُونهُمْ عنْ ريفِ الآفاق وبحْر العِراق وخُضْرةِ الدُّنْيا إلى منابتِ الشِّيح ومهافِي الرِّيح ونكدِ المعاش فتركُوهُمْ عالة مساكِين إخْوان دبر ووبر أذلّ الأمم داراً وأجْدبهُمْ قراراً لا يأوُون إلى جناح دعْوةٍ يعْتصِمُون بها ولا إلى ظِلّ ألفةٍ يعْتمِدُون على عِزّها فالأحْوالُ مُضْطربة والأيْدِي مُخْتلِفة والكثرةُ مُتفرِّقة فِي بلاءِ أزْلٍ وأطْباق جهْلٍ مِنْ بناتِ موْءُودةٍ وأصْنامٍ معْبُودةٍ وأرْحامٍ مقْطوعةٍ وغاراتٍ مشْنُونةٍ.

النعمة برسول الله

فانْظرُوا إلى مواقِع نِعمِ اللّهِ عليْهِمْ حِين بعث إليْهِمْ رسُولًا فعقد بمِلّتِهِ طاعتهُمْ وجمع على دعْوتِهِ ألفتهُمْ كيْف نشرتِ النِّعْمة عليْهِمْ جناح كرامتِها وأسالتْ لهُمْ جداول نعِيمِها والتفتِ المِلّة بهِمْ فِي عوائِدِ بركتِها فأصْبحُوا فِي نِعْمتِها غرقِين وفِي خُضْرةِ عيْشِها فكِهين قدْ تربّعتِ الأمُورُ بهِمْ فِي ظِلّ سُلْطانٍ قاهِرٍ وآوتْهُمُ الحالُ إلى كنفِ عِزٍّ غالِبٍ وتعطفتِ الأمُورُ عليْهِمْ فِي ذُرى مُلْكٍ ثابتٍ فهُمْ حُكّامٌ على العالمِين ومُلُوكٌ فِي أطْرافِ الأرضِين يمْلِكُون الأمُور على منْ كان يمْلِكُها عليْهِمْ ويُمْضُون الأحْكام فِيمنْ كان يُمْضِيها فِيهِمْ لا تُعْمزُ لهُمْ قناةٌ ولا تُقْرعُ لهُمْ صفاةٌ.

لوم العصاة

ألا وإنّكُمْ قدْ نفضْتُمْ أيْدِيكُمْ مِنْ حبْلِ الطّاعةِ وثلمْتُمْ حِصْن اللّهِ المضْرُوب عليْكُمْ بأحْكامِ الجاهِليّةِ فإنّ اللّه سُبْحانهُ قدِ امْتنّ على جماعةِ هذِهِ الأمّةِ فِيما عقد بيْنهُمْ مِنْ حبْلِ هذِهِ الألْفةِ الّتِي يتقلّبُون فِي ظِلّها ويأوُون إلى كنفِها بِنِعْمةٍ لا يعْرفُ أحدٌ مِن المخْلُوقِين لها قِيمة لِأنّها أرْجحُ مِنْ كُلّ ثمنٍ وأجلُّ مِنْ كُلّ خطرٍ واعْلمُوا أنّكُمْ صِرْتُمْ بعْد الهِجْرةِ أعْراباً وبعْد المُوالاةِ أحْزاباً ما تتعلّقُون مِن الإسْلامِ إلّا باسْمِهِ ولا تعْرفُون مِن الإيمانِ إلّا رسْمهُ تقُولُون النّار ولا العار كأنّكُمْ تُريدُون أنْ تُكْفِئُوا الإسْلام على وجْهِهِ انْتِهاكاً لِحرِيمِهِ ونقْضاً لِمِيثاقِهِ الّذِي وضعهُ اللّهُ لكُمْ حرماً فِي أرْضِهِ وأمْناً بيْن خلْقِهِ وإنّكُمْ إنْ لجأتُمْ إلى غيْرِهِ حاربكُمْ أهْلُ الكُفْرِ ثُمّ لا جبْرائِيلُ ولا ميكائِيلُ ولا مُهاجِرُون ولا أنْصارٌ ينْصُرُونكُمْ إلّا المُقارعة بالسّيْفِ حتّى يحْكُم اللّهُ بيْنكُمْ وإنّ عِنْدكُمُ الأمْثال مِنْ بأسِ اللّهِ وقوارِعِهِ وأيّامِهِ ووقائِعِهِ فلا تسْتبْطِئُوا وعِيدهُ جهْلًا بأخْذِهِ وتهاوُناً ببطْشِهِ ويأساً مِنْ بأسِهِ فإنّ اللّه سُبْحانهُ لمْ يلْعن القرْن الماضِي بيْن أيْدِيكُمْ إلّا لِتركِهِمُ الأمْر بالمعْرُوفِ والنّهْيِ عن المُنْكر فلعن اللّهُ السُّفهاء لِرُكُوبِ المعاصِي والحُلماء لِتركِ التّناهِي ألا وقدْ قطعْتُمْ قيْد الإسْلام وعطّلْتُمْ حُدُودهُ وأمِتُّمْ أحْكامهُ ألا وقدْ أمرنِي اللّهُ بِقِتالِ أهْلِ البغْيِ والنّكْثِ والفسادِ فِي الأرْضِ فأمّا النّاكِثُون فقدْ قاتلْتُ وأمّا القاسِطُون فقدْ جاهدْتُ وأمّا المارِقة فقدْ دوّخْتُ وأمّا

شيْطانُ الرَدْهةِ فقدْ كُفِيتُهُ بصعْقةٍ سُمِعتْ لها وجْبةُ قلبِهِ ورجّةُ صدْرِهِ وبقِيتْ بقِيّةٌ مِنْ أهْلِ البغْي ولئِنْ أذِنَ اللّهُ فِي الكرّةِ عليْهِمْ لأدِيلنّ مِنْهُمْ إلّا ما يتشذّرُ فِي أطرافِ البلادِ تشذُّراً.

فضل الوحي

أنا وضعْتُ فِي الصِّغرِ بكلاكِلِ العربِ وكسرْتُ نواجِمِ قُرُونِ ربيعةَ ومُضر وقدْ علِمْتُمْ موْضِعِي مِنْ رسُولِ اللّهِ صلى الله عليه وآله بالْقرابةِ القريبةِ والْمنْزلةِ الْخصِيصةِ وضعنِي فِي حِجْرِهِ وأنا ولدٌ يضُمُّنِي إلى صدْرِهِ ويكْنُفنِي فِي فِراشِهِ ويُمِسُّنِي جسدهُ ويُشِمُّنِي عرْفهُ وكان يمْضغُ الشّيْء ثُمّ يُلقِمُنِيهِ وما وجد لِي كذْبةً فِي قوْلٍ ولا خطلةً فِي فِعْلٍ ولقدْ قرن اللّهُ بِهِ صلى الله عليه وآله مِنْ لدُنْ أنْ كان فطِيماً أعْظم ملكٍ مِنْ ملائِكتِهِ يسْلُكُ بِهِ طريق الْمكارمِ ومحاسِنِ أخْلاقِ الْعالمِ ليْلهُ ونهارهُ ولقدْ كُنْتُ أتّبِعُهُ اتِّباع الْفصِيلِ أثر أمِّهِ يرْفعُ لِي فِي كُلِّ يوْمٍ مِنْ أخْلاقِهِ علماً ويأمُرُنِي بِالِاقْتِداءِ بِهِ ولقدْ كان يُجاورُ فِي كُلِّ سنةٍ بِحِراءٍ فأراهُ ولا يراهُ غيْرِي ولمْ يجْمعْ بيْتٌ واحِدٌ يوْمئِذٍ فِي الْإِسْلامِ غيْر رسُولِ اللّهِ (صلى الله عليه وآله) وخدِيجة وأنا ثالِثُهُما أرى نُور الْوحْيِ والرِّسالةِ وأشُمُّ رِيح النُّبُوّةِ ولقدْ سمِعْتُ رنّة الشّيْطانِ حِين نزل الْوحْيُ عليْهِ (صلى الله عليه وآله) فقُلْتُ يا رسُولَ اللّهِ ما هذِهِ الرّنّةُ فقال هذا الشّيْطانُ قدْ أيِس مِنْ عِبادتِهِ إنّك تسْمعُ ما أسْمعُ وترى ما أرى إلّا أنّك لسْت بنبِيٍّ ولكِنّك لوزِيرٌ وإنّك لعلى خيْرٍ ولقدْ كُنْتُ معهُ (صلى الله عليه وآله) لمّا أتاهُ الملأُ مِنْ قُريْشٍ فقالُوا لهُ يا مُحمّدُ إنّك قدِ ادّعيْت عظِيماً لمْ يدّعِهِ آباؤُك ولا أحدٌ مِنْ بيْتِك ونحْنُ نسْألك أمْراً إنْ أنْت أجبْتنا إلِيْهِ وأرِيْتناهُ علِمْنا أنّك نبِيٌّ ورسُولٌ وإنْ لمْ تفْعلْ علِمْنا أنّك ساحِرٌ كذّابٌ فقال (صلى الله عليه وآله) وما تسْألُون قالُوا تدْعُو لنا هذِهِ الشّجرة حتّى تنْقلِع بعُرُوقِها وتقِف بيْن يديْك فقال (صلى الله عليه وآله) إنّ اللّه على كُلِّ شيْءٍ قدِيرٌ فإنْ فعل اللّهُ لكُمْ ذلِك أ تُؤْمِنُون وتشْهدُون بِالْحقِّ قالُوا نعمْ قال فإنِّي سأرِيكُمْ ما تطْلبُون وإنِّي لأعْلمُ أنّكُمْ لا تفِيئُون إلى خيْرٍ وإنّ فِيكُمْ منْ يُطرحُ فِي الْقلِيبِ ومنْ يُحزِّبُ الْأحْزاب ثُمّ قال (صلى الله عليه وآله): يا أيّتُها الشّجرةُ إنْ كُنْتِ تُؤْمِنِين بِاللّهِ والْيوْمِ الْآخِرِ وتعْلمِين أنِّي رسُولُ اللّهِ فانْقلِعِي بعُرُوقِكِ حتّى تقِفِي بيْن يدِيّ بِإذْنِ اللّهِ فوالّذِي بعثهُ بِالْحقِّ لانْقلعتْ بعُرُوقِها وجاءتْ ولها دويٌّ شدِيدٌ وقصْفٌ كقصْفِ أجْنِحةِ الطّيْرِ حتّى وقفتْ بيْن يدِيْ رسُولِ اللّهِ (صلى الله عليه وآله) مُرفرفةً وألْقتْ بعُصْنِها الْأعْلى على رسُولِ اللّهِ (صلى الله عليه وآله) وببعْضِ أغْصانِها على منْكِبِي وكُنْتُ عنْ يمِينِهِ (صلى الله عليه وآله) فلمّا نظر الْقوْمُ إلى ذلِك قالُوا عُلوّاً واسْتِكْباراً فمُرْها فلْيأتِك نِصْفُها ويبْقى نِصْفُها فأمرها بذلِك فأقبل إلِيْهِ نِصْفُها كأعْجبِ إقْبالٍ وأشدِّهِ دوِيّاً فكادتْ تلْتفُّ برسُولِ اللّهِ (صلى الله عليه وآله) فقالُوا كُفْراً وعُتُوّاً فمُرْ هذا النِّصْف فلْيرْجِعْ إلى نِصْفِهِ كما كان فأمرهُ (صلى الله عليه وآله) فرجع فقُلْتُ أنا لا إله إلّا اللّهُ إنِّي أوّلُ مُؤْمِنٍ بك يا رسُولَ اللّهِ وأوّلُ منْ أقرّ بِأنّ الشّجرة فعلتْ ما فعلتْ بِأمْرِ اللّهِ تعالى تصْدِيقاً بِنُبُوّتِك وإجْلالًا لِكلِمتِك فقال الْقوْمُ كُلُّهُمْ بلْ ساحِرٌ كذّابٌ عجِيبُ السِّحْرِ خفِيفٌ فِيهِ وهلْ يُصدِّقُك فِي أمْرِك إلّا مِثْلُ هذا يعْنُونني وإنِّي لمِنْ قوْمٍ لا تأْخُذُهُمْ فِي اللّهِ لوْمةُ لائِمٍ سِيماهُمْ سِيما الصِّدِّيقِين وكلامُهُمْ كلامُ الْأبْرارِ عُمّارُ اللّيْلِ ومنارُ النّهارِ مُتمسِّكُون بِحبْلِ الْقُرْآنِ يُحْيُون سُنن اللّهِ وسُنن رسُولِهِ لا يسْتكْبِرُون ولا يعْلُون ولا يغُلُّون ولا يُفْسِدُون قُلُوبُهُمْ فِي الْجِنانِ وأجْسادُهُمْ فِي الْعملِ.

اللهم صل على محمد و آل محمد

Sermon 190
From a sermon known as "Al-Qāsi`a," the Disparagement

It comprises a disparagement of Satan [Iblis] for his vanity, his refusal to prostrate before Adam عليه السلام, and his being the first to display bigotry and behave with vanity. It contains a warning to people treading in Satan's path.

"Praise is all due to Allāh Who wears the apparel of Honor and Dignity and has chosen them for Himself rather than for His creation. He has made them inaccessible and unlawful for others. He has selected them for His own great self and has hurled a curse on whoever contends with Him in their regard."

Trial by Allāh, vanity of Iblis

"Then He put His angels on trial concerning these attributes in order to distinguish those who were modest from those who were vain. Therefore, Allāh, Who is aware of whatever is hidden in the hearts and whatever lies behind the unseen, said the following:

﴿ إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِن طِينٍ ۞ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ۞ فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ۞ إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴾

Your Lord said to the angels, "Verily, I am about to create man from clay. And when I have completed and breathed into him of My spirit, prostrate to him." And the angels, all of them, did prostrate [to Adam] save Iblis (Qur'ān, 38:71 - 74).

"His vanity stood in his [Iblis's] way! Consequently, he felt proud about Adam by virtue of his creation, boasted over him on account of his origin. Thus, this enemy of Allāh is the leader of those who boast and the fore-runner of vain ones. It is one that laid the

foundation of factionalism, quarreled with Allāh about the robe of greatness, put on the outfit of haughtiness and took off the covering of humility. Do you not see how Allāh made him low on account of his vanity and humiliated him for his bid to be high? He discarded him in this world and provided for him a burning fire in the Hereafter.

"Had Allāh wanted to create Adam of a light the glare of which dazzles the eyes, the beauty of which amazes the wits and the smell of which catches the breath, He would have done so. And if He had done so, people would have bowed down to him in humility, and the trial of the angels through him would have become easier. But Allāh, the Glorified One, tries His creatures by means of those things the real nature of which they do not know. He does so in order to distinguish (what is good from what is bad) for them through the trial, to remove vanity from them, and to keep them away from pride and self-admiration.

"You should learn a lesson from what Allāh did to Satan. He nullified his great deeds and extensive efforts on account of the vanity of one moment, although Satan had worshipped Allāh for six thousand years, whether by the reckoning of this world or by that of the Hereafter, is unknown. Who now can remain safe from Allāh after Satan by committing a similar disobedience? None at all can. Allāh, the Glorified One, will not let a human being enter Paradise if he does the same thing for which Allāh turned an angel from it. His command for the inhabitants of the heavens and earth is the same. There is no friendship between Allāh and any individual out of His creation so as to give him license for an undeSīrable thing which He has held unlawful for all the worlds."

Warning against Satan

"Therefore, you should fear lest Satan should infect you with his disease or lead you astray through his call or march on you with his horsemen and footmen because, by my life, he has put the arrow in the bow for you, has stretched the bow strongly and has aimed at you from a nearby distance and:

﴿ قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴾

He (Satan) said the following: Lord! Because You let me stray, certainly will I adorn to them the path of error, and certainly will I cause them all to go astray (Qur'ān, 15:39).

"Although he (Satan) had said so only by guessing about the unknown future and by wrong conjecturing, yet the sons of vanity, the brothers of haughtiness and the horsemen of pride and intolerance proved him to be true, so much so that when disobedient persons from among you bowed down before him, and his greed about you gained momentum, and what was a hidden secret turned into a clear fact..., he spread his full control over you and marched with his forces towards you.

"Then they pushed you into the hollows of disgrace, threw you into the whirlpools of slaughter and trampled on you, wounding you by striking your eyes with spears, cutting your throats, tearing your nostrils, breaking your limbs and pulling you in ropes towards the fire that is already prepared. In this way, he became more harmful to your religion and a greater kindler of flames (of mischief) about your worldly matters than the enemies against whom you demonstrated open opposition, and against whom you marched with your forces.

"You should, therefore, spend all your force against him and all your efforts confronting him because, by Allāh, he boasted over your (i.e. Adam's) origin, questioned your position and slighted your lineage. He advanced on you with his army and brought his footmen towards your path. They are chasing you from every place and they are hitting you at every finger joint. You are not able by any means to defend yourselves, nor can you repulse them by any effort. You are in the thick of disgrace, the ring of straitness, the field of death and the way of distress.

"You should, therefore, put out the fires of haughtiness and the flames of intolerance that are hidden in your hearts. This vanity can exist in a Muslim only through the insinuations of Satan, his haughtiness, mischief and whisperings. Make up your mind to be

humble, to trample on egotism and self-pride and to cast off vanity. Adopt humility as the weapon with which you fight your enemies: Satan and his forces. He certainly has from every people, fighters, helpers, footmen and horsemen, a share.

"Do not be like him who feigned superiority over the son of his own mother without any distinction given to him by Allāh except the feeling of envy which his sense of greatness created in him and the fire of anger that vanity kindled in his heart. Satan blew into his nose his own vanity following which Allāh made him remorseful and responsible for the sins of all killers up to the Day of Judgment (a reference to the story of Able and Cain)."

Cautioning against vanity and ignorant boasting

"Beware! You strove hard in rebelling and created mischief on earth in open opposition to Allāh, challenging the believers over fighting. (You should fear) Allāh in feeling proud; beware of your vanity and ignorant boasting because this is the root of enmity and the design of Satan whereby he has been deceiving past people and bygone generations, with the result that they fell into the gloom of his ignorance and the hollows of his misguidance, submitting to his driving and accepting his leadership. In this matter, the hearts of all people were similar. Centuries passed by, one after the other, in the same way, and there was vanity with which chests were tightened."

Cautioning against obeying haughty leaders

"Beware! Beware of obeying your leaders and elders who feel proud of their achievements and boast about their lineage. They hurled the (liability for) things on Allāh and quarreled with Him regarding what He did with them, contesting His decree and disputing His favors. Certainly, they are the main foundation of obstinacy, the chief pillars of mischief and the swords of pre-Islamic boasting over forefathers. Therefore, fear Allāh, do not become antagonistic to His favors on you, nor jealous of His bounty over you. Do not obey the claimants (of Islam) whose dirty water you drink along with your clean one, whose ailments you mix with your healthiness and whose wrongs you allow to enter into your rightful matters.

"They are the foundation of vice and the linings of disobedience. Satan has made them bearers of misguidance and soldiers with whom he assaults men. They are interpreters through whom he speaks in order to steal away your wits, enter into your eyes and blow into your ears. In this way, he makes you the victims of his arrows, the treading ground of his footsteps and source of strength for his hands. Learn from how he brought wrath, violence, chastisement and punishment on those who were vain from among past nations. Take admonition from their lying on their cheeks and falling on their sides. Seek Allāh's protection from the dangers of vanity as you seek His protection from calamities.

Humbleness of the Prophets عليهم السلام

"Were Allāh to allow anyone to indulge in pride, He would have allowed it for His selected prophets and vicegerents. But Allāh, the Sublime, disliked vanity for them and likes to see them humble. Therefore, they laid their cheeks on the ground, smeared their faces with the dust, bent down for the believers and remained humble. Allāh tried them with hunger, afflicted them with difficulty, tested them with fear and upset them with troubles. Therefore, do not regard wealth and progeny as the criterion for Allāh's pleasure and displeasure, as you are not aware of the chances of mischief and trials during richness and power as Allāh, the Glorified One, the Sublime, has said the following:

﴿ أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِ مِن مَّالٍ وَبَنِينَ ۝ نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ؟ بَل لَّا يَشْعُرُونَ ﴾

What?! Do they think that what We aid them with wealth and children that We are hastening to them the good things? Nay! They (only) do not perceive it (Qur'ān, 23:55-56).

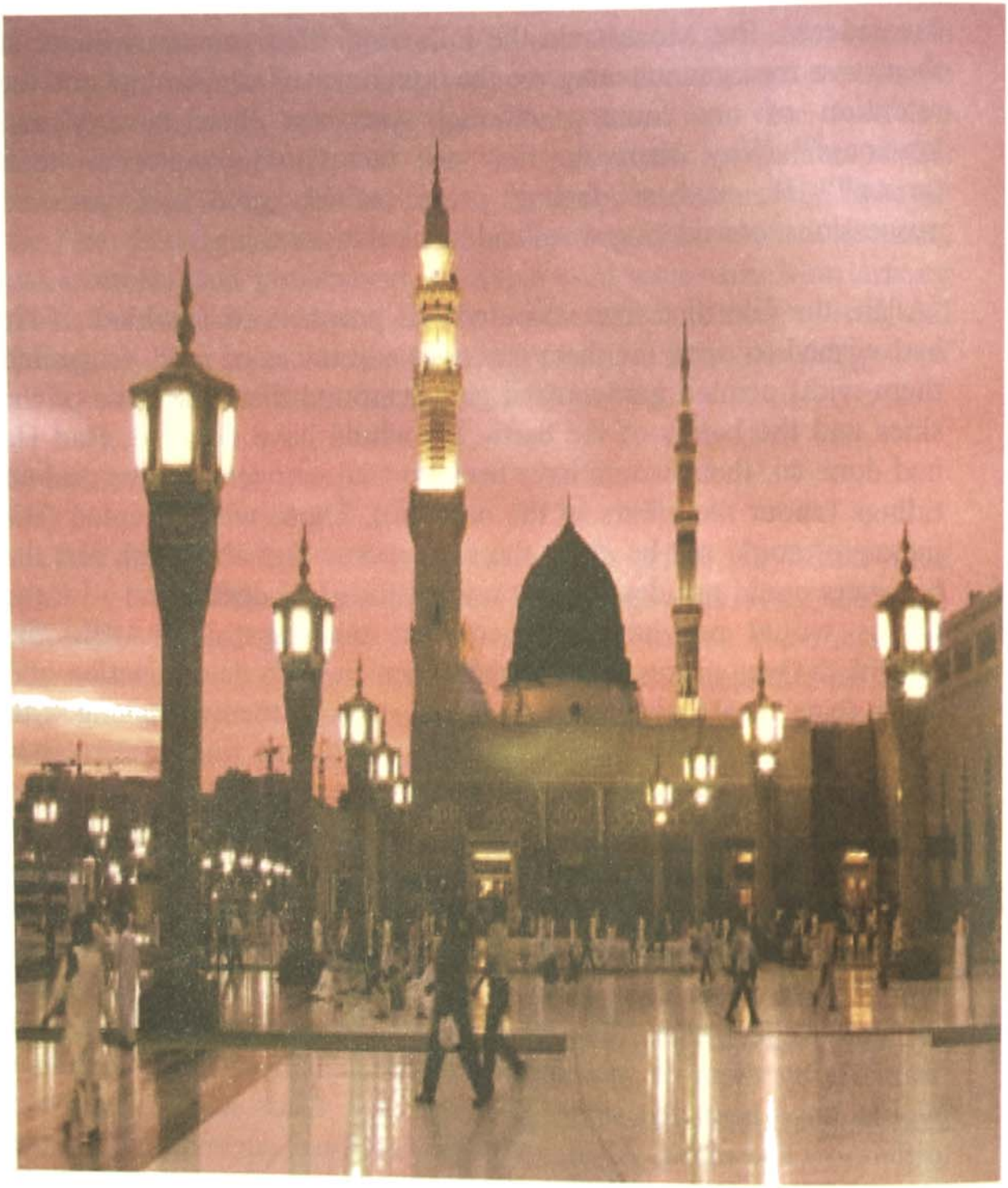
"Certainly, Allāh, the most Glorified One, tries His beings who are vain through His beloved persons who are humble in their eyes.

"When Mūsa (Moses) son of Imrān (Amram) went to Pharaoh along with his brother Hārūn (Aaron) wearing (coarse) shirts of wool and

holding canes in their hands, he and his brother were guaranteed retention of a homeland and continuity of prestige only if they surrendered. But Moses said the following: "Do you not wonder at these two men guaranteeing me the continuity of my prestige and the retention of my country although you see their poverty and lowliness?! Why, then, do they not have gold bangles on their wrists?!" He said so feeling proud of his gold and gathered possessions, considering wool and its cloth as nothing.

"Allāh, the Glorified One, deputed His prophets to mankind. If He had wished to open for them treasures and mines of gold, (surround them with) planted gardens and gather around them the birds of the skies and the beasts of the earth, He would have done so. Had He had done so, there would have been no trial, nor recompense and no tidings (about the affairs of the next life). Those who accepted (His message) could not be given the recompense due after trial, and the believers could not deserve the reward for good deeds, and all these words would not have retained their meanings. But Allāh, the Glorified One, makes His prophets firm in their determination and gives them weakness of appearance as seen by the eyes, along with contentment that fills the hearts and eyes resulting from carefreeness and with want that pains the eyes and the ears.

"Had prophets possessed authority that could not be assaulted, or honor that could not be harmed, or domain towards which the necks of people would turn, and the saddles of mounts could be set..., it would have been very easy for people to seek lessons and quite difficult to feel vain. They would have then accepted belief out of fear felt by them or inclination attracting them and their intention would have been the same, although their deeds would have been different. Therefore, Allāh, the Glorified One, decided that people should follow His prophets, acknowledge His books, remain humble before His Greatness, act on His commands and accept His obedience with sincerity in which there should be no iota of anything else. As the trial and tribulation would be stiffer, the reward and recompense, too, should be greater."



Prophet's Mosque in Medina, Saudi Arabia, at sunset

"Do you not see that Allāh, the Glorified One, has tried all people who came with Adam, up to the last ones in this world, with stones which yield neither benefit nor harm, which neither see nor hear? [Yet] He made a stone [the Black Stone] into His sacred House which He made as a place of worship for people. He placed it in the most rugged stony part of the earth, on a highland with the least (agricultural) soil, among the most narrow valleys between rough mountains, soft sandy plains, springs of scanty water and scattered inhabitants, where neither camels nor horses nor cows nor sheep can prosper.

"Then He commanded Adam and his sons to turn towards it. In this way, it became the center of their journey in seeking pasture, the rendezvous for the meeting of their beasts of burden, so that human spirits would hasten towards it from distant waterless deserts, deep and low lying valleys and scattered islands in the seas. They shake their shoulders in humbleness, recite the slogan of having reached His audience, march with swift feet, with disheveled hair and dusted faces. They throw their pieces of cloth on their backs. They have marred the beauty of their faces by leaving the hair uncut as a matter of great test, severe tribulation, open trial and extreme refining. Allāh has made it a means to His mercy and an approach to His Paradise.

"If Allāh, the Glorified One, had placed His sacred House and His great signs among plantations, streams, soft and level plains, plenty of trees, an abundance of fruits, a thick population, close habitats, golden wheat, lush gardens, green land, watered plains, thriving orchards and crowded streets..., the amount of recompense would have decreased because of the lightness of the trial. If the foundation on which the House is built and the stones with which it has been raised had been of green emerald and red rubies, and had there been brightness and glory, this will then have lessened the deed of doubts in the breasts, would have dismissed the effect of Satan's activity from the hearts and would have stopped the surging of misgivings in people. But Allāh tries His servants with means of different troubles. He wants them to render worship through hardship and involves

them in distress, all in order to extract vanity from their hearts, to settle down humbleness in their spirits and to make all this an open gate for His favors and an easy means for His forgiveness."

Cautioning against rebellion and oppressiveness

"Fear Allāh with regard to the immediate consequences of rebellion, the eventual consequence of weighty oppressiveness (to accrue in the Hereafter) and the evil result of vanity. Vanity is the great trap of Satan and his big deceit which enters the hearts of the people as fatal poison does. It is never wasted, nor does it miss anyone, neither the learned on account of their knowledge, nor the destitute in their rags. This is the thing against which Allāh has protected His believing servants by means of prayers, alms-giving and suffering the hardship of fasting in the days in which it has been made obligatory, in order to provide their limbs with peacefulness, to cast fear in their eyes, to humble their spirits, to give their hearts humility and to remove haughtiness from them. All this is achieved through the covering of their delicate cheeks with dust in humility, prostrating their limbs on the ground in humbleness and retracting their bellies so as to reach to their backs due to fasting by way of lowliness (before Allāh), besides giving all sorts of products of the earth to the needy and the destitute by way of charity.

"Look what these deeds contain of curbing the appearance of pride and suppressing the traces of vanity. I cast my glance and noticed that no one in the world, except you, feel vanity for anything without a cause which may appeal to the ignorant, or a reason which may cling to the minds of the fools, because you feel vanity for something for which no reason is discernable, nor any ground.

"As for Satan, he felt proud about Adam because of his origin and taunted him about his creation. He said, "I am created of [smokeless] fire whereas you are created of clay." Likewise, the rich among the prosperous communities have been feeling vanity because of their riches, as (Allāh) said the following:

﴿ وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴾

And they said, 'We are more (than you) in wealth and in children, and we shall not be chastised' (Qur'ān, 34:35)."

Wealth coveting; deriving lessons from the past

"In case you cannot avoid vanity, your vanity should be for good qualities, praiseworthy deeds and admirable merits with which the dignified and noble chiefs of the Arab families have distinguished themselves. Such merits include attractive manners, high thinking, respectable status and commendable feats. You, too, should show vanity in praiseworthy habits like protecting the neighbor, fulfilling agreements, obeying the virtuous, opposing the haughty, extending generosity to others, abstaining from dissension, keeping aloof from bloodshed, doing justice to people, suppressing anger and avoiding trouble on earth. You should also fear what calamities befell nations before you on account of their evil deeds and detestable conduct. Remember what happened to them, during good or bad times, and be cautious lest you should become like them.

"After you have thought over the conditions of these people, attach yourself to everything with which their status became honorable, on account of which enemies kept away from them, thus safety spread over them, by reason of which riches bowed before them and, as a result, distinction connected itself to their rope. These things were: abstention from division, sticking to unity, calling each other to it and advising each other about it. You should avoid everything which broke those nations' backbone and weakened their power, such as malice in the heart, hatred in the chest, turning away (from each other's help) and abstaining from assisting one another.

"Think about the condition of people from among the believers who passed by before you. What distresses and trials they were in! Were they not the most over-burdened among all people and in the most strained circumstances in the whole world? The Pharaohs took them as servants. They inflicted on them the worst punishment and made them suffer bitterly. They continuously remained in this state of ruinous disgrace and severe subjugation. They found no method for escape and no way for protection. Allāh, the Glorified One, noticed that they were enduring troubles in His love and bearing distresses

out of fear of Him, so He provided them with escape routes from the distress of trials. He changed their disgrace into honor and fear into security. Consequently, they became ruling kings and conspicuous leaders. Allāh's favors over them reached limits to which their own wishes had not reached.

"See how they were when their groups were united, their views were unanimous, their hearts were moderate, their hands used to help one another, their swords were intended for assisting one another, their visions were sharp, and their aims were uniform. Did they not become masters of the corners of the earth and rulers over the necks of all worlds? Thereafter, also see what happened to them towards the end when division overtook them, unity became fractured and differences surfaced between their words and hearts. They were divided into various groups and were scattered fighting among themselves. Then Allāh took away from them the apparel of His honor and deprived them of the prosperity produced by His favors. Only their stories have remained among you for the guidance of those who may learn lessons from them.

"You should learn a lesson from the fate of the progeny of Ismā`īl (Ishmael), the children of Isaac and the children of Israel. How similar their affairs and how akin their examples are! With regard to the details of their division and disunity, think of the days when the Kisras of Persia and the Caesars of Rome had become their masters. They turned them out of their pastures, the rivers of Iraq and the fertility of the world to thorny forests, the passages of (hot) winds and hardships in earning livelihood. In this way, they turned them into just camel herders. Their houses were the worst in the world and their places of stay were the most drought-stricken. There was not one single voice towards which they could turn for protection, nor any shade of affection on whose strength they could place their trust.

"Their condition was full of distress. Their energies were scattered. They were mostly divided, disunited. They were in great anguish and in pathetic ignorance. They buried their daughters alive, worshipped idols, disregarded kinship and made robbery a profession.

"Now, look at the various favors of Allāh on them! He deputed to them a Prophet ﷺ who got them to pledge their obedience to him and made them unite under his call. (Look) how (Allāh's) bounty spread the wings of its favors over them and streams of its blessing flowed for them; the whole community became wrapped in blissful prosperity. Consequently, they were submerged under its bounty and enjoyed its lush life. Their affairs were settled under the protection of a powerful ruler. Circumstances offered them lofty honor, and all things became easy for them within one united and strong country. They became rulers over the world and kings in the (various) parts of earth. They became masters of those who were formerly their masters and began issuing commands over those who used to command them. They were so strong that neither their spears needed testing nor did their weapons have any flaw."

Condemning some of his folks

"Beware! You have loosened your hands from the rope of obedience, breaking the Divine fort around you by (resorting to) *jāhili* (pre-Islamic) customs. Certainly, it is a great blessing of Allāh, the Glorified One, Who promoted among them unity through the cord of affection in the shade of which they walk and by which they are sheltered. This is a blessing the value of which none in the whole world realizes because it is more valuable than any price and more precious than any material wealth.

"You should know that you have again reverted to the status of bedouin Arabs after migration and have become different parties after having been once united. You do not possess anything of Islam except its name and know nothing of belief except its outer cover. You say, 'The Fire, yes, but no shameful status,' as if you would throw down Islam on its face in order to defame its honor and break its pledge (of brotherhood) which Allāh gave you as a sacred trust on His earth and (a source of) peace among the people. Rest assured that if you incline towards anything other than Islam, the unbelievers will fight you. Then there will be neither Gabriel nor Michael, neither Muhājirūn nor Ansār, to help you, only the clashing of swords, till Allāh settles the matter for you.

"Certainly, there are examples before your time of Allāh's wrath, punishment, days of tribulations and serious events. Therefore, do not disregard His promises, ignore His punishment, underestimate His wrath; do expect His fierceness. Allāh, the Glorified One, did not curse the past generations except because they had forsaken enjoining others to do good deeds and to refrain from doing bad deeds. In fact, Allāh cursed the foolish ones for committing sins and the wise for giving up curbing others from committing evil deeds. Beware! You have violated the limits of Islam, transgressed its borders and destroyed its commands.

Imām Ali ibn Abū Tālib's sublime status and feats

"Beware! Surely Allāh has commanded me to fight those who rebel or break their pledge or create trouble in the land. As regarding pledge-breakers, I have fought them. As regarding those who shrunk from the truth, I have waged a holy war against them. As regarding those who have abandoned the creed, I have put them in (serious) disgrace. As for Satan of the Pit, he, too, has been dealt with by me through the loud cry with which the scream of his heart and the shaking of his chest was also heard. Only a small portion of the rebels has remained. If Allāh allows me one more chance over them, I will annihilate them except a few remnants that may remain scattered in the suburb of the cities.

"Even in my boyhood, I had lowered the chest of (famous men) of Arabia and broken the horn points (i.e. defeated the chiefs) of the tribes of Rabī`ah and Mudar. Certainly, you know my status of close kinship and special relationship with the Prophet of Allāh ﷺ. When I was only a child, he looked after me. He used to press me to his chest and put me beside him in his bed, bringing his body close to mine and letting me inhale his fragrance. He used to chew something then feed me with it (like birds). He found no lie in my speech, nor weakness in any deeds.

"From the time of my weaning, Allāh had put a mighty angel with the Prophet ﷺ to take him along the path of high character and good behavior throughout the day and the night, while I used to follow

him like a young camel following in the footprints of its mother. Every day, he would show me, in the form of a banner, some of his high traits, commanding me to follow it. Every year he used to go in seclusion to the Hira' Hill where I saw him but no one else saw him. In those days, Islam was not recognized in any house except that of the Prophet of Allāh ﷺ and Khadīja, while I was the third after these two. I used to see and watch the glory of the Divine revelation and message, and I breathed the scent of Prophethood.

"When the revelation descended on the Prophet of Allāh ﷺ, I heard how Satan painfully moaned. I said, 'O Prophet of Allāh! What is this moaning?' He replied, 'This is Satan who has lost all hope of being worshipped. O Ali! You see all that I see and hear all that I hear, except that you are not a prophet; you are a vicegerent and you are surely on (the path of) virtue.'

"I was with him when a party of the tribesmen of Quraish came to him and said, 'O Muhammed! You have made a big claim which none of your forefathers or those of your family has ever made. We ask you one thing; if you give us an answer to it and show it to us, we will believe that you are a prophet and a messenger. But if you cannot do so, we will know that you are a sorcerer and a liar.' The Messenger of Allāh said the following: 'What do you ask for?' They said, 'Ask this tree to move towards us, even with its roots, and to stop before you.' The Prophet ﷺ said, 'Verily, Allāh has power over everything. If Allāh does it for you, will you then believe and testify to the truth?' They said, 'Yes.' Then he said, 'I shall show you whatever you want, but I know that you will not bend towards virtue, and there are among you those who will be thrown into the pit and those who will form parties (against me).' Then the Holy Prophet ﷺ said the following: 'O tree! If you do believe in Allāh and in the Day of Judgment and know that I am the Prophet of Allāh, come up with your roots and stand before me with the permission of Allāh.' By the One Who deputed the Prophet ﷺ with the truth do I swear, the tree did remove itself with its roots and came with a great humming sound and a flapping like the flapping of the wings of birds, till it stopped before the Messenger of Allāh while some of its twigs came down onto my shoulders and I was on

the right side of the Holy Prophet ﷺ.

"When people saw this, they said by way of pride and vanity, 'Now you order half of it to come to you and the other half to remain (in its place).' The Holy Prophet ﷺ ordered the tree to do the same.

"Half of the tree advanced towards him in an amazing manner and with a grater humming. It was about touch the Prophet of Allāh ﷺ. Then they said in their disbelief and rebellion, 'Ask this half to get back to its other half and be as it used to be.' The Prophet ﷺ ordered it and it returned. Then I said, 'O Prophet of Allāh! I am the first to believe in you and to acknowledge that the tree did what it did just now with the command of Allāh, the Sublime One, in testimony to your Prophethood and to strengthen your word.' On this, all people shouted, 'Rather a sorcerer, a liar, you are! This is amazing sorcery! He is very adept in it. Only a youth like this (pointing to me) can stand testimony to you in your affairs!'

"Certainly, I belong to the group of people who care not for the reproach of anybody in matters concerning Allāh. Their countenance is the countenance of the truthful, their speech is the speech of the virtuous. They are wakeful during the nights (in devotion to Allāh) and over beacons (of guidance) in the day. They hold fast to the rope of the Qur'ān, revive the traditions of Allāh and of His Prophet ﷺ. They do neither brag nor indulge in self-conceit, nor misappropriate, nor create mischief. Their hearts are in Paradise while their bodies are busy doing good deeds."

The idea conveyed above is: "You should not create conditions because of which you may be deprived of Allāh's favors, like the envious one who aims at harming the one whom he envies."

There is also the notion above that if belief is accepted by force, if worship is offered under pressure by some power or authority, neither will it be belief in the true sense nor worship in the real spirit. This is so because belief is an inner testimony and a heartfelt conviction. The conviction produced by force and compulsion can only be verbal, not heartfelt. Similarly, worship is the name of open

acknowledgment of one's status of servitude. Worship devoid of the feeling of servitude or of the sense of devotion is performed only out of fear; it cannot be real worship. Therefore, such belief and such worship will not present their correct connotations.

The reason for the Imām عليه السلام specifying the learned and the poor, as indicated above, is that the learned person has the light of knowledge to lead him. The destitution of the poor may be a hindrance. In spite of this, both the learned and the poor individual may fall prey to one's deceit.

How can the ignorant person save himself from Satan's clutches, and how can the rich person, who has all the means to get into wrong ways, defend himself against him?

﴿ كَلاَّ إِنَّ الإِنسَانَ لَيَطْغَى ۞ أَن رَّآهُ اسْتَغْنَى ﴾

Nay! Verily man is wont to rebel! As he deems himself needless!
(Qur'ān, 96:6-7).

If a glance is cast at the rise and fall, as well as the events of the past nations, this fact will shine like daylight: The rise and fall of communities is not the result of luck or force of change. To a great extent, it is affected by their deeds. Whatever type those deeds may be, their outcomes and consequences are in accord with them. Consequently, the stories and events of past peoples openly reflect the fact that the result of oppression and evil deeds has always been ruin and destruction, while the consequence of a virtuous deed and peaceful living was always good fortune and success. Since time immemorial, people make no difference, if the same conditions appear again and again, the same deeds are repeated, the same results must accrue which had appeared in the earlier set of circumstances. The accrual of the results of good or bad deeds is sure and certain like the properties and effects of everything. If this were not so, it would not be possible to kindle hope in the hearts of the oppressed and the afflicted by presenting to them past events and their respective effects, nor could the oppressors and tyrants be warned of the ill effects of their own misdeeds on the ground that it

was not necessary that the same will accrue now as had accrued before. But it is the universality of causes which makes past events the object of a lesson for posterity. Consequently, it was for this purpose that Imām Ali ibn Abū Tālib عليه السلام provoked thinking and consideration, stating the various events of Banū Isma'il, Banū Ishaq and Banū Isrā'īl (the descendants of Ishmael, Isaac and Israil respectively) and their being afflicted at the hands of the kings of Persia and Rome.

The progeny of Isma'il (Ishmael), the elder son of Ibrāhīm (Abraham), is called Banū Isma'il, while the progeny of his younger son, Isaac, is called Banū Ishaq which later continued to divide into various off-shoots and acquired different names. Their original domicile was Canaan, Palestine, where Ibrāhīm had settled after the migration from the plains of the Euphrates and the Tigris. His son Isma'il had settled in Hijāz, where Ibrāhīm had left him and his mother Hajar (Hagar). Isma'il married Sayyida daughter of Mudad, a woman from the tribe of Jurham which also inhabited the area. His progeny sprang from her and spread elsewhere. The other son of Ibrāhīm, namely Ishāq, remained in Canaan. His son was Ya`qūb (Jacob, or Israel) who married Liya (Leah), daughter of his maternal uncle's brother. After her death, he married his uncle's other daughter. Both of them bore his progeny known as Banū Isrā'īl. One of his sons was Yousuf (Joseph) who reached the neighboring country, Egypt, due to an accident and, after suffering slavery and imprisonment, he eventually won a high status in the then government of a just Egyptian king.

After this change, Yousuf sent for all his family and relatives to join him. Thus, Egypt became the new abode of Banū Isrā'īl. For some time, they lived there in peace and security, leading a respectable life. But by and by, the locals began to view them with disdain and hatred, making them the target of all sorts of tyrannies, so much so that they used to kill their children and let their women live as their bondmaids. As a result, the determination and courage of the Israelites were trampled on, their spirit of freedom was completely subdued. At last, conditions changed and the period of their troubles came to an end after four hundred years of the shackles of servitude. This happened when Allāh sent Prophet Mūsa (Moses) to deliver

them from the oppression of Pharaoh. Mūsa set off with them to leave Egypt. In order to destroy Pharaoh, Allāh turned them towards the Nile. Thus, the mighty river was in front and behind them were the huge forces of Pharaoh. This terrified them a great deal, but Allāh commanded Mūsa to strike the river with his cane, causing a dry pathway therein. Thus, when he advanced, there appeared in the river not only one but several courses to pass through. Mūsa crossed to the other side of the river along with Banū Isrā'īl. Pharaoh was closely following. When he saw them passing, he, too, advanced with his army. But when they reached the middle of the Nile, the water engulfed Pharaoh and his army in its waves, finishing them. About them, the Holy Qur'ān says the following:

﴿ وَإِذْ نَجَّيْنَاكُم مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَٰلِكُم بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴾

And (remember) when We delivered you from Pharaoh's people who afflicted you with grievous torment, slaying your sons and letting your women live, and in that there was a great trial from your Master (Qur'ān, 2:49).

Having left the boundaries of Egypt, they entered their motherland, Palestine, established their own state and began to live in freedom. Allāh changed their lowliness and disgrace into greatness and sublimity of rule and power. In this regard, Allāh says the following:

﴿ وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا الَّتِي بَارَكْنَا فِيهَا، وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا، وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ ﴾

And We made the people who were deemed weak inherit the eastern parts of the earth and the western parts of it which we had blessed (with fertility), and the good word of your Lord was fulfilled in the Children of Israel for what they did endure, and We destroyed what Pharaoh and his people had wrought and what shade they made (Qur'ān, 7:137).

On gaining power and regaining prosperity and security, Banū Isrā'īl

(the Israelites) forgot all the ignominy and disgrace of their period of servitude. Instead of being thankful to the Almighty for the favors which He granted them, they took to rebellion. Consequently, they shamelessly indulged in vices and misconduct, partaking in mischief and evil deeds to the maximum. They made lawful things which are unlawful and vice versa by false excuses. They disobeyed the prophets who tried to preach and correct them under the command of Allāh and even killed them. The natural consequence of their vicious activities was that they were punished for their deeds. Nebuchadnezzar, who was ruling Babylon (in nowadays' Iraq) in 600 B.C. rose to power against Syria and Palestine and killed seventy thousand of Banū Isrā'īl with his blood-thirsty swords. He devastated their towns, drove away the survivors with him like sheep and goats and threw them in the abyss of ignominy by turning them into slaves. Although after this ruination there seemed to be no way for them to regain status and power, nature gave them still another chance to recover.

When Nebuchadnezzar died and power came in the hands of Belshazzar, one of their own, the latter started all sorts of oppression on the Israelites. Being disgusted with this, they sent word to the ruler of Persia that they were tired of enduring the oppression of their ruler and that he should rescue them from him and free them from the oppression of Belshazzar. Cyrus the Great, who was a just and fair ruler, rose up in response to this request and, with the cooperation of the local population, overturned the government. As a result, the yoke of servitude on the necks of Banū Isrā'īl was also removed, and they were allowed to return to Palestine. Thus, after seventy years of subjugation, they again set foot in their homeland and took over the reins of government.

If only the Israelites had taken their lesson from the past events, they would not have committed the same evils again. As a result, they had to suffer servitude again. But the mental constitution of this community was such that whenever they achieved prosperity and freedom, they would lose themselves in the intoxication of riches and in the enjoyment of pleasures, mocking the laws of their own religion, deriding prophets and even killing them. All these vices did not mean anything to them. Thus, when their ruler, Herod, at the

request of his sweetheart [Shalomy], beheaded Prophet Yahya (John the Baptist) ﷺ and presented his head to her, none of them raised any voice against this brutality or was affected by it in any manner... This was the same state of their unruliness and fierce nature when Isa made his appearance. He stopped them from committing evil deeds and exhorted them to adopt righteous ways, but they opposed him, too, and gave him troubles of various sorts, so much so that they even tried to kill him. However, Allāh foiled all their plots and made Isa safe against their mischief. When their disobedience reached this stage and their capacity to accept guidance was completely wiped out, fate decided to ruin them and make full arrangements for their annihilation and destruction. The ruler of Byzantine Rome, Vespasianus, sent his son, Titus, to attack [Greater] Syria. He laid a siege around Jerusalem, demolished houses and broke down the walls of the synagogues as a result of which thousands of Banū Isrā'īl left their homes and became scattered abroad in the diaspora as thousands died of starvation. Those who remained were put to death. Most of them settled in Hijāz. Because of their rejection of Prophet Muhammed ﷺ, their unity was so disturbed that they could never again converge on any one center of honor and could never regain a life of prestige and dignity in place of disgrace and ignominy.

In the same way, the ruler of then Persia made serious attacks on Arabia and subjugated the inhabitants of those areas. Thus, Shahpur son of Hormuz, at the age of sixteen, took with him four thousand combatants and attacked the Arabs who resided within the then boundaries of Persia. Then he advanced towards Bahrain, Qatif and Hajar and ruined Banū Tamīm, Banū Bakr ibn Wā'il and Banū Abdul-Qays, cutting through the shoulders of seventy thousand Arabs, earning the nickname "Dhul-Aktāf" (the man of the [broad] shoulders). He forced the Arabs to live in tents of woven animal hair, grow long hair on their heads, not wear white clothes and ride unsaddled horses. Then he settled twelve thousand people of Isfahān and other cities of Peria in the area between Iraq and Syria. In this way, he drove the inhabitants of those areas out of their fertile lands into waterless forests which had neither conveniences of life nor means of livelihood. For long, these people remained victims of

others' oppression due to their own disunity and division. At last, Allāh deputed the Prophet ﷺ and raised them out of disgrace to the highest pinnacle of progress and sublimity.

Imām Ali ibn Abū Tālib عليه السلام, Abū Ayyūb al-Ansāri, Jābir ibn Abdullāh al-Ansāri, Abdullāh ibn Mas`ūd, `Ammār ibn Yāsir, Abū Sa`īd al-Khudri and Abdullāh ibn Abbās narrated that the Holy Prophet ﷺ commanded Ali ibn Abū Tālib عليه السلام to fight those who were pledge-breakers (*nākithīn*), deviators from the truth (*qāsitīn*) and those who had reneged from the faith (*mariqin*). See the following references for this fact: *Al-Mustadrak*, Vol. 3, p. 139; *Al-Istī`āb*, Vol. 3, p. 1117; *Usd al-Ghāba*, Vol. 3, pp. 32-33; *Al-Durr al-Manthūr*, Vol. 6, p. 18; *Al-Khasā'is al-Kubra*, Vol. 2, p. 138; *Majma` al-Zawā'id*, Vol. 5, p. 186; Vol. 6, p. 235; Vol. 7, p. 238; *Kanz al-`Ummāl*, Vol. 6, pp. 72, 82, 88, 155, 215, 319, 391, 392; *Tārīkh Baghdad*, Vol. 8, p. 340; Vol. 13, pp. 186-187; *Tārīkh*, Ibn Asākir, Vol. 5, p. 41; Ibn Kathīr, *Tārīkh,* Vol. 7, pp. 304-306; *Al-Riyād al-Nadira*, Vol. 2, p. 240; *Sharh al-Mawāhib al-Ladunniyya*, Vol. 3, pp. 316-317; *Sharh al-Mawaddat al-Awhām*, Vol. 1, p. 386.

Ibn Abul-Hadīd says, "It has been proven (by right ascription) from the Holy Prophet ﷺ that he said the following to Ali عليه السلام: "You will fight after me those who are pledge-breakers, deviators from the truth and those who have gone out of the faith."

The pledge-breakers were the people of the Battle of the Jamal because they broke their allegiance to him. The deviators from the truth were the people of Syria at Siffīn. Those who reneged from the faith were the Khārijites at an-Nahrawān. Regarding these three groups, Allāh says (about the first):

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ؛ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ؛ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَى نَفْسِهِ

Verily, those who swear their fealty to you do swear fealty to Allāh; the hand of Allāh is above their hands; so, whosoever violates his oath violates it only to the harm of his (own) self. (Qur'ān, 48: 10)

About the second group, Allāh says the following: وَأَمَّا الْقَاسِطُونَ فَكَانُوا

لِجَهَنَّمَ حَطَبًا "As for the deviators, they shall be the fuel of hell" (Qur'ān, 72: 15). Concerning the third group, Ibn Abul-Hadīd has referred to the following tradition (*hadīth*) that al-Bukhāri (in his *Sahīh*, Vol. 4, pp. 166-167, 243), Muslim (in his *Sahīh*, Vol. 3, pp. 109 - 117), al-Tirmidhi (in his *Jāmi` al-Sihāh*, Vol. 4, p. 481), Ibn Mājah (in his *Al-Sunan*, Vol. 1, pp. 59-62), al-Nisā'i (in his *Al-Sunan*, Vol. 3, pp. 65-66), Mālik ibn Anas (in his *Al-Muwatta'*, pp. 204 - 205), al-Dār Qutni (in his *Al-Sunan*, Vol. 3, pp. 131-132), ad-Darmi (in his *Al-Sunan*, Vol. 2, p. 133), Abū Dāwūd (in his *Al-Sunan*, Vol. 4 pp. 241-246), al-Hākim (in his *Al-Mustadrak*, Vol. 2, pp. 145-154; Vol. 4, p.531), Ahmed ibn Hanbal (in his *Al-Musnad*, Vol. 1, pp. 88, 140, 147; Vol. 3, pp. 56, 65) and al-Bayhaqi (in his *Al-Sunan al-Kubra*, Vol. 8, pp. 170-171) have narrated through a group of the *sahāba*, companions of the Holy Prophet ﷺ, that he said the following about Dhul-Khuwaysira (surname for "Dhul-Thudayya" Hurqus ibn Zuhayr at-Tamīmi, chief of the Khārijites): "From this very person's posterity, there will rise people who will recite the Qur'ān, but it will not go beyond their throats; they will kill the believers in Islam and will spare the idol-worshippers. They will glance through the teachings of Islam as hurriedly as the arrow passes out of its bow. If I were to ever find them, I will kill them like (the people of) `Ad."

Then ibn Abul-Hadīd goes on to say the following: "This is the sign for his (Holy Prophet's) Prophethood and prediction of secret knowledge (*Sharh Nahjul-Balāgha*, Vol. 13, p.183).

There is a reference above to "satan of the pit". This is a reference to Dhul-Thudayya (whose full name is already mentioned above) who was killed during the battle of Nahrawān by the stroke of lightning from the sky, so there was no need to kill him by the sword. The Holy Prophet ﷺ had predicted the way how he would die. Therefore, after the annihilation of the Khārijites at Nahrawān, Imām Ali ibn Abū Tālib عليه السلام came out in hot pursuit but could not find his body anywhere. In the meantime, ar-Rayyan ibn Sabirah saw forty to fifty bodies in a pit on the bank of the Nahrawān canal. When they were taken out [to be identified], the body of Dhul-Thudayya was found among them. He was called "Dhul-Thudayya"

because of a mass of flesh on his shoulder [which looked like a small breast]. When Imām Ali ibn Abū Tālib عليه السلام saw the man's body, he said, "Allāh is Great! Neither I spoke a lie nor was I told something wrong!" (Ibn Abul-Hadīd, Vol. 13, pp. 183-184; al-Tabari, Vol. 1, pp. 3383 - 3384; Ibn al-Athīr, Vol. 3, p.348).



اللهم صل على محمد و آل محمد

من خطبة له عليه السلام يصف فيها المتقين

رُوي أنّ صاحِباً لِأمير الْمُؤْمِنِين (عليه السلام) يُقالُ لهُ همّامٌ كان رجُلا عابداً فقال لهُ يا أمِير الْمُؤْمِنِين صِفْ لِي الْمُتّقِين حتّى كأنّي أنْظُرُ إلِيْهِمْ فتثاقل (عليه السلام) عنْ جوابِهِ ثُمّ قال يا همّامُ اتّقِ اللّه وأحْسِنْ ف إنّ اللّه مع الّذِين اتّقوْا والّذِين هُمْ مُحْسِنُون فلمْ يقْنعْ همّامٌ بِهذا الْقوْلِ حتّى عزم عليْهِ فحمِد اللّه وأثنى عليْهِ وصلّى على النّبيِّ (صلى الله عليه وآله) ثُمّ قال (عليه السلام):

أمّا بعْدُ فإنّ اللّه سُبْحانهُ وتعالى خلق الْخلْق حِين خلقهُمْ غنِيّاً عنْ طاعتِهِمْ آمِناً مِنْ معْصِيتِهِمْ لِأنّهُ لا تضُرُّهُ معْصِية منْ عصاهُ ولا تنْفعُهُ طاعة منْ أطاعهُ فقسم بيْنهُمْ معايشهُمْ ووضعهُمْ مِن الدُّنْيا مواضِعهُمْ فالْمُتّقُون فِيها هُمْ أهْلُ الْفضائِلِ منْطِقُهُمْ الصّوابُ وملْبسُهُمْ الِاقْتِصادُ ومشْيُهُمُ التّواضُعُ غضُّوا أبْصارهُمْ عمّا حرّم اللّهُ علِيْهِمْ ووقّفُوا أسْماعهُمْ على الْعِلْمِ النّافِعِ لهُمْ نُزِّلتْ أنْفُسُهُمْ مِنْهُمْ فِي الْبلاءِ كالّتِي نُزِّلتْ فِي الرّخاءِ ولوْ لا الْأجلُ الّذِي كتب اللّهُ علِيْهِمْ لمْ تسْتقِرّ أرْواحُهُمْ فِي أجْسادِهِمْ طرْفة عيْنٍ شوْقاً إلى الثّوابِ وخوْفاً مِن الْعِقابِ عظُم الْخالِقُ فِي أنْفُسِهِمْ فصغُر ما دُونهُ فِي أعْيُنِهِمْ فهُمْ والْجنّة كمنْ قدْ رآها فهُمْ فِيها مُنعّمُون وهُمْ والنّارُ كمنْ قدْ رآها فهُمْ فِيها مُعذّبُون قُلوبُهُمْ محْزُونة وشُرُورُهُمْ مأمُونة وأجْسادُهُمْ نحِيفة وحاجاتُهُمْ خفِيفة وأنْفُسُهُمْ عفِيفة صبرُوا أيّاماً قصِيرة أعْقبتْهُمْ راحة طوِيلة تِجارة مُرْبِحة يسّرها لهُمْ ربُّهُمْ أرادتْهُمُ الدُّنْيا فلمْ يُرِيدُوها وأسرتْهُمْ ففدوْا أنْفُسهُمْ مِنْها أمّا اللّيْل فصافُّون أقْدامهُمْ تالِين لِأجْزاءِ الْقُرْآن يُرتِّلُونها ترْتِيلا يُحزِّنُون بِهِ أنْفُسهُمْ ويسْتثِيرُون بِهِ دواء دائِهِمْ فإذا مرُّوا بِآيةٍ فِيها تشْوِيقٌ ركنُوا إلِيْها طمعاً وتطلّعتْ نُفُوسُهُمْ إلِيْها شوْقاً وظنُّوا أنّها نُصْب أعْيُنِهِمْ وإذا مرُّوا بِآيةٍ فِيها تخْوِيفٌ أصْغوْا إلِيْها مسامِع قُلوبهِمْ وظنُّوا أنّ زفِير جهنّم وشهِيقها فِي

أصُول آذانِهِمْ فهُمْ حائون على أوْساطِهِمْ مُفترشُون لِجِباهِهِمْ وأكُفّهِمْ ورُكبهِمْ وأطرافِ أقدامِهِمْ يطلُبُون إلى اللّهِ تعالى فِي فكاكِ رقابهِمْ وأمّا النّهار فحُلماءُ عُلماءُ أبْرارٌ أتْقِياءُ قدْ براهُمُ الخوْفُ برْيَ القِداح ينْظرُ إليْهِمُ النّاظِرُ فيحْسبُهُمْ مرْضى وما بالقوْمِ مِنْ مرضٍ ويقُولُ لقدْ خُولِطُوا ولقدْ خالطهُمْ أمْرٌ عظِيمٌ لا يرْضوْن مِنْ أعْمالِهِمُ القلِيل ولا يسْتكْثِرُون الكثِير فهُمْ لِأنْفسِهِمْ مُتّهمُون ومِنْ أعْمالِهِمْ مُشْفِقُون إذا زُكِّي أحدٌ مِنْهُمْ خاف مِمّا يُقالُ لهُ فيقُولُ أنا أعْلمُ بنفْسِي مِنْ غيْرِي وربِّي أعْلمُ بِي مِنِّي بنفْسِي اللّهُمّ لا تُؤاخِذْنِي بما يقُولُون واجْعلْنِي أفْضل مِمّا يظُنُّون واغْفِرْ لِي ما لا يعْلمُون فمِنْ علامةِ أحدِهِمْ أنّك ترى لهُ قُوّةً فِي دِينٍ وحزْماً فِي لِينٍ وإيماناً فِي يقِينٍ وحِرْصاً فِي عِلْمٍ وعِلْماً فِي حِلْمٍ وقصْداً فِي غِنًى وخُشُوعاً فِي عِبادةٍ وتجمُّلًا فِي فاقةٍ وصبْراً فِي شِدّةٍ وطلباً فِي حلالٍ ونشاطاً فِي هُدًى وتحرُّجاً عنْ طمعٍ يعْملُ الْأعْمال الصّالِحة وهُو على وجلٍ يُمْسِي وهمُّهُ الشُّكْرُ ويُصْبِحُ وهمُّهُ الذِّكْرُ يبِيتُ حذِراً ويُصْبِحُ فرِحاً حذِراً لِما حُذِّر مِن الغفْلةِ وفرِحاً بما أصاب مِن الْفضْلِ والرّحْمةِ إن اسْتصْعبتْ علَيْهِ نفْسُهُ فِيما تكْرهُ لمْ يُعْطِها سُؤْلها فِيما تُحِبُّ قُرّةُ عيْنِهِ فِيما لا يزُولُ وزهادتُهُ فِيما لا يبْقى يمْزُجُ الحِلْم بالْعِلْمِ والْقوْل بالْعملِ تراهُ قرِيباً أمَلُهُ قلِيلًا زلّلُهُ خاشِعاً قلْبُهُ قانِعةً نفْسُهُ منْزُوراً أكْلُهُ سهْلًا أمْرُهُ حرِيزاً دِينُهُ ميِّتةً شهْوتُهُ مكْظُوماً غيْظُهُ الْخيْرُ مِنْهُ مأمُولٌ والشّرُّ مِنْهُ مأمُونٌ إنْ كان فِي الْغافِلِين كُتِب فِي الذّاكِرِين وإنْ كان فِي الذّاكِرِين لمْ يُكْتبْ مِن الْغافِلِين يعْفُو عمّنْ ظلمهُ ويُعْطِي منْ حرمهُ ويصِلُ منْ قطعهُ بعِيداً فُحْشُهُ ليِّناً قوْلُهُ غائِباً مُنْكرُهُ حاضِراً معْرُوفُهُ مُقْبِلًا خيْرُهُ مُدْبِراً شرُّهُ فِي الزّلازِلِ وقُورٌ وفِي الْمكارِهِ صبُورٌ وفِي الرّخاءِ شكُورٌ لا يحِيفُ على منْ يُبْغِضُ ولا يأثمُ فِيمنْ يُحِبُّ يعْترِفُ بالْحقِّ قبْل أنْ يُشْهد علَيْهِ لا يُضِيعُ ما اسْتُحْفِظ ولا ينْسى ما ذُكِّر ولا يُنابِزُ بِالْألْقابِ ولا يُضارُّ بِالْجارِ ولا يشْمتُ بِالْمصائِبِ ولا يدْخُلُ فِي الْباطِلِ ولا يخْرُجُ مِن الْحقِّ إنْ صمت لمْ يغُمّهُ صمْتُهُ وإنْ ضحِك لمْ يعْلُ صوْتُهُ وإنْ بُغِي علَيْهِ صبر حتّى يكُون اللّهُ هُو الّذِي ينْتقِمُ لهُ نفْسُهُ مِنْهُ فِي عناءٍ والنّاسُ مِنْهُ فِي راحةٍ أتْعب نفْسهُ لِآخِرتِهِ وأراح النّاس مِنْ نفْسِهِ بُعْدُهُ عمّنْ تباعد عنْهُ زُهْدٌ ونزاهةٌ ودُنُوُّهُ مِمّنْ دنا مِنْهُ لِينٌ ورحْمةٌ ليْس تباعُدُهُ بِكِبْرٍ وعظمةٍ ولا دُنُوُّهُ بمكْرٍ وخدِيعةٍ.

قال: فصعِق همّامٌ صعْقةً كانتْ نفْسُهُ فِيها، فقال أمِيرُ الْمُؤْمِنِين عليه السلام:

أما واللّهِ لقدْ كُنْتُ أخافُها علَيْهِ؛ ثُمّ قال: أهكذا تصْنعُ الْمواعِظُ الْبالِغةُ بأهْلِها؟ فقال لهُ قائِلٌ: فما بالُك يا أمِير الْمُؤْمِنِين؟ فقال عليه السلام: ويْحك، إنّ لِكُلِّ أجلٍ وقْتاً لا يعْدُوهُ وسبباً لا يتجاوزُهُ، فمهْلًا لا تعُدْ لِمِثْلِها، فإنّما نفث الشّيْطانُ على لِسانِك.

Sermon 191

A companion of Imām Ali ibn Abū Tālib عليه السلام called Hammām[1], who was a man devoted to worship, said to him, "O Imām Ali ibn Abū Tālib! Describe to me the pious men in such a way as if

[1]According to Ibn Abul-Hadīd, this is a reference to Hammām ibn Shūrayh, but *`allāma* al-Majlisi says that apparently this is Hammām ibn `Abādah.

I see them." Imām Ali ibn Abū Tālib ﷺ replied saying: "Hammām! Fear Allāh and do good deeds because *Verily, Allāh is with those who guard (themselves against evil) and those who do good deeds* (Qur'ān, 16:128). But Hammām was not satisfied with this answer and pressured the Imām to provide more details. Thereupon, Imām Ali ibn Abū Tālib ﷺ praised Allāh, extolled Him and sought His blessings on the Holy Prophet ﷺ then said the following:

"Allāh, the most Glorified One, the Sublime, created everything and everyone. He created them without any need for their obedience. The sin of any sinner does not harm Him, nor does the obedience of anyone who obeys Him. He has distributed among them their livelihood and has assigned for them their statuses in the world.

"Thus, the God-fearing in this world are people of distinction. Their speech is to the point, their clothing is moderate and their gait is humble. They close their eyes from seeing what Allāh has made unlawful for them to see, and they listen to the knowledge which is beneficial to them. They remain calm during the time of trials. If there had been no fixed periods (of life) ordained for each one of them, their spirits would not have remained in their bodies even for the twinkling of an eye because of (their) eagerness for the reward [awaiting them in the Hereafter], fearing the chastisement. The greatness of the Creator is seated in their heart; so, everything else appears small in their eyes. Thus, to them, Paradise is as though they see it with their eyes, and they enjoy its bliss. To them, Hell is also as if they see it and are suffering from its punishment.

"Their hearts are grieved, they are protected against evils, their bodies are thin, their needs are scanty and their souls are chaste. They endure (hardship) for a short while; consequently, they secure comfort for a long, long time. It is a beneficial transaction that Allāh made easy for them.

"The world wants them, but they do not want it. It captured them, but they freed themselves from it with a ransom.

"During the night, they are up standing on their feet reading portions of the Holy Qur'ān and reciting it in a well-measured way, creating through it grief for themselves and seeking by it the cure for their ailments. If they come across a verse which creates eagerness (for Paradise), they pursue it avidly, and their spirits turn towards it eagerly, feeling as if it is in front of them. And when they come across a verse which inspires fear (of Hell), they incline their hearts towards it and feel as though the sound of Hell and its cries are reaching their ears. They bend their backs, prostrate on their foreheads, palms, knees and toes, beseeching Allāh, the Sublime, for their deliverance from it. During the day, they endure, learn and remain virtuous and God-fearing. Fear (of Allāh) has made them thin like arrows. If anyone looks at them, he thinks that they are sick, although they are not sick at all, and he will say that they have lost their sanity. In fact, a great concern (i.e. fear) has made them look like that.

"They are not satisfied with [what they consider as] their minor good deeds and do not regard their major deeds as great. They always blame themselves and are afraid of their deeds. When anyone of them is spoken of highly, he says the following: 'I know myself better than others and my Master knows me better than I know. O Allāh! Do not deal with me according to what they say, make me better than they think of me and forgive (my shortcomings) which they do not know.'

"The peculiarity of any of them is that you would see that he has strength of faith, determination along with leniency, belief with conviction, eagerness in (seeking) knowledge in forbearance, moderation when rich, devotion in worship, gracefulness in hunger, endurance in hardship, desire for what is lawful, pleasure with guidance and hatred for greed. One of them would perform virtuous deeds but still stay alert. In the evening, he is anxious to offer thanks (to Allāh). In the morning, his anxiety is to remember (Allāh). He fearfully passes his night in adoration and rises in the morning in joy, fearing lest night should be passed in forgetfulness, and joy over the favor and mercy which he is sure to receive. If his soul refuses to endure a thing which it does not like, he does not grant its request towards what it does like. The coolness of his eye lies in what is to

last forever, while from the things (of this world), he keeps aloof from that which would not last. He transfuses knowledge with forbearance and speech with deed.

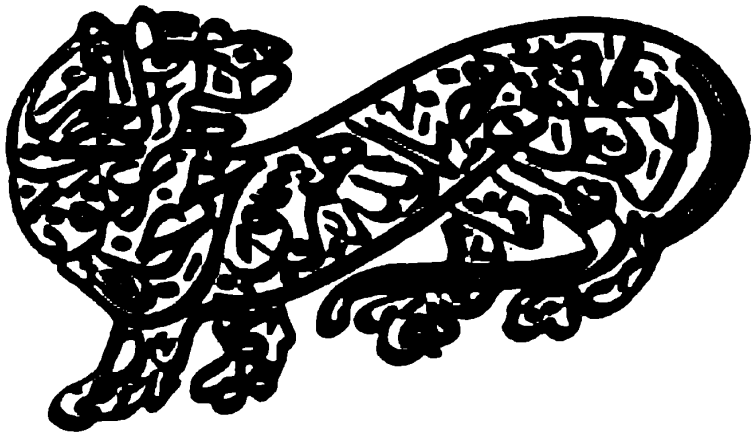
"You would see his hopes simple, his shortcomings few, his heart fearing, his spirit contented, his meal small and simple, his religion safe, his desires dead and his anger suppressed. Only goodness is expected of him. Evil from him is not to be feared. Even if he is found to be among those who forget (Allāh), he is counted among those who remember (Him). But if he is among those who remember, he is never counted among the forgetful. He forgives whoever is unjust to him, and he gives whoever deprives him. He behaves well with whoever behaves ill towards him.

"Indecent speech is far from him; his utterance is lenient, his evils are non-existent, his virtues are ever present, his goodness precedes him, and mischief turns away from him. He is dignified during calamities, patient in distresses and thankful in ease. He does not commit excesses against anyone whom he may hate and does not commit sin for the sake of one who loves him. He admits the truth before testimony is brought against him. He does not misappropriate what is placed in his custody and does not forget what he is required to remember. He does not call others bad names, he does not cause harm to his neighbor, he does not feel happy at others' misfortunes, he does not enter into wrong and does not get out of what is right.

"If he is silent, his silence does not grieve him. If he laughs, he does not raise his voice. If he is wronged, he endures till Allāh takes revenge on his behalf. His own "nafs" is in distress because of his own demeanor, while people are in a state of ease on his account. He exposes himself to hardship for the sake of his Hereafter while letting people feel safe from him. His keeping away from others is asceticism and purification, while his nearness to those to whom he feels close is out of his own kindness and gentleness. His keeping away from others is not out of vanity or arrogance, nor is his nearness to them is flattery or deception."

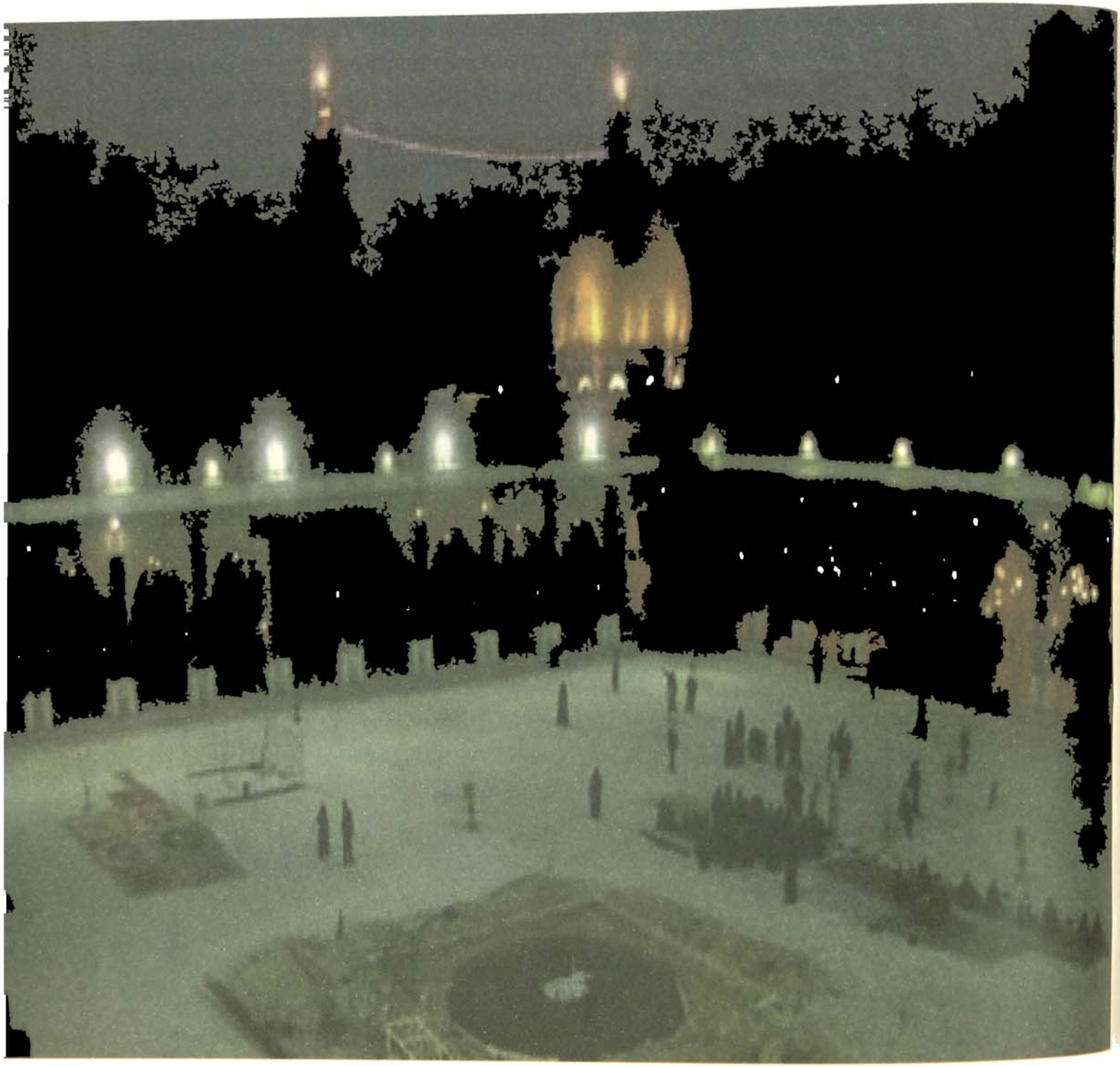
It is related that, hearing these weighty statements, Hammān passed into a deep swoon then passed away... Imām Ali ibn Abū Tālib عليه السلام

said the following: "Verily, by Allāh, I had this fear about him." Then he added: "Effective advice produces such effects on receptive minds." Someone[1] said to him, "O Imām Ali ibn Abū Tālib! How is it that you do not receive such an effect?" Imām Ali ibn Abū Tālib عليه السلام replied: "Woe to you! For death there is a fixed hour which cannot be exceeded and a cause which does not change. Now look, never repeat such talk which Satan had put on your tongue."



Ali عليه السلام as Lion: a Sufi Inscription

[1]This man was Abdullāh ibn al-Akwa` who was in the fore-front of the Khārijite movement and was a bitter opponent of Imām Ali ibn Abū Tālib عليه السلام.



An evening view of Kufa's Grand Mosque at present. This is the spot where Prophet Noah عليه السلام built his ark, where Imam Ali عليه السلام used to rule and where he was martyred.



من خطبة له عليه السلام يصف فيها المنافقين

نحْمدُهُ على ما وفّق لهُ مِن الطّاعةِ وذاد عنْهُ مِن المعْصيةِ ونسْألُهُ لِمِنّتِهِ تماماً وبحبْلِهِ اعْتِصاماً ونشْهدُ أنّ مُحمّداً عبْدُهُ ورسُولهُ خاض إلى رضْوانِ اللّهِ كُلّ غمْرةٍ وتجرّع فِيهِ كُلّ غُصّةٍ وقدْ تلوّن لهُ الأدْنوْن وتألّب عليْهِ الأقصوْن وخلعتْ إليْهِ العربُ أعِنّتها وضربتْ إلى مُحاربتِهِ بُطون رواحِلِها حتّى أنْزلتْ بساحتِهِ عداوتها مِنْ أبْعدِ الدّارِ وأسْحق المزار، أوصِيكُمْ عِباد اللّهِ بتقْوى اللّهِ وأحذّرُكُمْ أهْل النّفاقِ فإنّهُمُ الضّالّون المُضِلّون والزّالّون المُزِلّون يتلوّنُون ألْواناً ويفْتنُّون افْتِناناً ويعْمِدُونكُمْ بكُلّ عِمادٍ ويرْصُدُونكُمْ بكُلّ مِرْصادٍ قُلُوبُهُمْ دويّة وصِفاحُهُمْ نقِيّة يمْشُون الخفاء ويدِبُّون الضّراء وصفْهُمْ دواءٌ وقوْلُهُمْ شِفاءٌ وفِعْلُهُمُ الدّاءُ العياءُ حسدةُ الرّخاءِ ومُؤكّدُو البلاءِ ومُقْنِطو الرّجاءِ لهُمْ بكُلّ طريقٍ صريعٌ وإلى كُلّ قلْبٍ شفِيعٌ ولِكُلّ شجْوٍ دُمُوعٌ يتقارضُون الثّناء ويتراقبُون الجزاء إنْ سألُوا ألْحفُوا وإنْ عذلُوا كشفُوا وإنْ حكمُوا أسْرفُوا قدْ أعدُّوا لِكُلّ حقٍّ باطِلا ولِكُلّ قائمٍ مائِلا ولِكُلّ حيٍّ قاتِلا ولِكُلّ بابٍ مِفْتاحاً ولِكُلّ ليْلٍ مِصْباحاً يتوصّلُون إلى الطّمعِ باليأسِ لِيُقِيمُوا بهِ أسْواقهُمْ ويُنْفِقُوا بهِ أعْلاقهُمْ يقُولُون فيُشبِّهُون ويصِفُون فيُموِّهُون قدْ هوّنُوا الطّريق وأضْلعُوا المضِيق فهُمْ لُمةُ الشّيْطانِ وحُمةُ النّيرانِ أولئِك حِزْبُ الشّيْطانِ ألا إنّ حِزْب الشّيْطانِ هُمُ الخاسِرُون.

Sermon 192
Describing the hypocrites

"We praise Allāh for the succor which He has given us in carrying out the obligations of being obedient to Him and in preventing us from disobedience. We plead to Him to complete His favors (to us) and to make us hold on to His rope. We testify that Muhammed ﷺ is His servant and Messenger. He entered every hardship in pursuit of Allāh's pleasure and endured for its sake every sort of grief. His near relatives changed their attitudes towards him, while those who were distant (in kinship) united against him. The Arabs let loose the reins (of their horses to hasten their march) against him and struck the bellies of their mounts to fight him, so much so that enemies came to his threshold from the remotest places and most distant areas.

"I admonish you, O servants of Allāh, to fear Allāh, and I warn you of the hypocrites because they themselves are misguided and have misguided others as well. They have slipped and would cause others to slip, too. They change into many colors and adopt various ways. They support you with all means but lie in ambush for you at every post. Their hearts are sick while their faces look clear. They walk stealthily and tread like the approach of sickness (towards the body). Their words speak of cure, but their deeds are like incurable diseases. They are jealous of ease; they intensify distress and destroy hopes. Their victims are found lying in ambush on every path, while they have means to approach every heart. They have (false) tears for every grief.

"They eulogize each other and expect rewards from each other. When they ask something, they insist on it. If they reprove (any one), they disgrace (him). If they pass a verdict, they commit excesses. They have adopted for every truth a wrong way, for every erect thing a bender, for every living being a killer, for every (closed) gate a key and for every night a lamp. They covet, but with despair, in order to maintain with it their markets and propagate for their "handsome" merchandise. When they speak, they create doubts. When they describe, they exaggerate. First they offer easy paths but (afterwards) they make them narrow. In short, they are the party of Satan and the stings of the Fire. "Satan has gained hold on them, so he makes them forget the remembrance of Allāh; they are Satan's Party. أَلا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ *Verily, the party of Satan are the losers* (Qur'ān, 58:19)."



اللهم صل على محمد و آل محمد

من خطبة له عليه السلام يحمد الله ويثني على نبيه ويعظ

حمد الله

الْحمْدُ لِلّهِ الّذِي أظهر مِنْ آثار سُلْطانِهِ وجلال كِبْرِيائِهِ ما حيّر مُقل الْعُقُول مِنْ عجائِبِ قُدْرتِهِ وردع خطراتِ هماهِمِ النُّفُوس عنْ عِرْفان كُنْهِ صِفتِهِ.

الشهادتان

وأشْهدُ أنْ لا إله إلّا اللّهُ شهادة إيمانٍ وإيقانٍ وإخْلاصٍ وإذْعانٍ وأشْهدُ أنّ مُحمّداً عبْدُهُ ورسُولُهُ أرْسلهُ وأعْلامُ الْهُدى دارسة ومناهِجُ الدِّينِ طامِسة فصدع بالْحقِّ ونصح لِلْخلْق وهدى إلى الرُّشْدِ وأمر بالْقصْدِ صلى اللّهُ عليْهِ وآلِهِ وسلّم.

العظة

واعْلمُوا عِباد اللّهِ أنّهُ لمْ يخْلُقْكُمْ عبثاً ولمْ يُرْسِلْكُمْ هملًا علِم مبْلغ نِعمِهِ عليْكُمْ وأحْصى إحْسانهُ إليْكُمْ فاسْتفْتِحُوهُ واسْتنْجِحُوهُ واطْلُبُوا إلِيْهِ واسْتمْنِحُوهُ فما قطعكُمْ عنْهُ حِجابٌ ولا أغْلِق عنْكُمْ دُونهُ بابٌ وإنّهُ لبكُلِّ مكانٍ وفِي كُلِّ حِينٍ وأوانٍ ومع كُلِّ إنْسٍ وجانٌ لا يثْلِمُهُ الْعطاءُ ولا ينْقُصُهُ الْحِباءُ ولا يسْتنْفِدُهُ سائِلٌ ولا يسْتقْصِيهِ نائِلٌ ولا يلْويهِ شخْصٌ عنْ شخْصٍ ولا يُلْهِيهِ صوْتٌ عنْ صوْتٍ ولا تحْجُزُهُ هِبة عنْ سلْبٍ ولا يشْغلُهُ غضبٌ عنْ رحْمةٍ ولا تُولِهُهُ رحْمة عنْ عِقابٍ ولا يُجِنُّهُ الْبُطُونُ عن الظُّهُور ولا يقْطعُهُ الظُّهُورُ عن الْبُطُون قرُب فنأى وعلا فدنا وظهر فبطن وبطن فعلن ودان ولمْ يُدنْ لمْ يذْرأ الْخلْق باحْتِيالٍ ولا اسْتعان بهِمْ لِكلالٍ أوصِيكُمْ عِباد اللّهِ بتقْوى اللّهِ فإنّها الزِّمامُ والْقِوامُ فتمسّكُوا بوثائِقِها واعْتصِمُوا بحقائِقِها تؤُلْ بكُمْ إلى أكْنانِ الدّعةِ وأوْطانِ السّعةِ ومعاقِلِ الْحِرْزِ ومنازِلِ الْعِزِّ فِي يوْمٍ تشْخصُ فِيهِ الْأبْصارُ وتُظْلِمُ لهُ الْأقْطارُ وتُعطّلُ فِيهِ صُرُومُ الْعِشارِ ويُنْفخُ فِي الصُّور فتزْهقُ كُلُّ مُهْجةٍ وتبْكمُ كُلُّ لهْجةٍ وتذِلُّ الشُّمُّ الشّوامِخُ والصُّمُّ الرّواسِخُ فيصِيرُ صلْدُها سراباً رقْرقاً ومعْهدُها قاعاً سمْلقاً فلا شفِيعٌ يشْفعُ ولا حمِيمٌ ينْفعُ ولا معْذِرةٌ تدْفعُ.

Sermon 193
Praising Allāh, advising about piety, the Day of Judgment

"Praise is all due to Allāh Who has displayed such effects of His authority and the glory of His sublimity through the wonders of His might, so they dazzle the eyes and render the minds incapable of appreciating the reality of His attributes. I testify that there is no god but Allāh by virtue of belief, certainty, sincerity and conviction. I

also testify that Muhammed ﷺ is His servant and Prophet whom He deputed when the signs of guidance were obliterated and the ways of religion were desolate. So, he threw open the truth, admonished the people, guided them towards righteousness and ordered them to be moderate. May Allāh bless him and his offspring.

"Be informed, O servants of Allāh, that He has not created you for naught and has not left you free. He knows the extent of His favors on you and the magnanimity of His bounties towards you. Therefore, ask Him for success and for the attainment of objectives. Plead to Him and seek His generosity. No curtain hides you from Him, nor is any gate closed before you against Him. He is at every place, in every moment and instance. He is with every man and jinn. Giving does not create any breach in Him. Gifting does not cause diminution to what He has. A beggar cannot wear Him out [with his persistent pleas] and giving (to others) can never exhaust Him.

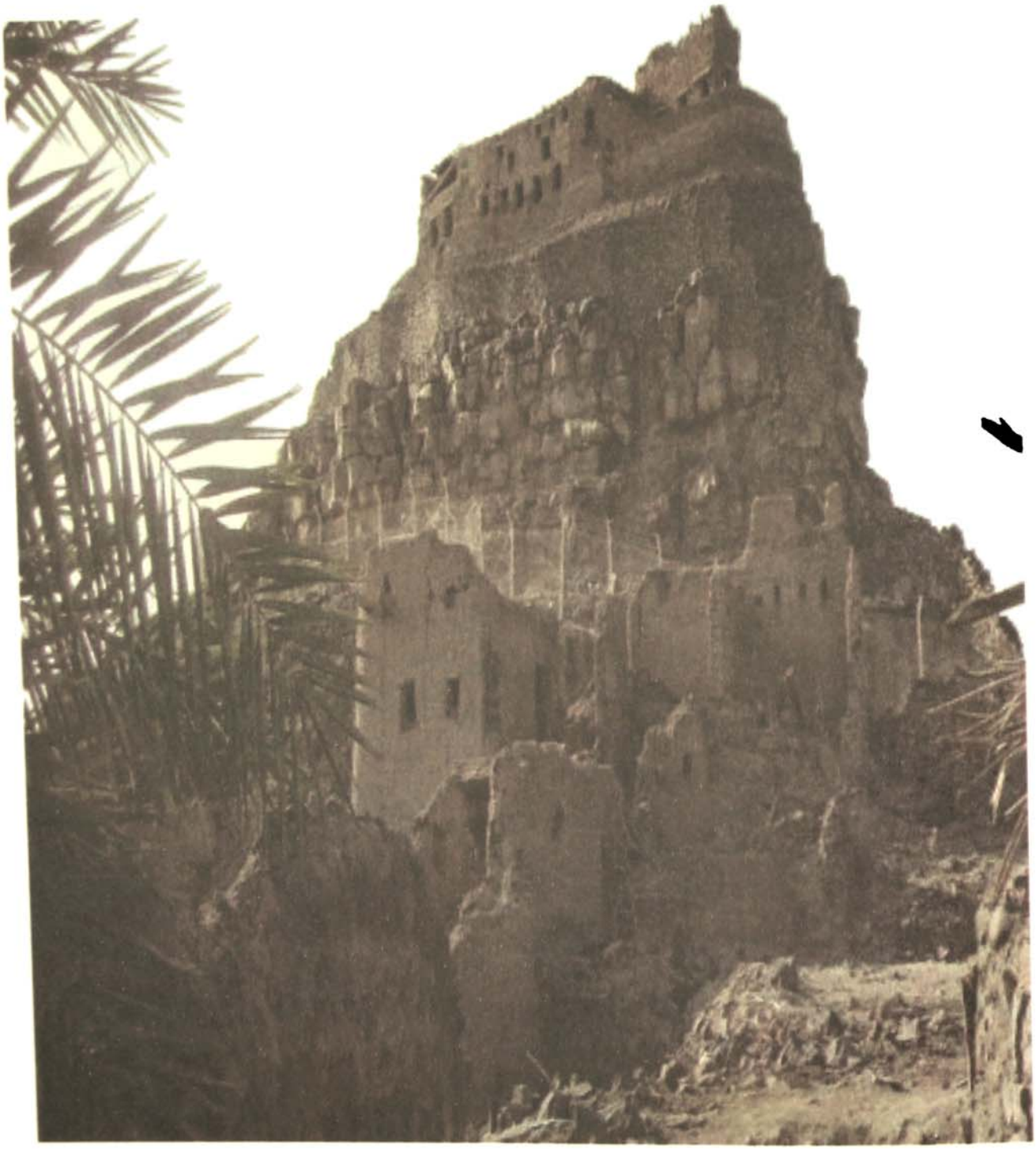
"One person cannot turn His attention from another, one voice does not detract Him from another, and one grant of favor does not prevent Him from refusing another. Anger does not prevent Him from mercy, mercy does not prevent Him from punishing; His concealment does not hide His manifestation and His manifestation does not prevent Him from concealing. He is near and at the same time distant. He is high and at the same time low, He is manifest and also concealed. He is concealed yet well-known. He lends but is not lent anything. He has not created creation after devising, nor did He receive any assistance on account of fatigue.

"I admonish you, O servants of Allāh, to fear Allāh, for it is the rein and the mainstay (of religion). Hold fast to its salient tenets, keep hold of its realities. It would take you to abodes of ease, to places of comfort, to fortresses of safety and to houses of honor on the Day (of Judgment) لِيَوْمٍ تَشْخَصُ فِيهِ الأَبْصَارُ *when eyes will be wide open* (Qur'ān, 14:42), when there will be darkness all around and when small groups of camels pregnant for ten months will be allowed to graze freely. And when the Horn is blown, every living being will then die, every voice will be muted. The high mountains and the hard rocks will crumble (to pieces) so that their hard stones will turn into moving sand and their bases will become level. (On that day)

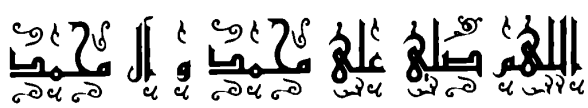
there will be none to intercede, no kinship to ward off (trouble), and no excuse will be of any avail."







Ruins of the once mighty Jewish Khaybar fortress the gate of which Imam Ali عليه السلام single-handedly pulled out during the Battle of Kahybar.



من خطبة له عليه السلام يذكر فيها بعثة النبي والعظة بالزهد

بعثة النبي

بعثهُ حِين لا علمٌ قائِمٌ ولا منارٌ ساطِعٌ ولا منهجٌ واضِحٌ.

العظة بالزهد

أوصِيكُمْ عِباد اللهِ بتقوى اللهِ وأحذّرُكُمُ الدُّنيا فإنّها دارُ شُخُوصٍ ومحلّةُ تنغِيصٍ ساكِنُها ظاعِنٌ وقاطِنُها بائِنٌ تمِيدُ بأهْلِها ميدان السّفِينةِ تقْصِفُها العواصِفُ فِي لُجج البحار فمِنْهُمُ الْغرقُ الوبقُ ومِنْهُمُ النّاجِي علَى بُطون الْأمْواج تحْفِزُهُ الرِّياحُ بأذْيالِها وتحْمِلُهُ علَى أهْوالِها فما غرق مِنْها فلَيْس بمُسْتدْركٍ وما نجا مِنْها فإلى مهْلكٍ عِباد اللهِ الْآن فاعْلمُوا والْألسُنُ مُطْلقةٌ والْأبْدانُ صحِيحةٌ والْأعْضاءُ لدْنةٌ والْمُنْقلبُ فسِيحٌ والْمجالُ عرِيضٌ قبْل إرْهاق الْفوْتِ وحُلُول الموْتِ فحقِّقُوا علَيْكُمْ نُزُولهُ ولا تنْتظِرُوا قُدُومهُ.

Sermon 194

The proclamation of the Prophetic message, admonishing renunciation of this world

"Allāh deputed the Prophet ﷺ when no sign of guidance existed, no beacon was giving light, and no path was clear.

"I admonish you, O servants of Allāh, to fear Allāh, and I warn you of this world which is a house from which departure is inevitable, and it is a place of discomfort. Whoever lives in it has to depart, and whoever stays here has to leave. It is drifting with its people like a boat which severe winds dash (here and there) in the deep sea. Some are drowned and die, while others escape on the surface of the waves; winds push them with their currents and carry them towards to their perils. So, whatever is drowned cannot be restored; whatever escapes is on the way to destruction.

"O servants of Allāh! You should know now that you have to perform (good) deeds because (presently) your tongues are free, your bodies are healthy, your limbs have movement, the area of your

coming and going is vast and the course for your running is wide..., before the loss of opportunity or the approach of death. Take death's approach as imminent; do not think it will come (later)."





اللهم صل على محمد و آل محمد

من كلام له عليه السلام ينبه فيه على فضيلته لقبول قوله وأمره ونهيه

ولقدْ علِمَ المُستحفظون مِنْ أصحابِ مُحمّدٍ (صلى الله عليه وآله) أنّي لمْ أرُدّ على اللهِ ولا على رسُولِهِ ساعةً قطُّ ولقدْ واسيتُهُ بنفسِي فِي المواطِنِ الّتِي تنكُصُ فِيها الأبْطالُ وتتأخّرُ فِيها الأقدامُ نجْدةً أكْرمنِي اللّهُ بها ولقدْ قُبِض رسُولُ اللّهِ (صلى الله عليه وآله) وإنّ رأسهُ لعلى صدْرِي ولقدْ سالتْ نفسُهُ فِي كفّي فأمْررْتُها على وجْهِي ولقدْ وُلّيتُ غُسْلهُ (صلى الله عليه وآله) والملائِكةُ أعْوانِي فضجّتِ الدّارُ والأفْنِيةُ ملأٌ يهْبِطُ وملأٌ يعْرُجُ وما فارقتْ سمْعِي هيْنمةٌ مِنْهُمْ يُصلُّون عليْهِ حتّى وارينّاهُ فِي ضرِيحِهِ فمنْ ذا أحقُّ بِهِ مِنّي حيّاً ومِيّتاً فانْفُذُوا على بصائِرِكُمْ ولتصْدُقْ نِيّاتُكُمْ فِي جِهادِ عدُوِّكُمْ فوالّذِي لا إلهَ إلّا هُو إنّي لعلى جادّةِ الحقِّ وإنّهُمْ لعلى مزلّةِ الباطِلِ أقُولُ ما تسْمعُون وأسْتغْفِرُ اللّه لِي ولكُمْ.

Sermon 195

Imām Ali ibn Abū Tālib drawing attention to his merit of accepting the statements of the Holy Prophet ﷺ, his commands and prohibitions

"Those companions of Muhammed ﷺ, the custodians (of the Divine messages), know that I never disobeyed Allāh or His Messenger[1] at all and by virtue of the courage with which Allāh honored me, I supported him with my life on occasions when even the brave ones turned away and feet lagged behind.

"When the Prophet ﷺ died, his head was on my chest and his (last) breath blew over my palms, and I passed it over my face, rubbing it. I performed his funeral *ghusul* (ceremonial bath), may Allāh bless him and his descendants, and the angels helped me. The house and the courtyard were full of them. One party of them was descending while another was ascending. My ears continually caught their humming voice, as they invoked Allāh's blessings on him, till we buried him in his grave. Thus, who can have greater rights with him than I during his life or after his death? Therefore, depend on your enemy because I swear by the One besides Whom there is no other

god that I am on the path of truth and that they (the enemy) are on the misleading path of falsehood. You hear what I say, and I seek Allāh's forgiveness for myself and for you."

Ibn Abul-Hadīd has written on pp. 180-183, Vol. 10, of his work titled *Sharh Nahjul-Balāgha* that Imām Ali ibn Abū Tālib's statement that he never disobeyed the commands of the Prophet ﷺ is a sort of taunt to those who felt no hesitation in rejecting the Prophet's commands and sometimes even rudely restrained him. For example, at the time of the peace of al-Hudaybiya, the Prophet ﷺ was inclined to negotiate peace with the unbelievers from among the tribesmen of Quraish. It was then that one of the companions became so enraged that he expressed doubts about the Prophethood of the Prophet ﷺ, whereupon Abū Bakr had to say this to him to rebuke him: "Woe unto you! Keep clinging to him. He is certainly Allāh's Messenger, and He will not allow him to suffer ruin."

The introduction to the oath, "inna" and "lam" word of emphasis, which are used here [in the original Arabic text] to create emphasis about the Prophethood shows that the addressee had gone further than merely expressing his doubts: These words of emphasis are employed only when a level of denial has been reached. However, if belief required absence of doubt, the presence of doubt must imply defect in the belief, as Allāh says the following: إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ، أُولَئِكَ هُمُ الصَّادِقُونَ "The believers are only those who believe in Allāh and His Messenger and do not doubt thereafter" (Qur'ān, 49:15).

Similarly, when the Prophet ﷺ intended to perform the funeral prayers for Ubayy ibn Sallūl, the same companion[1] said to him, "How do you intend to seek forgiveness for this chief of hypocrites?" And he even drew away the Prophet ﷺ by rudely pulling the ends of his shirt... Then the Prophet ﷺ had to say, "No deed is anything besides the command of Allāh." In the same way, the Prophet's command to accompany the troops led by Usamah ibn

[1]Any well-informed reader will correctly guess that the implied individual in these paragraphs is none other than `Omar ibn al-Khattāb.

Zaid was ignored. The greatest of all such insolence was displayed with regard to the Prophet's intention to write down his advice to the nation. When such a blame was laid against the Prophet ﷺ, such behavior proved the absence of true belief in the commands of the Sharī`a. One who entertains doubt about whether each command was based on Divine revelation, or whether (God forbid) it was just the result of "mental disorder" or "hallucination", can hardly be described as having a firm and sound conviction...

Who can deny that the ever-successful lion of Allāh, Imām Ali ibn Abū Tālib عليه السلام, shielded the Prophet ﷺ on every critical occasion and performed the duty of protecting him by dint of the courage and valor gifted to him by Allāh? The first occasion of risking his life took place when the unbelievers from the tribe of Quraish decided finally to kill the Prophet ﷺ. Ali عليه السلام slept on the Prophet's bed surrounded by enemies and under the direct peril of swords, thus foiling the enemies' plot. Then, in those battles where the enemies used to attack the Prophet ﷺ and where the feet of even the most reputed heroes could not stay firm, Imām Ali ibn Abū Tālib عليه السلام remained steadfast with the banner (of Islam) in his hand. Both Abdul-Barr and al-Hākim write the following about it: "Ibn Abbās says that Ali had four qualities which no one else at all possessed: First, he was the first among the Arabs and non-Arabs to have offered prayers in the company of the Messenger of Allāh ﷺ. Second, he always had the standard of the Islamic troops in his hand in every battle. Third, when people ran away from the Prophet ﷺ (such as during the Battle of Uhud), Ali remained with him, and Fourth, he was the one who gave the Prophet ﷺ his funeral bath and placed him in his grave" as we read on p. 1090, Vol. 3, of *Al-Isti'ab*; p. 111, Vol. 3, of *Al-Mustadrak Ala al-Sahīhayn*.

A study of the holy wars of Islam fought during the Prophet's lifetime leaves no doubt that, except for the battle of Tabūk in which Imām Ali ibn Abū Tālib عليه السلام could not participate, all other battles testify to his great performance; all successes are due to his valour. Thus, in the battle of Badr, seventy unbelievers were killed, half of whom were killed by Ali's sword. In the battle of Uhud, when victory changed into defeat as a result of some Muslims being busy

gathering booty, they fled away when the enemy made a surprise attack, but Imām Ali ibn Abū Tālib ﷺ remained steadfast, taking *jihād* to be a religious obligation. He displayed such conspicuous courage in support and in defense of the Prophet ﷺ that the Prophet ﷺ himself acknowledged it, and so did arch-angel Gabriel. Again, in the Battle of the Trench (al-Khandaq), the Prophet ﷺ was accompanied by three thousand combatants, but none of them dared to face `Amr ibn Abd-Wudd, the fiercest polytheist warrior. At last, Imām Ali ibn Abū Tālib ﷺ killed him and saved the Muslims from ignominy and a sure defeat. In the Battle of Hunain, the Muslims were proud of their number because they were ten thousand while the unbelievers were only four thousand, but here, too, they leaped to loot the battlefield. As a consequence of that, the unbelievers gained the opportunity and pounced on them. Taken thus by surprise, the Muslims fled away as the Holy Qur'ān says: لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ "Most certainly did Allāh help you in many (battle) fields and on the day of Hunain when your great number was to your liking, but your being superior in number availed you nothing, and the earth was straitened against you despite its expanse, then you turned back in retreat" (Qur'ān, 9:25).

On this occasion, too, Imām Ali ibn Abū Tālib ﷺ remained steadfast like a rock and eventually, with Allāh's support, victory was achieved.



من خطبة له عليه السلام
ينبه على إحاطة علم الله بالجزئيات ثم يحث على التقوى و يبين فضل الإسلام و القرآن

يعْلَمُ عجِيجَ الوُحُوشِ فِي الفلواتِ و معاصِي العِبادِ فِي الخلواتِ و اخْتِلاف النِّينانِ فِي البِحارِ الغامِراتِ و تلاطُمِ الماءِ بالرِّياحِ العاصِفاتِ و أشْهدُ أنّ مُحمّداً نجِيبُ اللهِ و سفِيرُ وحْيِهِ و رسُولُ رحْمتِهِ.

الوصية بالتقوى

أمّا بعْدُ فإنِّي أوصِيكُمْ بتقْوى اللهِ الّذِي ابْتدأ خلْقكُمْ و إلَيْهِ يكُونُ معادُكُمْ و بِهِ نجاحُ طلِبتِكُمْ و إلَيْهِ مُنْتهى رغْبتِكُمْ و نحْوهُ قصْدُ سبِيلِكُمْ و إلَيْهِ مرامِي مفْزعِكُمْ فإنّ تقْوى اللهِ دواءُ داءِ قُلوبِكُمْ و بصرُ عمى أفْئِدتِكُمْ و شِفاءُ مرضِ أجْسادِكُمْ و صلاحُ فسادِ صُدُورِكُمْ و طُهُورُ دنسِ أنْفسِكُمْ و جِلاءُ عشا أبْصارِكُمْ و أمْنُ فزعِ جأشِكُمْ و ضِياءُ سوادِ ظُلمتِكُمْ فاجْعلُوا طاعة اللهِ شِعاراً دُون دِثارِكُمْ و دخِيلا دُون شِعارِكُمْ و لطِيفاً بيْن أضْلاعِكُمْ و أمِيراً فوْق أُمُورِكُمْ و منْهلا لِحِينِ وُرُودِكُمْ و شفِيعاً لِدركِ طلِبتِكُمْ و جُنّة لِيوْمِ فزعِكُمْ و مصابِيح لِبُطُونِ قُبُورِكُمْ و سكناً لِطُولِ وحْشتِكُمْ و نفساً لِكرْبِ مواطِنِكُمْ فإنّ طاعة اللهِ حِرْزٌ مِنْ متالِفِ مُكْتنِفةٍ و مخاوِف مُتوقعةٍ و أوارِ نِيرانٍ مُوقدةٍ فمنْ أخذ بالتّقْوى عزبتْ عنْهُ الشّدائِدُ بعْد دُنُوِّها و احْلوْلتْ لهُ الأُمُورُ بعْد مرارتِها و انْفرجتْ عنْهُ الأمْواجُ بعْد تراكُمِها و أسْهلتْ لهُ الصِّعابُ بعْد إنْصابِها و هطلتْ علَيْهِ الكرامةُ بعْد قُحُوطِها. و تحدّبتْ علَيْهِ الرّحْمةُ بعْد نُفُورِها و تفجّرتْ علَيْهِ النِّعمُ بعْد نُضُوبِها و وبلتْ علَيْهِ البركةُ بعْد إرْذاذِها فاتّقُوا اللهَ الّذِي نفعكُمْ بمواعِظِهِ و وعظكُمْ برسالتِهِ و امْتنّ علَيْكُمْ بِنِعْمتِهِ فعبّدُوا أنْفسكُمْ لِعِبادتِهِ و اخْرُجُوا إلَيْهِ مِنْ حقّ طاعتِهِ.

فضل الإسلام

ثُمّ إنّ هذا الإسْلام دِينُ اللهِ الّذِي اصْطفاهُ لِنفْسِهِ و اصْطنعهُ على عيْنِهِ و أصْفاهُ خِيرة خلْقِهِ و أقام دعائِمهُ على محبّتِهِ أذلّ الأدْيان بعِزّتِهِ و وضع الملل برفْعِهِ و أهان أعْداءهُ بكرامتِهِ و خذل مُحادِّيهِ بنصْرِهِ و هدم أرْكان الضّلالةِ برُكْنِهِ و سقى منْ عطِش مِنْ حِياضِهِ و أثاق الحِياض بمواتِحِهِ ثُمّ جعلهُ لا انْفِصام لِعُرْوتِهِ و لا فكّ لِحلْقتِهِ و لا انْهدام لِأساسِهِ و لا زوال لِدعائِمِهِ و لا انْقِلاع لِشجرتِهِ و لا انْقِطاع لِمُدّتِهِ و لا عفاء لِشرائِعِهِ و لا جدّ لِفُرُوعِهِ و لا ضنْك لِطُرُقِهِ و لا وُعُوثة لِسُهُولتِهِ و لا سواد لِوضحِهِ و لا عِوج لِانْتِصابِهِ و لا عصل فِي عُودِهِ و لا وعث لِفجِّهِ و لا انْطِفاء لِمصابِيحِهِ و لا مرارة لِحلاوتِهِ فهُو دعائِمُ أساخ فِي الحقِّ أسْناخها و ثبّت لها آساسها و ينابِيعُ غزُرتْ عُيُونُها و مصابِيحُ شبّتْ نِيرانُها و منارٌ اقْتدى بها سُفّارُها و أعْلامٌ قُصِد بها فِجاجُها و مناهِلُ روِي بها وُرّادُها. جعل اللهُ فِيهِ مُنْتهى رضْوانِهِ و ذِرْوة دعائِمِهِ و سنام طاعتِهِ فهُو عِنْد اللهِ

وثِيقُ الأركان رفِيعُ البُنْيان مُنِيرُ البُرْهان مُضِيءُ النِّيران عزِيزُ السُّلْطان مُشْرِفُ المنار مُعْوِذُ المثار فشرِّفُوهُ و اتَّبِعُوهُ و أدُّوا إلَيْهِ حقَّهُ و ضعُوهُ مواضِعهُ.

الرسول الأعظم

ثُمّ إنّ اللّه سُبْحانهُ بعث مُحمّداً صلى الله عليه وآله بالحقِّ حِين دنا مِن الدُّنْيا الِانْقِطاعُ و أقبل مِن الآخِرةِ الِاطِّلاعُ و أظلمتْ بهْجتُها بعْد إشْراق و قامتْ بأهْلِها على ساق و خشُن مِنْها مِهادٌ و أزف مِنْها قِيادٌ فِي انْقِطاع مِنْ مُدّتِها و اقْتِرابٍ مِنْ أشْراطِها و تصرُّم مِنْ أهْلِها و انْفِصامٍ مِنْ حلْقتِها و انْتِشارٍ مِنْ سببِها و عفاءٍ مِنْ أعْلامِها و تكشُّفٍ مِنْ عوْراتِها و قِصرٍ مِنْ طُولِها جعلهُ اللّهُ بلاغاً لِرسالتِهِ و كرامةً لِأُمّتِهِ و ربيعاً لِأهْلِ زمانِهِ و رفْعةً لِأعْوانِهِ و شرفاً لِأنْصارِهِ.

القرآن الكريم

ثُمّ أنْزل علَيْهِ الْكِتاب نُوراً لا تُطْفأ مصابِيحُهُ و سِراجاً لا يخْبُو توقُّدُهُ و بحْراً لا يُدْرك قعْرُهُ و مِنْهاجاً لا يُضِلُّ نهْجُهُ و شُعاعاً لا يُظْلِمُ ضوْءُهُ و فُرْقاناً لا يُخْمدُ بُرْهانُهُ و تِبْياناً لا تُهْدمُ أرْكانُهُ و شِفاءً لا تُخْشى أسْقامُهُ و عِزّاً لا تُهْزمُ أنْصارُهُ و حقّاً لا تُخْذلُ أعْوانُهُ فهُو معْدِنُ الْإيمانِ و بُحْبُوحتُهُ و ينابِيعُ الْعِلْمِ و بُحُورُهُ و رِياضُ الْعدْلِ و غُدْرانُهُ و أثافِيُّ الْإِسْلامِ و بُنْيانُهُ و أوْدِيةُ الْحقِّ و غِيطانُهُ و بحْرٌ لا ينْزفُهُ الْمُسْتنْزفُون و عُيُونٌ لا يُنْضِبُها الْماتِحُون و مناهِلُ لا يغِيضُها الْواردُون و منازِلُ لا يضِلُّ نهْجها الْمُسافِرُون و أعْلامٌ لا يعْمى عنْها السّائِرُون و آكامٌ لا يجُوزُ عنْها الْقاصِدُون جعلهُ اللّهُ ريّاً لِعطشِ الْعُلماءِ و ربِيعاً لِقُلُوبِ الْفُقهاءِ و محاجّ لِطُرُق الصُّلحاءِ و دواءً لَيْس بعْدهُ داءٌ و نُوراً لَيْس معهُ ظُلْمةٌ و حبْلا وثِيقاً عُرْوتُهُ و معْقِلا منِيعاً ذِرْوتُهُ و عِزّاً لِمنْ تولّاهُ و سِلْماً لِمنْ دخلهُ و هُدًى لِمن ائْتمّ بِهِ و عُذْراً لِمن انْتحلهُ و بُرْهاناً لِمنْ تكلّم بِهِ و شاهِداً لِمنْ خاصم بِهِ و فلْجاً لِمنْ حاجّ بِهِ و حامِلًا لِمنْ حملهُ و مطِيّةً لِمنْ أعْملهُ و آيةً لِمنْ توسّم و جُنّةً لِمن اسْتلْأم و عِلْماً لِمنْ وعى و حدِيثاً لِمنْ روى و حُكْماً لِمنْ قضى.

Sermon 196

Allāh's Omniscience of the particulars, enjoining fear of Allāh, explaining the distinction of Islam and of the Holy Qur'ān

"Allāh knows the cries of the beasts in the forest, the sins of the people in seclusion, the movements of the fish in the deep seas and the rising of the water by stormy winds. I testify that Muhammed ﷺ is the choice of Allāh, the conveyor of His revelation and the Messenger of His mercy."

Why piety

"I admonish you to fear Allāh Who created you. To Him is your return, with Him lies the success of your aims, at Him terminate (all) your desires, towards Him runs your path of righteousness and He is

the aim of your fears (for seeking protection). Certainly, fear of Allāh is the medicine for your hearts, the sight for the blindness of your spirits, the cure for the ailments of your bodies, the rectifier of the evils of your breasts, the purifier of the pollution of your minds, the light of the darkness of your eyes, the consolation for the fear of your heart and the brightness for the gloom of your ignorance.

"Therefore, make obedience to Allāh the way of your life, not only your outside outfit. Make it your inner habit instead of only outer routine, subtle enough to enter through your ribs (up to the heart), the guide for all your affairs, the watering place for your getting down (on the Day of Judgment), the one to intercede for the achievement of your aims, the asylum for the day of your fear, the lamp of the interior of your graves, the company for your long loneliness and the deliverance from the troubles of your abodes. Certainly, obedience to Allāh is a protection against encircling calamities, expected dangers and flames of the burning fires.

"Therefore, whoever entertains fear of Allāh, troubles remain away from him after having been near, affairs become sweet after their bitterness, waves (of troubles) recede from him after having crowded over him, difficulties become easy for him to tackle, generosity rains fast over him after withholding, mercy bends over him after it had been loath, the favors (of Allāh) pour on him after they had been dried, and blessings descend over him like showers after being scanty. So, fear Allāh Who benefits you with His good advice, preaches to you through His Messenger and obliges you with His favors. Devote yourselves to His worship and acquit yourselves of the obligation of obeying Him."

Islam

"Islam is the religion which Allāh has chosen for Himself, developed it before His eyes, preferred it as the best among His creations, established its pillars on His love. He has lowered the status of other religions by granting it honor. He has humiliated all communities before its sublimity; He has humbled its enemies with His kindness and made its opponents lonely by according it His support. He has smashed the pillars of misguidance with its

columns. He has quenched the thirst of the thirsty with its cisterns and filled the cisterns through those who draw its water.

"He made Islam such that its constituent parts cannot break, its joins cannot separate, its structure cannot fall, its columns cannot decay, its plant cannot be uprooted, its time does not end, its laws do not expire, its twigs cannot be cut, its parts do not become narrow, its ease does not change into difficulty, its clarity is not affected by gloom, its straightness does not acquire curvature, its wood has no crookedness, its vast paths have no narrowness, its lamp knows no putting off and its sweetness has no bitterness.

"It consists of columns whose bases Allāh has fixed in truthfulness and whose foundation He has strengthened, of sources the streams of which are ever full of water, of lamps the flames of which are full of light and of beacons with the help of which travelers get guidance, of signs through which a way is found to its highways, and of watering places which provide water to those who come to them. Allāh has placed in Islam the height of His pleasure, the pinnacle of His pillars and the prominence of His obedience. Before Allāh, therefore, its columns stand strong, its structure is lofty, its proofs are bright, its fires are aflame, its authority is strong, its beacons are high and its destruction is difficult. You should, therefore, honor it, follow it, fulfill its obligations and accord the status due to it."

The Holy Prophet ﷺ

"Allāh, the Glorified One, deputed Muhammed ﷺ with the truth at a time when the destruction of the world was near and the next life was at hand, when its brightness was turning into gloom after having shone. It has become troublesome for its inhabitants, its surface had become rough and its decay had approached nearer. This was during the exhaustion of its life at the approach of signs (of its decay), the ruin of its inhabitants, the breaking of its links, the dispersal of its affairs, the decay of its signs, the divulging of its secret matters and the shortening of its length. Allāh made him responsible for conveying His message and (a means of) honor for his people, a period of bloom for the men of his days, a source of dignity for the

supporters and an honor for his helpers."

The Holy Qur'ān

"Then Allāh sent him the Book as a light the flames of which cannot be extinguished, a lamp the gleam of which does not die, a sea the depth of which cannot be sounded, a way the direction of which does not mislead, a ray the light of which does not darken, a separator (of good from evil) the arguments of which do not weaken, one that makes things clea, one the foundations of which cannot be dismantled, a cure that leaves no room for disease, an honor the supporters of which are not defeated and the truth the helpers of which are not abandoned. Therefore, it is the mine of belief and its nucleus, the source of knowledge and its oceans, the plantation of justice and its pools, the foundation stone of Islam and its construction, the valleys of truth and its plains, an ocean which those who draw water cannot empty, springs which those who draw water cannot dry up, a watering place which those who come to take water cannot exhaust, a staging place in moving towards which travelers do not get lost, signs which no trader fails to see and a highland which those who approach cannot surpass.

"Allāh has made it quench the thirst of the learned, a blossom for the hearts of religious jurists, a highway for the ways of the righteous, a cure after which there is no ailment, a glory with which there is no darkness, a rope the grip of which is strong, a stronghold the peak of which is invulnerable and honor for whoever owes it, the peace of whoever enters it, the guidance ofr whoever follows it, the excuse of whoever adopts it, the argument of whoever argues with it, the witness of whoever quarrels with it, the success for whoever argues with it, the carrier of burdens of whoever seeks its way, the shield of whoever arms himself (against misguidance), the knowledge of whoever listens carefully, the worthy story of whoever relates it and the final verdict of whoever passes judgments."



اللهم صل على محمد و آل محمد

من كلام له عليه السلام كان يوصي به أصحابه

الصلاة

تعاهدُوا أمْر الصّلاةِ وحافِظُوا عليْها واسْتكْثِرُوا مِنْها وتقرّبُوا بها فإنّها كانتْ على الْمُؤْمِنِين كِتاباً موْقُوتاً أ لا تسْمعُون إلى جوابِ أهْلِ النّار حِين سُئِلُوا ما سلككُمْ فِي سقر قالُوا لمْ نكُ مِن الْمُصلّين وإنّها لتحُتُّ الذُّنُوب حتّ الْورق وتُطْلِقُها إطلاق الرِّبق وشبّهها رسُولُ اللّهِ (صلى الله عليه وآله) بالْحمّةِ تكُونُ على بابِ الرّجُل فهُو يغْتسِلُ مِنْها فِي الْيوْمِ واللّيْلةِ خمْس مرّاتٍ فما عسى أنْ يبْقى عليْهِ مِن الدّرنِ وقدْ عرف حقّها رجالٌ مِن الْمُؤْمِنِين الّذِين لا تشْغلُهُمْ عنْها زينةُ متاعٍ ولا قُرّةُ عيْنٍ مِنْ ولدٍ ولا مالٍ يقُولُ اللّهُ سُبْحانهُ رجالٌ لا تُلْهِيهِمْ تِجارةٌ ولا بيْعٌ عنْ ذِكْرِ اللّهِ وإقامِ الصّلاةِ وإيتاءِ الزّكاةِ وكان رسُولُ اللّهِ (صلى الله عليه وآله) نصِباً بالصّلاةِ بعْد التّبْشِيرِ لهُ بالْجنّةِ لِقوْلِ اللّهِ سُبْحانهُ وأمُرْ أهْلك بالصّلاةِ واصْطبِرْ عليْها فكان يأمُرُ بها أهْلهُ ويصْبِرُ عليْها نفْسهُ.

الزكاة

ثُمّ إنّ الزّكاة جُعِلتْ مع الصّلاةِ قُرْباناً لِأهْلِ الْإسْلامِ فمنْ أعْطاها طيِّب النّفْس بها فإنّها تُجْعلُ لهُ كفّارةً ومِن النّارِ حِجازاً ووِقايةً فلا يُتْبِعنّها أحدٌ نفْسهُ ولا يُكْثِرنّ عليْها لهفهُ فإنّ منْ أعْطاها غيْر طيِّبِ النّفْس بها يرْجُو بها ما هُو أفْضلُ مِنْها فهُو جاهِلٌ بالسُّنّةِ مغْبُونُ الْأجْرِ ضالُّ الْعملِ طويلُ النّدمِ.

الأمانة

ثُمّ أداء الْأمانةِ فقدْ خاب منْ ليْس مِنْ أهْلِها إنّها عُرِضتْ على السّماواتِ الْمبْنِيّةِ والْأرضِين الْمدْحُوّةِ والْجِبالِ ذاتِ الطُّولِ الْمنْصُوبةِ فلا أطْول ولا أعْرض ولا أعْلى ولا أعْظم مِنْها ولو امْتنع شيْءٌ بطُولٍ أوْ عرْضٍ أوْ قُوّةٍ أوْ عِزٍّ لامْتنعْن ولكِنْ أشْفقْن مِن الْعُقُوبةِ وعقلْن ما جهِل منْ هُو أضْعفُ مِنْهُنّ وهُو الْإنْسانُ إنّهُ كان ظلُوماً جهُولا.

علم الله تعالى

إنّ اللّه سُبْحانهُ وتعالى لا يخْفى عليْهِ ما الْعِبادُ مُقْترِفُون فِي ليْلِهِمْ ونهارِهِمْ لطف بِهِ خُبْراً وأحاط بِهِ عِلْماً أعْضاؤُكُمْ شُهُودُهُ وجوارِحُكُمْ جُنُودُهُ وضمائِرُكُمْ عُيُونُهُ وخلواتُكُمْ عِيانُهُ.

Sermon 197

Imām Ali ibn Abū Tālib ﷺ admonishing his companions about certain matters

"فَإِذَا قَضَيْتُمُ الصَّلاةَ فَاذْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِكُمْ فَإِذَا اطْمَأْنَنتُمْ فَأَقِيمُوا الصَّلاةَ" إِنَّ الصَّلاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا *Once you have finished (congregational) prayers, celebrate God's praises standing, sitting or lying down on your sides, but when you are free from danger, set up regular prayers, for such prayers are enjoined on believers at stated times* (Qur'ān, 4:103). Have you not heard the reply of the people of Hell when they are asked: مَا سَلَكَكُمْ فِي سَقَرَ؟ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ 'What has brought you into hell?' They shall say: 'We were not of those who offered regular prayers!' (Qur'ān, 74:42-43). Certainly, prayer drops out sins like the leaves of trees drop, removing them as ropes are removed from cattle's necks. The Messenger of Allāh ﷺ compared it to a flowing river at the gate-step of a person who takes a bath in it five times a day. Will then any dirt remain on him?

"Its obligation is recognized by those believers whom neither the adornment of property nor the coolness of the eyes produced by children can turn away. Allāh, the Glorified One, says the following: رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلاةِ وَإِيتَاءِ الزَّكَاةِ .. *men whom neither merchandise nor any diversion distracts them from the remembrance of Allāh and constancy in prayer and paying the zakāt* (Qur'ān, 24:37).

"Even after receiving assūrance of Paradise, the Messenger of Allāh ﷺ used to exert himself for the prayers because of the command of Allāh, the Glorified One.... وَأْمُرْ أَهْلَكَ بِالصَّلاةِ وَاصْطَبِرْ عَلَيْهَا *Enjoin prayer on your followers and adhere thereto steadfastly* (Qur'ān, 20:132).

"The Holy Prophet ﷺ used to enjoin his followers to pray and exert himself for its sake."

Islamic *zakāt* tax

"Then Islamic tax has been laid down along with prayers as a sacrifice (to be offered) by the followers of Islam. Whoever pays it by way of purifying his spirit, it serves as a purifier for him, a protection and a shield against the fire (of Hell). No one, therefore, (who pays it) should feel attached to it afterwards, nor should he feel grieved. Whoever pays it without the intention of purifying his heart, expecting through it to gain more [material rewards], is certainly ignorant of the Sunnah; he is allowed no reward for it; his deed goes to waste, and his hope for repentance is excessive!"

Fulfillment of trust

"As regarding the fulfillment of trust, whoever does not pay attention to it will be disappointed. It was placed before the mighty skies, the vast earth and the high mountains, but none was found to be stronger, more vast, or higher than it. If anything could be unapproachable because of height, vastness, power or strength, it will have been unapproachable. But they felt afraid of the evil consequences (of failing in fulfilling a trust) and noticed what a weaker person did not realize it, and this was man. إِنَّهُ كَانَ ظَلُومًا جَهُولا *Verily, he [man] was (proven) unjust, ignorant* (Qur'ān, 33:72).

"Surely, nothing is hidden from Allāh, the Glorified One, the Sublime, whatever people do in their nights or days. His knowledge encompasses all things. Your limbs are a witness [against you], the organs of your body constitute an army (against your own selves), your inner self serves Him as eyes (to watch over your sins) and your loneliness is open to Him."



اللّهُمّ صَلِّ عَلى مُحَمّدٍ وَ آلِ مُحَمّدٍ

من كلام له عليه السلام في معاوية

واللّهِ ما مُعاوِيةُ بأدْهى مِنّي ولكِنّهُ يغْدِرُ ويفْجُرُ ولوْ لا كراهِيةُ الغدْرِ لكُنْتُ مِنْ أدْهى النّاسِ ولكِنْ كُلُّ غدْرةٍ فُجرةٌ وكُلُّ فُجرةٍ كُفرةٌ ولِكُلِّ غادِرٍ لِواءٌ يُعْرفُ بهِ يوْم الْقِيامةِ واللّهِ ما أسْتغْفلُ بالْمكِيدةِ ولا أسْتغْمزُ بالشّدِيدةِ.

Sermon 198
Treason and treachery of Mu`āwiyah, traitors' fate

"By Allāh, Mu`āwiyah is not more shrewd than I am, but he deceives and commits evil deeds. Had I not hated deceitfulness, I would have been the most cunning of all men. But (the fact is that) deceit is a sin, and sin is disobedience (of Allāh). Every deceitful person will have a sign by which he will be recognized on the Day of Judgment. By Allāh, I cannot be made forgetful by strategy, nor can I be overpowered by hardships.

"People who are ignorant of religion and its ethics, free of the shackles of religious laws and are unaware of the concept of punishment and reward..., find abundance of excuses, methods and means for the achievement of their objectives. They can find ways to succeed at every stage. But when they find the dictates of humanity, or Islam, or the limitations imposed by ethics and religious laws as impeding their designs, their chances of devising and finding vile means become narrow. The possibility of their deed becomes limited. Mu`āwiyah's influence and control was the result of these devices and ways in which he knew neither impediment nor any obstacle of what is lawful or unlawful, nor did the fear of the Day of Judgment prevent him from acting defiantly."

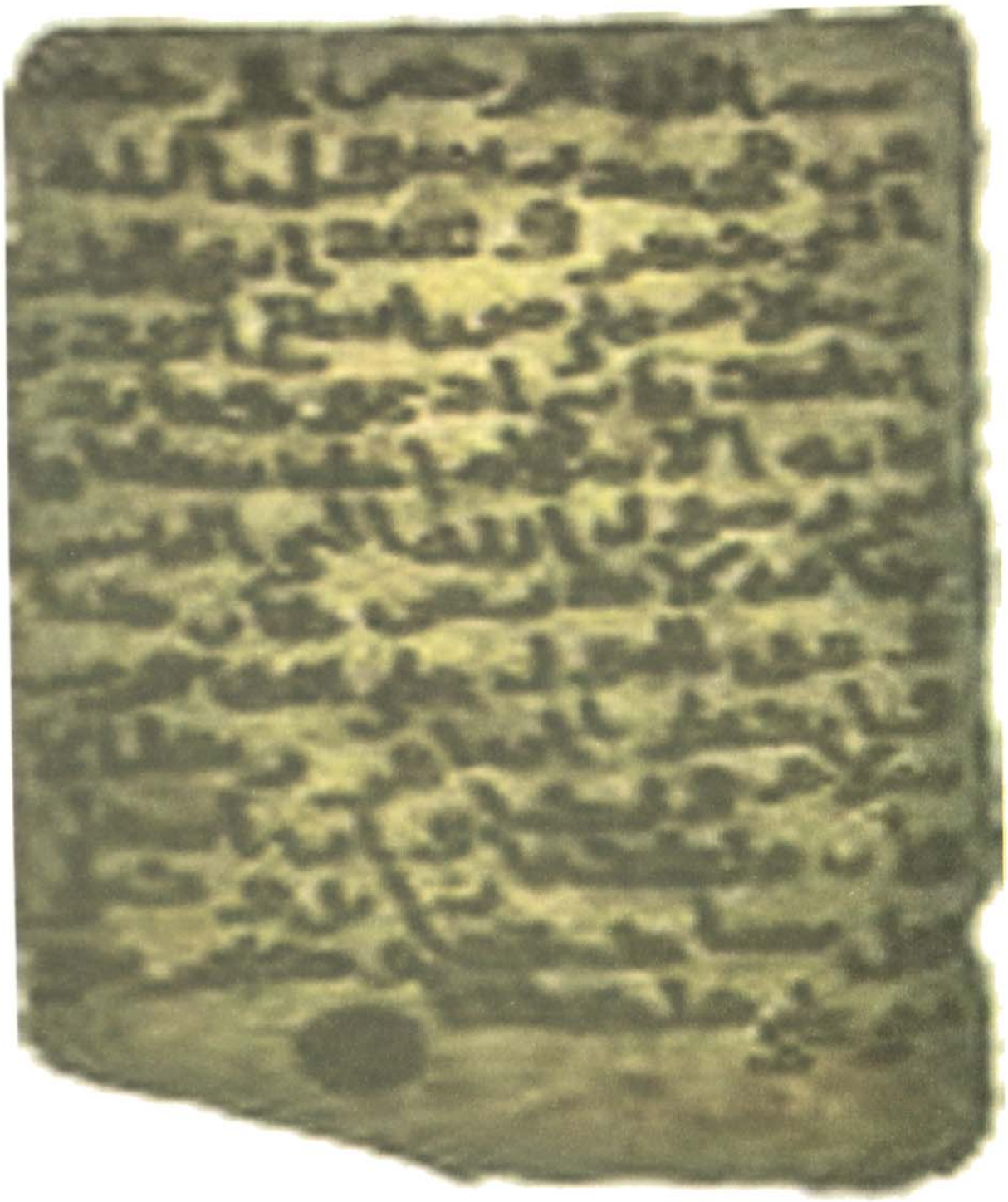
Describing the character of Mu`āwiyah, *`allāma* ar-Rāghib al-Isfahāni (284 – 356 A.H./897 – 967 A.D.) writes the following: "His aim was always to achieve his objective, be it lawful or unlawful. He did not care for religion, nor did he ever think of the Divine

chastisement. Thus, in order to maintain his power, he resorted to false statements and concoctions, practiced all sorts of deceit and contrivance. When he saw that success was not possible without entangling Imām Ali ibn Abū Tālib عليه السلام in war, he instigated Talhah and az-Zubayr against him. When success could not be achieved by this means, he instigated the Syrians, bringing about the civil war of Siffīn. And when the status of his rebellion became exposed through the killing of `Ammār ibn Yāsir, he at once duped the people by saying that Ali was responsible for killing him since he had brought him into the battlefield. And on another occasion, he interpreted the words 'rebellious party' in the hadīth of the Prophet ﷺ to mean 'avenging party', trying desperately to prove that `Ammār would be killed by the group that would seek revenge of `Othmān's blood, although the next portion of this statement, that is, 'he will call them towards Paradise while they will call him to Hell', does not leave any room for interpretation. When there was no hope of victory even by these cunning means, he contrived to raise copies of the Holy Qur'ān on spears, although in his view neither the Holy Qur'ān nor its commandments carried any weight. If he had really aimed at deriving a decision from the Qur'ān, he should have put this demand before the commencement of the battle. When it became known to him that the decision had been secured by `Amr ibn al-`Ās by deceiving Abū Mūsa al-Ash`ari, and that it did not have even a remote connection with the Qur'ān, he should not have accepted it and should have punished `Amr ibn al-`Ās for this trick or at least warned and rebuked him. But on the contrary, the latter's performance was much appreciated and, in reward, he was made governor of Egypt.

In contrast to this outrage, Imām Ali ibn Abū Tālib's conduct was a high specimen of adherence to religious laws, morals and ethics. He kept in view the requirements of the truth and righteousness even in adverse circumstances. He did not allow his virtuous life to be tarnished by the views of deceit and contrivance. If he wished, he could face cunning by cunning and Mu`āwiyah's shameful activities could have been answered by similar measures. For example, when he posted guards on the Euphrates and prevented the men of Imām Ali ibn Abū Tālib عليه السلام from having access to its water, then the

supply of water could have been cut off from them also on the grounds that since they had occupied the Euphrates, it was lawful for them to retaliate. In this way, they could be overpowered by weakening their fighting ability. But Imām Ali ibn Abū Tālib عليه السلام could never tarnish his image with such an inhumane measure, although common people regarded such acts against the enemy as being lawful, regarding this duplicity of conduct for the achievement of success as a normal policy and a sign of administrative ability. But Imām Ali ibn Abū Tālib عليه السلام could never think of strengthening his power by fraud or duplicity of behavior on any occasion. Thus, when people advised him to retain the officers who had been appointed by the government of `Othmān ibn `Affān and to befriend Talhah and az-Zubayr by appointing them as governors of Kūfa and Basra respectively and making use of Mu`āwiyah's ability in administration by appointing him as governor of Syria..., Imām Ali ibn Abū Tālib عليه السلام rejected this advice and preferred to adhere to the commandments of the religious law over worldly expediency. Thus, he openly declared about Mu`āwiyah the following: "If I allow Mu`āwiyah to retain what he already has, I will be one who takes those who lead (people) astray as helpers" (refer to Qur'ān, 18:51).

Those who look at apparent successes do not care about finding out by what means it is achieved. They support anyone whom they see as succeeding by means of cunning and deception, and they begin to regard him an an able administrator, a man of intelligence, a politician, an intellectually brilliant man..., and so on. But whoever does not deploy cunning and fraudulent methods, due to his adherence to Islamic commandments and Divine instructions, preferring failure over success secured through wrong methods..., is regarded as being ignorant of politics, weak of foresight. They do not feel it necessary to think what difficulties and impediments exist in the way of a person who adheres to principles and laws which prevent him from proceeding forward even after approaching near success.



One of the letters which Imam Ali عليه السلام wrote for Prophet Muhammed صلى الله عليه وآله وسلم

اللهم صل على محمد و آل محمد

من كلام له عليه السلام يعظ بسلوك الطريق الواضح

أيُّها النّاسُ لا تستَوْحِشُوا فِي طريقِ الهُدى لِقِلّةِ أهْلِهِ فإنّ النّاس قدِ اجْتمعُوا على مائِدةٍ شِبعُها قصِيرٌ وجُوعُها طويلٌ أيُّها النّاسُ إنّما يجْمعُ النّاس الرِّضا والسُّخْطُ وإنّما عقر ناقةَ ثمُود رجُلٌ واحِدٌ فعمّهُمُ اللّهُ بالعذابِ لمّا عمُّوهُ بالرِّضا فقال سُبْحانهُ فعقرُوها فأصْبحُوا نادِمِين فما كان إلّا أنْ خارتْ أرْضُهُمْ بالخسْفةِ خُوار السِّكّةِ المُحْماةِ فِي الأرْضِ الخوّارةِ أيُّها النّاسُ منْ سلك الطّريق الْواضِح ورد الْماء ومنْ خالف وقع فِي التِّيهِ.

Sermon 199
Admonishing the treading of the clear path

"O people! Do not wonder at the small number of those who follow the right path because people throng only around the table (of this world) the edibles of which are few but the hunger of which is insatiable.

"O people! Certainly what gathers people together is (their) agreement (to what is good or bad) and (their) disagreement. Only one individual killed the camel of Thamūd[1], yet Allāh held *all* of

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[1]Thamūd, an ancient Arabian tribe or group of tribes, seems to have been prominent from about the 4th Century B.C. to the first half of the 7th Century A.D. Their homeland, the Valley of al-Qura [Wadi al-Qura, towns valley], was lying on the way between Hijāz and Syria. It bore this name because it consisted of a chain of several towns. Allāh deputed for their guidance and directions Prophet Sālih who preached to them as Allāh relates thus in his story:

﴿ وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةً فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلاَ تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ ۞ وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاء مِن بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الأَرْضِ تَتَّخِذُونَ مِن سُهُولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا فَاذْكُرُوا آلاء اللَّهِ وَلاَ تَعْثَوْا فِي الأَرْضِ مُفْسِدِينَ ۞ قَالَ الْمَلأُ الَّذِينَ اسْتَكْبَرُوا مِن قَوْمِهِ لِلَّذِينَ اسْتُضْعِفُوا لِمَنْ آمَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحًا مُّرْسَلٌ مِّن رَّبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ

مُؤْمِنُونَ ۞ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنتُمْ بِهِ كَافِرُونَ ۞ فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يَا صَالِحُ ائْتِنَا بِمَا تَعِدُنَا إِن كُنتَ مِنَ الْمُرْسَلِينَ ۞ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ ۞ فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِن لاَّ تُحِبُّونَ النَّاصِحِينَ ﴾

"And to (the people of) Thamūd (We did send) their brother Sālih. He said, 'O my people! Worship Allāh (alone); you have no god other than Him. Indeed there came to you a clear proof from your Master: this is the she-camel of Allāh (which) to you is a Sign; so, leave her to pasture in Allāh's earth and do not touch her with any harm or else you should be seized with a painful chastisement. And remember when He made you successors after the (people) of `Ād and settled you in the land. You build mansions on its plain and hew the mountains into dwellings. So, remember the bounties of Allāh and do not seek to do mischief on earth.' The chiefs of those who were puffed up with pride from among his people said (sarcastically) to those who were regarded as weak (and) who believed (in Sālih) from among them: 'Do you know that Sālih is sent by his Lord?!' They said: 'Verily, we believe in what he has been sent.' Those who were puffed up with pride said: 'Verily we, in that which you believe, are disbelievers.' They hamstrung the she-camel, rebelled against the command of their Lord and said: 'O Sālih! Bring us that with which you did threaten us, if you are [as you claim] one of the Messengers.' Then the earthquake seized them (while they were unaware), so they became in their dwellings motionless. Then he turned away from them and said: 'O my people! Indeed I did deliver to you the message of my Lord and did admonish you, but you do not love those who admonish you'" (Qur'ān, 7:73-79). (The people of) Thamūd belied the warners and said:

﴿ كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ۞ فَقَالُوا أَبَشَرًا مِّنَّا وَاحِدًا نَّتَّبِعُهُ؟! إِنَّا إِذًا لَّفِي ضَلَالٍ وَسُعُرٍ ۞ أَؤُلْقِيَ الذِّكْرُ عَلَيْهِ مِن بَيْنِنَا؟! بَلْ هُوَ كَذَّابٌ أَشِرٌ ۞ سَيَعْلَمُونَ غَدًا مَّنِ الْكَذَّابُ الأَشِرُ ۞ إِنَّا مُرْسِلُوا النَّاقَةِ فِتْنَةً لَّهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ ۞ وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شِرْبٍ مُّحْتَضَرٌ ۞ فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ ۞ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ؟ ۞ إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ ﴾

"What?! A single man from among us [thus dares to warn us]?! And we are (supposed) to follow him?! Verily, then, we shall be straying and in distress. Is it that reminding has been bestowed on him (alone) of all people from among us?! Nay! He is a great liar and an insolent one!' Soon they shall know on the morrow (as to) who the liar is, the insolent one. (O Our Messenger Sālih!) Verily We are going to send the she-camel as a trial

them liable for punishment because they all joined him with their applause. Thus, Allāh, the Glorified One, has said the following: "Then they hamstrung her and became regretful" (Qur'ān, 26:157).

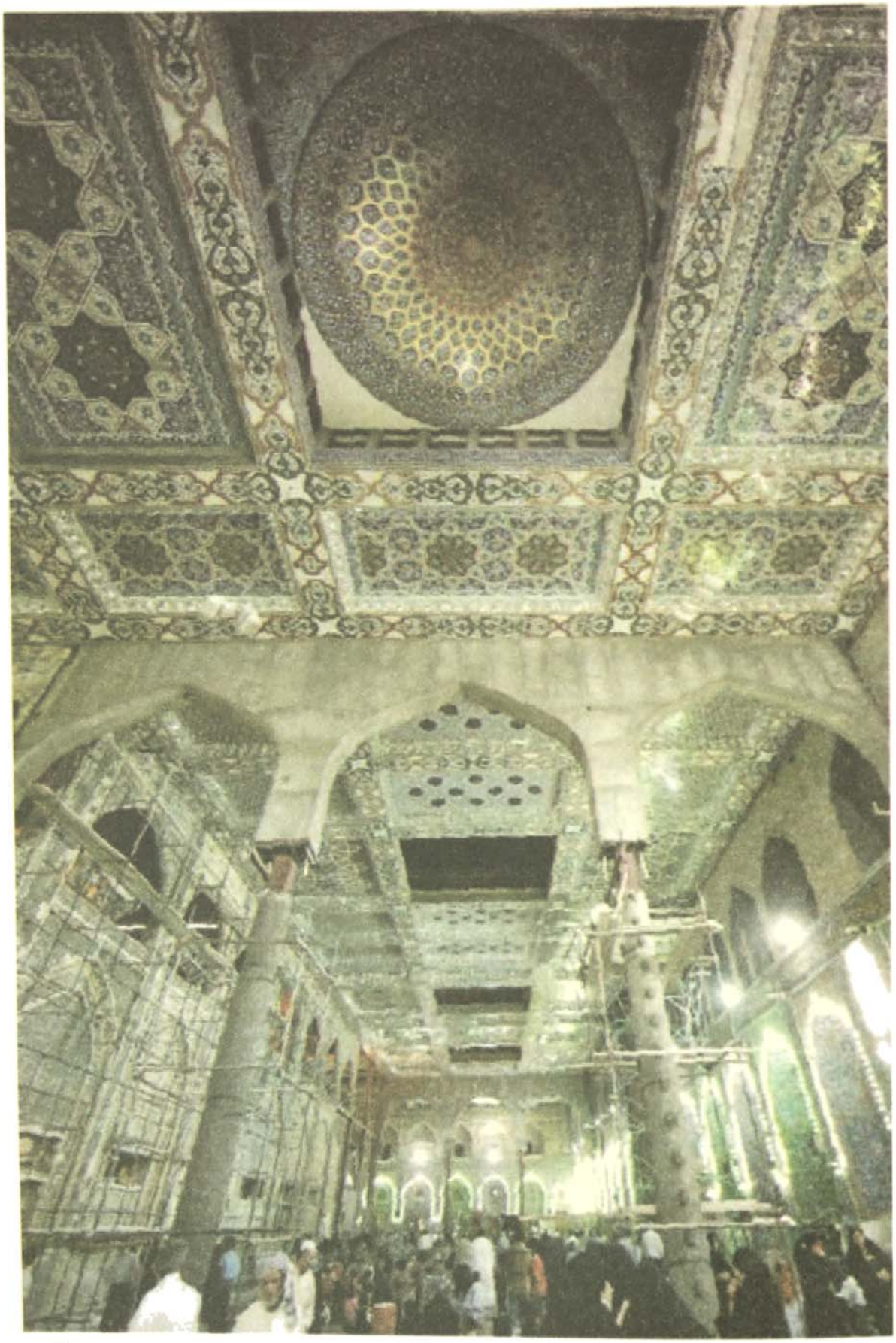
Then their land declined by sinking (into earth) as the spike of a plough pierces unploughed weak land. O people! Whoever treads the clear path (of guidance) reaches the spring of water, and whoever abandons it strays into a barren desert.





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to them; so, watch them and be patient. And (you, O Sālih, should) make them aware (beforehand) that the water is (to be) divided between them, and every drinking share shall be witnessed. But they called their companions, then they pursued and hamstrung her. How (great) was My chastisement and My warning? Verily We sent on them a single (violent) blast and they were (all) like dry stubble used by a fencer in a fence" (Qur'ān, 54:23-31).



Interior of Shrine of Imam al-Hussain عليه السلام, younger son of Imam Ali عليه السلام, Kerbala, Iraq

مِنْ كلامٍ لهُ عليه السلام
رُوي عنْهُ أنّهُ قالهُ عِنْد دفنِ سيّدةِ النّساءِ فاطِمة عليها السلام كالمُناجِي بهِ رسُول اللهِ صلى الله عليه وآله عِنْد قبْرِهِ:

السّلامُ عليْك يا رسُول اللهِ عنّي وعن ابْنتِك النّازلةِ فِي جِوارك والسّريعةِ اللّحاق بك قلّ يا رسُول اللهِ عنْ صفِيّتِك صبْري ورقّ عنْها تجلُّدِي إلّا أنّ فِي التّأسّي لِي بعظِيمِ فُرْقتِك وفادِحِ مُصِيبتِك موْضِع تعزٍّ فلقدْ وسّدْتُك فِي ملْحُودةِ قبْرك وفاضتْ بيْن نحْرِي وصدْرِي نفْسُك ف إنّا لِلّهِ وإنّا إلْيْهِ راجِعُون فلقدِ اسْتُرْجِعتِ الوديعةُ وأُخِذتِ الرّهِينةُ أمّا حُزْنِي فسرْمدٌ وأمّا ليْلِي فمُسهّدٌ إلى أنْ يخْتار اللّهُ لِي دارك الّتِي أنْت بها مُقِيمٌ وسُتُنبِّئُك ابْنتُك بتضافُرِ أُمّتِك على هضْمِها فأحْفِها السُّؤال واسْتخْبِرْها الْحال هذا ولمْ يطُلِ العهْدُ ولمْ يخْلُ مِنْك الذّكْرُ والسّلامُ عليْكُما سلام مُودِّعٍ لا قالٍ ولا سئِمٍ فإنْ أنْصرفْ فلا عنْ ملالةٍ وإنْ أقِمْ فلا عنْ سُوءِ ظنٍّ بما وعد اللّهُ الصّابِرِين.

Sermon 200
What Imām Ali ibn Abū Tālib عليه السلام said on the occasion of the burial of the Supreme Lady, Fātima عليها السلام, while addressing the Holy Prophet ﷺ at his gravesite:

"O Prophet of Allāh ﷺ! Peace with you from me and from your daughter who has come to you and who has hastened to meet you. O Prophet of Allāh ﷺ, my patience about your chosen (daughter) has been exhausted, my power of endurance has weakened, except that I have ground for consolation in having endured the great hardship and heart-rending event of your separation. I laid you down in your grave when you breathed your last (as your head was) between my neck and chest.

﴿ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴾

Verily we belong to Allāh, and verily to Him shall we return
(Qur'ān, 2:156)

"Now, the trust has been returned, and what had been given has been taken back. As to my grief, it knows no bounds, and as to my nights,

they will remain sleepless till Allāh chooses for me the abode in which you now are residing.

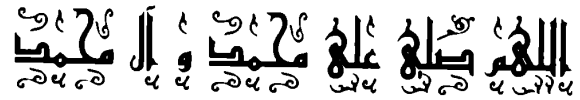
"Certainly, your daughter will apprise you of the joining together of your[1] *umma* (nation) for the aim of oppressing her. Ask her for the details and get all the reports. This has happened only a short period of time had elapsed, yet your remembrance has already disappeared... My Salām to you both, the Salām of a grief-stricken one, neither a disgusted nor a hateful one. If I go away, it is not

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[1]The treatment meted out to the daughter of the Prophet ﷺ after his death was extremely painful and sad. Although Sayyidatul-Nisā' [head of all women of mankind], Fātima عليها السلام did not live in this world more than a few months after the death of her most revered father, the Prophet ﷺ, even this short period has a long tale of grief to tell and many woes. In this regard, the first scene that strikes the eyes is the fact that the arrangements for the funeral rites of the Prophet ﷺ had not yet been made when the contest for power and authority started at the *saqīfa* [shed] of Banū Sā`idah. Naturally, their leaving the body of the Prophet ﷺ without burial must have deeply injured the grief-stricken heart of Sayyidatul Nisā', Fātima عليها السلام. She saw how those who had professed love and attachment to the Prophet ﷺ during his life-time became so engrossed in their machinations for pursuing power and authority, so much so that instead of consoling his only daughter, they did not even care to know when the Prophet ﷺ was to be given his funeral rites and when he was to be buried. And the way they "consoled" her was by crowding at her house after having brought firewood in order to set fire to her house and to burn everyone inside it... All of this they did in order to secure the oath of allegiance by such brute force from her husband, Imām Ali عليه السلام, and from Ahl al-Bayt عليهم السلام. They justified all of this coercion, compulsion and violence to achieve their goal of usurping the power of the government for themselves. In fact, all these excesses were in order to obliterate the prestigious status of this house. They thus hoped it might not regain its lost prestige on any occasion in the future. With this aim in mind, and in order to crush her economic status and that of her family by confiscating her (estate of) Fadak through trickery and falsehood..., the ultimate effect was that Sayyidatul-Nisā' Fātima عليها السلام was killed with grief in her heart while still in the prime of her youth... Even then, none was there to witness her burial. Thus does the love for this world blind people.

because I am weary (of you), and if I stay, it is not due to lack of belief in what Allāh has promised those who endure."





من كلام له عليه السلام في التزهيد من الدنيا و الترغيب في الآخرة

أيُّها النّاسُ إنّما الدُّنيا دارُ مجاز والآخِرةُ دارُ قرار فخُذوا مِنْ ممرّكُمْ لِمقرّكُمْ ولا تهْتِكُوا أستاركُمْ عِنْد منْ يعْلمُ أسْراركُمْ وأخرجُوا مِن الدُّنيا قُلوبكُمْ مِنْ قبْل أنْ تخْرُج مِنْها أبْدانُكُمْ ففِيها اخْتُبرْتُمْ ولِغيْرِها خُلِقْتُمْ إنّ المرْء إذا هلك قال النّاسُ ما ترك وقالتِ الملائِكةُ ما قدّم لِنفْسِهِ آباؤُكُمْ فقدّمُوا بعْضاً يكُنْ لكُمْ قرْضاً ولا تُخْلِفُوا كُلًّا فيكُون فرْضاً عليْكُمْ.

Sermon 201
Encouraging renunciation of this world, enjoining making preparations for the life to come

"O people! Certainly this world is a passage, while the next is a place of permanent abode. So, take from the passage (all that you can) for the permanent abode. Do not tear away your curtain before the One Who is aware of your secrets. Take your hearts away from this world before your bodies exit it. Herein, you have been put on trial, and you have been created for the other world. When a man dies, people ask what (property) he has left, while the angels ask what (good deeds) he has sent forward [to his Hereafter]. May Allāh bless you; send forward something; it will be a loan for you. Do not leave everything behind, for that will be a burden on you."[1]

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[1]When Hazrat Khadīja, first wife of the Prophet ﷺ, passed away, she left neither a gold dinar nor a silver dirham. Thus are we told by historians, and skeptics are encouraged to conduct researches of their own. We have completed our part, and they can complete theirs, too. Many are those who



اللهم صل على محمد و آل محمد

من كلام له عليه السلام كان كثيرا ما ينادي به أصحابه

تجهّزُوا رحِمكُمُ اللّهُ فقدْ نُودِي فِيكُمْ بالرّحِيلِ وأقِلُّوا العُرْجة على الدُّنْيا وانْقلِبُوا بصالِحِ ما بحضْرتِكُمْ مِن الزّادِ فإنّ أمامكُمْ عقبةً كئُوداً ومنازل مخُوفةً مهُولةً لا بُدّ مِن الوُرُودِ عليْها والوُقُوفِ عِنْدها. واعْلمُوا أنّ ملاحِظ المنِيّةِ نحْوكُمْ دانِيةٌ وكأنّكُمْ بمخالِبِها وقدْ نشِبتْ فِيكُمْ وقدْ دهمتْكُمْ فِيها مُفْظِعاتُ الأُمُور ومُغْضِلاتُ المحْذُور. فقطّعُوا علائِق الدُّنْيا واسْتظهِرُوا بزادِ التّقْوى.

و قد مضى شيء من هذا الكلام فيما تقدم بخلاف هذه الرواية.

Sermon 202
General pieces of advice which Imām Ali ibn Abū Tālib عليه السلام quite often provided to his companions:

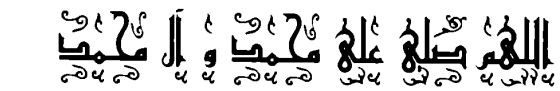
"May Allāh have mercy on you! Prepare provisions for the [imminent] journey [to the life to come] because the call for departure has been announced. Regard your stay in this world as very short, and return (to Allāh) with the best provisions with you because surely, in front of you lies a valley difficult to climb and places of stay full of fears and dangers. You have to get there and to permanently stay. And be admonished that the eyes of death are approaching you, fixed on you. It is as though you are (already) in the talons of death, and it has struck you. Difficult affairs and distressing dangers have crushed you into it. You should, therefore, cut away all the attachments of this world and seek assistance with the provision of the fear of Allāh."

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are thus admonished, but how many of them who act according to this admonishment?!

Sayyid ar-Radi says the following: "Part of this statement has been quoted before through another narration."





من كلام له عليه السلام
كلم به طلحة و الزبير بعد بيعته بالخلافة، وقد عتبا عليه من ترك مشورتهما والاستعانة في الأمور بهما:

لقدْ نقمْتُما يسيراً وأرْجأتُما كثيراً أ لا تُخْبرانِي أيُّ شيْءٍ كان لكُما فِيهِ حقٌّ دفعْتُكُما عنْهُ أمْ أيُّ قسْمٍ اسْتأثرْتُ عليْكُما بهِ أمْ أيُّ حقٍّ رفعهُ إليَّ أحدٌ مِن المُسْلِمِين ضعُفْتُ عنْهُ أمْ جهلْتُهُ أمْ أخْطأتُ بابهُ. واللّهِ ما كانتْ لِي فِي الخِلافةِ رغْبةٌ ولا فِي الولايةِ إرْبةٌ ولكِنّكُمْ دعوْتُمُونِي إليْها وحملْتُمُونِي عليْها فلمّا أفضتْ إليَّ نظرْتُ إلى كِتابِ اللّهِ وما وضع لنا وأمرنا بالْحُكْمِ بهِ فاتّبعْتُهُ وما اسْتنّ النّبيُّ (صلى الله عليه وآله) فاقْتديْتُهُ فلمْ أحْتجْ فِي ذلِك إلى رأيِكُما ولا رأيِ غيْرِكُما ولا وقع حُكْمٌ جهلْتُهُ فأسْتشِيركُما وإخْوانِي مِن المُسْلِمِين ولوْ كان ذلِك لمْ أرْغبْ عنْكُما ولا عنْ غيْرِكُما. وأمّا ما ذكرْتُما مِنْ أمْرِ الْأُسْوةِ فإنّ ذلِك أمْرٌ لمْ أحْكُمْ أنا فِيهِ برأيِي ولا ولِيتُهُ هوًى مِنِّي بلْ وجدْتُ أنا وأنْتُما ما جاء بهِ رسُولُ اللّهِ (صلى الله عليه وآله) قدْ فُرِغ مِنْهُ فلمْ أحْتجْ إليْكُما فِيما قدْ فرغ اللّهُ مِنْ قسْمِهِ وأمْضى فِيهِ حُكْمهُ فلَيْس لكُما واللّهِ عِنْدِي ولا لِغيْرِكُما فِي هذا عُتْبى. أخذ اللّهُ بقُلُوبنا وقُلُوبكُمْ إلى الْحقِّ وألْهمنا وإيّاكُمُ الصّبْر.

ثم قال (عليه السلام): رحِم اللّهُ رجُلا رأى حقّا فأعان عليْهِ أوْ رأى جوْراً فردّهُ وكان عوْناً بالْحقِّ على صاحِبِهِ.

Sermon 203
A statement of Imām Ali ibn Abū Tālib عليه السلام to both Talhah and az-Zubayr who complained to him, after the oath of allegiance had been swron to him, about not consulting them or seeking their "advice" in the affairs (of state):

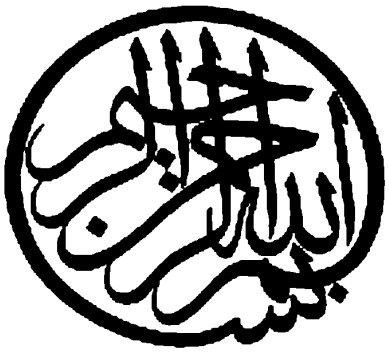
"You both frown over a small issue and leave aside many big ones. Can you tell me of anything wherein you have a right of which I

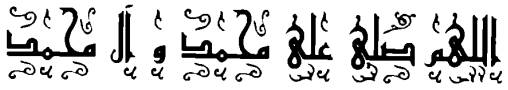
have deprived you, or a share which was due to you and which I have held away from you, or any Muslim who has laid any claim before me and I have been unable to decide it or have been ignorant of it, or committed a mistake about it?

"By Allāh, I had no liking for the caliphate, nor have I had any interest in the government, but you yourselves invited me to it and prepared me for it. When the caliphate came to me, I kept the Book of Allāh in my view and all that Allāh had put the rein for us, all of that according to what He has commanded us to decide. I followed it and also acted on whatever the Prophet ﷺ had laid down as his Sunnah. In this matter, I did not need your advice nor the advice of anyone else, nor has there been any order of which I was ignorant so that I ought to have consulted you or my Muslim brethren. If it were so, I would not have turned away from you or from others. As regarding your reference to the question of equality (in the distribution of shares from the Muslim public funds), this is a matter in which I have not taken a decision according to my own opinion, nor have I done it by my caprice. But I found, and you, too, (must have) found, that whatever the Prophet ﷺ brought had been finalized. Therefore, I felt no need to turn towards you about a share which had been determined by Allāh and in which His verdict is passed. By Allāh, in this matter, therefore, you two or anyone else can have no favor from me. May Allāh keep our hearts and yours in righteousness, and may He grant us and yourselves endurance."

Imām Ali ibn Abū Tālib ﷺ added: "May Allāh have mercy on the person who, when he sees the truth, supports it, when he sees falsehood, he rejects it, and he supports the truth against anyone who is wrong."







من كلام له عليه السلام وقد سمع قوما من أصحابه يسبون أهل الشام أيام حربهم بصفين

إِنِّي أَكْرَهُ لَكُمْ أَنْ تَكُونُوا سَبَّابِينَ، ولكِنَّكُمْ لَوْ وصَفْتُمْ أَعْمالَهُمْ وذَكَرْتُمْ حالَهُمْ، كانَ أَصْوَبَ فِي الْقَوْلِ وأَبْلَغَ فِي الْعُذْرِ وقُلْتُمْ مكانَ سَبِّكُمْ إِيَّاهُمْ اللَّهُمَّ احْقِنْ دِماءَنا ودِماءَهُمْ وأَصْلِحْ ذاتَ بَيْنِنا وبَيْنِهِمْ واهْدِهِمْ مِنْ ضَلالَتِهِمْ حَتَّى يَعْرِفَ الْحَقَّ مَنْ جَهِلَهُ ويَرْعَوِيَ عَنِ الْغَيِّ والْعُدْوانِ مَنْ لَهِجَ بِهِ.

Sermon 204
During the Battle of Siffīn, Imām Ali ibn Abū Tālib عليه السلام heard some of his men verbally abusing the Syrians, so he said the following:

"I hate for you to be taunting them, but if you describe their deeds and recount their conditions, it will be a better mode of speech and a more convincing argument. Instead of abusing them, you should say, 'O Allāh! Save our blood and theirs, produce reconciliation between ourselves and themselves, and lead them out of their misguidance so that whoever is ignorant of the truth may come to know it, and whoever inclines towards rebellion may turn away from it."




بسم الله الرحمن الرحيم
وهو على كل شيء قدير
بسم الله الرحمن الرحيم



من كلام له عليه السلام
في بعض أيام صفين وقد رأى الحسن ابنه عليه السلام يتسرع إلى الحرب

امْلِكُوا عنِّي هذا الغُلام لا يهُدَّنِي، فإنَّنِي أنْفسُ بهذيْن - يعْنِي الحسن و الحُسيْن عليهما السلام - على الموْتِ لِئلّا ينْقطِع بهما نسْلُ رسُولِ اللّهِ (صلى الله عليه وآله).

قال السيد الشريف: قوله عليه السلام املكوا عني هذا الغلام من أعلى الكلام و أفصحه.

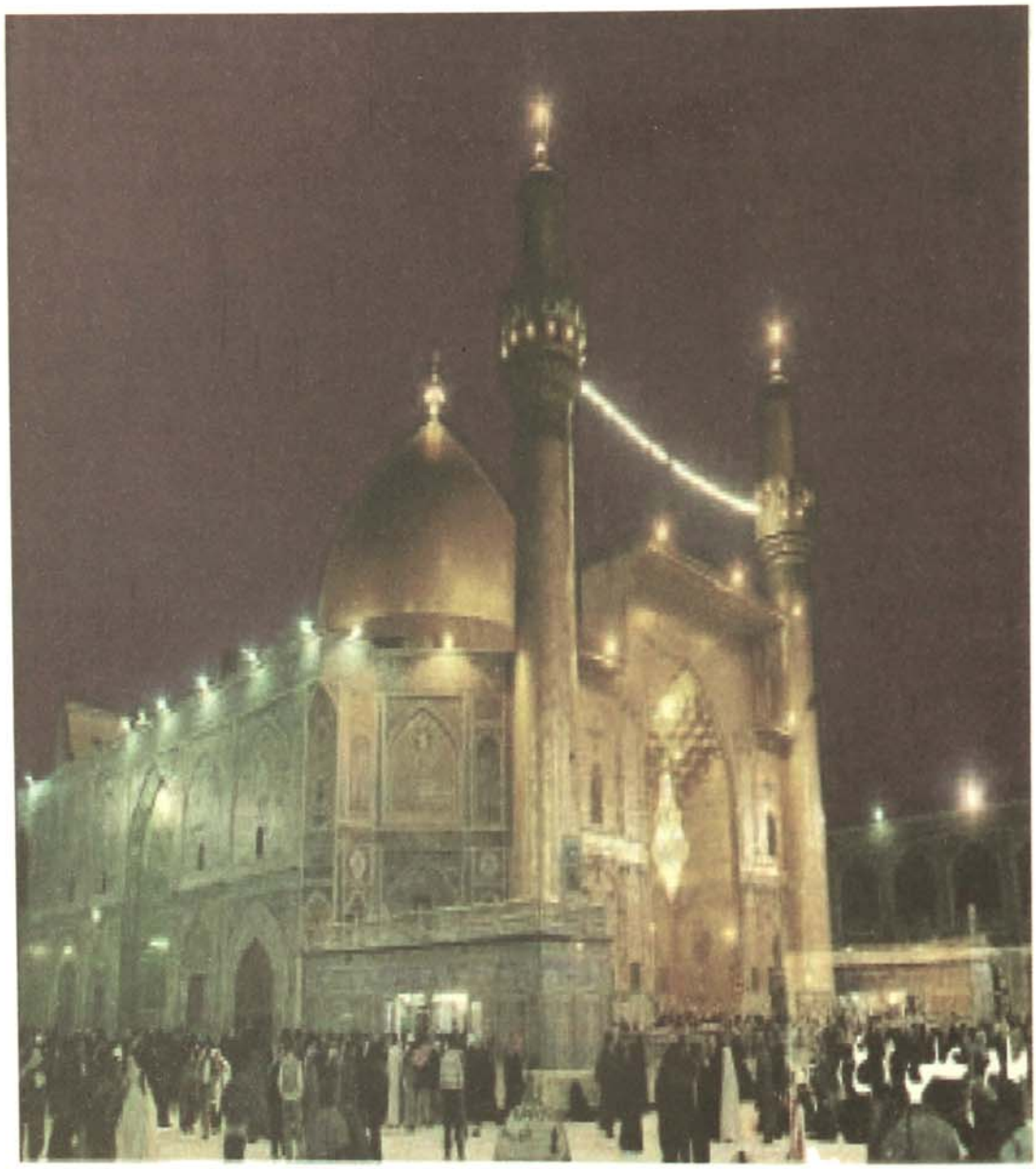
Sermon 205
During the Battle of Siffīn, Imām Ali ibn Abū Tālib عليه السلام saw Imām al-Hassan عليه السلام proceeding rapidly to fight, so he said the following:

"Hold back this young man on my behalf lest he should cause my ruin because I loathe to send these two (youths, i.e. al-Hassan and al-Hussain عليهما السلام) to death lest the descending line of the Prophet صلى الله عليه وآله should be permanently cut off by their death."

Sayyid ar-Radi says the following: "Imām Ali ibn Abū Tālib's words 'amiku anni hadha'l-ghulam' (i.e. Hold back this young man on my behalf) represents the highest and the most eloquent form of expression."



السلام عليك يا أمير المؤمنين و يا سيد الوصيين



Night view of Imam Ali's Shrine

اللهم صل على محمد و آل محمد

من كلام له عليه السلام قاله لما اضطرب عليه أصحابه في أمر الحكومة

أيُّها النّاسُ! إنّهُ لمْ يزلْ أمْري معكُمْ على ما أحِبُّ حتّى أنهكتْكُمُ الحرْبُ، وقدْ واللهِ أخذْتْ مِنْكُمْ وتركتْ، وهِي لِعدُوِّكُمْ أنْهكُ. لقدْ كُنْتُ أمْس أمِيراً فأصْبحْتُ اليوْم مأمُوراً، وكُنْتُ أمْس ناهِياً فأصْبحْتُ اليوْم منْهيّاً، وقدْ أحْببْتُمُ البقاء، وليْس لِي أنْ أحْمِلكُمْ على ما تكْرهُون.

Sermon 206

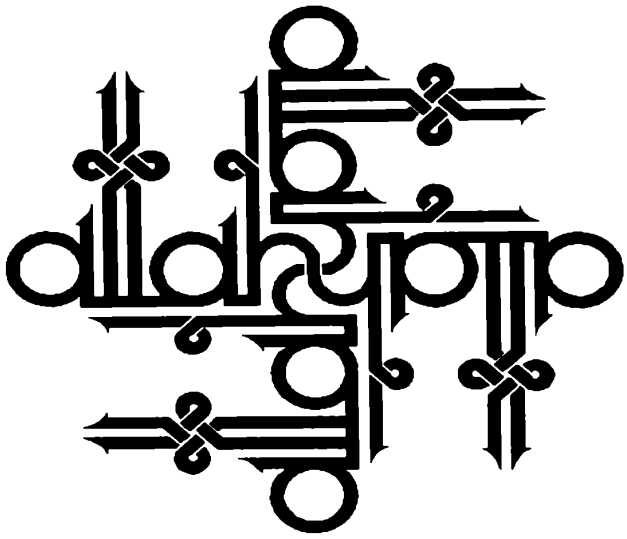
When the companions of Imām Ali ibn Abū Tālib عليه السلام disputed with him about the issue of arbitration[1], he said the following:

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[1]When the surviving forces of the Syrians lost ground and were ready to run away from the battlefield, Mu`āwiyah changed the tables of the battle by using the Holy Qur'ān as his instrument of political strategy, succeeding in creating such a division among the Iraqis that, despite Imām Ali ibn Abū Tālib's efforts at counseling, they were not prepared to take any forward step. They insisted on stopping the war, whereupon Imām Ali ibn Abū Tālib عليه السلام had to reluctantly agree to arbitration. Among these people there were some who had actually been duped, believing that they were being asked to abide by the Qur'ān, but there were others who had become weary of the prolonged war and had lost stomach for it, thus cowering. Then people got a good opportunity to stop the war; so, they cried hoarse for its postponement. Others had accompanied Imām Ali ibn Abū Tālib عليه السلام because of his temporal authority but did not support him by heart, nor did they aim at achieving victory for him. There were some people who had expectations with Mu`āwiyah and had started resting hopes on him for worldly gains, while there were some who were, from the very beginning, [covertly] in league with him. In these circumstances, and with such an army, it was really due to Imām Ali ibn Abū Tālib's political ability and competence of military control and administration that he carried out the war up to this stage. Had Mu`āwiyah not adopted this trick, there could have been no doubt in Imām Ali ibn Abū Tālib's victory because the military power of the Syrian forces had been exhausted and defeat was hovering over their heads. In this regard, Ibn Abul-Hadīd writes the following: "Mālik al-Ashtar had reached Mu`āwiyah and [angrily] grabbed him by the neck. The entire might of the Syrians had been

"O people! Matters between me and you went on as I wished till war exhausted you. By Allāh, it has overtaken some of you while leaving others, completely weakening your enemy. Till yesterday, I was giving orders, but today I am being given orders! Till yesterday, I was dissuading people (from wrong deeds), but today I am being dissuaded! You have now shown a liking to live in this world, and it is not for me to bring you to what you dislike."





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smashed. Only so much movement was discernable among them as remains in the tail of a killed lizard, but the tail continues hopping right and left" (*Sharh Nahjul-Balāgha*, Vol. 11, pp. 30-31).

من كلام له عليه السلام بالبصرة، وقد دخل على العلاء بن زياد الحارثي، وهو من أصحابه، يعوده؛ فلما رأى سعة داره، قال:

ما كُنْت تصنَعُ بسِعةِ هذِهِ الدّار فِي الدُّنيا وأنْت إليْها فِي الآخِرةِ كُنْت أحْوج؟! وبلى إنْ شِئْت بلغْت بها الآخِرة تقْري فِيها الضّيْف وتصِلُ فِيها الرّحِم وتُطْلِعُ مِنْها الحُقُوق مطالِعها؛ فإذا أنْت قدْ بلغْت بها الآخِرة. فقال لهُ العلاءُ: يا أمِير المُؤْمِنِين، أشْكُو إليْك أخِي عاصِم بْن زيادٍ. قال: وما لهُ؟ قال: لبس العباءة وتخلّى عن الدُّنيا. قال عليه السلام: عليّ بِهِ. فلمّا جاء، قال عليه السلام: يا عُدِيّ نفْسِهِ، لقدِ استهام بك الخبيثُ. أ ما رحِمْت أهْلك وولدك؟ أ ترى اللّه أحلّ لك الطّيِّباتِ وهُو يكْرهُ أنْ تأْخُذها؟ أنْت أهْونُ على اللّهِ مِنْ ذلِك. قال: يا أمِير المُؤْمِنِين، هذا أنْت فِي خُشُونةِ ملبسِك وجُشُوبةِ مأكلِك. قال عليه السلام: ويْحك! إنِّي لسْتُ كأنْت؛ إنّ اللّه تعالى فرض على أئِمّةِ العدْلِ أنْ يُقدِّرُوا أنْفُسهُمْ بِضعفةِ النّاسِ كيْلا يتبيّغ بالْفقِيرِ فقْرُهُ.

Sermon 207

Imām Ali ibn Abū Tālib عليه السلام went to inquire about the health of his companion al-Alā' ibn Ziyād al-Hārithi. When he noticed the spaciousness of his mansion's estate, he said the following:

"What will you do with this spacious house in this world, although you need such a house more in the Hereafter? If you want to take it with you to the Hereafter, you can entertain in it guests, be mindful of kinship and carry out all (your) obligations as they should be. This way, you will be able to take it to the Hereafter."

Then al-`Alā' said to the Imām عليه السلام: "O Imām Ali ibn Abū Tālib! I want to complain to you about my brother, `Āsim ibn Ziyād." Imām Ali ibn Abū Tālib عليه السلام inquired: "What is the matter with him?" Al-`Alā' said, "He has put on a woolen coat, severing his ties with the world." Imām Ali ibn Abū Tālib عليه السلام said, "Let me see him." When the man came, Imām Ali ibn Abū Tālib عليه السلام said to him, "O enemy of your own self! Certainly, the evil one (Satan) has misguided you. Do you feel no compassion for your wife and children? Do you believe that if you use those things which Allāh has made lawful for you, He will dislike you? You are too unimportant for Allāh to do

so." The man said, "O Imām Ali ibn Abū Tālib عليه السلام! You yourself put on coarse outfits and eat rough food!"

The Imām replied thus: "Woe unto you! I am not like you. Certainly, Allāh, the Sublime, has made it obligatory on true leaders to keep themselves at the level (standard of living) of low people so that the poor may not cry over their poverty."

Since ancient times, asceticism and the abandonment of worldly attachments has been regarded as a means of purification of the spirit and of the importance of the soul. Consequently, those who wished to lead a life of abstention and meditation used to go out of cities and towns to stay in forests and caves in the mountains concentrating on Allāh, according to their own way of thinking. They would eat only if a casual traveler or the inhabitant of nearby dwellings gave them anything to eat; otherwise, they remained contented with the fruits of wild trees and stream water. Thus did they pass their lives away from the public. Actually, this way of "worship" commenced in a way that was forced by rulers' oppression and cruelty. Certain people left their houses and, in order to avoid the grip of such rulers, hid in some wilderness or a cave in a mountain, engaging themselves in worship of and devotion to Allāh. Later on, this forced asceticism acquired a voluntary form and people began to retire to caves and hollows of their own volition. Thus, it became an accepted way that whoever aimed at spiritual development would retire to some corner after severing himself from all worldly ties. This method remained in vogue for centuries. Even nowadays, some traces of this way of "worship" are found among Buddhists and Christians.

The moderate views of Islam do not, however, agree with the monastic life style. In order to attain spiritual development, one does not have to abandon lawful worldly enjoyments and pleasures, nor should a Muslim leave his house and fellow men in order to keep himself occupied in such sort of "worship." One must not thus hide in some corner. The concept of worship in Islam is not confined to a few particular rituals. Islam regards the earning of one's livelihood through lawful means, sympathy with and concern about others, good behavior, and cooperation with and assistance of others to be

absolutely important, so important that they are the stuff of true worship. If an individual ignores his responsibilities and does not fulfill his obligations towards his wife and children, nor does he occupy himself with earning a livelihood but instead spends all his time meditating, he ruins his life and does not fulfill the purpose of living in this world. If this were Allāh's aim behind creating His servants, what will have been the need for creating and populating the world especially when there was already a category of beings who all the time are engaged in worshipping and adoring the Lord of Lords, seeking forgiveness for His servants?

The Creator has made man stand at the crossroads of options where the midway represents the center of guidance. If he deviates from this point of moderation even a bit, tilting towards this way or that, there is nothing but sheer misguidance for him. That midway is that he should neither bend towards this world to such an extent that he ignores the next life, devoting himself entirely to this one, nor should he abstain from this world to the extent that he has no regard for nor interest in anything in it, confining himself to some corner, isolating himself from everyone. Since Allāh has created man and placed him in this world, man should follow the code of life for living in this world. He should partake of the comforts and pleasures bestowed on him by Allāh within moderate limits. Eating and enjoying things made lawful by Allāh does not go against worshipping Allāh. Rather, Allāh has created these things for the very purpose that they should be enjoyed, and so that He will be thanked for providing them for mankind. That is why those who were chosen and preferred by Allāh from among all His servants lived in this world with others eating, drinking, marrying and fathering children just like all others. They did not feel the need to turn their faces away from the people of this world and adopt a norm of life in the wilderness, in caves of mountains as their abodes, or in places distant from the public. On the other hand, they remembered Allāh, remained disentangled from worldly affairs and did not forget death despite the pleasures and comforts of this life.

Sometimes, the life of asceticism produces such evils that ruin the next life for the "ascetic" person as well as ruining this one. Such an individual proves to be the true portrait of one who loses this life as

well as the next. When natural urges are not satisfied in the lawful and legal way, the mind turns into a center of evil-insinuated ideas, becoming incapable of performing worship with peace and concentration. And sometimes passions overcome the ascetic to the extent that he will break all moral fetters, devoting himself completely to their satisfaction. Consequently, man falls into an abyss of ruin from which it is impossible to extract himself. That is why religious laws accord a greater status to the worship performed by a family man than that by a single man because the former, not the latter, can exercise mental peace and concentration in the worship and rituals.

Individuals who put on the cloak of Sufism and make a show of their spiritual greatness are cut off from the path of Islam and are ignorant of its broad teachings. They have been misled by Satan and, relying on their self-formed concepts, tread wrongful paths. Eventually, their misguidance becomes so serious that they begin to regard their leaders as having attained such a high level, so much so that their word is "similar" to the word of Allāh, and their deed is as though that of Allāh..., *Astaghfirullāh*. Sometimes, they regard themselves as being beyond all bounds and limitations of religious laws, considering every evil deed as lawful for them. This deviation from the faith and creed is labeled as Sufism. Its unlawful principles are called *tarīqa* (way of achieving communion with Allāh), and the followers of this cult are known as Sufis. First, Abū Hāshim al-Kūfi al-`Ashami adopted this title. He was of an Umayyad descent and a fatalist (believing that man is bound to act as pre-ordained by Allāh). The reason for giving him this name was that in order to make a show of his asceticism and fear of Allāh, he put on a woolen, *sufi* (made of *sūf*, wool) cloak. Later on, this title became common and various grounds were put forth as the bases of this name. For example, one ground is that a *sūfi* has three letters: the *sād*, *wāw* and *fā'*. *Sād* stands for *sabr*, endurance, *sidq*, truthfulness, and *safā'*, purity of heart. The *wāw*, according to them, stands for *wudd*, love or affection, *wird* (repetition of Allāh's Names) and *Wafā'*, faithfulness to Allāh. The *fā'* stands for *fard*, unity or oneness, *faqr*, poverty or destitution, and *fana'*, death or absorption in the Self of Allāh. The second view is that it has been derived from "as-Suffa", a platform near the Prophet's mosque which had a covering of leaves

of date-trees and which housed a number of poor and homeless companions of the Prophet ﷺ. Those who stayed there were called أصحاب الصفة *ashabūs-suffa* (fellows of the platform). The third view is that the name of the progenitor of an Arab tribe was Suffa and his tribe performed the duties of serving the pilgrims and the Ka`ba, and it is with reference to their regard that this tribe and those people were called Sufis. This group is divided among various sects but the basic sects are seven only as follows: [1]

1) *al-Wahdatiyyah* (unitarian): This sect believes in the oneness of all existence. Its belief is that everything in this world is Allāh, so much so that they assign to even polluted things the same divine status. They liken Allāh with the river and waves rising in it, arguing that the waves, which sometimes rise and sometimes fall, have no separate existence other than the river, but their existence is exactly the existence of the river. Therefore, nothing can be separated from its own existence.

2) *al-Ittihayyah* (the Unitists or Unitarians): They believe that they are united with Allāh and Allāh is united with them. They liken Allāh with fire and themselves with iron that lies in the fire from which it acquires its form and quality.

3) *al-Huluyyah* (the formists): Their belief is that Allāh takes the form of those who claim to know Him, that the perfect ones and their bodies are places of His stay. In this way, they are seemingly men but really Allāh.

4) *al-Wāsiliyyah* (the combiners): This sect considers itself to be combined with Allāh. Their belief is that the laws of the Sharī`a are means for the development of the human personality and character, that when the human self combines with Allāh, it no longer needs perfection or development. Consequently, for the Wasilis, worship and ritual become useless because they hold that when truth/reality is achieved, the Sharī`a becomes irrelevant. Therefore, they can do anything, and they cannot be questioned.

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[1] All these "sects" are now non-existent, *Alhamdu-Lillāh!* Numerous other sects, Shī`ite and Sunni, also appeared then went into oblivion.

5) *az-Zarrāqiyyah* (the revelers): This sect regards vocal and instrumental music as a form of worship; it earns the pleasures of this world through a show of asceticism, so they go begging door-to-door. They are ever engaged in relating concocted stories of miraculous performances of their leaders in order to impress the common people.

6) *al-Ushshaqiyyah* (the lovers): The theory of this sect is: Apparency is the means to reality, i.e. carnal love is the means to achieve the love of Allāh. That is, in order to reach the stage of Allāh's love, it is necessary to love human beauty. But the love which they regard as love for Allāh is just the product of mental disorder through which the lover inclines to one individual with all his attention. His final objective is to have access to the beloved one. This love can lead to the way of evil and vice, but it has no connection with the love of Allāh.

A Persian couplet says: "The truth of the fact is that carnal desire is like jinns, and a jinn cannot give you guidance."

7) *at-Talqīniyyah* (the encounterers): According to this "sect", the reading of religious sciences and books of scholarship is totally unlawful. Instead, the status that is achieved by an hour of Sufis' spiritual endeavor cannot be achieved even by seventy years of book reading.

According to Shī`a *`ulemā'* (scholars), all these sects are on the wrong path and out of the fold of Islam. In this regard, numerous sayings of the Imāms are quoted. In this sermon, Imām Ali ibn Abū Tālib ﷺ regards the severance of Asim ibn Ziyād from this world as Satan's mischief. He strongly dissuaded him from adopting that course. For a further study, see pp. 132-417, Vol. 13 and pp. 2-22, Vol. 14 of *Minhāj al-Barā`ah fi Sharh Nahjul-Balāgha* of al-Hajj Mirza Habībullah al-Khoei.[1]

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[1]This Arabic book is published by the Wafā' Foundation of Beirut, Lebanon, and it seems to be quite controversial.



من كلام له عليه السلام
وقد سأله سائل عن أحاديث البدع وعما في أيدي الناس من اختلاف الخبر فقال عليه السلام

إنّ فِي أيْدِي النّاس حقّاً وباطِلًا وصِدْقاً وكذِباً وناسِخاً ومنْسُوخاً وعامّاً وخاصّاً ومُحْكماً ومُتشابهاً وحِفْظاً ووهْماً ولقدْ كُذِب على رسُولِ اللّهِ صلى الله عليه وآله على عهْدِهِ حتّى قام خطِيباً فقال منْ كذب عليّ مُتعمِّداً فليتبوّأ مقْعدهُ مِن النّار وإنّما أتاك بالحدِيثِ أرْبعةُ رجالٍ لَيْس لهُمْ خامِسٌ.

المنافقون
رجُلٌ مُنافِقٌ مُظْهِرٌ لِلْإيمان مُتصنّعٌ بالْإسْلامِ لا يتأثّمُ ولا يتحرّجُ يكْذِبُ على رسُولِ اللّهِ (صلى الله عليه وآله) مُتعمِّداً فلوْ علِم النّاسُ أنّهُ مُنافِقٌ كاذِبٌ لمْ يقْبلُوا مِنْهُ ولمْ يُصدِّقُوا قوْلهُ ولكِنّهُمْ قالُوا صاحِبُ رسُولِ اللّهِ (صلى الله عليه وآله) رآهُ وسمِع مِنْهُ ولقِف عنْهُ فيأخُذُون بقوْلِهِ وقدْ أخْبرك اللّهُ عن الْمُنافِقِين بما أخْبرك ووصفهُمْ بما وصفهُمْ بِهِ لك ثُمّ بقُوا بعْدهُ فتقرّبُوا إلى أئِمّةِ الضّلالةِ والدُّعاةِ إلى النّار بالزُّور والْبُهْتان فولّوْهُمُ الْأعْمال وجعلُوهُمْ حُكّاماً على رِقابِ النّاس فأكلُوا بهِمُ الدُّنْيا وإنّما النّاسُ مع الْمُلُوكِ والدُّنْيا إلّا منْ عصم اللّهُ فهذا أحدُ الْأرْبعةِ.

الخاطئون
ورجُلٌ سمِع مِنْ رسُولِ اللّهِ شيْئاً لمْ يحْفظْهُ على وجْهِهِ فوهِم فِيهِ ولمْ يتعمّدْ كذِباً فهُو فِي يدِيْهِ ويرْوِيهِ ويعْملُ بِهِ ويقُولُ أنا سمِعْتُهُ مِنْ رسُولِ اللّهِ (صلى الله عليه وآله) فلوْ علِم الْمُسْلِمُون أنّهُ وهِم فِيهِ لمْ يقْبلُوهُ مِنْهُ ولوْ علِم هُو أنّهُ كذلِك لرفضهُ.

أهل الشبهة
ورجُلٌ ثالِثٌ سمِع مِنْ رسُولِ اللّهِ (صلى الله عليه وآله) شيْئاً يأمُرُ بِهِ ثُمّ إنّهُ نهى عنْهُ وهُو لا يعْلمُ أوْ سمِعهُ ينْهى عنْ شيْءٍ ثُمّ أمر بِهِ وهُو لا يعْلمُ فحفِظ الْمنْسُوخ ولمْ يحْفظِ النّاسِخ فلوْ علِم أنّهُ منْسُوخٌ لرفضهُ ولوْ علِم الْمُسْلِمُون إذْ سمِعُوهُ مِنْهُ أنّهُ منْسُوخٌ لرفضُوهُ.

الصادقون الحافظون
وآخرُ رابِعٌ لمْ يكْذِبْ على اللّهِ ولا على رسُولِهِ مُبْغِضٌ لِلْكذِبِ خوْفاً مِن اللّهِ وتعْظِيماً لِرسُولِ اللّهِ (صلى الله عليه وآله) ولمْ يهِمْ بلْ حفِظ ما سمِع على وجْهِهِ فجاء بِهِ على ما

سمِعهُ لمْ يزدْ فِيهِ ولمْ ينقُصْ مِنْهُ فهُو حفِظ النّاسِخ فعمِل بِهِ وحفِظ المنْسُوخ فجنّب عنْهُ وعرف الخاصّ والعامّ والمُحْكم والمُتشابه فوضع كُلّ شيْءٍ موْضِعهُ وقدْ كان يكُونُ مِنْ رسُولِ اللّهِ (صلى الله عليه وآله) الكلامُ لهُ وجْهان فكلامٌ خاصٌّ وكلامٌ عامٌّ فيسْمعُهُ منْ لا يعْرِفُ ما عنِي اللّهُ سُبْحانهُ بِهِ ولا ما عنى رسُولُ اللّهِ (صلى الله عليه وآله) فيحْمِلُهُ السّامِعُ ويُوجِّهُهُ على غيْرِ معْرِفةٍ بمعْناهُ وما قُصِد بِهِ وما خرج مِنْ أجْلِهِ وليْس كُلُّ أصْحابِ رسُولِ اللّهِ (صلى الله عليه وآله) منْ كان يسْألُهُ ويسْتفْهِمُهُ حتّى إنْ كانُوا ليُحِبُّون أنْ يجِيء الأعْرابِيُّ والطارِئُ فيسْألهُ (عليه السلام) حتّى يسْمعُوا وكان لا يمُرُّ بي مِنْ ذلِك شيْءٌ إلّا سألْتُهُ عنْهُ وحفِظْتُهُ فهذِهِ وُجُوهُ ما علِيْهِ النّاسُ فِي اخْتِلافِهِمْ وعِلَلِهِمْ فِي رواياتِهِمْ.

Sermon 208

Someone[1] Asked Imām Ali ibn Abū Tālib عليه السلام about fabricated traditions and self-contradictory statements of the Prophet صلى الله عليه وآله which were then in circulation among the public. The Imām عليه السلام said the following:

"Certainly, what is current among the people is both right and wrong, true and false, repealing and repealed, general and particular, definite and indefinite, exact and surmised. Even during the Prophet's days, false sayings had been attributed to him, so much so that he had to say during one of his sermons that 'Whoever attributes false statements to me makes his own abode in Hell.' Those who relate traditions fit in no more than four categories: "

1. Lying Hypocrites

"A hypocrite is a person who makes a show of faith and adopts the appearance of a pious Muslim. He does not hesitate to commit sins, nor does he keep aloof from vice. He willfully attributes false things to the Messenger of Allāh. If people knew that he was a hypocrite and a liar, they would not accept anything from him and would not take what he says into consideration. Rather, they would say that he is a *sahābi*, companion of the Prophet صلى الله عليه وآله, who met him, heard (his statements) and acquired knowledge from him. They, therefore,

[1]This someone was Sulaym ibn Qays al-Hilāli, one of the narrators of traditions through Imām Ali ibn Abū Tālib عليه السلام.

accept whatever he says [without a question]. Allāh, too, had warned you against the hypocrites and described them fully to you. Their line continues after the Holy Prophet ﷺ. They gained status with the leaders of misguidance and callers towards Hell through falsehood and slandering. So, the latter raised them to a high status and placed them in charge over people, letting them amass wealth. People are always with the rulers and after this world except those whom Allāh protects. This is the first of the four categories."

2. Those who are mistaken

"Then there is an individual who heard (a saying) from the Holy Prophet ﷺ but did not memorize it as it was, but surmised its gist. He does not fully lie. Now, he carries the saying with him and relates it, depending on it and claiming that: "I heard it from the Messenger of Allāh." If the Muslims come to know that he has committed a mistake in its regard, they will not accept it from him, and if he himself knows that he is wrong, he will give it up."

3. Those who are ignorant

"A third person is one who heard the Prophet ﷺ ordering the faithful to do something, and later the Prophet ﷺ forbade people from doing it, but this man did not know about the latter case, or he may have heard the Prophet ﷺ forbidding people from doing something and later he allowed it, but this man did not know about it. In this case, he retained in his mind what had been repealed and did not retain the repealing tradition. If he had come to know that it had been repealed, he would have reject it. Or if the Muslims knew, when they heard it from him, that it had been repealed, they would reject it."

4. Those who accurately memorize

"Finally, namely the fourth category, covers one who does not speak a lie against Allāh or against His Prophet ﷺ. He hates falsehood out of fear of Allāh and respect for the Messenger of Allāh. He does not commit sins but retains (in his mind) exactly what he heard

(from the Prophet ﷺ). He relates it as he heard it without adding anything or omitting anything. He heard the repealing tradition, he retained it and acted on it. He heard the repealed tradition and marked it as such. He also understands what is particular and what is general. He knows what is definite and what is indefinite, giving everything its due status.

"The sayings of the Prophet ﷺ used to be of two types: One was particular, exclusive, and the other was common, general, inclusive. Sometimes a man will hear him but he will not know what Allāh, the Glorified One, meant by it or what the Messenger of Allāh ﷺ meant by it. In this way, the listener carries it and memorizes it without knowing its meaning and real gist, or what the reason behind it was. Among the companions of the Messenger of Allāh, there were some who were not in the habit of putting forth questions to him and asking him for explanations. Indeed, they always wished that some Bedouin or stranger might come and ask him ﷺ so that they will also listen. Whenever any such thing came up, Imām Ali ibn Abū Tālib عليه السلام would ask him about its meaning, and he would memorize it. These are the reasons and grounds of differences among the people in their traditions."

In this sermon, Imām Ali ibn Abū Tālib عليه السلام has divided the traditionists into four categories:

The first category is that of a man who concocts a tradition then attributes it to the Prophet ﷺ. Traditions were in fact falsified and attributed to him even during his holy life-time. This process continued with the result that numerous fabricated traditions came into existence and became part of a distorted Sunnah. This is a fact which is not easy to swallow but cannot be denied, yet if anyone denies it, his premise will not be knowledge, sagacity by oratory, or argumentative necessity. Thus, once, "`alam al-huda" (the ensign of guidance), namely Sayyid Murtada al-`Askari, had a chance to meet some Sunni *ulemā'* (scholars) with whom he made a debate. During that incident, Sayyid Murtada proved by citing historical facts that the traditions related about the merits of the "great companions" (or the "righteous caliphs") were concocted and fabricated. On this, the

(Sunni) *ulemā'* argued that it was impossible that someone should dare to speak a lie against the Prophet ﷺ and make up a tradition by himself then attribute it to the Prophet ﷺ. Sayyid Murthada said that there was a tradition of the Prophet ﷺ that said the following:

"Many false things will be attributed to me after my death; whoever speaks a lie against me will be preparing his own abode in Hell" (al-Bukhāri, *Sahīh*, Vol. 1, p. 38; Vol. 2, p. 102; Vol. 4, p. 207; Vol. 8, p. 54; Muslim, *Sahīh*, Vol. 8, p. 229; Abū Dāwūd, *Sunan*, Vol. 3, pp. 319-320; al-Tirmidhi, *Sunan*, Vol. 4, p. 524; Vol. 5, pp. 35-36, 40, 199, 634; Ibn Mājah, *Sunan*, Vol. 1, pp. 1315).

If you regard this tradition as true, then you should agree that false things have, indeed, been attributed to the Prophet ﷺ. But if you regard it as false, this will still prove our point. However, these were people whose hearts were full of hypocrisy and who used to make up traditions of their own in order to create mischief and dispersion in religion and to misguide Muslims of weak convictions. Such fabricators kept thus fabricating "traditions" just as they used to do during the lifetime of the Prophet ﷺ as they remained busy in their activities of mischief and destruction in those days. They were not unmindful of altering the teachings of Islam and metamorphosing its saline features. Rather, in the days of the Prophet ﷺ, they were always afraid lest he should expose them and put them to shame. But after the demise of the Prophet ﷺ, their hypocritical activities intensified, and they attributed false things to the Prophet ﷺ without demur for their own personal ends. Those who heard them believed in them because of the fabricators' status as companions, *sahāba*, of the Prophet ﷺ, thinking that whatever they said was correct and whatever they gave out was true. Afterwards, the belief that all companions are correct put a lid on their tongues. As a result, they were taken to be above criticism, questioning, discussion and censure, rendering them "infallible". Besides, their conspicuous performance had made them prominent in the eyes of the government. Also because of this, the government lacked the courage to speak against them. This is proven by Imām Ali ibn Abū Tālib's words: "These people gained status with the leaders of misguidance and callers towards Hell through falsehood and

slandering. So, they put them in high status and placed them in charge of the people."

Along with such a serious damage to Islam, the hypocrites also aimed at amassing wealth. They were doing so while claiming to be Muslims because of which they did not want to remove the veil of Islam (from their faces) and to come out openly. They wanted to continue their Satanic activities under the garb of Islam, engaging themselves in its basic destruction, spreading division and dissension by concocting false "traditions". In this regard, Ibn Abul-Hadīd has written the following: "When they were left free, they, too, left many things. When people remained silent about them, they also remained silent about Islam. But they continued their underground activities such as the fabrication of falsehood to which Imām Ali ibn Abū Tālib عليه السلام has alluded. Many untrue matters had been mixed with traditions by the same group of people of wrong beliefs who aimed at misguidance and the distortion of views and beliefs, while some of them also aimed at extolling a particular group of people with which they had other worldly aims."

On the expiration of this period, when Mu`āwiyah took over the leadership of the religion by occupying the throne of temporal authority, he opened an official department for the fabrication of "traditions", ordering his officers to fabricate and disseminate traditions in disparagement of Ahl al-Bayt عليهم السلام (the Household of the Holy Prophet صلى الله عليه وآله وسلم), to extol `Othmān and the Umayyads, and to announce generous rewards and land grants for the accomplishment of this mission. Consequently, a lot of traditions about self-made distinctions found their places in the books of traditions. Thus, Abul-Hassan al-Madā'ini has written in his book *Kitāb al-Ahādīth* which Ibn Abul-Hadīd quotes as follows: "Mu`āwiyah wrote to his officers that they should take special care of those who were followers of `Othmān, his well-wishers and lovers, and to award high status, distinction and honor anyone who relates traditions about `Othmān's merits and distinctions, and to notify him of this relater: his name, the name of his father and of that of his tribe. They did accordingly and piled up traditions about the merits and distinctions of `Othmān because Mu`āwiyah used to award them rewards, clothes, grants and

plots of land."

When the fabricated traditions about the merits of `Othmān had been disseminated throughout the Islamic world, with the idea that the status of the earlier caliphs should not remain low, Mu`āwiyah wrote the following to his officers: 'As soon as you receive this order of mine, you should call on the people to make up traditions about the distinctions of the companions and other caliphs, too. Make sure that if any Muslim relates any tradition in praise of Ali ibn Abū Tālib, you should make up a similar tradition about the companions to contradict it because this gives me great pleasure and cools my eyes and it weakens the status of Ali ibn Abū Tālib and his party, and it is more severe to them than highlighting the merits and distinctions of `Othmān.' When his letters were read to the public, a large number of such traditions were related extolling the companions that are all fabricated with no truth at all", as we read on pp. 43 – 47, Vol. 11 of *Sharh Nahjul-Balāgha.*

In this regard, "Abū Abdullāh", namely Ibrāhīm ibn Muhammed ibn `Arafah, famous as Niftawayh (244 – 323 A.H./858 – 935 A.D.), one of the prominent scholars and traditionists, has written about this subject. Ibn Abul-Hadīd has quoted him as saying, "Most false traditions about the merits of the companions were fabricated during the days of Mu`āwiyah in order to gain status in his audience because his view was that in this way, he could disgrace Banū Hāshim and lower their status" (*Ibid.*).

After that, fabrication of traditions became a good paying job for many. The seekers of this world made it a means of securing status with their contemporary kings and nobles and to amass wealth. For example, Ghiyāth ibn Ibrāhīm an-Nakh`i (2nd century A.H./8th century A.D.) fabricated a tradition about the flight of pigeons in order to please al-Mahdi ibn al-Mansūr (the Abbāsid caliph) and to secure a status with him, as we read in these references: *Tārīkh Baghdad*, Vol. 12, pp. 323 - 327; *Mīzān al-I`tidāl*, Vol. 3, pp. 337 - 338; *Lisān al-Mīzān*, Vol. 4, p. 422. Abū Sa`īd al-Madā'ini and others made it a means of livelihood. The maximum limit was reached when al-Karramiyya and some of the al-Mutasawifah (quasi-Sufis) issued the ruling that the fabrication of traditions for

the prevention of sin or for persuasion towards obedience was lawful. Consequently, with regard to "persuading" and "dissuading", traditions were fabricated quite freely, and this was not regarded as being against the religious law or in contradiction with ethics and morality. Rather, this work was generally done by those who bore the appearance of asceticism or fear of Allāh and who spent their nights praying and days filling their books with false traditions... An idea about the number of these fabricated traditions can be formulated from the fact that out of six hundred thousand traditions, al-Bukhāri selected only **two thousand, seven hundred and sixty-one** (2,761) traditions, according to *Tārīkh Baghdad*, Vol. 2, p.8; *Al-Irshād as-Sāri*, Vol. 1, p.28; *Sifatul-Safwah*, Vol. 4, p. 143. Muslim, another major compiler of ahādīth, selected for inclusion in his *Sahīh* book only four thousand out of three hundred thousand traditions, according to *Tārīkh Baghdad*, Vol. 13, p. 101; *Al-Muntazam*, Vol. 5, p.32; *Tabaqāt al-Huffāz*, Vol. 2, pp. 151, 157 and *Wafiyyāt al-A`yān*, Vol. 5, p. 194. Abū Dāwūd took in his *Sunan* four thousand and eight hundred out of a total of five hundred thousand "traditions", as we are told by *Tārīkh Baghdad*, Vol. 9, p. 57; *Tabaqāt al-Huffāz*, Vol. 2, p. 154; *Al-Muntazam*, Vol. 5, p. 97; *Wafiyyāt al-A`yān*, Vol. 2, p. 404. Ahmed ibn Hanbal took for inclusion in his *Musnad* thirty thousand out of nearly one million traditions...! This is recorded in *Tārīkh Baghdad*, Vol. 4, p. 419-420; *Tabaqāt al-Huffāz*, Vol. 2, p. 17; *Wafiyyāt al-A`yān*, Vol. 1, p. 64; *Tahdhīb al-Tahdhīb*, Vol. 1, p. 74, where "million" is stated as "a thousand thousands." But even when this "selection" is studied, some traditions which we come across can, in no circumstance, be attributed to the Prophet ﷺ because they make little or no sense at all. The result is that a group of a considerable number has cropped up among Muslims who, in view of these so-called authoritative collections and authentic traditions, completely reject the evidentiary value of the traditions. For more information and lists of reliable Sunni references, refer to pp. 208 – 378, Vol. 5, of *Al-Ghadīr* encyclopedia by *`allāma* Hassan al-Amīn al-`Āmili.

The second category of narrators of traditions includes those who, without appreciating the occasion or context, related whatever they could recollect from memory, be it right or wrong, whether it made sense or not. Thus, in al-Bukhāri's Vol. 2, pp. 100-102 and Vol. 5, p.

98 of his *Sahīh*; Muslim's Vol. 3, pp. 41-45 of his *Sahīh*; al-Tirmidhi's Vol. 3, pp. 327-329 of his *Sunan*; in Vol. 4, p. 18 of the *Sunan* book by al-Nisā'i; Ibn Mājah, Vol. 1, pp. 508 - 509 of his *Sunan*; Mālik ibn Anas, *Al-Muwatta'*, Vol. 1, p. 234; in *Ikhtilāful-Hadīth* by Muhammed ibn Idris "Abū Abdullāh" ash-Shāfi`i, on the sidelines of *Al-Umm*, Vol. 7, p. 266; Abū Dāwūd's *Sunan*, Vol. 3, p. 194; Ahmed ibn Hanbal's *Musnad*, Vol. 1, pp. 41-42 and al-Bayhaqi's work *Al-Sunan Al-Kubra*, Vol. 4, pp. 72 - 74 in a chapter entitled 'weeping over the dead'... and in others, it is stated that when `Omar was wounded, Suhayb[1] went to him weeping. `Omar said the following: "O Suhayb! If you weep and mourn me, the Prophet ﷺ had said that the dead person is punished if his people mourn him."

After `Omar's death, this dialogue was mentioned to `Ā'isha. She said the following: "May Allāh have mercy on `Omar! The Messenger of Allāh did not say that mourning relatives brings about a punishment on the deceased person, but he said that the punishment of an unbeliever increases if people mourn him." After this, `Ā'isha said that according to the Qur'ān, nobody had to bear the burden of another; so, how could the burden of those who weep be placed on the dead? After this, the following verse was quoted by `Ā'isha: وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى "No bearer of a burden shall bear the burden of another" (Qur'ān, 6:164; 17:15; 35:18; 39:7; 53:38).

`Ā'isha, wife of the Holy Prophet ﷺ, relates that once the Prophet ﷺ passed by a Jewish woman on account of whose death her people were weeping. The Prophet ﷺ remarked, "Her people are weeping over her, but she is undergoing punishment in the grave."

The third category of the narrators of traditions includes those who heard some repealed traditions from the Prophet ﷺ but could not get any chance to hear the repealing traditions which they could relate to others. An example of a repealing tradition is the statement of the Prophet ﷺ which also contains a reference to the repealed

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[1]A detailed footnote about this Suhayb is included above to which the reader may refer.

tradition, namely: "I had prohibited you from visiting graves, but now you can visit them" (Muslim, Vol. 3, p. 65; al-Tirmidhi, Vol. 3, p. 370; Abū Dāwūd, Vol. 3, pp. 218, 332; al-Nisā'i, Vol. 4, p. 89; Ibn Mājah, Vol. 1, pp. 500-501; Mālik ibn Anas, Vol. 2, p. 485; Ahmed ibn Hanbal, Vol. 1, pp. 145,452; Vol. 3, pp. 38, 63, 66, 237, 350; Vol. 5, pp. 350, 355, 356, 357, 359, 361; al-Hākim, *Al-Mustadrak*, Vol. 1, pp. 374-376, and al-Bayhaqi, Vol. 4, pp. 76-77). Herein, the permission to visit graves has repealed the previous restriction. Now, those who heard only the repealed tradition continued acting according to it.

The fourth category of narrators of traditions includes those who were fully aware of the principles of justice, who possessed intelligence and sagacity, knew the occasion when a tradition was first uttered (by the Prophet ﷺ) and were also acquainted with the repealing and the repealed traditions, the particular and the general, the temporary and the permanent. They avoided falsehood and fabrication. Whatever they heard remained preserved in their memory, and they conveyed it with exactness to others. It is they whose traditions are the precious wealth of Islam, free of fraud and counterfeit, worthy of being trusted and acted on. That collection of traditions has been conveyed through trustworthy bosoms like that of Imām Ali ibn Abū Tālib عليه السلام and has remained free of cutting, curtailing, alteration, and it presents Islam in its true form. The status of Imām Ali ibn Abū Tālib عليه السلام in Islamic knowledge has been most certainly proved through traditions narrated from the Holy Prophet ﷺ such as:

Imām Ali ibn Abū Tālib عليه السلام, Jābir ibn Abdullāh al-Ansāri, Ibn `Abbās and Abdullāh ibn `Omar have narrated from the Holy Prophet ﷺ that he said the following: "I am the city of knowledge and Ali is its gate. Whoever wants to acquire (my) knowledge should come through its gate (*Al-Mustadrak*, Vol. 3, pp. 126-127; *Al-Istī`āb*, Vol. 3, p. 1102; *Usd al-Ghāba*, Vol. 4, p. 22; *Tārīkh Baghdad*, Vol. 2, p. 377; Vol. 4, p. 348; Vol. 7, p. 172; Vol. 11, pp. 48-50; *Tadhkirah al-Huffāz*, Vol. 4, p. 28; *Majma` al-Zawā'id*, Vol. 9, p. 114; *Tahdhīb al-Tahdhīb*, Vol. 6, p. 320; Vol. 7, p. 337; *Lisān al-Mīzān*, Vol. 2, pp. 122 - 123; *Tārīkh al-Khulafā'*, p. 170; *Kanz al-*

`Ummāl*, Vol. 6, pp. 152, 156, 401; *`Umdat al-Qāri, Vol. 7, p. 631; *Sharh al-Mawāhib al-Laduniyya*, Vol. 3, p. 143).

Imām Ali ibn Abū Tālib عليه السلام and Ibn Abbās have also cited the Holy Prophet صلى الله عليه وآله saying, "I am the store-house of wisdom and Ali is its gate. Whoever wants to acquire wisdom should come through its gate" (*Hilyat al-Awliyā'*, Vol. 1, p. 64; *Masabih as-Sunna*, Vol. 2, p. 275; *Tārīkh Baghdad*, Vol. 11, p. 204; *Kanz al-`Ummāl*, Vol. 6, p. 401; *Al-Riyād al-Nadara*, Vol. 12, p. 193).

If only people could take the Prophet's blessings through these sources of knowledge! But it is a tragic chapter of history that although traditions are accepted through the Khārijites and enemies of the Prophet's family, whenever the series of relaters includes the name of any individual from among the Prophet's family, there is hesitation in accepting that tradition...!





من خطبة له عليه السلام في عجيب صنعة الكون

وكان مِن اقتِدار جبرُوتِهِ وبدِيع لطائِفِ صنْعتِهِ أنْ جعل مِنْ ماءِ البحْر الزّاخِر المُتراكِمِ المُتقاصِفِ يبساً جامِداً ثُمّ فطر مِنْهُ أطباقاً ففتقها سبْع سماواتٍ بعْد ارْتِتاقِها فاسْتمْسكتْ بأمْرِهِ وقامتْ على حدِّهِ وأرْسى أرْضاً يحْمِلها الأخْضرُ المُتعْجِرُ والقمْقامُ المُسخّرُ قدْ ذلّ لِأمْرِهِ وأذْعن لِهيْبتِهِ ووقف الجارِي مِنْهُ لِخشْيتِهِ وجبل جلامِيدها ونُشُوز مُتُونِها وأطْوادِها فأرْساها فِي مراسِيها وألْزمها قراراتِها فمضتْ رُءُوسُها فِي الهواءِ ورستْ أصُولُها فِي الماءِ فأنْهد جِبالها عنْ سُهُولِها وأساخ قواعِدها فِي مُتُون أقْطارها ومواضِع أنْصابِها فأشْهق قِلالها وأطال أنْشازها وجعلها لِلأرْضِ عِماداً وأرّزها فِيها أوْتاداً فسكنتْ على حركتِها مِنْ أنْ تمِيد بأهْلِها أوْ تسِيخ بحِمْلِها أوْ تزُول عنْ مواضِعِها فسُبْحان مِنْ أمْسكها بعْد موجان مِياهِها وأجْمدها بعْد رُطُوبةِ أكْنافِها فجعلها لِخلْقِهِ مِهاداً وبسطها لهُمْ

فِراشاً فوْق بحْرٍ لُجِّيٍّ راكِدٍ لا يجْري وقائِمٍ لا يسْري تُكرْكِرُهُ الرِّياحُ العواصِفُ وتمْخُضُهُ الْغمامُ الدّوارِفُ إنّ فِي ذلِك لعِبْرةً لِمنْ يخْشى.

Sermon 209
An excerpt from one of his sermons about the amazing creation of the cosmos

"It is through the strength of Allāh's Greatness and Subtle Power of innovation that He made a solid dry earth out of the water of the fathomless, compact and dashing ocean. Then He made from it layers and separated them into seven skies which had been joined together. So, they became stationary at His command, stopping at the limit fixed by Him. He made the earth that is born deep blue, surrounded with water which is obedient to His command and to His awe while its flow has stopped due to fear of Him.

"He also created high hills, rocks and lofty mountains. He put them in their positions and made them stationary. Their peaks stretched into the air while their roots remained in the water. In this way, He erected the mountains above the plains and fixed their foundations in the vast expanse wherever they stood. He made their peaks high and their mass lofty. He made them like pillars for the earth in which He fixed them like pegs. Consequently, the earth became stationary lest it should bend with its inhabitants, or sink inwards with its burden, or shift from its position.

Therefore, Glorified is the One Who stopped it after the flowing of its waters and solidified it after the watery state of its sides. In this way, He made it a cradle for His creatures. He spread it for them in the form of a floor over the deep ocean which is stationary and does not move; it is fixed and does not flow. Severe winds move it here and there and clouds draw up water from it.

﴿ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ ﴾

Verily in this there is a lesson to him who fears (Allāh)
(Qur'ān, 79:26)."

"أنا مدينة العلم، و علي بابها"

رسول الله (ص)



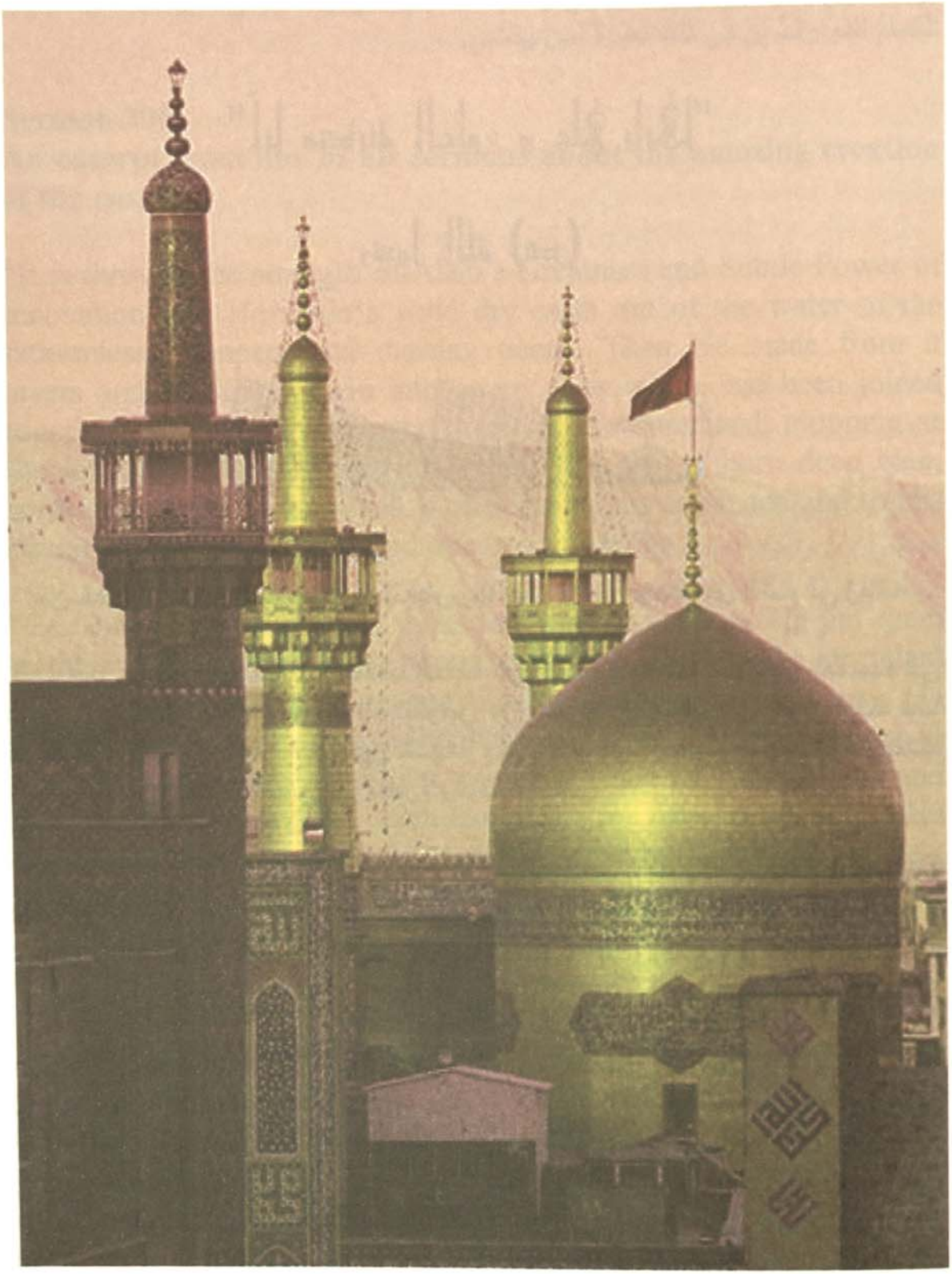
من خطبة له عليه السلام كان يستنهض بها أصحابه إلى جهاد أهل الشام في زمانه

اللّهُمَّ أيُّما عبْدٍ مِنْ عِبادِك سمع مقالتنا العادِلة غيْر الجائِرةِ والمُصْلِحة غيْر المُفْسِدةِ فِي الدِّين والدُّنيا فأبى بعْد سمْعِهِ لها إلّا النُّكُوص عنْ نُصْرتِك والإبْطاء عنْ إعْزاز دِينِك فإنّا نسْتشْهدُك علىْـهِ يـا أكْبـر الشّاهِدِين شـهادةً ونسْتشْهدُ علىْـهِ جمِيـع مـا أسْكنْتهُ أرْضـك وسماواتِك ثُمّ أنْت بعْدُ المُغْنِي عنْ نصْرِهِ والآخِذُ لهُ بذنْبِهِ.

Sermon 210

From one of his sermons with which he عليه السلام used to urge his companions to carry out a struggle against his contemporary people of Sham

"O Allāh! Whoever listens to our just and fair statement, which reforms the creed as well as life in this world, one who does not seek mischief but rejects it after listening (to admonishment)..., certainly never turns away from supporting You or desists from strengthening Your religion. We implore You to be the witness over him, and You are the greatest of all witnesses. We seek the testimony of all those who inhabit Your earth and skies over him. Thereafter, You alone can make us needless of his support or of questioning him regarding his sin."



Shrine of Imam Ali al-Rida عليه السلام, great grandson of Imam Ali عليه السلام, Mashhad, Iran

اللهم صل على محمد و آل محمد

من خطبة له عليه السلام في تمجيد الله و تعظيمه

الحمْدُ لِلّـهِ العلِيِّ عنْ شبهِ المخْلوقِين الغالِبِ لِمقالِ الواصِفِين الظّاهِرِ بعجائِبِ تدْبيرِهِ لِلنّاظِرِين والباطِنِ بجلالِ عِزّتِهِ عنْ فِكرِ المُتوهِّمِين العالِمِ بلا اكْتِسابٍ ولا ازْدِيادٍ ولا عِلْمٍ مُسْتفادٍ المُقدِّرِ لِجمِيعِ الأُمُورِ بلا رويّةٍ ولا ضمِيرِ الذِي لا تغْشاهُ الظُّلمُ ولا يسْتضِيءُ بالأنْوارِ ولا يرْهقُهُ ليْلٌ ولا يجْرِي عليْهِ نهارٌ ليْس إدْراكُهُ بالأبْصارِ ولا عِلْمُهُ بالأخْبارِ.

و منها في ذكر النبي صلى الله عليه وآله

أرْسلهُ بالضِّياءِ وقدّمهُ فِي الِاصْطِفاءِ فرتق بِهِ المفاتِق وساور بِهِ المُغالِب وذلّل بِهِ الصُّعُوبة وسهّل بِهِ الحُزُونة حتّى سرّح الضّلال عنْ يمِينٍ وشِمالٍ.

Sermon 211
From a sermon glorifying and magnifying Allāh

"Praise is all due to Allāh Who is above all similarity to the creatures, is above the words of those who attempt to describe Him. He displays the wonders of His management for the onlookers, is hidden from the imagination of thinkers by virtue of the greatness of His glory, has knowledge without acquiring it, adding to it or drawing it and Who is the One Who ordains all matters without reflecting or thinking. He is such that gloom does not concern Him, nor does He seek light from brightness. Night does not overtake Him, nor does the day pass over Him (so as to affect Him in any manner). His comprehension (of things) is not through vision, and His knowledge is not dependent on Him being informed."

Part of the same sermon about the Prophet ﷺ

"Allāh deputed the Prophet ﷺ with light and accorded him the highest precedence of selection. Through him, Allāh united those who were divided, overpowered the powerful, overcame difficulties

and leveled rugged grounds, thus removing misguidance right and left."



اللهم صل على محمد و آل محمد

من خطبة له عليه السلام يصف جوهر الرسول ويصف العلماء ويعظ بالتقوى

وأشْهدُ أنّهُ عدْلٌ عدل وحكمٌ فصل وأشْهدُ أنّ مُحمّداً عبْدُهُ ورسُولُهُ وسيِّدُ عِبادِهِ كُلّما نسخ اللّهُ الخلق فِرْقتيْن جعلهُ فِي خيْرِهما لمْ يُسْهِمْ فِيهِ عاهِرٌ ولا ضرب فِيهِ فاجِرٌ ألا وإنّ اللّه سُبْحانهُ قدْ جعل لِلخيْر أهْلا ولِلحقِّ دعائِم ولِلطّاعةِ عِصماً وإنّ لكُمْ عِنْد كُلِّ طاعةٍ عوْناً مِن اللّهِ سُبْحانهُ يقُولُ على الألْسِنةِ ويُثبِّتُ الأفْئِدة فِيهِ كِفاءٌ لِمُكْتفٍ وشِفاءٌ لِمُشْتفٍ.

صفة العلماء

واعْلمُوا أنّ عِباد اللّهِ المُسْتحْفظِين عِلمهُ يصُونُون مصُونهُ ويُفجِّرُون عُيُونهُ يتواصلُون بالْولايةِ ويتلاقوْن بالمحبّةِ ويتساقوْن بكأسٍ رويّةٍ ويصْدُرُون بريّةٍ لا تشُوبُهُمُ الرِّيبةُ ولا تُسْرِعُ فِيهِمُ الغِيبةُ على ذلِك عقد خلْقهُمْ وأخْلاقهُمْ فعلَيْهِ يتحابُّون وبِهِ يتواصلُون فكانُوا كتفاضُلِ البدْر يُنْتقى فيُؤْخذُ مِنْهُ ويُلقى قدْ ميّزهُ التّخْلِيصُ وهذّبهُ التّمْحِيصُ.

العظة بالتقوى

فليقْبل امْرُؤٌ كرامة بقبُولِها وليحْذرْ قارعة قبْل حُلُولِها ولينْظُر امْرُؤٌ فِي قصِيرِ أيّامِهِ وقلِيلِ مُقامِهِ فِي منْزِلٍ حتّى يسْتبْدِل بِهِ منْزِلا فليصْنعْ لِمُتحوّلِهِ ومعارفِ مُنْتقلِهِ فطُوبى لِذِي قلْبٍ سلِيمٍ أطاع منْ يهْدِيهِ وتجنّب منْ يُرْدِيهِ وأصاب سبِيل السّلامةِ ببصرِ منْ بصّرهُ وطاعةِ هادٍ أمرهُ وبادر الْهُدى قبْل أنْ تُغْلق أبْوابُهُ وتُقْطع أسْبابُهُ واسْتفْتح التّوْبة وأماط الْحوْبة فقدْ أُقِيم على الطّرِيق وهُدِي نهْج السّبِيل.

Sermon 212
Describing the essence of the Prophet and men of knowledge, enjoining piety

"I testify that He is just and implements justice. He is the arbiter Who decides (right and wrong). I also testify that Muhammed ﷺ is

His servant, Messenger and the master of His creatures. When Allāh divided the line of descent, He placed his in the very best place.

"Therefore, no evil-doer ever shared with him, nor was any vicious person his partner.

"Beware! Surely Allāh, the Glorified One, has provided for virtue those who are suited for it, for truth pillars (that support it), and for obedience protection (against deviation). In every matter of obedience, you will find Allāh, the Glorified One, succor that will speak through tongues and accords firmness to the hearts. It has sufficiency for those who seek sufficiency, a cure for those who seek a cure."

Characteristics of the virtuous whose guidance must be emulated

"Be informed that, certainly, those servants of Allāh Who preserve His knowledge offer protection to those things which He desires to be protected and make His springs flow (for the benefit of others). They contact each other with friendliness and meet each other with affection. They drink water from cups that quench the thirst and return from the watering places fully satiated. Misgiving does not affect them; backbiting does not gain ground with them. In this way, Allāh has tied their nature to good manners. Because of this, they love and meet each other. They have become superior like seeds which are selected by taking some and throwing away others. This selection has distinguished them, and the process of choosing has purified them.

"Therefore, man should secure honor by adopting these qualities. He should fear the day of Doom before it arrives; he should appreciate the shortness of his life and the shortness of his sojourn in the place of stay which has only to last for his journey to the next abode. He should, therefore, do something for his change over and for the known stages of his departure. Blessed be whoever possesses a virtuous heart, who obeys one who guides him, desisting from whoever takes to ruin, catching the path of safety with the help of him who provides light (of guidance), obeying the leader who

commands him, hastening towards guidance before its gates are closed, opening the gate of repentance and removing the (stain of) sins. He has certainly been put on the right path and guided towards the straight way."



من دعاء له عليه السلام كان يدعو به كثيرا

الْحمْدُ لِلهِ الّذِي لمْ يُصْبحْ بي ميِّتاً ولا سقِيماً ولا مضْرُوباً على عُرُوقِي بسُوءٍ ولا مـاخُوذاً بأسْوإ عملِي ولا مقْطُوعاً دابري ولا مُرْتدّاً عنْ دِينِـي ولا مُنْكِراً لِربِّـي ولا مُسْتوْحِشاً مِنْ إيمـانِي ولا مُلْتبِساً عقْلِي ولا مُعذّباً بعذابِ الـأمم مِنْ قبْلِـي أصْبحْتُ عبْداً مملُوكـاً ظالِمـاً لِنفْسِي لك الْحُجّةُ عليّ ولا حُجّةَ لِي ولا أسْتطِيعُ أنْ آخُذ إلّـا مـا أعْطيْتنِـي ولا أتّقِي إلّـا مـا وقيْتنِي اللّهُمّ إنِّي أعُوذُ بك أنْ أفْتقِر فِي غِنـاك أوْ أضِلّ فِي هُداك أوْ أضـام فِـي سُلْطانِك أوْ أضْطهد والـأمْرُ لـك اللّهُـمّ اجْعلْ نفْسِي أوّل كرِيمـةٍ تنْتزِعُهـا مِـنْ كرائِمِـي وأوّل ودِيعـةٍ ترْتجِعُها مِنْ ودائِعِ نِعمِك عِنْدِي اللّهُمّ إنّا نعُوذُ بك أنْ نـذْهب عنْ قوْلِك أوْ أنْ نُفْتتن عنْ دِينِك أوْ تتابع بنا أهْواؤُنا دُون الْهُدى الّذِي جاء مِنْ عِنْدِك.

Sermon 213

A supplication which Imām Ali ibn Abū Tālib عليه السلام used to often recite

"Praise is all due to Allāh Who made me such that I have not died nor am I sick, nor have my veins been infected with disease, nor have I been hauled up for my evil deeds, nor am I without progeny, nor have I forsaken my religion, nor do I disbelieve in my Lord, nor do I feel estranged with my faith, nor is my intelligence affected, nor have I been punished with the punishment of peoples before me. I am a servant in Your possession, Lord, yet I have been guilty of excesses regarding my own soul. You have exhausted Your pleas in my regard and I have no plea (before You). I have no power to take except what You give me, and I cannot evade except what You save me from.

"O Lord! I seek Your protection from becoming destitute despite

Your riches, from being misguided despite Your guidance, from being assaulted in Your realm and from being humiliated while authority rests with You.

"O Lord! Let my soul be the first of the good things that You take away from me and the first trust out of Your favors held in trust with me.

"O Lord! We seek Your protection against turning away from Your command or rebelling against Your religion, or being led away by our desires instead of by guidance that comes from You."





من خطبة له عليه السلام خطبها بصفين

أمّا بعْدُ فقدْ جعل اللّهُ سُبْحانهُ لِي عليْكُمْ حقّاً بولايةِ أمْركُمْ ولكُمْ عليّ مِن الْحقِّ مِثْلُ الّذِي لِي عليْكُمْ فالْحقُّ أوْسعُ الْأشْياءِ فِي التّواصُفِ وأضْيقُها فِي التّناصُفِ لا يجْري لِأحدٍ إلّا جرى عليْهِ ولا يجْري عليْهِ إلّا جرى لهُ ولوْ كان لِأحدٍ أنْ يجْري لهُ ولا يجْري عليْهِ لكان ذلِك خالِصاً لِلّهِ سُبْحانهُ دُون خلْقِهِ لِقُدْرتِهِ على عِبادِهِ ولِعدْلِهِ فِي كُلِّ ما جرتْ عليْهِ صُرُوفُ قضائِهِ ولكِنّهُ سُبْحانهُ جعل حقّهُ على الْعِبادِ أنْ يُطِيعُوهُ وجعل جزاءهُمْ عليْهِ مُضاعفة الثّوابِ تفضُّلًا مِنْهُ وتوسُّعاً بما هُو مِن الْمزِيدِ أهْلُهُ.

حق الوالي وحق الرعية

ثُمّ جعل سُبْحانهُ مِنْ حُقُوقِهِ حُقُوقاً افْترضها لِبعْضِ النّاسِ على بعْضٍ فجعلها تتكافأ فِي وُجُوهِها ويُوجِبُ بعْضُها بعْضاً ولا يُسْتوْجبُ بعْضُها إلّا بِبعْضٍ. وأعْظمُ ما افْترض سُبْحانهُ مِنْ تِلْك الْحُقُوقِ حقُّ الْوالِي على الرّعِيّةِ وحقُّ الرّعِيّةِ على الْوالِي فرِيضةٌ فرضها اللّهُ سُبْحانهُ لِكُلٍّ على كُلٍّ فجعلها نِظاماً لِأُلْفتِهِمْ وعِزّاً لِدِينِهِمْ فلَيْستْ تصْلُحُ الرّعِيّةُ إلّا بصلاحِ الْوُلاةِ ولا تصْلُحُ الْوُلاةُ إلّا باسْتِقامةِ الرّعِيّةِ فإذا أدّتْ الرّعِيّةُ إلى الْوالِي حقّهُ وأدّى الْوالِي إلَيْها حقّها عزّ الْحقُّ بيْنهُمْ وقامتْ مناهِجُ الدِّينِ واعْتدلتْ معالِمُ الْعدْلِ وجرتْ

على أدلالِها السُّننُ فصلح بذلك الزّمانُ وطمِع فِي بقاءِ الدّولةِ وينِست مطامعُ الأعداءِ. وإذا غلبتِ الرّعيّةُ والِيها أوْ أجحف الوالِي برعِيّتِهِ اختلفتْ هُنالِك الكلِمةُ وظهرتْ معالِمُ الجوْرِ وكثُر الِادْغالُ فِي الدِّين وتُركتْ محاجُّ السُّنن فعُمِل بالهوى وعُطّلتِ الأحْكامُ وكثُرتْ عِللُ النُّفُوسِ فلا يُستوْحشُ لِعظِيمِ حقٍّ عُطّل ولا لِعظِيمِ باطِلٍ فُعِل فهُنالِك تذِلُّ الأبْرارُ وتعِزُّ الأشْرارُ وتعْظُمُ تبِعاتُ اللّهِ سُبْحانهُ عِنْد العِبادِ. فعلَيْكُمْ بالتّناصُحِ فِي ذلِك وحُسْنِ التّعاوُنِ عليْهِ فلَيْس أحدٌ وإن اشْتدّ على رضا اللّهِ حِرْصُهُ وطال فِي العملِ اجْتِهادُهُ ببالِغ حقِيقة ما اللّهُ سُبْحانهُ أهْلهُ مِن الطّاعةِ لهُ ولكِنْ مِنْ واجِبِ حُقُوقِ اللّهِ على عِبادِهِ النّصِيحةُ بمبْلغِ جُهْدِهِمْ والتّعاوُنُ على إقامةِ الحقِّ بيْنهُمْ ولَيْس امْرُؤٌ وإنْ عظُمتْ فِي الحقِّ منْزلتُهُ وتقدّمتْ فِي الدِّين فضِيلتُهُ بِفوْق أنْ يُعان على ما حمّلهُ اللّهُ مِنْ حقِّهِ ولا امْرُؤٌ وإنْ صغّرتْهُ النُّفُوسُ واقْتحمتْهُ العُيُونُ بدُون أنْ يُعِين على ذلِك أوْ يُعان عليْهِ.

فأجابهُ عليه السلام رجُلٌ مِنْ أصْحابِهِ بكلامٍ طويلٍ يُكْثِرُ فِيهِ الثّناء عليْهِ ويذْكُرُ سمْعهُ وطاعتهُ لهُ، فقال عليه السلام:

إنّ مِنْ حقٍّ منْ عظُم جلالُ اللّهِ سُبْحانهُ فِي نفْسِهِ وجلّ موْضِعُهُ مِنْ قلْبِهِ أنْ يصْغُر عِنْدهُ لِعِظمِ ذلِك كُلُّ ما سِواهُ وإنّ أحقّ منْ كان كذلِك لمنْ عظُمتْ نِعمةُ اللّهِ عليْهِ ولطُف إحْسانُهُ إلَيْهِ فإنّهُ لمْ تعْظُمْ نِعْمةُ اللّهِ على أحدٍ إلّا ازْداد حقُّ اللّهِ عليْهِ عِظماً وإنّ مِنْ أسْخفِ حالاتِ الوُلاةِ عِنْد صالِحِ النّاس أنْ يُظنّ بهِمْ حُبُّ الفخْرِ ويُوضع أمْرُهُمْ على الكِبْرِ وقدْ كرِهْتُ أنْ يكُون جال فِي ظنّكُمْ أنّي أحِبُّ الإطْراء واسْتِماع الثّناءِ ولسْتُ بحمْدِ اللّهِ كذلِك ولوْ كُنْتُ أحِبُّ أنْ يُقال ذلِك لتركْتُهُ انْحِطاطاً لِلّهِ سُبْحانهُ عنْ تناوُلِ ما هُو أحقُّ بهِ مِن العظمةِ والكِبْرِياءِ ورُبّما اسْتحْلى النّاسُ الثّناء بعْد البلاءِ فلا تُثْنُوا علَيّ بجمِيلِ ثناءٍ لِإخْراجِي نفْسِي إلى اللّهِ سُبْحانهُ وإلَيْكُمْ مِن التّقِيّةِ فِي حُقُوقٍ لمْ أفْرُغْ مِنْ أدائِها وفرائِض لا بُدّ مِنْ إمْضائِها فلا تُكلّمُونِي بما تُكلّمُ بهِ الجبابِرةُ ولا تتحفّظُوا مِنّي بما يُتحفّظُ بهِ عِنْد أهْلِ البادِرةِ ولا تُخالِطُونِي بالمُصانعةِ ولا تظُنُّوا بِي اسْتِثْقالًا فِي حقٍّ قِيل لِي ولا التِماس إعْظامٍ لِنفْسِي فإنّهُ من اسْتثْقل الحقّ أنْ يُقال لهُ أو العدْل أنْ يُعْرض عليْهِ كان العملُ بهِما أثْقل عليْهِ فلا تكُفُّوا عنْ مقالةٍ بحقٍّ أوْ مشُورةٍ بعدْلٍ فإنّي لسْتُ فِي نفْسِي بفوْق أنْ أخْطِئ ولا آمنُ ذلِك مِنْ فِعْلِي إلّا أنْ يكْفِي اللّهُ مِنْ نفْسِي ما هُو أمْلكُ بهِ مِنّي فإنّما أنا وأنْتُمْ عبِيدٌ مملُوكُون لِربٍّ لا ربّ غيْرُهُ يمْلِكُ مِنّا ما لا نمْلِكُ مِنْ أنْفُسِنا وأخْرجنا مِمّا كُنّا فِيهِ إلى ما صلحْنا عليْهِ فأبْدلنا بعْد الضّلالةِ بالهُدى وأعْطانا البصِيرة بعْد العمى.

Sermon 214
Delivered during the Battle of Siffīn about the mutual rights of rulers and subjects

"By placing me over your affairs, O Allāh, O Glorified One, has created my claim over You while You, too, have a claim against me similar to mine against You, a claim that is very vast in description but very narrow in equity. It does not accrue to any person unless it accrues against him also, and right does not accrue against a person

unless it also accrues in his favor. If there is any right, which is only in favor of a person with no (corresponding) right accruing against him, it is solely for Allāh, the Glorified One, not for His creatures by virtue of His might over His creatures, and by virtue of the justice permeating all His decrees. Of course, He, the Glorified One, has created His right over creatures to worship Him and has laid on Himself (the obligation of) their reward which is equal to several times the recompense as a mark of His bounty and the generosity that He is capable of.

"Then, from His rights, He, the Glorified One, created certain rights for certain people against others. He made them so in order to equate one with another. Some of these rights produce other rights. Some rights are such that they do not accrue except with others. The greatest of these rights is that Allāh, the Glorified One, has made obligatory the right of the ruler over the ruled, and the right of the ruled over the ruler. This is an obligation which Allāh, the Glorified One, has placed on each other. He has made it the basis of their (mutual) affection and an honor for their religion. Consequently, the ruled cannot prosper unless the rulers are sound, while the rulers cannot be sound unless the ruled are steadfast.

"If the ruled fulfill the rights of the ruler and the ruler fulfills their rights, then right attains the status of honor among them, the ways of religion become established, the signs of justice become fixed and the Sunnah gains currency.

"In this way, time will improve, the continuance of government will be expected and the aims of the enemies will be frustrated. But if the ruled gain sway over the ruler, or if the ruler oppresses the ruled, then differences crop up in every word, signs of oppression appear, mischief creeps into the creed and the ways of the Sunnah are forsaken. Then desires are acted on, the commands (of religion) are discarded, diseases of the spirit become numerous and there is no hesitation in disregarding even great rights, nor in committing serious wrongdoings. In such circumstances, the virtuous are humiliated while the vicious are honored, and in this there are serious chastisements from Allāh, the Glorified One, on the people.

"You should, therefore, counsel each other (for the fulfillment of your obligations) and cooperate with each other. However extremely eager a person may be to secure the pleasure of Allāh, and however fully he strives for it, he cannot totally discharge (his obligation for) obedience to Allāh, the Glorified One, as is really due to Him. It is an obligatory right of Allāh over the people that they should advise each other to the best of their ability and cooperate with each other for the establishment of the truth among them. Nobody, however great his status in the matter of the truth may be, and however advanced his distinction in religion, is above cooperation with regard to the obligations placed on him by Allāh. Again, no man, however small he may be regarded by others and however humble he may appear before their eyes, is too low to cooperate or to be afforded cooperation in this matter."

One of Imām Ali ibn Abū Tālib's companions replied to him with a long speech of his own wherein he praised him much and referred to his listening to him and obeying him, whereas Imām Ali ibn Abū Tālib عليه السلام said the following:

"If a man in his mind regards Allāh's glory as being high and believes in his heart that Allāh's status is sublime, then it is his right that on account of the greatness of these things, he should regard all other things as minor. Among such persons he on whom Allāh's bounty is great and Allāh's favors are kind has a greater obligation because Allāh's bounty over any person does not increase without a corresponding increase in Allāh's right over him.

"In the view of virtuous people, the worst status of rulers is that it may be thought about them that they love glory and their affairs may be taken to be based on pride. I will really hate that it may cross your minds that I love high praises or hear compliments. By the grace of Allāh, I am not like this. Even if I had loved to be mentioned like this, I will have given it up in submissiveness before Allāh, the Glorified One, rather than accept greatness and sublimity to which He is more entitled. Generally, people feel pleased with being praised after they have performed very well. But do not mention to me any handsome praise for the obligations which I have discharged towards Allāh and towards you because of (my) fear about those

obligations which I have not discharged and for issuing injunctions which could not be avoided. Do not address me in the manner in which despots are addressed.

"Do not shun me as the people of passion are (to be) shunned. Do not meet me with flattery, and do not think that I shall take it ill if a true thing is said to me because the person who feels disgusted when he hears the truth, or a just matter is placed before him, will find it more difficult to act on. Therefore, do not abstain from saying the truth or pointing out a matter of justice because I do not regard myself to be above erring. I do not escape erring in my deeds except that Allāh helps me (in avoiding errors) in matters in which He is more powerful than I. Certainly, I and you are servants owned by Allāh, besides Whom there is no other Lord. He owns our souls which we do not own. He took us from where we were towards the means of our prosperity. He turned our straying into guidance and gave us intelligence after (mental) blindness.

"Angels' innocence being different from that of man needs no detailed explanation. The innocence of angels means that they do not possess the motive to sin, but the innocence of man means that, although he has human frailties and passions, he possesses the power to resist them and is not over-powered by them so as to commit sins. This very ability is called innocence and it prevents the rising up of personal passions and impulses."

Imām Ali ibn Abū Tālib's saying that he does not regard himself as being above erring refers to human dictates and passions. His saying that Allāh helps him in avoiding errors refers to his being free of them. The same tone is found in the Holy Qur'ān in the Sūra about Prophet Yousuf thus: وَمَا أُبَرِّئُ نَفْسِي، إِنَّ النَّفْسَ لأَمَّارَةٌ بِالسُّوءِ إِلاَّ مَا رَحِمَ رَبِّيَ، إِنَّ رَبِّي غَفُورٌ رَّحِيمٌ "I do not excuse myself; verily (one's) self [*nafs*] is bent on bidding (him/her to commit) evil, except such as my Lord has had mercy on; verily my Lord is oft-Forgiving, all-Merciful" (Holy Qur'ān 12:53).

Just as in this verse, due to the existence of exceptions, the first part of the Imām's statement cannot be used to argue against his being free of having committed a sin. Similarly, due to the existence of the

exception that Allāh helps him avoid errors, the first part of the statement by Imām Ali ibn Abū Tālib cannot be used to argue against his being free of committing sin; otherwise, the notion of the Prophet's infallibility, too, will have to be rejected. In the same way, the last sentence of this sermon should not be taken to mean that before the proclamation of Prophethood, he had been under the influence of pre-Islamic beliefs, and that just as others had been unbelievers, he, too, might have been in darkness and misguidance. This is so because since his birth, Imām Ali ibn Abū Tālib ﷺ was brought up by the Prophet ﷺ because of what the effect of such upbringing had permeated him. It cannot, therefore, be conceived that whoever had since infancy trodden in the footprints of the Prophet ﷺ will deviate from the path of guidance even for one moment. Thus, al-Mas`ūdi has written the following: "Imām Ali ibn Abū Tālib ﷺ never believed in any god than Allāh so that there could be a question about his acceptance of Islam [i.e. he was always Muslim]. He rather followed the Prophet ﷺ in all his deeds and (virtually) imitated him. In this very status (of immaculation), he attained the most" (*Murūj al-Dhahab*, Vol. 2, p. 3).

Here, reference to those whom Allāh led from darkness into guidance implies individuals whom Imām Ali ibn Abū Tālib ﷺ was addressing. Ibn Abul-Hadīd writes the following in this regard: "The reference here is not to his own self because he had never been an unbeliever so as to have accepted Islam after that. But with these words, he is referring to those people whom he was addressing" (*Sharh Nahjul-Balāgha*, Vol. 11, p. 108).



من كلام له عليه السلام في التظلم و التشكي من قريش

اللّهُمّ إنّي أستعدِيك على قُريشٍ ومن أعانهُمْ فإنّهُمْ قدْ قطعُوا رحِمِي وأكفئُوا إنائِي وأجْمعُوا على مُنازعتِي حقّاً كُنْتُ أوْلى بِهِ مِنْ غيْرِي وقالُوا ألا إنّ فِي الحقّ أنْ تأخُذهُ وفِي الحقّ أنْ تُمْنعهُ فاصْبرْ مغْمُوماً أوْ مُتْ مُتأسِّفاً فنظرْتُ فإذا ليْس لِي رافِدٌ ولا ذابٌّ ولا مُساعِدٌ إلّا أهْل بيْتِي فضننْتُ بِهِمْ عن المنِيّةِ فأغْضيْتُ على القذى وجرعْتُ ريقِي على الشّجا وصبرْتُ مِنْ كظْمِ الغيْظِ على أمرّ مِن العلقمِ وآلم لِلْقلبِ مِنْ وخْزِ الشّفارِ.

قال الشريف رضي الله عنه: وقد مضى هذا الكلام في أثناء خطبة متقدمة إلا أني ذكرته هاهنا لاختلاف الروايتين.

Sermon 215
Expressing his sense of being wronged by, thus complaining about Quraish

"O Lord! I beseech You to take revenge on the tribesmen of Quraish and on those who are assisting them, for they have cut asunder my kinship and over-turned my cup. They have joined together to contest a right to which I was entitled more than anyone else. They said to me: 'If you get your right, that will be just, but if you are denied the right, that, too, will be just. Endure it with sadness or kill yourself in grief.' I looked around but found no one to shield me, protect me or help me except the members of my family. I refrained from flinging them into death and, therefore, closed my eyes despite the dust, kept swallowing saliva despite (the suffocation of) grief and endured the pangs of anger although they were more bitter than colocynth and more grievous than the stabs of knives."

Sayyid ar-Radi says the following: "This utterance of Imām Ali ibn Abū Tālib عليه السلام has already appeared in an earlier Sermon (No. 171 included in Volume One of this three-volume set), but I have repeated it here because of the difference of versions."

Part of the same sermon about those who went to Basra to fight Imām Ali ibn Abū Tālib عليه السلام

"They marched on my officers and the custodians of the public treasury, which is still under my control, and on the people of a metropolis all of whom were obedient to me and were allied to me. They created division among them, instigated their party against me and attacked my followers. They killed a group of them by treachery, while another group took up swords against them and fought with the swords till they met Allāh as adherents to the truth."





من كلام له عليه السلام في ذكر السائرين إلى البصرة لحربه عليه السلام

فقدِمُوا على عُمّالِي وخُزّان بيْتِ المُسْلِمِين الذِي فِي يديّ وعلى أهْلِ مِصْرٍ كُلُّهُمْ فِي طاعتِي وعلى بيْعتِي فشتّتُوا كلِمتهُمْ وأفسدُوا عليّ جماعتهُمْ ووثبُوا على شِيعتِي فقتلُوا طائِفةً منْهُمْ غدْراً وطائِفةً عضُّوا على أسْيافِهِمْ فضاربُوا بها حتّى لقُوا اللّه صادِقِين.

Sermon 216
When Imām Ali ibn Abū Tālib عليه السلام said the following about those who went to Basra to fight him عليه السلام:

"They marched on my officers and the custodians of the public treasury, which is (luckily) still under my control, and on the people of a metropolis all of whom were obedient to me and were allied to me.

"They created division among them, instigating their party against

me and attacking my followers. They killed a group of them by treachery, while another group took up swords against them and fought till they met Allah as adherents to the truth."





من كلام له عليه السلام
لما مر بطلحة بن عبد الله وعبد الرحمن بن عتاب بن أسيد وهما قتيلان يوم الجمل

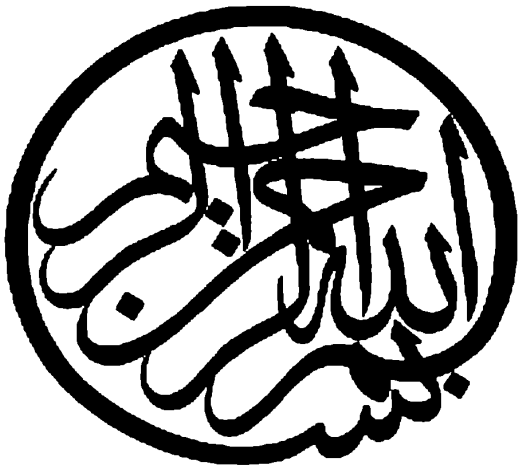
لَقَدْ أَصْبَحَ أَبُو مُحَمَّدٍ بِهذَا الْمَكَانِ غَرِيباً أَما واللّهِ لَقَدْ كُنْتُ أَكْرَهُ أَنْ تَكُونَ قُرَيْشٌ قَتْلَى تَحْتَ بُطُونِ الْكَوَاكِبِ أَدْرَكْتُ وَتْرِي مِنْ بَنِي عَبْدِ مَنَافٍ وَأَفْلَتَتْنِي أَعْيَانُ بَنِي جُمَحٍ لَقَدْ أَتْلَعُوا أَعْنَاقَهُمْ إِلَى أَمْرٍ لَمْ يَكُونُوا أَهْلَهُ فَوُقِصُوا دُونَهُ.

Sermon 217
From a statement which he عليه السلام made when he passed by Talhah ibn Abdullah and Abdul-Rahman ibn Attab ibn Aseed who were killed during the Battle of the Camel:

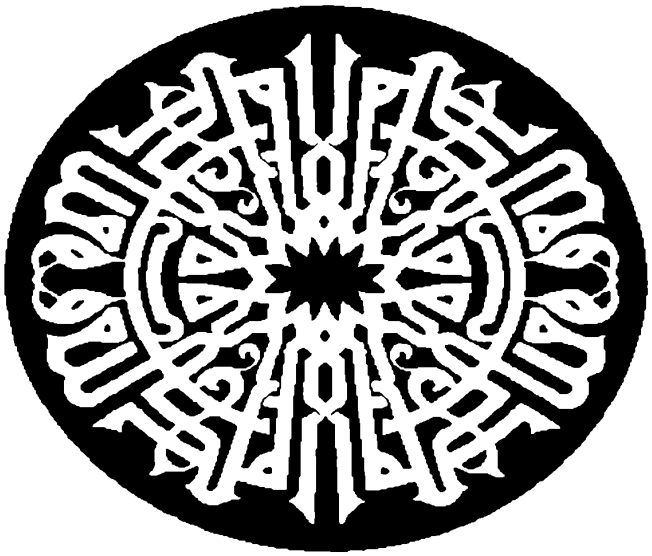
"The father of Muhammed is now a stranger in this place. By Allah! I have hated to see men of Quraish slain under the stars. I have avenged myself, together with the descendants of `Abd Manāf, but the chiefs of Banū Jumah[1] have slipped away from my grip. They had stretched their necks towards a matter for which they were not suited; therefore, their necks were broken before reaching their goal."

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[1]During the Battle of Jamal, a group of Banū Jumah was on the side of `Ā'isha, yet the chief men of this group fled away from the battlefield. Some of them were: Abdullāh at-Tawil ibn Safwān, Yahya ibn Hākim, Amīr ibn Mas`ūd and Ayyūb ibn Habīb. From this group (Banū Jumah), only two men were killed.







من كلام له عليه السلام
قاله بعد تلاوته ألهاكُمُ التَّكاثُرُ حَتَّى زُرْتُمُ المَقابِرَ

يَا لَـهُ مَرَاماً مَـا أَبْعَدَهُ وَزَوْراً مَـا أَعْقَلَـهُ وَخَطراً مَـا أَفْظَعَهُ لَقَدِ اسْتَخَلُوا مِنْهُمْ أَيَّ مُدَّكِرٍ وَتَنَاوَشُـوهُمْ مِـنْ مَكَـانٍ بَعِيـدٍ أَ فَبِمَـصَارِعِ آبَـائِهِمْ يَفْخَـرُونَ أَمْ بِعَدِيـدِ الْهَلْكَـى يَتَكَـاثَرُونَ يَرْتَجِعُونَ مِنْهُمْ أَجْسَاداً خَـوَتْ وَحَرَكَـاتٍ سَكَنَتْ وَلَـأَنْ يَكُونُـوا عِبَراً أَحَقُّ مِنْ أَنْ يَكُونُـوا مُفْتَخَراً وَلَأَنْ يَهْبِطُوا بِهِمْ جَنَابَ ذِلَّةٍ أَحْجَى مِنْ أَنْ يَقُومُوا بِهِمْ مَقَامَ عِزَّةٍ لَقَدْ نَظَرُوا إِلَيْهِمْ بِأَبْصَارِ الْعَشْوَةِ وَضَرَبُوا مِنْهُمْ فِي غَمْرَةِ جَهَالَةٍ وَلَو اسْتَنْطَقُوا عَنْهُمْ عَرَصَاتِ تِلْكَ الدِّيَارِ الْخَاوِيَةِ وَالرُّبُوعِ الْخَالِيَةِ لَقَالَتْ ذَهَبُوا فِي الْأَرْضِ ضُلَّالًا وَذَهَبْتُمْ فِي أَعْقَابِهِمْ جُهَّالًا تَطَئُونَ فِي هَامِهِمْ وَتَسْتَنْبِتُونَ فِي أَجْسَادِهِمْ وَتَرْتَعُونَ فِيمَا لَفَظُوا وَتَسْكُنُونَ فِيمَا خَرَّبُوا وَإِنَّمَا الْأَيَّامُ بَيْنَكُمْ وَبَيْنَهُمْ بَوَاكٍ وَنَوَائِحُ عَلَيْكُمْ أَوْلِيَكُمْ سَلَفُ غَايَتِكُمْ وَفُرَّاطُ مَنَـاهِلِكُمْ الَّذِينَ كَانَتْ لَهُمْ مَقَـاوِمُ الْعِزِّ وَحَلَبَـاتُ الْفَخْرِ مُلُوكـاً وَسُـوقَاً سَلَكُوا فِي بُطُونِ الْبَرْزَخِ سَبِيلًا سُلِّطَتِ الْأَرْضُ عَلَيْهِمْ فِيهِ فَأَكَلَتْ مِنْ لُحُومِهِمْ وَشَرِبَتْ مِنْ دِمَـائِهِمْ فَأَصْبَحُوا فِي فَجَوَاتِ قُبُورِهِمْ جَمَاداً لَا يَنْمُونَ وَضِمَاراً لَا يُوجَدُونَ لَا يُفْزِعُهُمْ وُرُودُ الْأَهْوَالِ وَلَا يَحْزُنُهُمْ تَنَكُّرُ الْأَحْوَالِ وَلَا يَحْفِلُونَ بِالرَّوَاجِفِ وَلَا يَأْذَنُونَ لِلْقَوَاصِفِ غُيَّباً لَا يُنْتَظَرُونَ وَشُهُوداً لَا يُحْضَرُونَ وَإِنَّمَا كَانُوا جَمِيعاً فَتَشَتَّتُوا وَآلَافاً فَافْتَرَقُوا وَمَا عَنْ طُولِ عَهْدِهِمْ وَلَا بُعْدِ مَحَلِّهِمْ عَمِيَتْ أَخْبَارُهُمْ وَصَمَّتْ دِيَارُهُمْ وَلَكِنَّهُمْ سُقُوا كَأْساً بَدَّلَتْهُمْ بِالنُّطْقِ خَرَساً وَبِالسَّمْعِ صَمَماً وَبِالْحَرَكَاتِ سُكُوناً فَكَأَنَّهُمْ فِي ارْتِجَالِ الصِّفَةِ صَرْعَى سُبَاتٍ حِيرَانٌ لَا يَتَأَنَّسُونَ وَأَحِبَّاءُ لَا يَتَزَاوَرُونَ بَلِيَتْ بَيْنَهُمْ عُرَا التَّعَارُفِ وَانْقَطَعَتْ مِنْهُمْ أَسْبَابُ الْإِخَاءِ فَكُلُّهُمْ وَحِيدٌ وَهُمْ جَمِيعٌ وَبِجَانِبِ الْهَجْرِ وَهُمْ أَخِلَّاءُ لَا يَتَعَارَفُونَ لِلَيْلٍ صَبَاحاً وَلَا لِنَهَارٍ مَسَاءً أَيُّ الْجَدِيدَيْنِ ظَعَنُوا فِيهِ كَانَ عَلَيْهِمْ سَرْمَداً شَاهَدُوا مِنْ أَخْطَارِ دَارِهِمْ أَفْظَعَ مِمَّا خَافُوا وَرَأَوْا مِنْ آيَاتِهَا أَعْظَمَ مِمَّا قَدَّرُوا فَكِلْتَا الْغَايَتَيْنِ مُدَّتْ لَهُمْ إِلَى مَبَاءَةٍ فَاتَتْ مَبَالِغَ الْخَوْفِ وَالرَّجَاءِ فَلَوْ كَانُوا يَنْطِقُونَ بِهَا لَعَيُّوا بِصِفَةِ مَا شَاهَدُوا وَمَا عَايَنُوا وَلَئِنْ عَمِيَتْ آثَارُهُمْ وَانْقَطَعَتْ أَخْبَارُهُمْ لَقَدْ رَجَعَتْ فِيهِمْ أَبْصَارُ الْعِبَرِ وَسَمِعَتْ عَنْهُمْ آذَانُ الْعُقُولِ وَتَكَلَّمُوا مِنْ غَيْرِ جِهَاتِ النُّطْقِ فَقَالُوا كَلَحَتِ الْوُجُوهُ النَّوَاضِرُ وَخَوَتِ الْأَجْسَامُ النَّوَاعِمُ وَلَبِسْنَا أَهْدَامَ الْبِلَى وَتَكَاءَدَنَا ضِيقُ الْمَضْجَعِ وَتَوَارَثْنَا الْوَحْشَةَ وَتَهَكَّمَتْ عَلَيْنَا الرُّبُوعُ الصُّمُوتُ فَامَّحَتْ مَحَاسِنُ أَجْسَادِنَا وَتَنَكَّرَتْ مَعَارِفُ صُوَرِنَا وَطَالَتْ فِي مَسَاكِنِ الْوَحْشَةِ إِقَامَتُنَا وَلَمْ نَجِدْ مِنْ كَرْبِ فَرَجاً وَلَا مِنْ ضِيقِ مُتَّسَعاً فَلَوْ مَثَّلْتَهُمْ بِعَقْلِكَ أَوْ كُشِفَ عَنْهُمْ مَحْجُوبُ الْغِطَاءِ لَكَ وَقَدِ ارْتَسَخَتْ أَسْمَاعُهُمْ بِالْهَوَامِّ فَاسْتَكَّتْ وَاكْتَحَلَتْ أَبْصَارُهُمْ بِالتُّرَابِ فَخَسَفَتْ وَتَقَطَّعَتِ الْأَلْسِنَةُ فِي أَفْوَاهِهِمْ بَعْدَ دَلَاقَتِهَا وَهَمَدَتِ الْقُلُوبُ فِي صُدُورِهِمْ بَعْدَ يَقَظَتِهَا وَعَاثَ فِي كُلِّ جَارِحَةٍ مِنْهُمْ جَدِيدُ بِلَى سَمَّجَهَا وَسَهَّلَ طُرُقَ الْآفَةِ إِلَيْهَا مُسْتَسْلِمَاتٍ فَلَا أَيْدٍ تَدْفَعُ وَلَا قُلُوبٌ تَجْزَعُ لَرَأَيْتَ أَشْجَانَ قُلُوبٍ وَأَقْذَاءَ عُيُونٍ لَهُمْ فِي كُلِّ فَظَاعَةِ صِفَةِ حَالٍ لَا تَنْقَلُ وَعَمْرَةٌ لَا تَنْجَلِي فَكَمْ أَكَلَتِ الْأَرْضُ مِنْ عَزِيزِ جَسَدٍ وَأَنِيقِ لَوْنٍ كَانَ فِي الدُّنْيَا غَذِيَّ تَرَفٍ وَرَبِيبَ شَرَفٍ يَتَعَلَّلُ بِالسُّرُورِ فِي سَاعَةِ حُزْنِهِ وَيَفْزَعُ إِلَى السَّلْوَةِ إِنْ مُصِيبَةٌ نَزَلَتْ بِهِ ضَنّاً بِغَضَارَةِ عَيْشِهِ وَشُحَاحَةً

بِلَهْوِهِ وَلَعِبِهِ فَبَيْنَا هُوَ يَضْحَكُ إِلَى الدُّنْيَا وَتَضْحَكُ إِلَيْهِ فِي ظِلِّ عَيْشٍ غَفُولٍ إِذْ وَطِئَ الدَّهْرُ بِهِ حَسَكَهُ وَنَقَضَتِ الْأَيَّامُ قُوَاهُ وَنَظَرَتْ إِلَيْهِ الْحُتُوفُ مِنْ كَثَبٍ فَخَالَطَهُ بَثٌّ لَا يَعْرِفُهُ وَنَجِيُّ هَمٍّ مَا كَانَ يَجِدُهُ وَتَوَلَّدَتْ فِيهِ فَتَرَاتُ عِلَلٍ آنَسَ مَا كَانَ بِصِحَّتِهِ فَفَزِعَ إِلَى مَا كَانَ عَوَّدَهُ الْأَطِبَّاءُ مِنْ تَسْكِينِ الْحَارِّ بِالْقَارِّ وَتَحْرِيكِ الْبَارِدِ بِالْحَارِّ فَلَمْ يُطْفِئْ بِبَارِدٍ إِلَّا ثَوَّرَ حَرَارَةً وَلَا حَرَّكَ بِحَارٍّ إِلَّا هَيَّجَ بُرُودَةً وَلَا اعْتَدَلَ بِمُمَازِجٍ لِتِلْكَ الطَّبَائِعِ إِلَّا أَمَدَّ مِنْهَا كُلَّ ذَاتِ دَاءٍ حَتَّى فَتَرَ مُعَلِّلُهُ وَدَهِلَ مُمَرِّضُهُ وَتَعَايَا أَهْلُهُ بِصِفَةِ دَائِهِ وَخَرِسُوا عَنْ جَوَابِ السَّائِلِينَ عَنْهُ وَتَنَازَعُوا دُونَهُ شَجِيَّ خَبَرٍ يَكْتُمُونَهُ فَقَائِلٌ يَقُولُ هُوَ لِمَا بِهِ وَمُمَنٍّ لَهُمْ إِيَابَ عَافِيَتِهِ وَمُصَبِّرٌ لَهُمْ عَلَى فَقْدِهِ يُذَكِّرُهُمْ أَسَى الْمَاضِينَ مِنْ قَبْلِهِ فَبَيْنَا هُوَ كَذَلِكَ عَلَى جَنَاحِ مِنْ فِرَاقِ الدُّنْيَا وَتَرْكِ الْأَحِبَّةِ إِذْ عَرَضَ لَهُ عَارِضٌ مِنْ غُصَصِهِ فَتَحَيَّرَتْ نَوَافِذُ فِطْنَتِهِ وَيَبِسَتْ رُطُوبَةُ لِسَانِهِ فَكَمْ مِنْ مُهِمٍّ مِنْ جَوَابِهِ عَرَفَهُ فَعَيَّ عَنْ رَدِّهِ وَدُعَاءٍ مُؤْلِمٍ بِقَلْبِهِ سَمِعَهُ فَتَصَامَّ عَنْهُ مِنْ كَبِيرٍ كَانَ يُعَظِّمُهُ أَوْ صَغِيرٍ كَانَ يَرْحَمُهُ وَإِنَّ لِلْمَوْتِ لَغَمَرَاتٍ هِيَ أَفْظَعُ مِنْ أَنْ تُسْتَغْرَقَ بِصِفَةٍ أَوْ تُعْتَدِلَ عَلَى عُقُولِ أَهْلِ الدُّنْيَا .

Sermon 218

Imām Ali ibn Abū Tālib عليه السلام recited the verse saying, "Engage (your) vying in exuberance until you come to the graves" (Qur'ān, 102:1-2)[1]. Then he said the following:

"How distant (from achievement) their aim is, how neglectful these visitors are and how difficult the affair is! They have not learned lessons from things which are full of morals, but they took them from far off places. Do they boast on the dead bodies of their forefathers, or do they regard the number of dead persons as a ground for boasting about their number?! They want to revive the bodies that have become lifeless and the movements that have ceased. They are more entitled to be a source of admonishment than a source of pride and boasting. They are more suitable for being a source of humility than of honor.

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[1]The genesis of the revelation of this verse is that the tribes of Banū Abd Manāf and Banū Sahm began to boast to each other about the abundance of their wealth and the number of their tribesmen. In order to prove that they had a greater number, each began to include their dead [in the tally] as well, whereupon this verse was revealed to the effect that abundance of riches and a majority in numbers has made some people forgetful, so much so that they count the dead also with the living. This verse is also taken to mean that abundance of riches and progeny has made some people oblivious [of their religious obligations] till they reached their graves. But the utterance of Imām Ali ibn Abū Tālib عليه السلام supports the first meaning.

"They looked at them with weak-sighted eyes, descending into the hollow of ignorance. If they had asked about them from the dilapidated houses and empty courtyards, they would have said that they went into the state of misguidance, and you, too, are heading ignorantly towards them. You trample their skulls, raise constructions on their corpses, graze what they have left and live in houses which they have vacated. The days (that lie) between them and you are also bemoaning you, reciting compliments over you.

"They are your fore-runners in reaching the goal. They have arrived at the watering places before you. They had status of honor and plenty of pride. They were rulers and holders of status. Now they have gone into the interstice where earth covers them from above, is eating their flesh and drinking their blood. They lie in the hollows of their graves lifeless, growing no more, hidden, not to be found. The approach of dangers does not frighten them; the adversity of circumstances does not grieve them. They do not mind earthquakes, nor do they heed thunder. They are gone and not expected back. They are existent but are unseen. They were united but are now dispersed. They were together and are now separated.

"Their records are unknown and houses are silent, not because of length of time or distance of place, but because they have been made to drink the cup (of death) which has changed their speech into dumbness, their hearing into deafness and their movements into stillness. It seems as if they are fallen in slumber. They are neighbors not feeling affection for each other, friends who do not meet each other. The bonds of their knowing each other have been worn out; the regards of their friendship have been cut asunder. Every one of them is, therefore, alone although they are together; they are strangers though friends. They are unaware of morning after a night and of evening after daytime. The night or the day, when they departed, has become ever existent for them,[1] or a night that will

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[1]This means that for whoever dies in the day, it is always day for him, whereas for whoever dies in the night, the darkness of night never dispels from him. This is so because they are at a place where there is no turning of the moon and the sun, no rotation of the nights and the day.

come without a day. They found the dangers of their place of stay more serious than they had feared. They witnessed that its signs were greater than they had surmised. The two objectives (namely Paradise and Hell) have been stretched for them up to a point beyond the reach of either fear or hope. Had they been able to speak, they would have become too dumb to describe what they witnessed or saw.

"Even though their traces have been wiped out and their news has stopped, eyes are capable of drawing a lesson, as they look at them, intelligent ears hear them, and they speak without uttering words. So, they said that handsome faces have been destroyed and delicate bodies have been smeared by the earth. We have put on a worn-out shroud. The narrowness of the grave has over-whelmed us and strangeness has spread among us. Our silent abodes have been ruined. The beauty of our bodies has disappeared. Our known features have become hateful. Our stay in the places of strangeness has become long. We do not get relief from pain or widening from narrowness.

"Now, if you portray them in your mind, or if the curtains concealing them are removed for you, in such a state, when their ears have lost their power, turning deaf, their eyes have been filled with dust, sinking down, their tongues which were very active have been cut into pieces, their hearts which were ever wakeful have become motionless in their chests, in every limb of theirs a peculiar decay has taken place which has deformed it and paved the way for calamity towards it..., all these lie powerless, with no hand to help them, no heart to grieve over them, it is then that you will certainly realize the grief of their hearts and the dirt of their eyes.

"Every trouble of theirs is such that its condition does not change and distress does not clear away. How many a prestigious body and amazing beauty has the earth swallowed, although when in the world one enjoyed abundant pleasures and was nurtured in honor? He clung to enjoyments (even) in the hour of grief. If distress befell him, he would seek refuge in consolation through the pleasures of life, playing and indulging in games. He was laughing at the world while the world was laughing at him because of a life full of

forgetfulness. Then time trampled him like thorns, the days weakened his energy, and death began to look at him from near. Then he was overtaken by grief which he had never felt; ailments appeared in place of the health which he previously used to enjoy.

"He then turned to that with which the physician had made him familiar, namely suppressing the hot (diseases) with cold (medicines) and curing the cold with hot doses. But the cold things did nothing save aggravate the hot ailments, while the hot ones did nothing except to increase coldness. Nor did he acquire temperateness in his composition. Rather, every ailment of his increased till his physicians became helpless, his attendants grew loathsome and his own people felt disgusted from describing his disease, avoided answering those who inquired about him and quarreled in front of him about the serious news which they were concealing from him. Thus, someone will say that his condition is what it is and will console them with hopes of his recovery, while another will advocate patience on missing him, recalling to them the calamities that had befallen earlier generations.

"In this state, when he was getting ready to depart from the world and leave his beloved ones, such a serious choking overtook him that his senses became bewildered and the dampness of his tongue dried up. Now, there was many an important question the replies for which he knew but could not utter. There were many voices which he heard that were painful to his heart, but he remained (unmoved), as though he was deaf to the voice of either, an elder whom he used to respect, or a youth whom he used to caress. The pangs of death are too hideous to be covered by description or be relished by hearts of people in this world."



من كلام له عليه السلام

قاله عند تلاوته ﴿ يُسبِّحُ لهُ فِيها بالغُدُوِّ والآصالِ رجالٌ لا تُلهيهِمْ تِجارةٌ ولا بيْعٌ عنْ ذِكْرِ اللّه ﴾

إنّ اللّه سُبْحانهُ وتعالى جعل الذّكْر جِلاءً لِلقُلوبِ تسْمعُ بهِ بعْد الْوقْرةِ وتُبْصِرُ بهِ بعْد الْعشْوةِ وتنْقادُ بهِ بعْد الْمُعاندةِ وما برح لِلّهِ عزّتْ آلاؤُهُ فِي الْبُرْهةِ بعْد الْبُرْهةِ وفِي أزْمانِ الْفتراتِ عِبادٌ ناجاهُمْ فِي فِكْرِهِمْ وكلّمهُمْ فِي ذاتِ عُقُولِهِمْ فاسْتصْبحُوا بنُورِ يقظةٍ فِي الْأبْصارِ والْأسْماعِ والْأفْئِدةِ يُذكّرُون بأيّامِ اللّهِ ويُخوِّفُون مقامهُ بمنْزِلةِ الْأدِلّةِ فِي الْفلواتِ منْ أخذ الْقصْد حمِدُوا إلَيْهِ طريقهُ وبشّرُوهُ بالنّجاةِ ومنْ أخذ يمِيناً وشِمالًا ذمُّوا إلَيْهِ الطّرِيق وحذّرُوهُ مِن الْهلكةِ وكانُوا كذلِك مصابيح تِلْك الظُّلُماتِ وأدِلّة تِلْك الشُّبُهاتِ وإنّ لِلذّكْرِ لأهْلًا أخذُوهُ مِن الدُّنْيا بدلًا فلمْ تشْغلْهُمْ تِجارةٌ ولا بيْعٌ عنْهُ يقْطعُون بهِ أيّام الْحياةِ ويهْتِفُون بالزّواجِرِ عنْ محارِمِ اللّهِ فِي أسْماعِ الْغافِلِين ويأمُرُون بالْقِسْطِ ويأتمِرُون بهِ وينْهوْن عنِ الْمُنْكرِ ويتناهوْن عنْهُ فكأنّما قطعُوا الدُّنْيا إلى الْآخِرةِ وهُمْ فِيها فشاهدُوا ما وراء ذلِك فكأنّما اطّلعُوا غُيُوب أهْلِ الْبرْزخِ فِي طُولِ الْإقامةِ فِيهِ وحقّقتِ الْقِيامةُ علَيْهِمْ عِداتِها فكشفُوا غِطاء ذلِك لِأهْلِ الدُّنْيا حتّى كأنّهُمْ يروْن ما لا يرى النّاسُ ويسْمعُون ما لا يسْمعُون فلوْ مثّلتهُمْ لِعقْلِك فِي مقاوِمِهِمُ الْمحْمُودةِ ومجالِسِهِمُ الْمشْهُودةِ وقدْ نشرُوا دواوِين أعْمالِهِمْ وفرغُوا لِمُحاسبةِ أنْفُسِهِمْ على كُلِّ صغِيرةٍ وكبِيرةٍ أمِرُوا بها فقصّرُوا عنْها أوْ نُهُوا عنْها ففرّطُوا فِيها وحمّلُوا ثِقل أوْزارِهِمْ ظُهُورهُمْ فضعُفُوا عنِ الِاسْتِقْلالِ بها فنشجُوا نشِيجاً وتجاوبُوا نحِيباً يعِجُّون إلى ربِّهِمْ مِنْ مقامِ ندمٍ واعْتِرافٍ لرأيْت أعْلام هُدًى ومصابِيح دُجًى قدْ حفّتْ بهِمُ الْملائِكةُ وتنزّلتْ علَيْهِمُ السّكِينةُ وفُتِحتْ لهُمْ أبْوابُ السّماءِ وأعِدّتْ لهُمْ مقاعِدُ الْكرامةِ فِي مقْعدِ اطّلع اللّهُ علَيْهِمْ فِيهِ فرضِي سعْيهُمْ وحمِد مقامهُمْ يتنسّمُون بِدُعائِهِ روْح التّجاوُزِ رهائِنُ فاقةٍ إلى فضْلِهِ وأسارى ذِلّةٍ لِعظمتِهِ جرح طُولُ الْأسى قُلُوبهُمْ وطُولُ الْبُكاءِ عُيُونهُمْ لِكُلِّ بابِ رغْبةٍ إلى اللّهِ مِنْهُمْ يدٌ قارِعةٌ يسْألُون منْ لا تضِيقُ لدَيْهِ الْمنادِحُ ولا يخِيبُ علَيْهِ الرّاغِبُون فحاسِبْ نفْسك لِنفْسِك فإنّ غيْرها مِن الْأنْفُسِ لها حسِيبٌ غيْرُك.

Sermon 219

Delivered after reciting this verse: "... therein are men whom neither merchandise nor any sale diverts from the remembrance of Allāh..." (Qur'ān, 24:36-37)"

"Certainly Allāh, the Glorified One, the Sublime, has made His remembrance the light for the hearts which hear, with its help, despite deafness, see with its help despite blindness and become submissive with its help despite unruliness.

"In all time periods when there were no prophets, there have been persons with whom Allāh, precious are His bounties, whispered through their wits and spoke through their minds. With the help of the bright awakening of their ears, eyes and hearts did they keep reminding others of the remembrance of the Days of Allāh, making others fear Him with piety. They were like guide posts in the wildernesses. Whoever adopts the middle way, they praise his ways and give him the tidings of deliverance. But whoever goes right and left, they vilify his ways and frighten him with ruin. In this way, they served as lamps in the darkness and guides through these doubts.

"There are people who are devoted to the remembrance (of Allāh). They have adopted it in place of worldly matters so that commerce or trade does not turn them away from it. They pass their life in it. They speak into the ears of neglectful persons, warning them against matters that are regarded by Allāh as being unlawful, commending them to practice justice while they themselves keep practicing it. They keep one away from what is unlawful while they themselves refrain from it. It is as though they have finished the journey of this world towards the next and have beheld what lies beyond it. Consequently, they have become acquainted with all that befell them in the interstice during their long stay, the rein and the Day of Judgment fulfills the promises for them. Therefore, they removed the curtain from these things for the people of the world, till it was as though they were seeing what people did not see and hearing what people did not hear.

"If you portray them in your mind in their admirable status and well-known meeting places, when they have opened the records of their deeds and are prepared to render an account of themselves with regard to the small as well as the big things which they were ordered to do but failed to do, or were ordered to refrain from but they indulged therein, so they realized the weight of their burden (of bad deeds) on their backs and felt too weak to bear it. Then they wept bitterly and spoke to each other while still crying and beseeching Allāh in repentance and acknowledgment (of their shortcomings)..., you will find them to be symbols of guidance and lamps in the darkness. Angels will be surrounding them, peace will be

descending on them, the gates of heaven will be opened for them, and a status of honor will be assigned to them in the place of which Allāh had informed them. Therefore, He has appreciated their deeds and praised their status. They call Him and breathe in the air of forgiveness. They are ever needy of His bounty. They remain humble before His Greatness, the length of their grief has pained their hearts, prolonging their grief. They knock at every gate of inclination towards Allāh. They ask the One Whom generosity does not impoverish and Who does not disappoint those who approach Him plead toing.

"Therefore, take account of yourselves for your own sake because the account of others will be taken by One other than you."





من كلام له عليه السلام
قاله عند تلاوته ﴿يا أيُّها الإنسانُ ما غرَّكَ بربِّكَ الكَريم﴾

أدْحَضُ مَسْئُولٍ حُجَّةً وَأقْطَعُ مُعْتَرٍّ مَعْذِرَةً لَقَدْ أبْرَحَ جَهَالَةً بِنَفْسِهِ يَا أيُّهَا الْإِنْسَانُ مَا جَرَّأكَ عَلَى ذَنْبِكَ وَمَا غَرَّكَ بِرَبِّكَ وَمَا أنْسَكَ بِهَلَكَةِ نَفْسِكَ أ مَا مِنْ دَائِكَ بُلُولٌ أمْ لَيْسَ مِنْ نَوْمَتِكَ يَقْظَةٌ أ مَا تَرْحَمُ مِنْ نَفْسِكَ مَا تَرْحَمُ مِنْ غَيْرِكَ فَلَرُبَّمَا تَرَى الضَّاحِيَ مِنْ حَرِّ الشَّمْسِ فَتُظِلُّهُ أوْ تَرَى الْمُبْتَلَى بِأَلَمٍ يُمِضُّ جَسَدَهُ فَتَبْكِي رَحْمَةً لَهُ فَمَا صَبَّرَكَ عَلَى دَائِكَ وَجَلَّدَكَ عَلَى مُصَابِكَ وَعَزَّاكَ عَنِ الْبُكَاءِ عَلَى نَفْسِكَ وَهِيَ أعَزُّ الْأَنْفُسِ عَلَيْكَ وَكَيْفَ لَا يُوقِظُكَ خَوْفُ بَيَاتِ نِقْمَةٍ وَقَدْ ثُورِّطْتَ بِمَعَاصِيهِ مَدَارِجَ سَطَوَاتِهِ فَتَدَاوَ مِنْ دَاءِ الْفَتْرَةِ فِي قَلْبِكَ بِعَزِيمَةٍ وَمِنْ كَرَى الْغَفْلَةِ فِي نَاظِرِكَ بِيَقْظَةٍ وَكُنْ لِلَّهِ مُطِيعاً وَبِذِكْرِهِ آنِساً وَتَمَثَّلْ فِي حَالِ تَوَلِّيكَ عَنْهُ إقْبَالَهُ عَلَيْكَ يَدْعُوكَ إلَى عَفْوِهِ وَيَتَعَمَّدُكَ بِفَضْلِهِ وَأنْتَ مُتَوَلٍّ عَنْهُ إلَى غَيْرِهِ فَتَعَالَى مِنْ قَوِيٍّ مَا أكْرَمَهُ وَتَوَاضَعْتَ مِنْ ضَعِيفٍ مَا أجْرَأكَ عَلَى مَعْصِيَتِهِ وَأنْتَ فِي كَنَفِ سِتْرِهِ مُقِيمٌ وَفِي سَعَةِ فَضْلِهِ مُتَقَلِّبٌ فَلَمْ يَمْنَعْكَ فَضْلَهُ وَلَمْ يَهْتِكْ عَنْكَ سِتْرَهُ بَلْ لَمْ تَخْلُ مِنْ لُطْفِهِ مَطْرَفَ عَيْنٍ فِي نِعْمَةٍ يُحْدِثُهَا لَكَ أوْ سَيِّئَةٍ يَسْتُرُهَا عَلَيْكَ أوْ بَلِيَّةٍ يَصْرِفُهَا عَنْكَ فَمَا ظَنُّكَ بِهِ لَوْ أطَعْتَهُ وَايْمُ اللَّهِ لَوْ أنَّ هَذِهِ الصِّفَةَ كَانَتْ فِي مُتَفَقِّيْنِ فِي الْقُوَّةِ مُتَوَازِيَيْنِ فِي الْقُدْرَةِ لَكُنْتَ أوَّلَ حَاكِمٍ عَلَى نَفْسِكَ بِذَمِيمِ الْأخْلَاقِ وَمَسَاوِئِ الْأعْمَالِ وَحَقّاً أقُولُ مَا الدُّنْيَا غَرَّتْكَ وَلَكِنْ بِهَا اغْتَرَرْتَ وَلَقَدْ كَاشَفَتْكَ الْعِظَاتِ وَآذَنَتْكَ عَلَى سَوَاءٍ وَلَهِيَ بِمَا تَعِدُكَ مِنْ نُزُولِ الْبَلَاءِ بِجِسْمِكَ وَالنَّقْصِ فِي قُوَّتِكَ أصْدَقُ وَأوْفَى مِنْ أنْ تَكْذِبَكَ أوْ تَغُرَّكَ وَلَرُبَّ نَاصِحٍ لَهَا عِنْدَكَ مُتَّهَمٌ وَصَادِقٍ مِنْ خَبَرِهَا مُكَذَّبٌ وَلَئِنْ تَعَرَّفْتَهَا فِي الدِّيَارِ الْخَاوِيَةِ وَالرُّبُوعِ الْخَالِيَةِ لَتَجِدَنَّهَا مِنْ حُسْنِ تَذْكِيرِكَ وَبَلَاغِ مَوْعِظَتِكَ بِمَحَلَّةِ الشَّفِيقِ عَلَيْكَ وَالشَّحِيحِ بِكَ وَلَنِعْمَ دَارُ مَنْ لَمْ يَرْضَ بِهَا دَاراً وَمَحَلُّ مَنْ لَمْ يُوَطِّنْهَا مَحَلّاً وَإنَّ السُّعَدَاءَ بِالدُّنْيَا غَداً هُمُ الْهَارِبُونَ مِنْهَا الْيَوْمَ إذَا رَجَفَتِ الرَّاجِفَةُ وَحَقَّتْ بِجَلَائِلِهَا الْقِيَامَةُ وَلَحِقَ بِكُلِّ مَنْسَكٍ أهْلُهُ وَبِكُلِّ مَعْبُودٍ عَبَدَتُهُ وَبِكُلِّ مُطَاعٍ أهْلُ طَاعَتِهِ فَلَمْ يُجْزَ فِي عَدْلِهِ وَقِسْطِهِ يَوْمَئِذٍ خَرْقُ بَصَرٍ فِي الْهَوَاءِ وَلَا هَمْسُ قَدَمٍ فِي الْأرْضِ إلَّا بِحَقِّهِ فَكَمْ حُجَّةٍ يَوْمَ ذَاكَ دَاحِضَةٍ وَعَلَائِقِ عُذْرٍ مُنْقَطِعَةٍ فَتَحَرَّ مِنْ أمْرِكَ مَا يَقُومُ بِهِ عُذْرُكَ وَتَثْبُتُ بِهِ حُجَّتُكَ وَخُذْ مَا يَبْقَى لَكَ مِمَّا لَا تَبْقَى لَهُ وَتَيَسَّرْ لِسَفَرِكَ وَشِمْ بَرْقَ النَّجَاةِ وَارْحَلْ مَطَايَا التَّشْمِيرِ .

Sermon 220

Imām Ali ibn Abū Tālib عليه السلام recited this verse: "O man! What has beguiled you from your Lord, the most Gracious One?" (Qur'ān, 82:6). Then he said the following:

"The addressee (in this verse) has no argument; his excuse is most deceptive. He is resigning himself to ignorance.

"O man! What has emboldened you to (commit) sins? What had deceived you about your Lord, and what has made you satisfied with the destruction of your own soul? Is there no cure for your ailment or no awakening from your sleep? Do you not have pity on yourself as you have on others? Generally, when you see anyone exposed to the heat of the sun, you cover him with shade. Or if you see anyone afflicted with grief that pains his body, you weep out of pity for him. What has then made you patient over your own ailment? What has made you insistent on your own afflictions, and what has consoled you from weeping over yourself although your life is the most precious of all to you? Why does not the fear of an ailment that may befall you in the night keep you awake although you lie on the way to Allāh's wrath due to your sins?

"You should cure the disease of languor in your heart with determination and the sleep of neglectfulness in your eyes with wakefulness. Be obedient to Allāh and love His remembrance. Picture yourself running away while He is approaching you. He is calling you to His forgiveness and concealing your faults with His kindness, while you are fleeing away from Him, seeking others. Certainly, Great is Allāh, the powerful One Who is so generous, and how humble and weak you are, yet still so bold as to commit disobedience to Him although you live in His protection and undergo changes of life in the expanse of His kindness. He does not exclude you from His kindness and does not remove you from His protection. In fact, you have not been without His kindness even for one single moment, whether it is a favor that He conferred on you, or a sin of yours that He concealed, or a calamity that He warded off from you. What is your idea about Him if you had obeyed Him? By Allāh, if this had been the case with two persons equal in power and matching in might (one being inattentive and the other showering favors on you), you will then have been the first to indict yourselves of behaving badly and committing evil deeds.

"I truthfully say that the world has not deceived you but you have been deceived by it. The world opened to you the curtains and divulged to you (everything) equally. And in all that, it forewarned you of troubles befalling your bodies and feebleness in your strength. It has been too true and faithful in promise and did not

speak a lie to you or deceive you. There are many who advise you about it but they are to blame. They speak the truth about it but they are opposed. If you understand the world by means of dilapidated and far-reaching power of drawing lessons, you will find it like one who is kind to you and cautious about you. It is a good abode for whoever does not like it as an abode, a good place of stay for whoever does not regard it a permanent home.

"Only those who run away from this world today will tomorrow be virtuous. When an earthquake takes place, the Day of Resurrection approaches with all its severity, people of every worshiping place cling to it, while all the devotees cling to the object of their devotion as all followers cling to their leaders. On that Day, even the act of one looking at the sky [wondering about what it contains and about the One Who created everything] or that of the sound of a footstep on the ground [of one who goes to perform a good deed] will be fully rewarded through His Justice and Equity. On that Day, many an argument will prove void and a contention for excuses will stand rejected.

"You, therefore, should now adopt for yourselves the course with which your excuse may be sound and plea may be heard. Take from the transient things of this world that which will stay for you (in the Hereafter). Provide for your journey. Keep your gaze on the brightness of deliverance, and prepare the saddles (for setting off)."



من كلام له عليه السلام يتبرأ من الظلم

واللّهِ لأنْ أبيت على حسكِ السّعْدان مُسهّداً أوْ أجرّ فِي الأغْلالِ مُصفّداً أحبُّ إليّ مِنْ أنْ ألْقى اللّه ورسُولهُ يوْم القِيامةِ ظالِماً لِبعْضِ العِبادِ وغاصِباً لِشيْءٍ مِن الحُطامِ وكيْف أظْلِمُ أحداً لِنفْسٍ يُسْرعُ إلى البلى قُفُولها ويطولُ فِي الثّرى حُلولها واللّهِ لقدْ رأيْتُ عقِيلا وقدْ أمْلق حتّى اسْتماحنِي مِنْ بُرِّكُمْ صاعاً ورأيْتُ صِبْيانهُ شُعْث الشُّعُور غُبْر الألْوانِ مِنْ فقْرِهِمْ كأنّما سُوِّدتْ وُجُوهُهُمْ بالعِظْلِمِ وعاودنِي مُؤكِّداً وكرّر علىّ القوْل مُردِّداً فأصْغيْتُ إليْهِ سمْعِي فظنّ أنّي أبيعُهُ دِينِي وأتّبِعُ قِيادهُ مُفارِقاً طرِيقتِي فأحْميْتُ لهُ حدِيدةً ثُمّ أدْنيْتُها مِنْ جِسْمِهِ لِيعْتبر بها فضجّ ضجِيج ذِي دنفٍ مِنْ ألمِها وكاد أنْ يحْترق مِنْ مِيسمِها فقُلْتُ لهُ: ثكِلتْك الثّواكِلُ يا عقِيلُ! أ تئِنُّ مِنْ حدِيدةٍ أحْماها إنْسانُها لِلعِبِهِ وتجُرُّنِي إلى نارٍ سجرها جبّارُها لِغضبِهِ؟! أ تئِنُّ مِن الأذى ولا أئِنُّ مِنْ لظى؟! وأعْجبُ مِنْ ذلِك طارِقٌ طرقنا بملْفُوفةٍ فِي وعائِها ومعْجُونةٍ شنِئتُها كأنّما عُجِنتْ بريق حيّةٍ أوْ قيْئِها. فقُلْتُ أ صِلةٌ أمْ زكاةٌ أمْ صدقةٌ؟ فذلِك مُحرّمٌ علينا أهْل البيْتِ. فقال: لا ذا ولا ذاك، ولكِنّها هدِيّةٌ. فقُلْتُ: هبلتْك الهبُولُ! أ عنْ دِينِ اللّهِ أتيْتنِي لِتخْدعنِي؟! أ مُخْتبِطٌ أنْت أمْ ذُو جِنّةٍ أمْ تهْجُرُ؟! واللّهِ لوْ أعْطِيتُ الأقالِيم السّبْعة بِما تحْت أفْلاكِها على أنْ أعْصِي اللّه فِي نمْلةٍ أسْلبُها جُلْب شعِيرةٍ ما فعلْتُهُ، وإنّ دُنْياكُمْ عِنْدِي لأهْونُ مِنْ ورقةٍ فِي فمِ جرادةٍ تقْضمُها. ما لِعلِيٍّ ولِنعِيمٍ يفْنى ولذّةٍ لا تبْقى؟ نعُوذُ باللّهِ مِنْ سُباتِ العقْلِ وقُبْحِ الزّلل وبِهِ نسْتعِينُ.

Sermon 221
About dissociating himself from oppression and misappropriation

"By Allāh, I would rather remain all night long awake on as-sa`dan thorns (a plant having sharp prickles), or be driven in chains as a prisoner, than having to meet Allāh and His Messenger on the Day of Judgment after having oppressed anyone or usurped anything of the world's wealth. How can I oppress anyone for a world that is fast moving towards destruction, then I shall remain in the earth for a long time?

"By Allāh, I certainly saw (my brother) Aqīl fallen a prey to destitution. He asked me for one *saa`* (about three kilograms' weight) of wheat, and I also saw his children with dishevelled hair and a dusty countenance due to starvation, as though their faces had

been blackened by indigo. He came to me several times and repeated his request to me again and again. I heard him and he thought I would sell my faith to him and follow his path, leaving my own. Then I heated a piece of iron and took it near his body so that he might learn a lesson from it. He cried as a person in protracted illness cries of pain, and he was about to get burnt by its branding. Then I said to him, 'May mourning women mourn you, O Aqīl! Do you cry on account of this (heated) iron which has been made by a man for sport, while you are driving me towards the Fire which Allāh, the Powerful, has prepared as a sign of His wrath? Should you cry of pain, but I should not cry of its flame?!'

"A more strange incident than this is that of a man[1] who came to us in the night with a closed flask full of honey paste, but I disliked it as though it was the saliva or vomit of a serpent. I asked him whether it was a reward, or *zakāt*, or charity, for we, members of the Prophet's family عليهم السلام, are forbidden from receiving them. 'Childless women may mourn you! Have you come to cause me to deviate from the religion of Allāh, or are you mad, or have you been overpowered by some jinn, or are you speaking senselessly?!'

"By Allāh, even if I were to be given all the domains of the seven heavens with all that exists under the skies in order to disobey Allāh to the extent of snatching one grain of barley from an ant, I will never do it. For me, your world is lighter than the leaf in the mouth of a locust that is chewing it. What has Ali to do with bounties that will pass away and pleasures that will not last? We seek the protection of Allāh against the slip of wisdom, against the evils of falling into error, and from Him do we seek succor."



[1]This is a reference to al-Ash`ath ibn Qays.

من دعاء له عليه السلام يلتجئ إلى الله أن يغنيه

اللّهُمّ صُنْ وجْهي بالْيسار ولا تبْذُلْ جاهِي بالْإقْتار فأسْترْزق طالِبي رزْقِك وأسْتعْطِف شِرار خلْقِك وأبْتلى بحمْدِ منْ أعْطانِي وأفْتتن بذمِّ منْ منعنِي وأنْت مِنْ وراءِ ذلِك كُلّهِ ولِيُّ الْإعْطاءِ والْمنْع إنّك على كُلِّ شيْءٍ قدِيرٌ.

Sermon 222

From his supplication in which he عليه السلام resorts to Allah so He may make him independent of others

"O Lord! Preserve (the grace of) my face with easiness of life and do not disgrace my countenance with destitution lest I should have to beg a livelihood from those who beg from You, try to seek the favor of Your evil creatures, engage myself in praising those who give me and be tempted to abūse those who do not give me, although behind all these You are the Master of giving and denying.

﴿ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا؛ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِير ﴾

Lord! Perfect our light for us, and grant us forgiveness, for You have power over all things (Qur'ān, 66:8).



اللهم صل على محمد و آل محمد

من خطبة له عليه السلام في التنفير من الدنيا

دارٌ بالبلاءِ محفوفة وبالغدْر معْروفة لا تدُومُ أحْوالُها ولا يسْلمُ نُزّالُها أحْوالٌ مُخْتلِفة وتاراتٌ مُتصرِّفة العيْشُ فِيها مذْمُومٌ والأمانُ مِنْها معْدُومٌ وإنّما أهْلُها فِيها أغْراضٌ مُسْتهْدفة ترْمِيهِمْ بسِهامِها وتُفْنِيهِمْ بحِمامِها واعْلمُوا عِباد اللّهِ أنّكُمْ وما أنْتُمْ فِيهِ مِنْ هذِهِ الدُّنْيا على سبيلِ منْ قدْ مضى قبْلكُمْ مِمّنْ كان أطول مِنْكُمْ أعْماراً وأعْمر دِياراً وأبْعد آثاراً أصْبحتْ أصْواتُهُمْ هامِدةً ورِياحُهُمْ راكِدةً وأجْسادُهُمْ بالِيةً وديارُهُمْ خالِيةً وآثارُهُمْ عافِية فاسْتبْدلُوا بالْقُصُور الْمشيّدةِ والنّمارق الْمُمهّدةِ الصُّخُور والأحْجار الْمُسنّدة والْقُبُور اللاطِئة الْمُلْحدة الّتِي قدْ بُنِي على الْخرابِ فِناؤُها وشُيِّد بالتُّرابِ بناؤُها فمحلُّها مُقْتربٌ وساكِنُها مُغْتربٌ بيْن أهْلِ محلةٍ مُوحِشِين وأهْلِ فراغٍ مُتشاغِلِين لا يسْتأنِسُون بالأوْطانِ ولا يتواصلُون تواصُل الْجِيرانِ على ما بيْنهُمْ مِنْ قُرْبِ الْجِوار ودُنُوِّ الدّار وكيْف يكُونُ بيْنهُمْ تزاوُرٌ وقدْ طحنهُمْ بكلْكلِهِ البلى وأكلتْهُمُ الْجنادِلُ والثّرى وكأنْ قدْ صِرْتُمْ إلى ما صارُوا إلِيْهِ وارْتهنكُمْ ذلِك الْمضْجعُ وضمّكُمْ ذلِك الْمُسْتوْدعُ فكيْف بِكُمْ لوْ تناهتْ بِكُمُ الأُمُورُ وبُعْثِرتِ الْقُبُورُ هُنالِك تبْلُوا كُلُّ نفْسٍ ما أسْلفتْ ورُدُّوا إلى اللّهِ موْلاهُمُ الْحقِّ وضلّ عنْهُمْ ما كانُوا يفْترُون.

Sermon 223

Excerpted from a sermon by the Commander of the Faithful ﷺ admonishing renunciation of the attractions of life in this world

"This [world] is a house surrounded by calamities and is well-known for deceitfulness. Its conditions do not last and those who inhabit it do not remain safe. Its conditions change and its ways alternate. Life in it is blameworthy and safety in it is non-existent. Yet its people are targets; it strikes them with its arrows and destroys them with death.

"Be informed, O servants of Allāh, that certainly you and all the things in this world in your possession are treading on the paths of those (who were) before you. They lived longer life-spans, had more populated houses and left behind more lasting tracks. Their voices have become silent, their movements have become stationary, their

bodies have become rotten, their houses have become empty and their traces have become obliterated. Their magnificent places and spread-out carpets were turned into stones, laid-in-blocks and cave-like dug-out graves the very foundation of which is based on ruins and the construction of which has been made of soil. Their status is contiguous, but those settled in them are like far-flung strangers. They are among the people of their area but feel lonely; they are free of having to work but are still engaged (in activity). They feel no attachment to homelands, nor do they keep contact with each other, as neighbors do, despite nearness of neighborhood. And how can they meet each other when decay has ground them with its chest, stones and earth have eaten them up?

"It is as though you, too, have gone where they have gone, the same sleeping place has caught you, the same place has detained you. What will then be your status when your affairs reach their end and graves are turned upside down?

﴿ هُنَالِكَ تَبْلُو كُلُّ نَفْسٍ مَّا أَسْلَفَتْ، وَرُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ، وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ ﴾

Every soul shall realize what it has sent before, and they shall be brought back to Allāh, their true Lord, and what they did fabricate (of false deities) will vanish from them (Qur'ān, 10:30)."



من دعاء له عليه السلام يلجأ فيه إلى الله ليهديه إلى الرشاد

اللّهُمَّ إنّك آنسُ الآنِسين لِأوْلِيائِك وأحْضرُهُمْ بالكِفايةِ لِلمُتوكِّلين عليْك تُشاهِدُهُمْ فِي سرائِرِهِمْ وتطّلِعُ عليْهِمْ فِي ضمائِرِهِمْ وتعْلمُ مبْلغ بصائِرِهِمْ فأسْرارُهُمْ لك مكْشُوفةٌ وقُلوبُهُمْ إليْك ملْهُوفةٌ إنْ أوْحشتْهُمُ الغُرْبةُ آنسهُمْ ذِكْرُك وإنْ صُبّتْ عليْهِمُ المصائِبُ لجئُوا إلى الِاسْتِجارةِ بك عِلْماً بأنّ أزِمّة الأُمُور بيدِك ومصادِرها عنْ قضائِك اللّهُمَّ إنْ فهِهْتُ عنْ مسْألتِي أوْ عميتُ عنْ طِلبتِي فدُلّنِي على مصالِحِي وخُذْ بقلْبِي إلى مراشِدِي فلَيْس ذلِك بِنُكْرٍ مِنْ هِداياتِك ولا ببِدْعٍ مِنْ كِفاياتِك اللّهُمَّ احْمِلْنِي على عفْوِك ولا تحْمِلْنِي على عدْلِك.

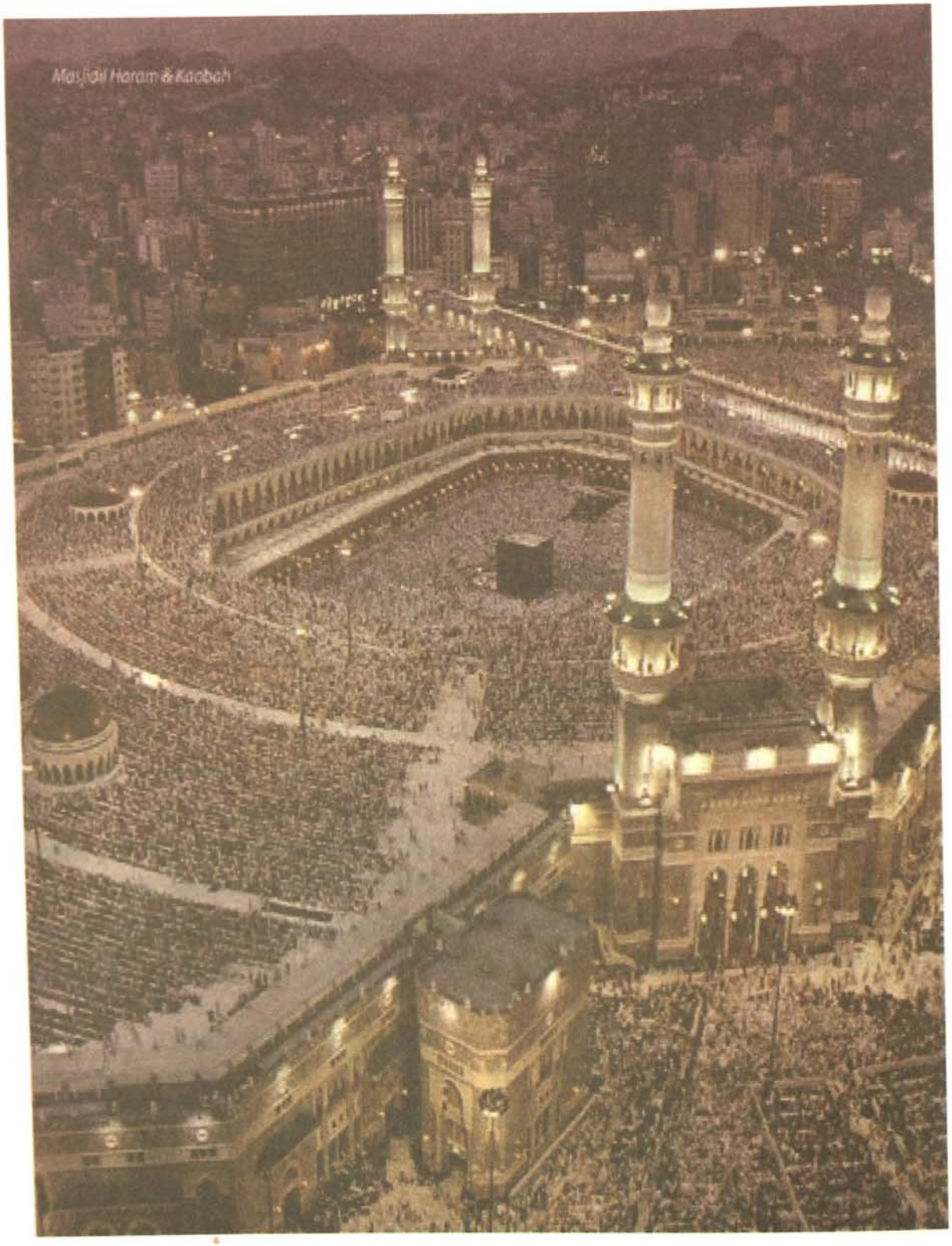
Sermon 224
Supplicating to Allah, resorting to Him so He may guide him

"O Lord! You are the most attached to Your lovers and the most ready to assist those who trust in You. You see them in their concealment, know whatever is in their conscience and are aware of the extent of their intelligence. Consequently, their secrets are open to You and their hearts are eager from You. If loneliness bores them, Your remembrance gives them solace. If distresses befall them, they solicit Your protection because they know that the reins of affairs are in Your hands and that their movements depend on Your commands.

"O Lord! If I am unable to express my request or cannot see my needs, then guide me towards my betterment. Take my betterment and my heart towards the sound goal. This is not against (the mode of) Your guidance nor anything new against Your ways of support.

"O Lord! Deal with me according to Your forgiveness and do not deal with me according to Your justice."





Evening view of the Ka`ba

من كلام له عليه السلام يريد به بعض أصحابه

لِلّهِ بلاءُ فُلانٍ، فلقدْ قوّم الأود وداوى العمد وأقام السُّنّة وخلف الْفِتْنة ذهب نقِيَ الثّوْبِ قلِيل الْعيْبِ أصاب خيْرها وسبق شرّها أدّى إلى اللّهِ طاعتهُ واتّقاهُ بحقّهِ رحل وتركهُمْ فِي طرُقٍ مُتشعِّبةٍ لا يهْتدِي بها الضّالُّ ولا يسْتيْقِنُ الْمُهْتدِي.

Sermon 225

A statement which he عليه السلام made **bout one of his companions**

"May Allāh reward such-and-such man who straightened the curve, cured the disease, abandoned mischief and established the Sunnah. He departed (from this world) with untarnished clothes and few shortcomings. He achieved the goodness (of this world) and remained safe from its evils. He adhered to Allāh's obedience and feared Him as He deserves to be feared. He went away leaving people in dividing ways wherein the misled cannot obtain guidance and the guided cannot attain certainty."

Who is this man to whom the Imām عليه السلام is referring? Ibn Abul-Hadīd has written (in *Sharh Nahjul-Balāgha*, Vol. 14, pp. 3 - 4) that reference here is to another `Omar [not to caliph `Omar] and that these sentences have been uttered in his praise as indicated by the word `Omar' written under the phrase 'such-and-such' in Sayyid ar-Radi's own handwriting in the manuscript of Nahjul-Balāgha which he wrote. This man is identified in Abul-Hadīd's statement, but it is to be seen that if Sayyid ar-Radi had written the word `Omar' by way of explanation, it should have existed, as other explanations by him have so remained, in those versions which have been copied from his manuscript. Even now, there exists in Mosul University, Iraq, the oldest manuscript of Nahjul-Balāgha written by the famous calligraphist Yāqūt al-Musta`simi. But nobody has afforded any clue to this explanation of Sayyid ar-Radi! Even if the view of Ibn Abul-Hadīd is accepted, it will be viewed as being representative of the personal opinion of Sayyid ar-Radi which may serve as a supplementary argument in support of an original argument. But this personal view cannot be accorded any significance.

It is strange how two and a half centuries after the demise of Sayyid ar-Radi, that is, in the seventh century A.H./13th century A.D., Ibn Abūl Hadīd should make the statement that the reference here is to one `Omar, and that Sayyid ar-Radi himself had so indicated. The result: Some other annotaters also followed the same line. But the contemporaries of Sayyid ar-Radi, who also wrote about Nahjul-Balāgha, have given no such indication in their writings although, as contemporaries, they should have had better information about Sayyid ar-Radi's writing. Thus, *`allāma* Ali ibn Nāsir, who was a contemporary of Sayyid ar-Radi and who wrote an annotation of Nahjul-Balāgha under the title *A`lām Nahjul-Balāgha*, writes the following with regard to this sermon: "Imām Ali ibn Abū Tālib عليه السلام has praised one of his own companions for his good conduct. The man had died before the troubles that arose following the death of the Prophet of Allāh صلى الله عليه وآله وسلم."

This is supported by the annotations of Nahjul-Balāgha written by `allāma Qutbu'd-Dīn ar-Rawandi (d. 573 A.H./1177 A.D.). Ibn Abul-Hadīd (Vol. 14, p. 4) and Ibn Maytham al-Bahrāni (in Sharh Nahjul-Balāgha, Vol. 4, p. 97) have quoted his following view: "By this man, Imām Ali ibn Abū Tālib عليه السلام refers to one of his own companions who died before the mischief and disruption that take placered following the death of the Prophet of Allāh صلى الله عليه وآله وسلم."

`Allāma al-Hājj al-Mirza Habībullah al-Khoei is of the opinion that the person under discussion is Mālik ibn al-Hārith al-Ashtar. He bases his view on the ground that after the assassination of Mālik, the situation of the Muslim community was such as Imām Ali ibn Abū Tālib عليه السلام explains in this sermon.

Al-Khoei adds saying, "Imām Ali ibn Abū Tālib عليه السلام has praised Mālik repeatedly such as in his letter to the people of Egypt sent through Mālik when he [Mālik] was appointed [by Commander of the Faithful Ali عليه السلام] as the provincial governor of Egypt. It is similar to his utterances when the news of Mālik's assassination reached him. He then said the following: 'Mālik?! Who is Mālik? If Mālik was a stone, he was hard and solid; if he was a rock, he was a great rock which had no parallel. Women have become barren to

give birth to such as Mālik.' Imām Ali ibn Abū Tālib ﷺ had even expressed in some of his utterances that 'Mālik was to me as I was to the Holy Prophet ﷺ.' Therefore, one who possesses such a status certainly deserves such attributes and even beyond that" (*Sharh Nahjul-Balāgha*, Vol. 14, pp. 374 - 375).

If these words had been about one individual named `Omar, and if there was some trustworthiness about it, Ibn Abul-Hadīd would have recorded the authority or tradition, and it would have existed in history and been known among the people. But here nothing is found to prove the statement except a few self-concocted events. Thus, about the pronouns in the words "khayraha and sharraha", he takes them to refer to the caliphate and writes that these words can apply only to one who enjoys power and authority because without authority it is impossible to establish the Sunnah or prevent the innovation. This is the gist of the argument which he has advanced on this occasion, although there is no proof to establish that the antecedent of this pronoun is the caliphate. It can rather refer to the world (when Imām Ali ibn Abū Tālib ﷺ says:) "He achieved the goodness [of this world] and remained safe from its evils," and this will be in accord with the context. Again, to regard authority as a condition for the safeguarding of people's interest and the propagation of the Sunnah means to close the gate to prompting others to do what is good and dissuading them from evildoing, although Allāh has assigned this duty to a group of people without the condition of authority: وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ "There should be among you a group [*umma*] who calls people to virtue and enjoin what is good and forbid what is wrong, and these shall be the successful ones" (Qur'ān, 3:104).

Similarly, it is transmitted that the Prophet ﷺ said, "So long as people go on promoting righteousness and dissuading evil and assisting each other in virtue and piety, they will remain in righteousness."

Again, Imām Ali ibn Abū Tālib ﷺ, in the course of a will, says the following in general terms: "Establish the pillars of the Unity of

Allāh and the Sunnah, and keep both these lamps [of guidance] aflame."

In these sayings, there is no hint that this obligation cannot be discharged without authority. Facts also tell us that (despite army, force, power and authority) the rulers could not prevent evil, nor could they propagate virtue to the extent to which some unknown godly persons were able to inculcate moral values by imprinting their morality on hearts and minds, although they were not backed by any army or force, and they did not have any tools of power save their way of living in destitution. Undoubtedly, authority and control can bend heads down before it, but it is not necessary that it should also pave the way for virtue in hearts. History demonstrates that most rulers destroyed the features of Islam. Islam's existence and progress have been possible, thanks to the efforts of those helpless persons who possessed nothing save poverty and destitution.

If it is emphasized that the reference here should only be to a ruler, why should it not be taken to refer to a companion of Imām Ali ibn Abū Tālib عليه السلام who had been a provincial governor, such as Salman al-Farsi for whose burial Imām Ali ibn Abū Tālib عليه السلام made the trip all the way to al-Madā'in? Why is it not possible that Imām Ali ibn Abū Tālib عليه السلام might have uttered these words after the burial as a comment on his life and way of governing Madā'in? However, to believe that they are about `Omar is without any proof whatsoever. In the end, Ibn Abul-Hadīd quotes the following statements of (historian) al-Tabari to back his hypothesis: "It is related from al-Mughīrah ibn Shu`bah that when `Omar died, Ibn Abū Khath`amah said crying, 'O `Omar! You were the man who straightened the curve, removed the ills, destroyed mischief, revived the Sunnah, remained chaste and departed without entangling [yourself] in evils'." According to al-Tabari, al-Mughīrah related saying, "When `Omar was buried, I came to Ali and wanted to hear something from him about `Omar. So, on my arrival, Imām Ali ibn Abū Tālib عليه السلام came out in this state: He was wrapped in one cloth after having taken a bath and was jerking the hair of his head and beard. He had no doubt that the caliphate would come to him. On this occasion, he said, 'May Allāh have mercy on `Omar ibn Abū Khath`amah. He

has correctly said that he enjoyed the good things of the caliphate and remained safe from its evils. By Allāh! He did not say it himself but was made to say it" (al-Tabari, *Tārīkh*, Vol. 1, p. 2763; Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 12, p. 5; Ibn Kathīr, *Tārīkh*, Vol. 7, p. 140).

The relater of this event is al-Mughīrah ibn Shu`bah who was saved from the penalty of having committed adultery with Umm Jamil by `Omar [ibn al-Khattāb] despite the testimony against him. His openly abusing Imām Ali ibn Abū Tālib عليه السلام in Kūfa under Mu`āwiyah's behest is another admitted fact of history. On this ground, what weight his statements can carry is quite clear. From the factual point of view also, this story cannot be accepted. Al-Mughīrah's statement that Imām Ali ibn Abū Tālib عليه السلام had no doubt about his caliphate runs contrary to the facts. What were the factors from which he made this assumption when the actual facts were to the contrary? If the caliphate was certain for anyone at the time, `Othmān was then the caliph. Thus, at the Consultative Committee, Abd ar-Rahmān ibn `Awf said to Imām Ali ibn Abū Tālib عليه السلام, "O Ali! Do not create a situation against yourself, for I have observed and consulted the people, and they all want `Othmān" (al-Tabari, *Tārīkh*, Vol. 1, p. 2786; Ibn al-Athīr, *Tārīkh*, Vol. 3, p. 71; Abul-Fidā', *Tārīkh*, Vol. 1, p. 166).

Consequently, Imām Ali ibn Abū Tālib عليه السلام was sure not to be made the caliph as has already been stated on the authority of al-Tabari's *Tārīkh*, according to the sermon of the Camel's Foam (ash-Shaqshaqiyya). In other words, on seeing the names of the members of the Consultative Committee, Imām Ali ibn Abū Tālib عليه السلام told al-Abbās ibn `Abdul-Muttalib that the caliphate could not be given to anyone except to `Othmān since all the powers had been given to Abd ar-Rahmān ibn `Awf who was `Othmān's brother-in-law (sister's husband) and Sa`d ibn Abū Waqqās was a relative and tribesman of `Abd ar-Rahmān. These two would collaborate to give the caliphate to him. They did.

At this stage, the question arises as to why al-Mughīrah urged Imām Ali ibn Abū Tālib عليه السلام to say something about `Omar. If he knew

that Imām Ali ibn Abū Tālib عليه السلام had good impressions about `Omar, he should have also known his own. But if he thought that Imām Ali ibn Abū Tālib عليه السلام did not entertain good impressions about him, then the purpose of his asking Imām Ali ibn Abū Tālib عليه السلام to do so would be none other than that whatever he might say would be used against him. By speaking his mind, an atmosphere against him would be created, and he would make the members of the Consultative Committee suspicious of him. The views of the members of the Consultative Committee were well understood from the very fact that by putting the condition of following the conduct of the first two caliphs for choosing the next caliph, they thus demonstrated their adherence to and preference of both men. In these circumstances, when al-Mughīrah tried to play this trick, Imām Ali ibn Abū Tālib عليه السلام said just by way of relating a fact that `Omar achieved the good (of this world) and remained safe from its evil. This sentence has no connotation of praise or censure. `Omar did in his days enjoy all kinds of advantages, while his period was free of the mischief that cropped up soon thereafter. Having recorded this statement, Ibn Abul-Hadīd writes the following: "From this event, the belief gains momentum that in this utterance, the inference is towards `Omar."

If the utterance refers to the statement of Ibn Abū Khat`amah about which Imām Ali ibn Abū Tālib عليه السلام said that they were not the heart's voice of the man but he was made to utter them, then there is no doubt that the reference was to `Omar. But the view that these words were uttered by Imām Ali ibn Abū Tālib عليه السلام in praise of `Omar [ibn al-Khattāb] is not at all established. Rather, from this incident, it is evidently proven that these words were uttered by Ibn Abū Khath`amah. Allāh alone knows on what ground the words of Ibn Abū Khath`amah are quoted. Yet some people dare to argue that these words were uttered by Imām Ali ibn Abū Tālib عليه السلام about `Omar...!

It seems that Imām Ali ibn Abū Tālib عليه السلام had uttered these words about someone on some occasion, then Ibn Abū Khath`amah used similar words on `Omar's death. Yet even then, Imām Ali ibn Abū Tālib's words were taken to be in praise of `Omar! Otherwise, no

mind except a deranged one can argue that the words uttered by Ibn Abū Khath`amah should be interpreted as being said by Imām Ali ibn Abū Tālib عليه السلام in praise of `Omar. Can it be expected, after (a glance at) the sermon of the Camel's Foam, that Imām Ali ibn Abū Tālib عليه السلام might have uttered these words? Again, it is worth considering whether these words had been uttered by Imām Ali ibn Abū Tālib عليه السلام on `Omar's death, then at the Consultative Committee, when he refused to follow the conduct of the (first) two caliphs, it should have been said to him that only the other day he said that `Omar had established the Sunnah and put an end to innovations. So, since his conduct was in agreement with the Sunnah, what was the sense in accepting the Sunnah but refusing to follow his own conduct?!





اللهم صل على محمد و آل محمد

من كلام له عليه السلام في وصف بيعته بالخلافة
قال الشريف: وقد تقدم مثله بألفاظ مختلفة

وبسطتُمْ يدِي فكففتُها، ومددتُمُوها فقبضتُها، ثُمّ تداككْتُمْ عليّ تداكّ الإبل الهيم على حِياضِها يوْم ورْدِها، حتّى انْقطعتِ النّعْلُ وسقط الرِّداءُ ووُطِئ الضّعِيفُ وبلغ مِنْ سُرُور النّاس ببيْعتِهِمْ إيّاي أن ابْتهج بها الصّغِيرُ وهدج إليْها الْكبِيرُ وتحامل نحْوها الْعلِيلُ وحسرتْ إليْها الْكِعابُ.

Sermon 226
Excerpted from his statement describing the swearing of the oath of allegiance to him عليه السلام as the caliph. A similar sermon in somewhat different version has already been cited.

"You drew out my hand towards you so you may swear the oath of allegiance to me, but I held it back. And you stretched it again, but I contracted it. Then you crowded over me as the thirsty camels crowd on the watering cisterns on their being taken there, so much so that shoes were torn, mantles fell and the weak were trampled. And the happiness of people on their allegiance to me was so manifest, small children felt joyful, the old staggered (up to me) for it, the sick, too, reached for it helter skelter and young girls ran for it even without veils."



اللهم صل على محمد و آل محمد

من خطبة له عليه السلام في مقاصد أخرى

فإنّ تقوى اللّهِ مِفتاحُ سدادٍ وذخيرةُ معادٍ وعِتْقٌ مِنْ كُلِّ ملكةٍ ونجاةٌ مِنْ كُلِّ هلكةٍ بها ينْجحُ الطّالِبُ وينْجُو الْهاربُ وتُنالُ الرّغائِبُ.

فضل العمل

فاعْملُوا والْعملُ يُرْفعُ والتّوْبةُ تنْفعُ والدُّعاءُ يُسْمعُ والْحالُ هادِئةٌ والْأقْلامُ جاريةٌ وبادِرُوا بِالْأعْمالِ عُمُراً ناكِساً أوْ مرضاً حابِساً أوْ موْتاً خالِساً فإنّ الْموْت هادِمُ لذّاتِكُمْ ومُكدِّرُ شهواتِكُمْ ومُباعِدُ طِيّاتِكُمْ زائِرٌ غيْرُ محْبُوبٍ وقِرْنٌ غيْرُ مغْلُوبٍ وواتِرٌ غيْرُ مطْلُوبٍ قدْ أعْلقتْكُمْ حبائِلُهُ وتكنّفتْكُمْ غوائِلُهُ وأقصدتْكُمْ معابِلُهُ وعظُمتْ فِيكُمْ سطوتُهُ وتتابعتْ علَيْكُمْ عدْوتُهُ وقلّتْ عنْكُمْ نبْوتُهُ فيُوشِكُ أنْ تغْشاكُمْ دواجِي ظُلَلِهِ واحْتِدامُ عِلَلِهِ وحنادِسُ غمراتِهِ وغواشِي سكراتِهِ وأليمُ إرْهاقِهِ ودُجُوُّ أطْباقِهِ وجُشُوبةُ مذاقِهِ فكأنْ قدْ أتاكُمْ بغْتةً فأسْكت نجِيّكُمْ وفرّق ندِيّكُمْ وعفّى آثاركُمْ وعطّل دِياركُمْ وبعث وُرّاثكُمْ يقْتسِمُون تُراثكُمْ بيْن حمِيمٍ خاصٍّ لمْ ينْفعْ وقرِيبٍ محْزُونٍ لمْ يمْنعْ وآخر شامِتٍ لمْ يجْزعْ.

فضل الجد

فعلَيْكُمْ بِالْجدِّ والِاجْتِهادِ والتّأهُّبِ والِاسْتِعْدادِ والتّزوُّدِ فِي منْزِلِ الزّادِ ولا تغُرّنّكُمُ الْحياةُ الدُّنْيا كما غرّتْ منْ كان قبْلكُمْ مِن الْأُممِ الْماضِيةِ والْقُرُون الْخالِيةِ الّذِين احْتلبُوا درّتها وأصابُوا غِرّتها وأفْنوْا عِدّتها وأخْلقُوا جِدّتها وأصْبحتْ مساكِنُهُمْ أجْداثاً وأمْوالُهُمْ مِيراثاً لا يعْرفُون منْ أتاهُمْ ولا يحْفِلُون منْ بكاهُمْ ولا يُجِيبُون منْ دعاهُمْ فاحْذرُوا الدُّنْيا فإنّها غدّارةٌ غرّارةٌ خدُوعٌ مُعْطِيةٌ منُوعٌ مُلْبِسةٌ نزُوعٌ لا يدُومُ رخاؤُها ولا ينْقضِي عناؤُها ولا يرْكُدُ بلاؤُها.

و منها في صفة الزهاد

كانُوا قوْماً مِنْ أهْلِ الدُّنْيا وليْسُوا مِنْ أهْلِها فكانُوا فِيها كمنْ ليْس مِنْها عمِلُوا فِيها بِما يُبْصِرُون وبادرُوا فِيها ما يحْذرُون تقلّبُ أبْدانِهِمْ بيْن ظهْرانيْ أهْلِ الْآخِرةِ ويروْن أهْل الدُّنْيا يُعظّمُون موْت أجْسادِهِمْ وهُمْ أشدُّ إعْظاماً لِموْتِ قُلُوبِ أحْيائِهِمْ.

Sermon 227
Excerpted from a sermon about other topics

"Certainly, fear of Allāh is the key to guidance, a provision for the Hereafter, freedom from every kind of servitude, and deliverance

from all ruin. With its help, the seeker succeeds, and whoever makes for safety escapes and achieves his aims.

"Perform good deeds while such deeds are being raised (in value), repentance can be of benefit, prayer can be heard, conditions are peaceful and the pens (of the two recording angels) are in motion (recording). Hasten towards (virtuous) deeds before the change (to old age) or to a lingering illness, or to a snatching death. Certainly, death will end your enjoyments, mar your pleasures and put an end to your goals. It is an unwanted visitor, an invincible adversary and a non-discriminating killer. Its ropes have entrapped you, its evils have surrounded you, its arrowheads are aimed at you, its sway over you is great, its oppression on you is continuous and the chance of missing you is remote.

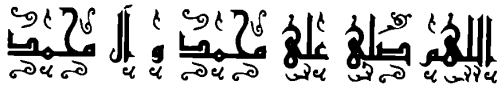
"Very soon will you be overwhelmed with the gloom of its shades, the severity of its illness, the darkness of its distresses, the senseless utterances of its pangs, the grief of its destruction, the darkness of its encompassing and the bitterness of its taste. It will seem as if it has come to you out of a sudden, silenced those who were whispering to you, separated your group, destroyed your doings, devastated your homes and altered your successors to distribute your estate among the main relatives who were of no benefit to you, or the grieved near ones who could not protect (you), or those who now rejoice and who never lamented (you).

"Therefore, it is incumbent on you to strive. Exert your effort, equip yourself, get ready and provide yourselves from the place of provision. And let not the life of this world deceive you as it deceived those before you from among the past generations and bygone periods, those who extracted its milk, benefitted from its neglectfulness, passed a long time and turned its new things into old (by living long). Their abodes turned into graves and wealth into inheritable estate. They do not know who came to them (at their graves). They do not pay heed to those who weep over them nor respond to those who call on them. Therefore, beware of this world, for it is treacherous, deceitful and cunning. It gives and takes back, covers with clothes and uncovers. Its pleasure does not last, its hardship does not end and its calamity does not terminate."

Part of the same sermon about the ascetics:

"They are from among the people of this world but are not its people because they remain in it as though they do not belong to it. They act herein on what they observe and hasten in order to avoid what they fear. Their bodies move among the people of the Hereafter. They see that the people of this world attach importance to the death of their bodies while they themselves attach more importance to the death of the hearts of the living."





من خطبة له عليه السلام
خطبها بذي قار و هو متوجه إلى البصرة ذكرها الواقدي في كتاب الجمل

فصدع بما أمِر بهِ وبلّغ رسالاتِ ربِّهِ فلمّ اللّهُ بِهِ الصّدْع ورتق بهِ الفتْق وألف بهِ الشّمْل بيْن ذوي الأرْحام بعْد العداوةِ الواغِرةِ فِي الصُّدُور والضّغائِن القادِحةِ فِي القُلوبِ.

Sermon 228
Imām Ali ibn Abū Tālib ﷺ delivered this sermon at Thī-Qār on his way to Basra. Historian al-Wāqidi has mentioned it (in *Kitāb al-Jamal*).

About the Holy Prophet ﷺ:

"The Prophet ﷺ manifested whatever he was commanded and conveyed the message of his Lord. Consequently, Allāh repaired through him the cracks, joined through him the slits and created (through him) affection among kin although they bore intense enmity in (their) chests and deep-seated rancor in (their) hearts."



اللهم صل على محمد و آل محمد

من كلام له عليه السلام

كلم به عبد الله بن زمعة، و هو من شيعته، وذلك أنه قدم عليه في خلافته يطلب منه مالا، فقال عليه السلام:

إنّ هذا المال ليْس لِي ولا لك، وإنّما هُو فيْءٌ لِلمُسْلِمِين وجلْبُ أسْيافِهِمْ؛ فإنْ شركْتهُمْ فِي حرْبِهِمْ، كان لك مِثْلُ حظّهِمْ، وإلّا فجناةُ أيْدِيهِمْ لا تكُونُ لِغيْرِ أفْواهِهِمْ.

Sermon 229

Abdullāh ibn Zam`ah, one of the followers of Imām Ali ibn Abū Tālib عليه السلام, came to him once during his caliphate to ask for some money. Imām Ali ibn Abū Tālib عليه السلام said the following to him:

"This money does not belong to me, nor does it belong to you. It is the collective wealth of the Muslims and the acquisition of their swords. If you had taken part with them in their fighting, you would have had a share equal to theirs; otherwise, the earning of their hands cannot be for other than their own mouths."



اللهم صل على محمد و آل محمد

من كلام له عليه السلام
بعد أن أقدم أحدهم عل الكلام فحصر، وهو في فضل أهل البيت ووصف فساد الزمان

ألا وإنّ اللّسان بضْعةٌ مِن الْإنْسانِ فلا يُسْعِدُهُ الْقوْلُ إذا امْتنع ولا يُمْهِلُهُ النُّطقُ إذا اتّسع وإنّا لأمراءُ الْكلامِ وفِينا تنشّبتْ عُرُوقُهُ وعلَيْنا تهدّلتْ غُصُونُهُ.

فساد الزمان
واعْلمُوا رحِمكُمُ اللّهُ أنّكُمْ فِي زمانِ الْقائِلُ فِيهِ بِالْحقِّ قلِيلٌ واللّسانُ عن الصِّدْقِ كلِيلٌ واللّازِمُ لِلْحقِّ ذلِيلٌ أهْلُهُ مُعْتكِفُون علَى الْعِصْيانِ مُصْطلِحُون علَى الْإدْهانِ فتاهُمْ عارِمٌ وشابُّهُمْ آثِمٌ وعالِمُهُمْ مُنافِقٌ وقارِئُهُمْ مُماذِقٌ لا يُعظِّمُ صغِيرُهُمْ كبِيرهُمْ ولا يعُولُ غنِيُّهُمْ فقِيرهُمْ.

Sermon 230
On the inability of Ja`dah ibn Hubayrah al-Makhzūmi[1] to deliver a sermon; about speaking the truth:

"Be informed that the tongue is part of a man's body. If the man desists, speech will not cooperate with him. When he dilates, speech will not give him time to stop. Certainly, we are the masters of speech. Its veins are fixed in us and branches are hanging over us.

"Be informed, may Allāh have mercy on you, that you are living in a time period when those who speak about right are few, when tongues are loath to utter the truth and those who stick to what is right are humiliated. People are now engaged in disobedience. Their youths are wicked, their old men are sinful, their learned men are hypocrites and their speakers are psychopathics. Their youths do not respect their elders. Their rich do not help the destitute."

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[1]Imām Ali ibn Abū Tālib ﷺ asked his maternal nephew, Ja`dah ibn Hubayrah al-Makhzūmi, once to deliver a sermon. But when the man stood up to speak, his tongue faltered. He could utter nothing, whereupon Imām Ali ibn Abū Tālib ﷺ ascended the pulpit to speak and delivered a long sermon out of which a few sentences have been recorded here by Sayyid ar-Radi.

اللهم صل على محمد و آل محمد

من كلام له عليه السلام

روى ذِعْلبٌ اليمامِيُّ عنْ أحْمد بْن قُتيْبة عنْ عبْدِ اللهِ بْن يزيد عنْ مالِكِ بْن دِحْية قال:
كُنّا عِنْد أمِير المُؤْمنِين عليه السلام، وقدْ ذُكِر عِنْدهُ اخْتِلافُ النّاس، فقال:

إنّما فرّق بيْنهُمْ مبادِئُ طِينِهِمْ وذلِك أنّهُمْ كانُوا فِلقة مِنْ سبخ أرْضٍ وعذْبها وحزْن تُرْبةٍ وسهْلِها فهُمْ على حسبِ قُرْبِ أرْضِهِمْ يتقارَبُون وعلى قدْرِ اخْتِلافِها يتفاوتُون فتامُّ الرُّواءِ ناقِصُ العقْلِ ومادُّ القامةِ قصِيرُ الهِمّةِ وزاكِي العملِ قبِيحُ المنْظرِ وقرِيبُ القعْرِ بعِيدُ السّبْرِ ومعْرُوفُ الضّرِيبةِ مُنْكرُ الجلِيبةِ وتائِهُ القلْبِ مُتفرِّقُ اللُّبِّ وطلِيقُ اللِّسانِ حدِيدُ الجنانِ.

Sermon 231
Causes of differences in people's features and traits

Di`bil al-Yamāni has related from Ahmed ibn Qutaybah, and the latter from Abdullāh ibn Yazīd, and he from Mālik ibn Dihyah who said, "We were with Imām Ali ibn Abū Tālib عليه السلام when a discussion went on about the differences among men (in features and conduct), so Imām Ali ibn Abū Tālib عليه السلام said the following:

"They differ among themselves because of the sources of their clay (from which they have been created). This is so because they are either from salty soil or sweet soil, from rugged earth or soft one. They resemble each other on the basis of the affinity of their soil and differ according to its difference. Therefore, sometimes a person of handsome features is weak in intelligence, a person of a tall stature is of a low courage, a virtuous person is ugly in appearance, a short stature person is far-sighted, a good-natured person has an evil trait, a person of perplexed heart has a bewildering mind and a sharp-tongued person has a wakeful heart."

Imām Ali ibn Abū Tālib عليه السلام has ascribed the differences in features and characters of people to the differences in the clay from which they are created and according to which their features are shaped and

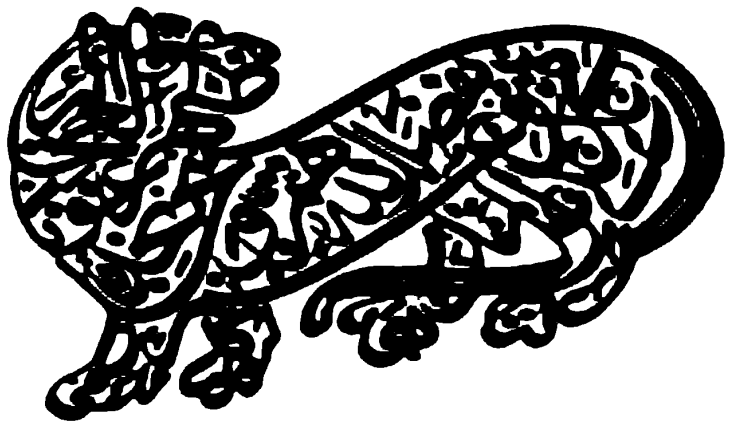
characters are formed. Therefore, to the extent that their clay of origin is akin, their mental and imaginative tendencies, too, will be similar, and to the extent by which they differ, there will be a difference in their inclinations and tendencies. By "origins" of a thing are meant those things on which its coming into existence depends, but they do not have to be its causes. The word "teen" is the plural of "teenah" which means "origin" or "basis". Here, "teenah" means semen which, after passing through various stages of development, emerges into a human shape. Its origin means those constituents from which those things are created which help formulate semen. Thus, by salty, sweet, soft or hard soil, the reference is to these elementary components. Since those elementary components carry different properties, the semen growing out of them will also bear different characteristics and propensities which will (eventually) show forth in the differences in features and in the conduct of those born out of it.

Ibn Abul-Hadīd has written on p. 13, Vol. 13 of his *Sharh Nahjul-Balāgha* that the phrase "origins of teenah" implies those preservative factors which are different in properties as Plato and other philosophers have held. The reason for calling them "origins of teenah" is that they serve as an asylum for the human body and prevent the elements from diffusing. Just as the existence of a thing hinges on its essence, in the same way the existence of this body, which is made up of elements, depends on preservative factors. So long as a preservative factor exists, the body, too, is safe from disruption and disintegration and the elements are also immune to diffusion and dispersal. When it leaves the body, the elements also disperse.

According to this explanation, Imām Ali ibn Abū Tālib's words will mean that Allāh has created different original elements of which some are vicious and some are virtuous, some are weak and some are strong. Every person will act according to his/her original element. If there is any similarity in the inclinations of two persons, it is attributed to their original element. In it, they are similar. And when their tendencies differ, it is because their original elements are not similar. But this conclusion is not correct because Imām Ali ibn Abū Tālib's words do not only refer to differences in conduct and

behavior but also in features and shapes. The differences of features and shapes cannot be the result of differences in original elements.

In any case, whether or not the original elements make up the cause of differences in features and in one's conduct, or whether the elementary ingredients are the cause, these words appear to lead to the negation or volition [of such an assumption]. They attempt to prove the dominance, the upper-hand, (of destiny) over human deeds. If man's capacity for thinking and acting is dependent on one's "teenah", then he will be compelled to behave himself in a fixed way on account of which he will neither deserve praise for good deeds nor be held blameworthy for bad ones. But this hypothesis is incorrect because it is well established that just as Allāh knows everything in creation after its coming into being, in the same way, He knew it before its creation. Thus, He knew what deeds man will perform of his free will and what he could leave. Therefore, Allāh gave him the ability to act according to his free will and created him from a suitable "teenah". This "teenah" is not the cause of his deeds so as to snatch away from him his free will. But the meaning of creating from suitable "teenah" is that Allāh does not by force stand in man's way but allows him to tread the path which he wants of his own free will.





اللهم صل على محمد و آل محمد

مِنْ كلامٍ لهُ عليه السلام
قالهُ وهُو يلِي غُسْل رسُولِ اللّهِ صلى الله عليه وآله وتجْهيزهُ

بأبي أنْت وأمّي يا رسُول اللّهِ! لقدِ انْقطع بموْتِك ما لمْ ينْقطِعْ بموْتِ غيْرِك مِن النُّبُوّةِ والْإنْباءِ وأخْبار السّماءِ؛ خصّصْت حتّى صِرْت مُسلّياً عمّنْ سِواك، وعمّمْت حتّى صار النّاسُ فِيك سواءً، ولوْ لا أنّك أمرْت بالصّبْر ونهيْت عن الْجزعِ، لأنْفدْنا عليْك ماء الشُّئُون، ولكان الدّاءُ مُماطِلًا، والْكمدُ مُحالِفاً، وقلّا لك، ولكِنّهُ ما لا يُمْلكُ ردُّهُ ولا يُسْتطاعُ دفعُهُ. بأبي أنْت وأمّي، اذْكُرْنا عِنْد ربِّك واجْعلْنا مِنْ بالِك.

Sermon 232

Spoken when Imām Ali ibn Abū Tālib عليه السلام was busy with the funeral Ghusl and shrouding of the Holy Prophet صلى الله عليه وآله وسلم

"May my parents be sacrificed for your sake, O Messenger of Allāh! With your death, the process of Prophethood, the revelation and heavenly messages have stopped and which did not stop at the death of other prophets. Your status with us (members of your family) is so special that our grief for having lost you has become a source of consolation (to us) as against the grief of all others; our grief for having lost you is also common so that all Muslims may share it equally. If you had not commended endurance and prevented us from wailing, we would have produced tears abundantly. Even then, the pain would not have subsided and this grief would not have ended. They would have been too little an indication of our grief for you. But this (death) is a matter that cannot be reversed, nor is it possible to avoid. May my father and mother die for you; do remember us with Allāh and take care of us."



اللهم صل على محمد و آل محمد

من كلام له عليه السلام
اقتص فيه ذكر ما كان منه بعد هجرة النبي صلى الله عليه وآله ثم لحاقه به

فجعلتُ أتبعُ مأخذ رسُولِ اللهِ (صلى الله عليه وآله) فأطأ ذِكْرهُ حتّى انتهيتُ إلى العرج.

قال السيد الشريف رضي الله عنه: في كلام طويل، قوله (عليه السلام) فأطأ ذكره من الكلام الذي رمى به إلى غايتي الإيجاز و الفصاحة أراد أني كنت أعطى خبره (صلى الله عليه وآله) من بدء خروجي إلى أن انتهيت إلى هذا الموضع فكنى عن ذلك بهذه الكناية العجيبة.

Sermon 233
Imām Ali ibn Abū Tālib عليه السلام relating his own condition from the Prophet's migration to their meeting

"I began to follow the route undertaken by the Prophet ﷺ and tread on the tracks of his remembrance till I reached al-`Arj."

Sayyid ar-Radi says the following: "Imām Ali ibn Abū Tālib's words "faata'u dhikrahu" constitute the highest forms of brevity and eloquence. He means to say that he was being given news about the Prophet ﷺ from the commencement of his setting out till he reached this place, and he has expressed this notion in this wonderful expression."

Since the inception of Prophethood, the Prophet ﷺ remained in Mecca for thirteen years. For him, this period was one of the most severe oppression and destitution. The unbelievers from the Quraish tribe had closed all the gates of livelihood against him, sparing no means to inflict hardship on him, so much so that in order to put an end to his life, they began plotting with each other as to how to do so. Forty of their dignitaries assembled in the hall of audience (Dār

an-Nadwa) for consultation and decided that one individual should be picked out from every tribe, then they would jointly attack him. In this way, Banū Hāshim would not dare to face all the other tribes, and the matter would quiet down on the payment of blood money. To give a practical shape to this scheme, these people lay in ambush near the house of the Prophet ﷺ on the night of the first of Rabi'al-Awwal. As the Prophet ﷺ slept in his bed, he was to be thus attacked. On one hand, the preparation for killing him was complete. On the other hand, Allāh informed him of all the intrigues of the unbelieving tribesmen of Quraish, commanding him to let Ali عليه السلام sleep in his bed while he himself had to immigrate to Medīna. The Prophet ﷺ sent for Ali عليه السلام. Disclosing to him his plan, he said the following: "Ali! Lie down in my bed." Imām Ali ibn Abū Tālib عليه السلام inquired: "O Messenger of Allāh! Will your life be saved by my sleeping here?" The Prophet ﷺ said, "Yes." Hearing this, Imām Ali ibn Abū Tālib عليه السلام performed a prostration as a token of thanksgiving and, exposing himself fully to the danger, lay on the Prophet's bed while the Prophet ﷺ departed. The unbelieving tribesmen of Quraish were peeping and getting ready for the attack. Abū Lahab said, "It is not proper to attack in the night because there are women and children also living in the house. When the morning dawns, you should attack him, but keep watch during the night lest he should not move and go anywhere else." Consequently, they kept their eyes on the bed throughout the night. When dawn drew nigh, they proceeded stealthily. Hearing the sound of their footsteps, Imām Ali ibn Abū Tālib عليه السلام removed the covering from his face and stood up. The tribesmen of Quraish gazed at him with disbelieving eyes as to whether it was an illusion or a fact. After making sure that it was Ali, they inquired, "Where is Muhammed?!" Ali replied, "Did you entrust him to me so that now you are asking me about him?!" They had no reply. Men ran to pursue him but found footprints only up to the cave [of Hirā'] in the mountain of Thawr. Beyond that, there were neither footprints nor any sign of hiding in the cave. They came back bewildered while the Prophet ﷺ, after staying in the cave for three days, left for Medīna. Imām Ali ibn Abū Tālib عليه السلام passed these three days in Mecca, returned to the people their properties which they had entrusted the Prophet ﷺ to safeguard for them then set off towards Medīna to join the

taught the tenets (of Islam), disciplined, instructed, trained, supervised and led by the hand. They are neither Muhājirūn nor Ansār, nor are those who made their dwellings in the abode (in Medīna) and in belief.

"Look! They have chosen for themselves a man who is nearest of all to what they desire, while you have chosen one who is nearest to what you dislike. You may certainly recall that the other day Abdullāh ibn Qays (Abū Mūsa al-Ash`ari) was saying, 'It is mischief; therefore, cut away your bow-string and sheathe your swords.' If he was right (in what he said), then he was wrong in marching (against us) without being forced. But if he was lying, then he should be viewed with suspicion. Therefore, send Abdullāh ibn Abbās to face `Amr ibn al-`Ās. Make use of these days and safeguard the borders of Islam. Do you not see that your cities are being attacked and your prowess is being targeted?"



من خطبة له عليه السلام يذكر فيها آل محمد صلى الله عليه وآله

هُمْ عيْشُ العِلْمِ و موْتُ الجهْلِ يُخْبِرُكُمْ حِلْمُهُمْ عنْ عِلْمِهِمْ و ظاهِرُهُمْ عنْ باطِنِهِمْ و صمْتُهُمْ عنْ حِكمِ منْطِقِهِمْ لا يُخالِفُون الحقّ و لا يخْتلِفُون فِيهِ و هُمْ دعائِمُ الْإِسْلامِ و ولائِجُ الِاعْتِصامِ بِهِمْ عاد الْحقُّ إِلى نِصابِهِ و انْزاح الْباطِلُ عنْ مُقامِهِ و انْقطع لِسانُهُ عنْ منْبتِهِ عقلُوا الدِّين عقْل وعايةٍ و رعايةٍ لا عقْل سماعٍ و روايةٍ فإِنّ رُواة الْعِلْمِ كثِيرٌ و رُعاتهُ قلِيلٌ.

Sermon 236

Imām Ali ibn Abū Tālib عليه السلام describing Members of the Prophet's Family

"They are the life of knowledge and the death of ignorance. Their forbearance tells you of their knowledge, their silence of the wisdom of their speech. They do not go against right, nor do they differ (among themselves) about it. They are the pillars of Islam and the

havens of (its) protection. With them, right has returned to its status and wrong has left its place, so its tongue is severed from the root. They have understood the religion attentively and carefully, neither by mere heresy nor from relaters, because those who relate knowledge are many, whereas those who absorb it are indeed few."





من كلام له عليه السلام قاله لعبد الله بن العباس، وقد جاءه برسالة من عثمان بن عفان وهو محصور، يسأله فيها الخروج إلى ماله بينبع ليقل هتف الناس باسمه للخلافة بعد أن كان سأله مثل ذلك من قبل، فقال عليه السلام:

و ابْنِ عبّاس، ما يُرِيدُ عُثْمانُ إلّا أنْ يجْعلنِي جملًا ناضِحاً بالغرْبِ أقبلْ و أدْبرْ؛ بعث إليّ أنْ أخْرُج، ثُمّ بعث إليّ أنْ أقْدُم، ثُمّ هُو الآن يبْعثُ إليّ أنْ أخْرُج! و اللّهِ لقدْ دفعْتُ عنْهُ حتّى خشِيتُ أنْ أكُون آثِماً...

Sermon 237

When (the opulent mansion of) `Othmān ibn `Affān was besieged, Abdullāh ibn Abbās brought a letter to Imām Ali ibn Abū Tālib عليه السلام from `Othmān in which the latter expressed his desire that Imām Ali ibn Abū Tālib عليه السلام would go to his (`Othmān's) estate at (the town of) Yanbū`, so that the proposal that was being mooted out for him to become caliph would subside. `Othmān had made this same request earlier. On this, Imām Ali ibn Abū Tālib عليه السلام said the following to Ibn Abbās:

"O Ibn Abbās! `Othmān just wants to treat me like the water-drawing camel so that I may go forward and backward with the bucket. Once he sent word that I should go out, then he sent me word that I should return. Now, again he sends me word that I should go out. By Allāh, I continued to protect him till I feared lest I should become a sinner."

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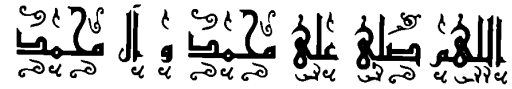
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اللهم صل على محمد و آل محمد

من كلام له عليه السلام يحث به أصحابه على الجهاد

واللـهُ مُسْتَادِيكُمْ شُكْرَهُ ومُورِّثُكُمْ أمْرهُ ومُمْهِلُكُمْ فِي مِضْمارِ محْدُودٍ لِتتنـازعُوا سبقَهُ، فشُدُّوا عُقد المآزر واطوُوا فُضُول الخواصِر. لا تجْتمِعُ عزيمـةٌ ووليمـةٌ مـا أنْقض النـوْم لِعزائِمِ اليوْمِ وأمْحى الظُّلم لِتذاكِيرِ الهممِ.

Sermon 238
Exhorting his men to carry out Jihād, asking them to refrain from seeking a life of luxury

"Allāh admonishes you to thank Him, assigning His affairs to you. He has permitted time in the limited field (of life) so that you may vie with each other in seeking the reward (of eternity in Paradise). Therefore, tighten your belts and wrap up the hems. High courage and dinners do not go together. Sleep causes weakness in the big affairs of the day and (its) darkness obliterates the thoughts of the brave."

اللهم تقبل منا

إنك أنت السميع العليم



PART TWO

Selected writings of our master, Imām Ali ibn Abū Tālib عليه السلام, His Letters to his Enemies and Governors of his Provinces, including selections of his Letters appointing his Administrative Officers and Injunctions to Members of his Family and Companions

من كتاب له عليه السلام إلى أهل الكوفة عند مسيره من المدينة إلى البصرة

مِنْ عبْدِ اللّهِ عليٍّ أميرِ المُؤْمِنِين إلى أهْلِ الكُوفةِ جبْهةِ الأنْصار وسنامِ العربِ أمّا بعْدُ فإنّي أخْبرُكُمْ عنْ أمْرِ عُثْمان حتّى يكُون سمْعُهُ كعِيانِهِ إنّ النّاس طعنُوا عليْهِ فكُنْتُ رجُلًا مِن المُهاجِرين أكْثرُ اسْتِعْتابهُ وأقِلُّ عِتابهُ وكان طلْحةُ والزُّبيْرُ أهْونُ سيْرِهِما فِيهِ الوجِيفُ وأرْفقُ حِدائِهِما العنِيفُ وكان مِنْ عائِشة فِيهِ فلْتةُ غضبٍ فأتِيح لهُ قوْمٌ فقتلُوهُ وبايعنِي النّاسُ غيْر مُسْتكْرهِين ولا مُجْبرين بلْ طائِعِين مُخيّرين واعْلمُوا أنّ دار الهِجْرةِ قدْ قلعتْ بأهْلِها وقلعُوا بها وجاشتْ جيْش المِرْجل وقامتِ الفِتْنةُ على القُطبِ فأسْرعُوا إلى أميركُمْ وبادِرُوا جِهاد عدُوِّكُمْ إنْ شاء اللّهُ عزّ وجلّ.

Letter 1
Addring the people of Kūfa at the time of his march from Medīna to Basra

"From the servant of Allāh, Ali, the Commander of the Faithful, to the people of Kūfa who are the foremost from among the supporters and the chiefs of the Arabs.

"I am reminding you of what happened to `Othmān so that its memory may be like seeing its events. People criticized him, and I was the only man from among the Muhājirūn (immigrants) to ask him to make it his pursuit to please (the Muslims) the most and to offend them the very least. As for Talhah and az-Zubayr, their lightest step about him was hard, and their softest voice was strong. `Ā'isha, too, was angry with him. Consequently, a group overpowered him and killed him. Then, people swore allegiance to me, not by force or compulsion, but obediently and out of their free will.

"You should know that Medīna has been vacated by its residents who have abandoned it. It is boiling like a huge cauldron and rebellion is fixed on its axis, moving with full force. So, hasten to your *amīr* (commander) and proceed forward to fight your enemy, if Allāh, to Whom Might and Majesty belong, so wills."

Ibn Maytham writes (in *Sharh Nahjul-Balāgha*, Vol. 4, p. 338) that when on hearing about the mischief-mongering of Talhah and az-Zubayr, Imām Ali ibn Abū Tālib عليه السلام set off for Basra. He sent this letter to the people of Kūfa through Imām al-Hassan عليه السلام and `Ammār ibn Yāsir from [the town of] al-Ma'al-Adhb. Ibn Abul-Hadīd has written in *Sharh Nahjul-Balāgha*, Vol. 14, pp. 8, 16; al-Tabari in *Tārīkh*, Vol. 1, p. 3139, and Ibn al-Athīr in *Tārīkh*, Vol. 3, p. 223 that when Imām Ali ibn Abū Tālib عليه السلام camped at ar-Rabadha, he sent this letter through Muhammed ibn Ja`far ibn Abū Tālib and Muhammed ibn Abū Bakr. In this letter, Imām Ali ibn Abū Tālib عليه السلام clearly sheds light on the point that the assassination of `Othmān was the result of the efforts of `Ā'isha, Talhah and az-Zubayr, and that it was they who played a major role in it. In fact, `Ā'isha went beyond her limits and exposed his shortcomings in public meetings, calling him Na`thal and ordering him killed. Thus, Shaikh Muhammed Abdoh has written the following: "Once, `Othmān was on the pulpit when Umm al-Mu'minīn [mother of the faithful] `Ā'isha took out the shoes and the shirt of the Prophet صلى الله عليه وآله وسلم from under her outer covering mantle and said the following to him: 'These are the shoes of the Messenger of Allāh and his shirt. They have not yet decayed while you have altered his religion and

changed his Sunnah.' On this, heated words were exchanged between both of them following which she said, 'Kill this Na`thal', likening `Othmān with a known long-bearded Jew (of that name)", as we read in Nahjul-Balāgha, Edypt edition, Vol. 2, p. 3. Refer also to: *Ansāb al-Ashrāf*, Vol. 5, p. 88 and Abul-Fidā', Vol. 1, p. 172.

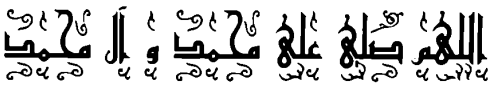
People were already displeased with `Othmān, so this event increased their boldness. They, hence, surrounded his mansion so that he might mend his ways or abdicate. In these circumstances, there was serious apprehension that if he did not accept either of these alternatives, he would be killed. All this was observed by `Ā'isha, but she paid no heed to it and, leaving him under siege, she decided to leave Medīna for Mecca. On this occasion, Marwān ibn al-Hakam [her cousin] and Attāb ibn Asīd said the following to `Ā'isha: "If you postpone your departure, it is possible his [`Othmān's] life may be saved and this crowd [laying siege around his mansion] may disperse," whereupon she said that she had decided to go for *hajj* and that that could not be changed. It was then that Marwān recited this couplet by way of a proverb:

Qays set fire to my cities, and when they were ablaze,
He slipped away, saving himself clear of the daze.

Similarly, Talhah and az-Zubayr were also very angry with him. They both were in the vanguard of those fanning this fire, intensifying the opposition to his caliphate. From this angle, they were, to a great extent, taking part in the assassination and were responsible for shedding his blood. Other people also knew them in this light and regarded them as his murderers, while their supporters, too, were not able to offer any explanation (for absolving them). Thus, Ibn Qutaybah writes that when al-Mughīrah ibn Shu`bah met `Ā'isha at a place called Awtas, he asked her the following question: "O Umm al-Mu'minīn! Where are you bound for?" She replied, "I am going to Basra." He inquired for what purpose. She replied, "To avenge `Othmān's murder." He said, "But his assassins are in your own company!" Then he turned to Marwān and inquired where he was going. He replied that he, too, was going to Basra. He inquired about the purpose and the reply was: "To avenge `Othmān's murder." Al-Mughīrah ibn Shu`bah again said, "`Othmān's assassins

are in your own company...! These individuals, Talhah and az-Zubayr, are the ones who have killed him," as we read on p. 60, Vol. 1, of *Al-Imāma wal-Siyāsa* of Ibn Qutaybah.

In any case, when, after laying the blame on Imām Ali ibn Abū Tālib عليه السلام, this group that had killed `Othmān reached Basra, Imām Ali ibn Abū Tālib عليه السلام also rose to quell this rebellion. He wrote this letter to the people of Kūfa to solicit their support. On this, their combatants and warriors rose in large numbers and enlisted in his army. They faced the enemy with full courage which Imām Ali ibn Abū Tālib عليه السلام also acknowledged. Thus, the letter hereafter is an acknowledgment.



من كتاب له عليه السلام إلى أهل الكوفة بعد فتح البصرة

وجزاكُمُ اللـهُ مِنْ أهْلِ مِصْرٍ عنْ أهْلِ بيْتِ نبيِّكُمْ أحْسن ما يجْزي الْعامِلِين بطاعتِهِ والشّاكِرين لِنِعْمتِهِ، فقدْ سمِعْتُمْ وأطعْتُمْ، ودُعِيتُمْ فأجبْتُمْ.

Letter 2

An excerpt from his letter which he عليه السلام wrote to the people of Kūfa after the victory in Basra

"May Allāh reward you, townsmen (of Kūfa), on behalf of a member of your Prophet's family, with the best of rewards that He bestows on those who act in obedience to Him and on those who thank Him for His bounties. Surely, you heard (me) and obeyed, and when you were called on, you promptly responded."



اللهم صلِّ على محمد و آل محمد

من كتاب له عليه السلام لشريح بن الحارث، قاضيه

ورُوي أنّ شُرَيْح بْن الْحارثِ قاضِي أمِير الْمُؤْمِنِين عليه السلام اشْترى على عهْدِهِ داراً بثمانِين دِيناراً، فبلغهُ ذلِك، فاسْتدْعى شُرَيْحاً وقال لهُ:

بلغنِي أنّك ابْتعْت داراً بثمانِين دِيناراً وكتبْت لها كِتاباً وأشْهدْت فِيهِ شُهُوداً.

فقال لهُ شُرَيْحٌ: قدْ كان ذلِك يا أمِير الْمُؤْمِنِين، قال فنظر إلَيْهِ نظر الْمُغْضبِ، ثُمّ قال لهُ:

يا شُرَيْحُ: أما إنّهُ سيأتِيك منْ لا ينْظُرُ فِي كِتابك ولا يسْألُك عنْ بيِّنتِك حتّى يُخْرجك مِنْها شاخِصاً ويُسْلِمك إلى قبْرك خالِصاً؛ فانْظُرْ يا شُرَيْحُ لا تكُونُ ابْتعْت هذِهِ الدّار مِنْ غيْر مالِك أوْ نقدْت الثّمن مِنْ غيْر حلالِك؛ فإذا أنْت قدْ خسِرْت دار الدُّنْيا ودار الْآخِرةِ. أما إنّك لوْ كُنْت أتيْتنِي عِنْد شِرائِك ما اشْتريْت، لكتبْتُ لك كِتاباً على هذِهِ النُّسْخةِ فلمْ ترْغبْ فِي شِراءِ هذِهِ الدّار بدِرْهمٍ فما فوْقُ.

والنُّسْخةُ هذِه: هذا ما اشْترى عبْدٌ ذلِيلٌ مِنْ ميِّتٍ قدْ أزْعِج لِلرّحِيلِ اشْترى مِنْهُ داراً مِنْ دار الْغُرُور مِنْ جانِبِ الْفانِين وخِطّةِ الْهالِكِين وتجْمعُ هذِهِ الدّار حُدُودٌ أرْبعةٌ الْحدُّ الْأوّلُ ينْتهِي إلى دواعِي الْآفاتِ والْحدُّ الثّانِي ينْتهِي إلى دواعِي الْمُصِيباتِ والْحدُّ الثّالِثُ ينْتهِي إلى الْهوى الْمُرْدِي والْحدُّ الرّابِعُ ينْتهِي إلى الشّيْطانِ الْمُغْوِي وفِيهِ يُشْرعُ بابُ هذِهِ الدّار اشْترى هذا الْمُغْترُّ بالْأملِ مِنْ هذا الْمُزْعجِ بالْأجلِ هذِهِ الدّار بالْخُرُوج مِنْ عِزِّ الْقناعةِ والدُّخُولِ فِي ذُلِّ الطّلبِ والضّراعةِ فما أدْرك هذا الْمُشْتري فِيما اشْترى مِنْهُ مِنْ درْكٍ فعلى مُبْلِلِ أجْسامِ الْمُلُوكِ وسالِبِ نُفُوسِ الْجبابرةِ ومُزِيلِ مُلْكِ الْفراعِنةِ مِثْلِ كِسْرى وقيْصر وتُبّعٍ وحِمْيرٍ ومنْ جمع الْمال على الْمالِ فأكْثر ومنْ بنى وشيّد وزخْرف ونجّد وادّخر واعْتقد ونظر بزعْمِهِ لِلْولدِ إشْخاصُهُمْ جمِيعاً إلى موْقِفِ الْعرْضِ والْحِسابِ وموْضِعِ الثّوابِ والْعِقابِ إذا وقع الْأمْرُ بفصْلِ الْقضاءِ وخسِر هُنالِك الْمُبْطِلُون شهِد على ذلِك الْعقْلُ إذا خرج مِنْ أسْرِ الْهوى وسلِم مِنْ علائِقِ الدُّنْيا.

في بعض المصادر وردت هذه الزيادة:

فقال شُرَيْحُ: يا امير المؤمنين، أشهد الله أني قد تصدقت بداري على أبناء السبيل. فقال له الإمام الحكيم هذه القصيدة العصماء:

النفس تبكي على الدنيا وقد علمت * ان السلامة فيها ترك ما فيها
لا دار للمرء بعد الموت يسكنها * إلا التي كان قبل الموت يبنيها
فإن بناها بخير طاب مسكنه * و إن بناها بشر خاب بانيها

أموالـــنا لذوي الميراث نجمعها * و دورنا لخراب الدهر نبنيها
كم من مدائن في الآفاق قد بُنيت * أمست خرابا وأفنى الموت أهليها
المرء يبسطها والدهر يقبضها * والنفس تنشرها والموت يطويها

اللهم صل على محمد و آل محمد

Document 3
Written to Shūrayh ibn al-Hārith (al-Kindi), Kūfa's Judge

It is related that Shūrayh ibn al-Hārith (al-Kindi), who was Imām Ali ibn Abū Tālib's Qādi (judge) of Kūfa during his tenure, bought a house for eighty dinars (gold pieces, a fortune in those days). When this became known to Imām Ali ibn Abū Tālib ﷺ, he sent for him saying:

"I have come to know that you have purchased a house for eighty dinars and that you have written a document [deed of ownership] for it and had witnesses testifying on it."

Shūrayh replied, "Yes, O Imām ibn Abū Tālib; it is so." Imām Ali ibn Abū Tālib ﷺ cast an angry look at him and said:

"O Shūrayh, beware, shortly one person (the angel of death) will come to you who will not look at the document (deed of ownership), nor will he question you about your testimony but take you out of it far away and deposit you in your grave quite alone. Look, O Shūrayh! If you have purchased this house from money other than yours, or paid the price from an unlawful source, you have incurred on your soul the loss of this world as well as that of the next. If you had come to me at the time of purchase, I would have written for you a document on this paper, then you would have liked to purchase the house even for one dirham, not to speak of more."

The document is as follows:

"This is about a purchase made by a humble servant (of Allāh) from another servant ready to depart (for the Hereafter). He has purchased a house out of houses of deceit in the area of mortals and in the neighborhood of mortals. This house has four boundaries as follows: The first boundary is contiguous to sources of calamities; the second boundary adjoins the sources of distress; the third boundary adjoins devastating desires, and the fourth boundary adjoins deceitful Satan, and it is towards this that the gate of this house opens. This house has been purchased by one who has been waylaid by desires from one who is being driven by death at the cost of leaving the honor of contentment and entering into the humility of want and submissiveness.

"If the buyer encounters some (evil) consequences of this transaction, then it is for the one who dismantles the bodies of monarchs, snatches the lives of despots, destroys the domain of Pharaohs, Kisras[1], Caesars[2], Tubba`s[3] and Himyars[4] and all those

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[1]"Kisra" is the Arabized word for Khusraw [Khosroe] which means "a king whose domain extends to a vast area". This was the title of the rulers of then Persia.

[2]"Caesar" was one of the rulers of Rome. In Latin, it means the child whose mother dies before delivery and who is extracted by cutting her body open (caesarian birth). Since among the Kings of Rome, Augustus was born like this, he was known by this name. Thereafter, this word was adopted as the title of every ruler regardless of the method of his birth.

[3]"Tubba`" is an appellation of each of the Kings of Yemen who had Himyar and Hadramaut under his control. Their names have been mentioned in the Holy Qur'ān in 44:37 and 50:14.

[4]Himyar was an important tribe in the ancient Sabaen kingdom of south-western Arabia. Later in time, its kings were the powerful rulers of much of southern Arabia from c. 115 B.C. to c. A.D. 525. The Himyarites were concentrated in the area known as Thu Raydān (later called Qatabān) on the coast of present-day Yemen. Thus, they were probably aided in the overthrow of their Sabaean [or Sabian] kinsmen by the discovery of a sea route from Egypt to India which deprived the inland Sabaean kingdom of its former importance as a center for offshore trade. The Himyarites (classical Homaritae) inherited the Sabaean language and culture and from their capital at Zafar, their power at times extended eastward as far as the

who amass wealth on wealth and go on increasing it, who build high houses and decorate them and gather treasures and preserve them, as they claimed according to their own thinking, for children to take them to the place of accounting and judgment and the status of reward and punishment. فَإِذَا جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ *When the verdict is passed, those who stood on falsehood will then be the losers* (Qur'ān, 40:78)."

According to some sources, Shurayh said, "O Commander of the Faithful! I implore Allah to testify that I have given my house by way of charity to the wayfarers," whereupon the wise Imam composed this great poem:

The nafs *over the world knowingly cries*
But in leaving it and everything in it safety lies.
One has no home after death to dwell
Except in the one he before death built well:
If he built it with goodness, good will be his stay,
But if built with evil, its builder will dismay.
Our wealth for those who will inherit us we hoard
As we build our homes, desolation snatches them for good.
Many towns have everywhere been built, but wait
They now are in ruin, death did their residents annihilate.
Man spreads them, time seizes them
Nafs expands them, death folds them.

This document is appreciated by intelligent people who are free of the shackles of desire and the adornments of this life.

Gulf and northward into the Arabian Desert. At the beginning of the 4th century A.D., the Himyarite capital was moved northward to San'a. Later in the same century, both Christianity and Judaism gained firm footholds in the area. Internal disorders and changing trade routes caused the kingdom to decline. In 525 AD, after several unsuccessful attempts, Abyssinian invaders finally crushed the Himyarites. A Himyar appeal to Peria for aid led to Persian control in 575 AD. Refer to The New Encyclopedia Britannica [Micropaedia], Vol. 5, p. 49, ed. 1973 - 1974.

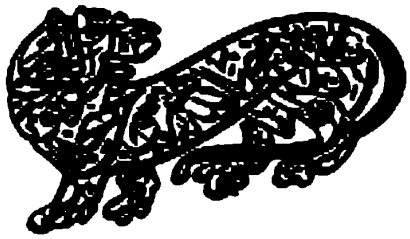
اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى بعض أمراء جيشه

فإنْ عادُوا إلى ظِلِّ الطاعةِ فذاك الذي نُحِبُّ وإنْ توافتِ الأُمُورُ بالقوْمِ إلى الشِّقاق والعِصْيان فانْهدْ بمنْ أطاعك إلى منْ عصاك واستغْنِ بمن انْقاد معك عمّنْ تقاعس عنْك فإنّ المُتكاره مغِيبُهُ خيرٌ مِنْ مشْهدِهِ وقُعُودُهُ أغْنى مِنْ نُهُوضِهِ.

Letter 4
To some of his army's commanders

"If they[1] return to the umbrella of obedience, then this is all that we want. But if the condition of these people points out towards disruption and disobedience, then, taking with you those who obey you, you must rush against those who disobey you. While you have those with you who follow you, do not worry about those who hold back from you because the absence of a half-hearted man is better than his presence, and his sitting down is better than his rising.



[1]When `Othmān ibn Hunayf, then Governor of Basra, informed Imām Ali ibn Abū Tālib عليه السلام of the arrival of Talhah and az-Zubayr at Basra and of their intentions, Imām Ali ibn Abū Tālib عليه السلام wrote this letter to him. In it, he instructed him that in case the enemy was bent on fighting, and that he had to face it, he should not enlist on his side those who on the one hand demonstrated consideration for the personalities of `Ā'isha, Talhah and az-Zubayr and who, on the other hand, had agreed to fight against them merely by persuasion. This was so because such people could not be expected to fight steadfastly nor could then be depended on. Rather, such people would try to discourage others, too. Therefore, it was only good to ignore such people altogether.

اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

ومن كتاب له عليه السلام إلى أشعث بن قيس، عامل أذربيجان

إنّ عملك ليْس لك بطعْمةٍ ولكِنّهُ فِي عُنُقِك أمانة، وأنْت مُسْتَرْعًى لِمنْ فوْقك، لـيْس لك أنْ تفْتات فِي رعِيّةٍ، ولا تُخاطِر إلا بوثِيقةٍ، وفِي يديْك مالٌ مِنْ مالِ اللّهِ عزّ وجلّ، وأنْت مِنْ خُزّانِهِ حتّى تُسلِّمهُ إلـيّ، ولعلّي ألا أكُون شرّ وُلاتِك لك، والسّلامُ.

Letter 5
To al-Ash`ath ibn Qays (al-Kindi), Provincial Governor over Azerbaijan

"Certainly, your assignment is not a morsel for you but a trust round your neck, and you have been charged with the protection (of the people) on behalf of your superiors. It is not for you to oppress the subjects, nor to put your life at risk save on strong grounds. You have in your hands the funds which are the property of Allāh to Whom belong Might and Majesty, and you hold its charge till you pass it on to me. Probably I will not be one of the bad rulers for you, and this is the end of the matter."

When Imām Ali ibn Abū Tālib عليه السلام was through with the Battle of Jamal, he wrote to al-Ash`ath ibn Qays (al-Kindi), who had been the governor of Azerbaijan since the days of `Othmān, to send the revenue and levies of his province to him [in Kūfa]. But since al-`Āsh'ath had fears about the future of his status and position, he intended to pocket all this money like other officers appointed by `Othmān. Therefore, as soon as this letter reached him, he sent for his chief associates. Having mentioned this letter to them, he said the following: "I fear that this money would be taken away from me; I, therefore, intend to join Mu`āwiyah." It was then that those people said that it was a matter of shame to leave the kith and kin and to seek refuge with Mu`āwiyah. Consequently, on the advice of those people, he postponed the implementation of his scheme to run away, but he did not agree to part with the money! On receiving this information, Imām Ali ibn Abū Tālib عليه السلام sent Hijr ibn `Adiy al-Kindi to bring the man to him in Kūfa. He persuaded him and

brought him to Kūfa. On reaching there, his kit was found to contain four hundred thousand dirhams out of which Imām Ali ibn Abū Tālib ﷺ left thirty thousand for the man and deposited the rest in the public treasury.

اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى معاوية

إنّهُ بايعني القومُ الذين بايعُوا أبا بكر وعُمر وعُثمان على ما بايعُوهُمْ عليهِ فلمْ يكُنْ لِلشّاهِدِ أنْ يختار ولا لِلغائِبِ أنْ يرُدّ وإنّما الشُّورى لِلمُهاجِرين والأنصار فإن اجْتمعُوا على رجُلٍ وسمّوْهُ إماماً كان ذلِك لِلّهِ رضًا فإنْ خرج عنْ أمْرهِمْ خارجٌ بطعْنٍ أوْ بِدْعةٍ ردُّوهُ إلى ما خرج مِنْهُ فإنْ أبى قاتلُوهُ على اتِّباعِهِ غيْر سبيلِ المُؤْمِنِين وولّاهُ اللّهُ ما تولّى ولعمْري يا مُعاوية لئِنْ نظرْت بعقْلِك دُون هواك لتجِدنّي أبْرأ النّاس مِنْ دمِ عُثمان ولتعْلمنّ أنّي كُنْتُ فِي عُزْلةٍ عنْهُ إلّا أنْ تتجنّى فتجنّ ما بدا لك والسّلامُ.

Letter 6
To Mu`āwiyah ibn Abū Sufyān

"Verily, those who swore allegiance to Abū Bakr, `Omar and `Othmān are the same ones who have likewise sworn allegiance to me and on the same premise, the premise on which they swore allegiance to them. Whoever was present had no choice (to consider), and whoever was absent had no right to reject, and consultation was restricted to the Muhājirūn and the Ansār. If they agree on an individual and take him to be the caliph, it will be deemed to imply seeking Allāh's pleasure. If anyone keeps away in order to demonstrate his objection, they take him back to the status from where he kept away. If he refuses, they will fight him for following a course other than that of the believers, and Allāh will put him back from where he had run away. By my life, O Mu`āwiyah, if you see with your brain without any passion, you will find me the most innocent of all with regard to `Othmān's blood, and you will surely know that I stayed aloof from him, unless you conceal what is quite open to you. Then you may commit an outrage (on me) as you like, and that is the end of the matter."

When the people of Medīna swore allegiance to Imām Ali ibn Abū Tālib عليه السلام, Mu`āwiyah refused to go along, fearing lest his own power should be jeopardized, thus contesting Imām Ali ibn Abū Tālib's caliphate. He concocted the excuse that it had not been agreed on unanimously and that, therefore, after canceling it, there should be another general "election", although the caliphate from which (the process of) "election" was started was the result of a timely situation. There was no question about the common vote so it could be called the result of the people's "election". Rather, it was imposed on the people and assumed to be their verdict. From then, it became a principle that whoever the nobles of Medīna elected would be deemed to represent the entire world of Islam; nobody would be allowed to question it, whether he was present at the time of "election" or not. In any case, after the establishment of this principle, Mu`āwiyah had no right to propose a "re-election" nor to refuse the swearing of allegiance when he had in practice recognized these caliphates which, it was alleged, had been settled by the important people of Medīna. That is why when he alleged this "election" was unbinding, refusing to swear the oath of allegiance, Imām Ali ibn Abū Tālib عليه السلام pointed out to him the (recognized) way of "election" and smashed his argument. It was a method known as arguing with the adversary on the basis of his wrong premises so as to refute his argument, since Imām Ali ibn Abū Tālib عليه السلام never at any stage regarded consultation (with the chiefs) or the common vote to be the criterion of validity of the caliphate. Otherwise, with regard to the caliphate, about which it is alleged that they were based on the "unanimity" of the Muhājirūn and the Ansār, he would have regarded that unanimity of vote as a sound authority, holding it as valid. But his refusal of the swearing of allegiance in the very first period, which could not be denied by anyone, is a proof of the fact that he did not regard these selfconcocted methods as the criterion of (validity of) the caliphate. That is why at all times he continued pressing his own case for the caliphate which was also established on the basis of the Prophet's statements and deeds. However, to place it before Mu`āwiyah meant opening the gate to questions and answers. He, therefore, attempted to convince him of his own premises and beliefs so that there could be neither a scope

for interpretation nor for confusing the matter. In fact, the real objective of Mu`āwiyah was to prolong the matter so that at some point his own authority might gain some support.

اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

من كتاب منه عليه السلام إلى معاوية أيضا

أمّا بعْدُ فقدْ أتتْنِي مِنْك موْعِظةٌ مُوصّلةٌ ورسالةٌ مُحبّرةٌ نمّقْتها بضلالِك وأمْضيْتها بسُوءِ رأيك، وكِتابُ امْرئٍ ليْس لهُ بصرٌ يهْدِيهِ، ولا قائِدٌ يُرْشِدُهُ؛ قدْ دعاهُ الهوى فأجابهُ، وقادهُ الضّلالُ فاتّبعهُ، فهجر لاغِطاً وضلّ خابطاً.

ومِنْهُ: لِأنّها بيْعةٌ واحِدةٌ لا يُثْنّى فِيها النّظرُ ولا يُسْتأنفُ فِيها الْخِيارُ، الْخارجُ مِنْها طاعِنٌ والْمُرْوِّي فِيها مُداهِنٌ.

Letter 7
To Mu`āwiyah

"I have received from you the parcel of unconnected pieces of advice and an embellished letter. You have written it because of your misguidance and dispatched it because of your lack of wisdom. This is the letter of a man who has neither light to show him the way nor a leader to guide him on the right path. Passion prompted him and he responded to it. Misguidance led him and he followed it. Consequently, he began to speak nonsense and went recklessly astray."

An excerpt from the same letter:

"Because allegiance is once and for all, it is not open for reconsideration, nor is there any scope for fresh proceedings of an 'election'. Whoever remains out of it is deemed to be critical of Islam, while whoever remains argumentative about it is a hypocrite."

اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى جرير بن عبد الله البجلي لما أرسله إلى معاوية

أمّا بعْدُ، فإذا أتاك كِتابي فاحْمِلْ مُعاوية على الفصْل، وخُذْهُ بالأمْر الجزْمِ، ثُمّ خيِّرْهُ بيْن حرْبٍ مُجْلِيةٍ أوْ سِلْمٍ مُخْزِيةٍ؛ فإن اخْتار الحرْب، فانْبذْ إليْهِ، وإن اخْتار السِّلْم، فخُذْ بيْعتَهُ، والسّلامُ.

Letter 8
To Jarīr ibn Abdullāh al-Bajali when Imām Ali ibn Abū Tālib عليه السلام sent him to Mu`āwiyah (and there was a delay in his return)

"Once you receive this letter of mine, you must ask Mu`āwiyah to take a final decision and to follow a determined course. Then ask him to choose either war that exiles him from home or a dishonorable peace. If he chooses war, leave him alone, but if he chooses peace, secure an oath of allegiance from him, and that is an end to the matter."

اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى معاوية

فأراد قوْمُنا قتْل نبيِّنا واجْتِياح أصْلِنا وهمُّوا بنا الهُمُوم وفعلُوا بنا الأفاعِيل ومنعُونا العذْب وأحْلسُونا الخوْف واضْطرُّونا إلى جبلٍ وعْرٍ وأوْقدُوا لنا نار الحرْبِ فعزم اللّهُ لنا على الذّبِّ عنْ حوْزتِهِ والرّمْي مِنْ وراءِ حُرْمتِهِ مُؤْمِنُنا يبْغِي بذلِك الأجْر وكافِرُنا يُحامِي عن الأصْل ومنْ أسْلم مِنْ قُريْشٍ خِلوٌ مِمّا نحْنُ فِيهِ بحِلْفٍ يمْنعُهُ أوْ عشِيرةٍ تقُومُ دُونهُ فهُو مِن القتْل بمكانِ أمْنٍ وكان رسُولُ اللّهِ (صلى الله عليه وآله) إذا احْمرّ البأسُ وأحْجم النّاسُ قدّم أهْل بيْتِهِ فوقى بهِمْ أصْحابهُ حرّ السُّيُوفِ والأسِنّةِ فقُتِل عُبيْدةُ بْنُ الحارِثِ يوْم بدْرٍ وقُتِل حمْزةُ يوْم أحُدٍ وقُتِل جعْفرٌ يوْم مُؤْتة وأراد منْ لوْ شِئْتُ ذكرْتُ اسْمهُ مِثْل الّذِي أرادُوا مِن الشّهادةِ ولكِنّ آجالهُمْ عُجِّلتْ ومنِيّتهُ أجِّلتْ فيا عجباً لِلدّهْرِ إذْ صِرْتُ يُقْرنُ بي منْ لمْ يسْع بقدمِي ولمْ تكُنْ لهُ كسابقتِي الّتِي لا يُدْلِي أحدٌ بمِثْلِها إلّا أنْ يدّعِي مُدّعٍ ما لا أعْرِفُهُ ولا أظُنُّ اللّه يعْرِفُهُ والحمْدُ لِلّهِ على كُلِّ حالٍ وأمّا ما سألْت مِنْ دفْعِ قتلةِ عُثْمان إلَيْك فإنّي نظرْتُ فِي هذا الأمْر فلمْ أرهُ يسعُنِي دفْعُهُمْ إلَيْك ولا إلى غيْرِك ولعمْرِي لئِنْ لمْ

تنزغ عنْ غيِّك وشِقاقِك لتغرفنّهُمْ عنْ قليلٍ يطلبُونك لا يُكلّفُونك طلبهُمْ فِي برٍّ ولا بحْرٍ ولا جبلٍ ولا سهْلٍ إلّا أنّهُ طلبٌ يسُوءُك وجْدانُهُ وزوْرٌ لا يسُرُّك لُقْيانُهُ والسّلامُ لِأهْلِهِ.

Letter 9
To Mu`āwiyah

"Our people (the tribesmen of Quraish) decided to kill our Prophet ﷺ and uproot us. They caused us many worries, behaved with us harshly, denied us the ease of life, exposed us to fear, forced us to seek refuge in a rugged mountain and ignited for us the flames of war.

"Allāh then gave us determination to protect His religion and defend His honor. The believers among us expected (heavenly) rewards from so doing, and the unbelievers among us gave their support because of kinship. Those who accepted Islam from among the tribesmen of Quraish were away from the distresses in which we were involved either because of a pledge that protected them or because of the tribe that would rise to support them. They were, therefore, safe from being killed. The way with the Prophet ﷺ was that when fighting became fierce and people began to lose ground, he would send forward members of his family. Through them, he would protect his companions from the attacks with swords and spears. Thus was `Ubaydah ibn al-Hārith killed on the Day of Badr, Hamzah (ibn `Abdul-Muttalib) on the Day of Uhud, and Ja`far (ibn Abū Tālib) on the Day of Mu'tah. One more person, whom I can name if I wish, desired to seek martyrdom as they did, but their deaths approached, while his did not.

"How strange it is that I am being grouped with him who never had a briskness of pace like mine, nor had he, to his credit, any achievement like mine unless he claims something of which I do not know. In any case, all praise belongs to Allāh.

"As regarding your request that I hand over to you those who murdered `Othmān, I have contemplated over this matter and I do not find that handing them over to you or to anyone else is possible.

By my life, if you do not give up your wrong ways and disruptive deeds, you will surely know them. They will shortly be seeking you and will not give you the trouble of seeking them on land, sea, mountains or plains. But this search will be painful for you and their visit will not make you happy. Peace with whoever deserves it."

When the Messenger of Allāh ﷺ was commanded (by Allāh) to call people to (believe in) the Unity of Allāh, the powers of unbelief and disobedience stood up to block the way of truthfulness, so the tribes of Quraish decided to quell this voice through coercion and force. Love for idols was so strong in the hearts of those unbelievers, they were not prepared to hear a single word against them. The idea of one God was enough to rouse their passions. In addition, they were made to hear such epithets about their gods that gave them no better status than lifeless stones. When they realized that their principles and beliefs were in jeopardy, they prepared themselves to cause trouble to the Prophet ﷺ. They got ready to try every means to reach that end. They adopted such pain-inflicting devices (against the Prophet ﷺ) that it was impossible for him to step out of his house. Those who had accepted Islam during this period, too, had to face continuous tribulations. For example, these adherents to the new monotheistic beliefs were often placed on the burning ground, under the parching sun, and beaten with straps and pelted with stones till they lost their consciousness. When the atrocities of the tribesmen of Quraish rose to this extent, the Prophet ﷺ permitted such adherents to leave Mecca and immigrate to Abyssinia in the fifth year of his call to Prophethood. The tribesmen of Quraish followed them there as well, but the ruler of Abyssinia refused to hand the believers over to them. Due to his fairness and justice, he did not permit any trouble to befall them.

On the other side of the sea, the Prophet's preaching continued. The magnetism and impact of the truth was producing its effect. People were impressed by his teachings and personality. They came into his fold. As a result, the tribesmen of Quraish felt perturbed, so they tried to stop this increasing influence and power. When they could not do anything, they decided to sever all ties with Banū Hāshim and Banū Abdul-Muttalib, to have no social contacts with them, and to

have no transactions with them, perhaps they would thus be forced to give up supporting the Prophet ﷺ, then they would deal with him as they pleased. Consequently, they concluded a mutual agreement about it, and a document was written on the subject and was deposited safely. After this agreement, although the locality was the same and the inhabitants, too, were the same, for Banū Hāshim every nook and corner became strange; well-known faces turned as if they had never known each other. All of them turned their faces away, stopping exchanged meetings and contacts. In these circumstances, there was also the apprehension that the Prophet ﷺ might be attacked suddenly in a valley outside the city. For this reason, they were forced to take refuge in a place called Shi`b (valley) of Abū Tālib. At this stage, those of Banū Hāshim who had not yet accepted Islam shared those privations on account of lineal kinship and offered defence at the hour of need, while those who had accepted Islam, such as Hamzah and Abū Tālib, were actively protecting the Prophet ﷺ as their religious obligation. In particular, Abū Tālib had given up all his ease and comfort, spending his days consoling the Prophet ﷺ and his nights changing his bed from one place to another. Thus, if the Prophet ﷺ used a bed one night, the next night his son Ali عليه السلام was to sleep in it, so that in case someone attacked, Ali should suffer the brunt instead.

This was a period of great privation and trouble for Banū Hāshim. If they could get leaves of trees to eat, that was enough for them; otherwise, they had to near their starvation. After the lapse of three years in such hardships, Zuhayr ibn Abū Umayyah (whose mother was `Atika daughter of Abdul-Muttalib), Hishām ibn `Amr ibn Rabī`ah (who had a family maternal kinship with Banū Hāshim), al-Mut`im ibn `Adiy ibn Nawfal ibn Abd Manāf, Abul-Bakhtari al-`Ās ibn Hishām ibn al-Mughīrah and Zam`ah ibn al-Aswad ibn al-Muttlib proposed that this agreement should be abrogated. For a discussion of this issue, the chiefs from among the tribesmen of Quraish assembled in the precincts of the Ka`ba. No decision had yet been taken when Abū Tālib came out of the Valley and joined them. He said to them, "My nephew Muhammed ﷺ has told me that the paper on which this agreement was written has been eaten by white-ants and nothing in it has remained save the name of Allāh. So, you

should send for the document and see it. If he is correct, then you should give up your animosity, and if he is wrong, I am ready to hand him over to you." The document was brought and examined. It was, indeed, a fact that with the exception of the words "In Your name, O Allāh", written on the top of all documents in those days, the rest of it had been eaten away by white-ants. Seeing this, al-Mut`im ibn `Adiy tore off the writing; thus, this cruel agreement was abrogated. At last, Banū Hāshim abandoned the life of oppression and helplessness. But even after this, there was no change in the unbelievers' behavior towards the Prophet ﷺ. Rather, they were so keen in their enmity and malice against him that they started thinking of taking his life away. Consequently, the great event of Hijra (migration of the Holy Prophet ﷺ from Mecca to Medīna) took place.

Although on this occasion Abū Tālib was no longer alive, Ali عليه السلام represented him by lying down on the Prophet's bed; it was the lesson taught by Abū Tālib through which he managed to protect the Holy Prophet's life.

Although these events were not unknown to Mu`āwiyah, yet by recounting to him the deeds of his forefatherrs, the intention was to awaken his malicious conscience from its slumber. Therefore, his attention has been drawn to the hardships inflicted (on the Holy Prophet ﷺ and his adherents) by the tribesmen of Quraish, especially Banū Abd Shams, so that he might see the conduct of each of the followers of the truth and the followers of falsehood, perhaps he would then realize whether he himself was treading on the right path or just following in the footsteps of his cruel and heartless forefathers.

من كتاب له عليه السلام إلى معاوية أيضا

وكيْف أنْت صانِعٌ إذا تكشّفتْ عنْك جلابيبُ ما أنْت فِيهِ مِنْ دُنْيا قدْ تبهّجتْ بزِينتِها وخدعتْ بلذّتِها دعتْك فأجبْتها وقادتْك فانْبعثْتها وأمرتْك فأطعْتها وإنّهُ يُوشِكُ أنْ يقِفك واقِفٌ على ما لا يُنْجِيك مِنْهُ مِجنٌّ فاقْصرْ عنْ هذا الْأمْرِ وخُذْ أهْبة الْحِسابِ وشمِّرْ لِما قدْ نزل بِك ولا تُمكِّن الْغُواة مِنْ سمْعِك وإلّا تفْعلْ أعْلِمْك ما أغْفلْت مِنْ نفْسِك فإنّك مُتْرفٌ قدْ أخذ الشّيْطانُ مِنْك مأخذهُ وبلغ فِيك أملهُ وجرى مِنْك مجْرى الرُّوحِ والدّمِ ومتى كُنْتُمْ يا مُعاوِية ساسة الرّعِيّةِ ووُلاة أمْرِ الْأُمّةِ بِغيْرِ قدمٍ سابِقٍ ولا شرفٍ باسِقٍ ونعُوذُ باللّهِ مِنْ لُزُومِ سوابِقِ الشّقاءِ وأحذّرُك أنْ تكُون مُتمادِياً فِي غِرّةِ الْأُمْنِيّةِ مُخْتلِفِ الْعلانِيةِ والسّرِيرةِ وقدْ دعوْت إلى الْحرْبِ فدع النّاس جانِباً واخْرُجْ إلِيّ وأعْفِ الْفرِيقيْنِ مِن الْقِتالِ لِتعْلم أيُّنا الْمرِينُ على قلْبِهِ والْمُغطّى على بصرِهِ فأنا أبُو حسنٍ قاتِلُ جدِّك وأخِيك وخالِك شدْخاً يوْم بدْرٍ وذلِك السّيْفُ معِي وبِذلِك الْقلْبِ ألْقى عدُوِّي ما اسْتبْدلْتُ دِيناً ولا اسْتحْدثْتُ نبِيّاً وإنِّي لعلى الْمِنْهاجِ الّذِي تركْتُمُوهُ طائِعِين ودخلْتُمْ فِيهِ مُكْرهِين وزعمْت أنّك جِئْت ثائِراً بِدمِ عُثْمان ولقدْ علِمْت حيْثُ وقع دمُ عُثْمان فاطْلُبْهُ مِنْ هُناك إنْ كُنْت طالِباً فكأنّي قدْ رأيْتُك تضِجُّ مِن الْحرْبِ إذا عضّتْك ضجِيج الْجمالِ بِالْأثْقالِ وكأنّي بِجماعتِك تدْعُونِي جزعاً مِن الضّرْبِ الْمُتتابِعِ والْقضاءِ الْواقِعِ ومصارع بعْد مصارع إلى كِتابِ اللّهِ وهِي كافِرةٌ جاحِدةٌ أوْ مُبايِعةٌ حائِدةٌ.

Letter 10
To Mu`āwiyah

"What would you do when the coverings of this world in which you are wrapped are removed from you? The world attracted you with its embellishments and deceived you with its pleasures. It called you, and you responded to it. It led you, and you followed it. It commanded you, and you obeyed it. Shortly an informer will inform you of things against which there will be no shield (to protect you). Therefore, keep off from this affair, take heed of the accounting (on the Day of Judgment), get ready for death that will soon overtake you, and do not lend your ears to those who have gone astray. If you do not do so, I shall recall to you whatever you have forgotten

because you are a man who is living in ease and luxury[1]. Satan has taken you in his clutches, secured his wishes in you and taken complete control of you, becoming like your soul and blood.

"O Mu`āwiyah! When were you ever a protector of the subjects and a guardian of the affairs of the people without granting some people distinction (over others)? We seek Allāh's protection against the befalling of previous misfortunes, and I warn you lest you should continue being deceived by desires and your outer appearance becomes different from your inner self.

"You have called me to war. It is better if you left the people on one side and you yourself came out to meet me (on the battleifield) and thus spare both our parties having to fight. It will then be known which one of us has a rusted heart and is blindfolded. I am the father of al-Hassan who killed your grandfather (`Utbah ibn Rabī`ah), your brother (Hanzalah ibn Abū Sufyān) and your uncle (al-Walīd ibn `Utbah) on the day of Badr. The same sword is with me, and I meet my adversary with the same heart. I have not altered the religion, nor do I follow any new prophet. I am surely treading on that very highway which you had willingly forsaken then was forced to adopt.

"You think (rather, pretend) that you have come out seeking revenge for `Othmān's blood. For sure you know how `Othmān's blood was shed. If you want to avenge it, avenge it there. It is as though I see that when war is cutting you with its teeth, you cry like camels moaning under heavy loads. And it is as though I see your party bewildered by the incessant striking of the swords, the occurrence of death, and the falling of bodies after bodies, calling me towards the Holy Qur'ān although they would themselves be either unbelievers, deniers of the truth or violators of an oath of allegiance after having sworn it."

This prediction of Imām Ali ibn Abū Tālib عليه السلام above is about the

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[1]This is in reference to the following verse: وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّذِيرٍ إِلاَّ قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُم بِهِ كَافِرُونَ "We sent no warner into any city except that its men who lived in ease (and luxury) said, 'We disbelieve in the message with which you have been sent'" (Qur'ān, 34:34).

battle of Siffīn. Here, he depicts the whole picture in very few words. Thus, on one side Mu`āwiyah was bewildered on account of the attacks of the Iraqis and was thinking to run away while, on the other, his army was crying under the constant onslaught of death. Eventually, when there was no way to escape, they raised copies of the Holy Qur'ān on spears and shouted for peace. By this device, the remaining persons saved their lives!

This prediction, as Ibn Abul-Hadīd al-Mu`tazili says, "is either a true prophetic keen eye of Imām Ali ibn Abū Tālib عليه السلام, which signifies a great power, or it is an information through knowledge of the unknown (علم الغيب *`ilmul-ghayb*) which is the most significant and wonderful. However, both cases are in the state of extreme significance and beauty."

Ibn Abul-Hadīd has further quoted the same prediction from other letters of Imām Ali ibn Abū Tālib عليه السلام to Mu`āwiyah. See *Sharh Nahjul-Balāgha*, Vol. 15, pp. 83 - 85.

This prediction cannot be attributed to imagination, to guessing or to the drawing of inference from events, nor can these details be ascertained by wit or far-sightedness. Only one whose source of information is either the Prophet's own revelation, being the articulator of Divine inspiration, could disclose them.

اللهم صل على محمد و آل محمد

من وصية له عليه السلام وصى بها جيشا بعثه إلى العدو

فإذا نزلتُمْ بعدُوٍّ أوْ نزل بكُمْ، فليكُنْ مُعسكرُكُمْ فِي قُبُلِ الأشْرافِ أوْ سِفاحِ الجِبالِ أوْ أثناءِ الأنْهارِ، كيْما يكُون لكُمْ ردْءاً ودُونكُمْ مردّاً، ولْتكُنْ مُقاتلتُكُمْ مِنْ وجْهٍ واحِدٍ أو اثنيْن، واجْعلُوا لكُمْ رُقباء فِي صياصِي الجِبالِ ومناكِبِ الهضابِ لِئلّا يأتِيكُمُ العدُوُّ مِنْ مكانِ مخافةٍ أوْ أمْنٍ، واعْلمُوا أنّ مُقدِّمة القوْمِ عُيُونُهُمْ وعُيون المُقدِّمةِ طلائِعُهُمْ، وإيّاكُمْ والتّفرُّق. فإذا نزلتُمْ، فانْزِلُوا جمِيعاً، وإذا ارْتحلتُمْ، فارْتحِلُوا جمِيعاً، وإذا غشِيكُمُ اللّيْلُ، فاجْعلُوا الرِّماح كِفّة، ولا تذُوقُوا النّوْم إلّا غِراراً أوْ مضْمضة.

Instruction 11
To a contingent sent to confront an enemy

"When you proceed towards your enemy, the status of your force should be on the approaches of high grounds or mountain cliffs or river bends, so that it may serve you as a place to return to. Your encounter should be from one side or from two. Surveillance scouts on mountain peaks and the high grounds should monitor enemy movements, so the enemy may not approach you from any place, whether of danger or of safety. And be admonished that the vanguard of an army serves as their eyes, the eyes of the vanguard as their informers. Beware of dispersal. When you halt, do so collectively, and when you move, you should move together. When night comes, fix your spears in a circle and do not sleep except for dosing or napping."

Imām Ali ibn Abū Tālib ﷺ placed Ziyād ibn an-Nadr al-Hārithi and Shūrayh ibn Hāni al-Hārithi in command of contingents of eight thousand and four thousand strong respectively at the Nukhayla camp (south of Hilla city, Babylon, Iraq), ordering them to advance towards Syria. A dispute arose among them about their military ranks. They informed Imām Ali ibn Abū Tālib ﷺ of it and wrote letters of complaints about each other. In reply, Imām Ali ibn Abū Tālib ﷺ wrote them that when they marched jointly, the command of the joint force would be with Ziyād ibn an-Nadr al-Hārithi, and if they marched separately, each commander would be in charge of his own force.

In this letter, Imām Ali ibn Abū Tālib ﷺ also wrote certain instructions for them. Here, Sayyid ar-Radi takes down only the portion containing the instructions. These instructions are not only useful with regard to fighting strategies in those days, but their utilization and importance in bringing out the principles of fighting in our days as well is undeniable. These instructions are: At the time of encounter with the enemy forces, the assailants should camp on tops of mountains and river bends. This way, rivers' low areas will serve as trenches, while and mountain peaks act like fortress bulwarks; thus, it would be possible to feel secure and face the

enemy from the other side. Secondly, the attack should be from one side or at the most from two, like pincers, because by dividing the entire force to serve on several fronts, weakness will be inevitable. Thirdly, the scouts should be placed on the tops of high grounds and mountain peaks so that they may warn of any attack. Sometimes, it happens that instead of attacking from the expected side, the enemy attacks from a different one. Therefore, if posses are stationed on high grounds, they would detect the enemy from the cloud of dust seen from a distance.

In order to clarify the useful aspect of these instructions, Ibn Abul-Hadīd has recorded in Vol. 15, p. 91 a historical incident thus: When Qahtabah (ibn Shabīb at-Tā'i) camped at a village after leaving Khurasan, he and Khālid ibn Barmak went and sat on top of a nearby hill. No sooner had they sat down there than Khālid noticed flocks of deer running out of the forest. On seeing this, he said to Qahtabah, "O Commander! Stand and announce to the army that they should at once be armed, take position and line up." Hearing this, Qahtabah was startled. He stood up. Looking hither and thither, he said, "I do not see the enemy's men anywhere." He replied, "O Amīr! This is not the time that should be lost in any conversation. You have seen how these deer are proceeding towards the people, leaving their abodes. This means that the enemy's army is marching from the rear." Consequently, the commander ordered his army to get ready. As soon as the army got ready, the noise of the horses' hoofs was heard. Within moments, the enemy was on them. Since they had prepared themselves for defence in time, they defended themselves against the enemy. Now, if Khālid had not been at such a height and had not acted with such sagacity, the enemy would have attacked them as they were unaware of the attack and annihilated them. Fourthly, the reconnaissance scouts should be spread here and there, so that they can be aware of the movements and intentions of the enemy and thereby foil his plans. Fifthly, when the army camps, it should camp together, and when it moves, it should move together, so that the enemy does not attack when you are in a state of dispersal and easily overpowers you. Sixthly, at night, the guard should be formed by fixing spears in a circle in the ground so that if the enemy attacks during the night, it is possible to prepare for defense by taking up arms at once. If the enemy showers arrows, that, too, can

be dealt with. Seventhly, deep sleep should be avoided lest you should become unaware of the enemy's approach and the latter will succeed in attacking you before you get ready.

اللهم صل على محمد و آل محمد

من وصية له عليه السلام وصى بها معقل بن قيس الرياحي حين أنفذه إلى الشام في ثلاثة آلاف مقدمة له

اتّقِ اللّه الّذِي لا بُدّ لك مِنْ لِقائِهِ ولا مُنْتهى لك دُونهُ ولا تُقاتِلنّ إلّا منْ قاتلك وسِرِ البرْدين وغوِّرْ بالنّاس ورفّهْ فِي السّيْرِ ولا تسرِ أوّل اللّيْلِ فإنّ اللّه جعلهُ سكناً وقدّرهُ مُقاماً لا ظعْناً فأرِحْ فِيهِ بدنك وروِّحْ ظهْرك فإذا وقفت حِين ينْبطِحُ السّحرُ أوْ حِين ينْفجِرُ الفجْرُ فسِرْ على بركةِ اللّهِ فإذا لقِيت العدُوّ فقِفْ مِنْ أصْحابك وسطاً ولا تدْنُ مِن القوْمِ دُنُوّ منْ يُرِيدُ أنْ يُنْشِب الحرْب ولا تباعدْ عنْهُمْ تباعُد منْ يهابُ البأس حتّى يأتِيك أمْرِي ولا يحْمِلنّكُمْ شنآنُهُمْ على قِتالِهِمْ قبْل دُعائِهِمْ والإعْذار إلِيْهِمْ.

Instruction 12
From an instruction to Ma`qil ibn Qays ar-Riyāhi as he was dispatched to Syria in charge of a vanguard contingent of three thousand strong

"Fear Allāh before Whom attendance is inevitable and with other than Whom there is no meeting. Do not fight except those who fight you. Travel in the two cool periods (i.e. morning and evening). Let the men have a midday sleep. March easily and do not travel during the early night, for Allāh has made it for resting and has ordained it for staying, not for journeying. Therefore, allow you body to rest in the night and let your beasts of burden also rest. When you are sure that the morning has approached, and when dawn has drawn nigh, start your journey with Allāh's blessings. If you face the enemy, stand in the midst of your comrades. Do not get too near to the enemy like one who wants to commence the fighting, nor should you remain too distant like one who is afraid of taking action, till you receive my orders. Hatred for them should not lead you to fight before inviting them (to guidance) and exhausting your pleas before them."

اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى أميرين من أمراء جيشه

وقد أمّرتُ عليكُما وعلى منْ فِي حيِّزكُما مالِك بْن الحارثِ الأشْتر فاسْمعا لهُ وأطِيعا واجْعلاهُ دِرْعاً ومِجنّاً فإنّهُ مِمّنْ لا يُخافُ وهْنُهُ ولا سقْطتُهُ ولا بُطؤُهُ عمّا الإسْراعُ إليْهِ أحْزمُ ولا إسْراعُهُ إلى ما الْبُطءُ عنْهُ أمْثلُ.

Letter 13
To two commanders of his army

"I have placed Mālik ibn al-Hārith al-Ashtar in command over you and over all those under you. Therefore, follow his commands and take him as the armour and shield for yourselves because he is one of those from whom I have no fear of weakness nor any mistake, nor laziness where haste is more appropriate, nor haste where slackness is expected of him."

When Imām Ali ibn Abū Tālib عليه السلام sent a vanguard contingent of twelve thousand strong under the command of Ziyād ibn an-Nadr al-Hārithi and Shūrayh ibn Hāni al-Hārithi to Syria, on the way, near Sur ar-Rum [Romans' bulwark], they encountered "Abul-A`war" `Amr ibn Sulaymān al-Salami who was camping there with a Syrian contingent. Both of them informed Imām Ali ibn Abū Tālib عليه السلام of this through al-Hārith ibn Jumhan al-Ju`fi, whereupon the Imām عليه السلام sent Mālik ibn al-Hārith al-Ashtar as the Officer-in-Command and wrote this letter to notify them. The brief but comprehensive words in which Imām Ali ibn Abū Tālib عليه السلام refers to Mālik al-Ashtar in this letter gives an indication of his intelligence, sagacity, courage, daring, expanse and versatility in the art of war as well as his own personal greatness.

اللهم صل على محمد و آل محمد

من وصية له عليه السلام لعسكره قبل لقاء العدو بصفين

لا تُقاتِلُوهُمْ حتّى يبْدءُوكُمْ، فإنّكُمْ بحمْدِ اللّهِ على حُجّةٍ، وتركُكُمْ إيّاهُمْ حتّى يبْدءُوكُمْ حُجّةٌ أُخْرى لكُمْ عليْهِمْ؛ فإذا كانتِ الهزيمةُ بإذْنِ اللّهِ، فلا تقْتُلُوا مُدْبِراً ولا تُصيبُوا مُعْوِراً ولا تُجْهِزُوا على جريحٍ ولا تهيجُوا النِّساء بأذًى، وإنْ شتمْنَ أعْراضكُمْ وسببْنَ أمراءكُمْ فإنّهُنّ ضعِيفاتُ القُوى والأنْفُسِ والعُقُولِ إنْ كُنّا لنُؤْمرُ بالكفِّ عنْهُنّ وإنّهُنّ لمُشْركاتٌ وإنْ كان الرّجُلُ ليتناولُ المرْأة فِي الجاهِلِيّةِ بالفهْرِ أو الهراوةِ فيُعيّرُ بها وعقِبُهُ مِنْ بعْدِهِ.

Instruction 14
To his army's camp before an encounter with the enemy at Siffīn

"Do not fight them unless they start the fighting because, by the grace of Allāh, you are right, and to leave them till they begin fighting will be another point from your side against them. If, by the will of Allāh, the enemy is defeated, do not kill those who flee away, do not strike a helpless person, do not finish off the wounded and do not inflict pain on women even though they may attack your honor with filthy words and abūse your officers because they are weak in character, mind and intelligence. We have been ordered to avoid them although they may be unbelievers. Even in pre-Islamic (*jāhiliyya*) period, if a man struck a woman with a stone or beat her with a stick, he was rebuked along with his posterity after him."

The responsibility for the war and fighting that took place between Imām Ali ibn Abū Tālib عليه السلام and Mu`āwiyah lies solely on Mu`āwiyah because the latter brought about the war by erroneously laying the blame for `Othmān's blood on Imām Ali ibn Abū Tālib عليه السلام, although the facts about the causes of `Othmān's killing and by whom he was killed were not at all unknown to Mu`āwiyah. But since there was no way for him to achieve his objective save by creating an excuse for the war, he started it in order to retain his illegitimate authority. This evidently was an offensive war. It cannot

by any means be considered as permissible because mutiny and rebellion against the rightful Imām is unlawful according to the Muslims' general consensus. Thus, "Abū Zakariyya" Yahya ibn Sharaf an-Nawawi (631 – 676 A.H./1233 – 1277 A.D.) writes the following on p. 125, Vol. 2, of *Sharh Sahīh Muslim*: "Do not fight those in authority with regard to matters of governing, nor should you raise objections against them except when you observe them committing things which you know are definitely against Islam. If you see them doing such things, regard it as bad for them and speak the truth wherever you may be. But rising against them or fighting them is prohibited by the consensus of Muslims. In agreement with this view, see also: Judge "Abū Bakr" Muhammed ibn at-Tayyib al-Blāqillāni [338 – 403 A.H./950 – 1013 A.D.], the Ash`arite great scholar, on p. 186 of *Al-Tamhīd*, and on p. 272, Vol. 2 of *Sharh al-Maqāsid* of Sa`d ad-Dīn al-Mas`ūd ibn `Omar at-Taftazani (712 – 793 A.H./1312 – 1390 A.D.).

Muhammed ibn Abdul-Karim al-Shahristāni writes the following: "Whoever rises against the true Imām, according to the unanimous view of the (Muslim) community, is known as a Khārijite, an outsider (of the fold of Islam), a deviator. The same is the case of rising, during the days of the companions, against the rightful imāms, or even after them against those who followed them in virtue," as we read on p. 114, Vol. 1 of his work *Al-Milal wal-Nihal.*

There is no doubt that the action of Mu`āwiyah was the result of his rebellion. To take up arms for the purpose of stopping the advance of the one who rebels is not against any code of peace or against the conduct of peace-loving people. Rather, it is a natural right of the wronged. And if one is deprived of this right, then no way remains to prevent oppression and tyranny or to safeguard rights in the world. This is why Allāh has permitted taking up arms against rebels. Thus, Allāh says the following:

﴿ وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا، فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ؛ فَإِن فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا؛ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴾

"And if two parties of the believers fall into a quarrel, restore peace between them both; but if one of the two transgresses against the other, fight that which transgresses till it complies with the command of Allāh. And if it complies, restore peace between the two with justice and deal justly; verily, Allāh loves the just ones" (Qur'ān, 49:9).

It was the first plea to which Imām Ali ibn Abū Tālib عليه السلام pointed out by saying, "By the Grace of Allāh, you are right." But even after exhausting this plea, he prevented his army from taking the initiative to fight because he wished that the aggression should not be from his side, that he should take up the sword only in self-defense. Consequently, when all his effort for peace proved futile, and when the enemy took the first step towards war, this was the second argument in their own favor after which Imām Ali ibn Abū Tālib عليه السلام could not be blamed for waging a battle nor be accused of taking an aggressive measure. It was rather an obligation to stop oppression and tyranny that he had to discharge, something which Allāh has permitted in clear words. Thus, Allāh's command is: وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ، وَلاَ تَعْتَدُوا، إِنَّ اللَّهَ لاَ يُحِبُّ الْمُعْتَدِينَ "Fight in the cause of Allāh those who fight you but do not be aggressive for verily Allāh does not love the aggressors" (Qur'ān, 2: 184).

Besides, fighting Imām Ali ibn Abū Tālib عليه السلام meant fighting the Prophet صلى الله عليه وآله according to the Prophet's saying: "O Ali! Whoever is peaceful to you is peaceful to me, and whoever is hostile to you is hostile to me," as we read in mny references, including: Ibn al-Maghāzli, *Al-Manāqib*, p. 5; Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 18, p. 24 and many others. Thus, whatever punishment imposed for fighting the Prophet صلى الله عليه وآله should likewise be imposed for fighting Imām Ali ibn Abū Tālib عليه السلام. For him, whoever wages war against the Prophet صلى الله عليه وآله, Allāh has laid down the same penalty.

﴿ إِنَّمَا جَزَاء الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الأَرْضِ فَسَادًا أَن يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُم مِّنْ خِلافٍ أَوْ يُنفَوْا مِنَ الأَرْضِ، ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا، وَلَهُمْ فِي الآخِرَةِ عَذَابٌ عَظِيمٌ ﴾

To recompense those who wage war against Allāh and His Messenger and strive in the land, spreading mischief (therein), is only that they be slain or crucified or their hands and feet should be cut off from opposite sides or be banished from the land; This for them shall be the disgrace in this world and for them, in the hereafter, shall be a great torment. (Qur'ān, 5:33)

Apart from this, the instructions that Imām Ali ibn Abū Tālib عليه السلام issued with regard to the war, namely that neither an escapee nor a wounded fighter should be assaulted, are so high from the moral point of view that they can be regarded as a sublime specimen of the moral values and high standards of the struggle to promote Islam. These instructions, then, were not simply confined to mere words. Rather, Imām Ali ibn Abū Tālib عليه السلام followed them to the letter, ordering others, too, to follow them strictly. He did not, on any occasion, tolerate the chasing of any runner-away, any attack on the helpless or to assault women. In fact, on the battlefield of the Jamal war, where the command of the opposite force was in the hands of a woman, he did not change his principle. After the defeat of the foe, he proved his high character, sending `Ā'isha to Medīna under due protection. Had there been someone other than Imām Ali ibn Abū Tālib عليه السلام, he would have proposed the same punishment as that which ought to be awarded for making such a step!

Thus, Ibn Abul-Hadīd has written the following: "Had she [`Ā'isha] done the same to (caliph) `Omar as she had done to Imām Ali ibn Abū Tālib عليه السلام, spreading rebellion against him among the people, and having the caliph secure victory over her, `Omar would have killed her and cut her into pieces. But Imām Ali ibn Abū Tālib عليه السلام was very forbearing and big-hearted" (*Sharh Nahjul-Balāgha*, Vol. 17, p. 254).

اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِ مُحَمَّدٍ

من دعاء له كان عليه السلام يقول إذا لقي العدو محاربا

اللّٰهُمَّ إلَيْكَ أفضتِ القُلوبُ، ومُدَّتِ الأعْناقُ، وشخصتِ الأبْصارُ، وثُقِلتِ، الأقدامُ، وأنْضِيتِ الأبْدانُ؛ اللّٰهُمَّ قَدْ صرّحِ مكْنُونُ الشَّنآن، وجاشتْ مراجِلُ الأضْغانِ؛ اللّٰهُمَّ إنّا نشْكُو إلَيْكَ غيْبةَ نبيِّنا، وكثْرةَ عدُوِّنا، وتشتُّت أهْوائِنا؛ ربّنا افتحْ بيْننا وبيْن قوْمِنا بالْحقِّ، وأنْت خيْرُ الفاتِحِين.

Invocation 15
A supplication by Imām Ali ibn Abū Tālib عليه السلام when he used to face the enemy on the battlefield

"O Lord! Hearts are drawn to You, necks are stretching (towards You), eyes are fixed (on You), steps are in motion and bodies have turned lean! O Lord! Hidden animosity has become manifest; the cauldrons of malice are boiling.

"O Lord! We complain to You of the absence of our Prophet صلى الله عليه وآله وسلم, the multitude of our enemy and the diffusion of our passions.

﴿ رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنتَ خَيْرُ الْفَاتِحِينَ ﴾

"Our Lord! Judge between us and our people with truth; You are the Best of those who judge" (Qur'ān, 7:89).

اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِ مُحَمَّدٍ

كان عليه السلام يقول لأصحابه عند الحرب:

لا تَشْتَدَنَّ عليْكُمْ فرّةٌ بعْدها كرّةٌ، ولا جوْلةٌ بعْدها حمْلةٌ، وأعْطوا السُّيُوف حُقُوقها، ووطِّنُوا لِلْجُنُوبِ مصارعها، واذْمُرُوا أنْفسكُمْ على الطّعْن الدّعْسِيِّ، والضّرْبِ الطِّلْحفِيِّ،

وأمِيتُوا الأصْوات، فإنّهُ أطردُ لِلفشل؛ فو الذِي فلق الحبّة، وبرأ النّسمة، ما أسْلمُوا، ولكِن اسْتسْلمُوا، وأسرُّوا الكُفْر؛ فلمّا وجدُوا أعْواناً عليْهِ، أظْهرُوهُ.

Instruction 16
He used to issue this instruction to his followers during wartime:

"The retreat after which return is intended, and the withdrawal after which an attack is in view, should not make you unhappy. Do justice with the swords. Keep ready a place for the falling of bodies (of your foe); prepare yourselves for hurling strong spears and striking swords with full force, and keep your voices down as you do so, keep cowardice away.

"By the One Who split the seed (for growth) and created living beings, they had not accepted Islam but had only secured safety (by verbally professing it), hiding their lack of faith. Consequently, when they found helpers for their lack of faith, they disclosed it."

اللّهُمّ صَلِّ عَلَى مُحَمّدٍ وَ آلِ مُحَمّدٍ

من كتاب له عليه السلام إلى معاوية جوابا عن كتاب منه إليه

وأمّا طلبُك إليّ الشّام فإنّي لمْ أكُنْ لِأعْطِيك اليوْم ما منعْتُك أمْس وأمّا قوْلك إنّ الحرْب قدْ أكلتِ العرب إلّا حُشاشاتِ أنْفُسٍ بقِيتْ ألا ومنْ أكلهُ الحقُّ فإلى الجنّةِ ومنْ أكلهُ الباطِلُ فإلى النّار وأمّا اسْتِواؤُنا فِي الحرْبِ والرِّجالِ فلسْت بأمْضى على الشّكّ مِنّي على اليقِين وليْس أهْلُ الشّامِ بأحْرص على الدُّنْيا مِنْ أهْلِ العِراقِ على الآخِرةِ وأمّا قوْلك إنّا بنُو عبْدِ منافٍ فكذلِك نحْنُ ولكِنْ ليْس أميّةُ كهاشِمٍ ولا حرْبٌ كعبْدِ المُطّلِبِ ولا أبُو سُفْيان كأبِي طالِبٍ ولا المُهاجِرُ كالطّلِيقِ ولا الصّرِيحُ كاللّصِيقِ ولا المُحِقُّ كالمُبْطِلِ ولا المُؤْمِنُ كالمُدْغِلِ ولبِئْس الخلفُ خلفٌ يتْبعُ سلفاً هوى فِي نارِ جهنّم وفِي أيْدِينا بعْدُ فضْلُ النُّبُوّةِ الّتِي أذْللْنا بها العزِيز ونعشْنا بها الذّلِيل ولمّا أدْخل اللّهُ العرب فِي دِينِهِ أفْواجاً وأسْلمتْ لهُ هذِهِ الأمّةُ طوْعاً وكرْهاً كُنْتُمْ مِمّنْ دخل فِي الدِّينِ إمّا رغْبةً وإمّا رهْبةً على حِين فاز أهْلُ السّبْقِ بسبْقِهِمْ وذهب المُهاجِرُون الأوّلون بِفضْلِهِمْ فلا تجْعلنّ لِلشّيْطانِ فِيك نصِيباً ولا على نفْسِك سبِيلًا والسّلامُ.

Letter 17
Replying to a letter from Mu`āwiyah

"As for your demand to me to (hand over) Syria, I cannot give you today what I denied you the day before. As regarding your statement that the war has eaten up Arabia save its last breath, you should know that those whose right has been eaten up will go to Paradise, whereas those who are wrong shall go to Hell. As for your equality in war and in (the numbers of) men, certainly you cannot be more penetrating in doubtfulness (of belief) than I am in certainty (of conviction), and the people of Syria are not more greedy for this world than the people of Iraq are for the next one.

"As for your saying that both of us are sons of Abd Manāf, it is undoubtedly so, but Umayyah cannot be like Hāshim, nor can Harb be like `Abdul-Muttalib, nor can Abū Sufyān be like Abū Tālib. The *muhājir* (immigrant) cannot be a match for whoever was set free (when Mecca fell, as is the case with Abū Sufyān, father of this Mu`āwiyah), nor can one of a pure descent be a match for one who is adopted, nor can one who pursues the truth be a match to one who adheres to wrongdoing, nor can a believer be a match for a hypocrite... How bad the successors who go on following their predecessors who have already fallen into the fire of Hell are!

"Besides, we also have the distinction of Prophethood among us by virtue of which we subdued the strong and raised the status of the downtrodden. When Allāh made Arabia enter (the fold of) His religion, when the [Arab] people submitted to it willingly or unwillingly, you were among those who entered the religion either out of greed or out of fear, at a time when those who had gone first had preceded, when the first Muhājirūn had acquired their own distinction.

"Now, do not give Satan a share in you, nor should you let him have his sway over you, and that is the end of the matter."

During the Battle of Siffīn, Mu`āwiyah again considered demanding the province of Syria from Imām Ali ibn Abū Tālib عليه السلام and playing such a trick in order to succeed in his schemes. In this regard, he

consulted `Amr ibn al-`Ās. But the latter did not agree with this idea and said, "O Mu`āwiyah, think a little! What effect will this writing of yours have on Ali? How can he fall in this trap by your persuasion?" To this, Mu`āwiyah said, "We are all descendants of `Abd Manāf. What difference is there between Ali and me that he may score over me and I may not succeed in deceiving him?" `Amr ibn al-`Ās said, "If you think so, write and see (the outcome)."

Mu`āwiyah, therefore, wrote a letter to Imām Ali ibn Abū Tālib عليه السلام wherein he made a demand for Syria and also wrote the following: "We are descendants of Abd Manāf. There is no distinction for one over the other among us." Imām Ali ibn Abū Tālib عليه السلام wrote the letter above in reply. He mentioned his own predecessors along with those of Mu`āwiyah, expressing his rejection of the claim of such an equality. Although the origin of both was the same, and although the paternal chain of both joined at `Abd Manāf, the progeny of `Abd Shams was the source of all evil when it came to morality and character, involving itself in heresy and vice. Contrariwise, the house of Hāshim was the one where Allāh was worshiped as the only God and where there were no idols. If the branches growing out of the same root bear flowers as well as thorns, then both cannot be deemed as equal. Consequently, it does not need any detailed explanation to argue that Umayyah and Hāshim, Harb and Abdul-Muttalib, and Abū Sufyān and Abū Tālib did not match each other from any angle whatever. This is not denied by any historian or biographer. In fact, after this reply, even Mu`āwiyah did not dare to refute it: After Abd Manāf, it was Hāshim alone who possessed conspicuous prestige among the tribesmen of Quraish and the most important status with relationship to the Ka`ba, namely the *siqaya* (i.e. providing water for the pilgrims) and *rifāda* (making provisions for the pilgrims) was assigned to him. As such, during the time of *hajj*, one caravan after another used to come and stay with him. He was such a generous host to them that those who partook of his generosity and benevolence praised him for a long time thereafter.

The worthy son of this very large-hearted and courageous father was Abdul-Muttalib whose name was Shaybah and surname was "Sayyidul-Bathā'" (master of the Mecca Valley). He was the

successor to the distinction of Abraham's line and owner of the greatness and mastership of Quraish. The high courage and far-sightedness demonstrated by him before Abraham is a shining star for the family of Abd Manāf. Abd Manāf was a pearl and Abdul-Muttalib was the luster of the pearl.

Abdul-Muttalib's son was Abū Tālib whose lap served as the cradle for Abdullāh's orphan child, Muhammed ﷺ, and as the place where the Prophet ﷺ was raised. He raised the Prophet ﷺ in his care, shielding him against his enemies. To compare Abū Sufyān, Harb and Umayyah with them, or to regard them as their peers is the same as to close one's eyes to the luster of light and to regard it as darkness.

After recounting this genealogical difference, the next point of distinction which Imām Ali ibn Abū Tālib ؑ describes is that he himself is a *muhājir* (immigrant from Mecca to Medīna), while Mu`āwiyah is a *taleeq* (i.e. one of those whose lives the Prophet ﷺ spared when Mecca fell to the Muslims). Therefore, when the Prophet ﷺ entered Mecca victoriously, he inquired from the tribesmen of Quraish as to how they thought he would deal with them. All said that, being a generous son of a generous father, they expected only goodness from him, whereupon the Prophet ﷺ said, "Go away, you have all been spared." That is, "You did deserve to be detained as servants but, by obligation, you have been set free." These spared persons included Mu`āwiyah and Abū Sufyān. Thus, Ibn Abul-Hadīd and Shaikh Muhammed Abdoh have recorded the following note in their annotations to this letter: "Abū Sufyān and Mu`āwiyah were both among the spared ones" (Ibn Abul-Hadīd, Vol. 17, p. 119; `Abdoh, Vol. 3, p. 17).

The third point of distinction is that the lineage of Imām Ali ibn Abū Tālib ؑ is pure and clear; there is no doubt about it. Contrariwise, Mu`āwiyah is used to the word "taleeq". Men of letters have given "taleeq" this meaning: "One who is attributed to someone who is not his father". In this regard, the first doubt entertained about Umayyah is whether he was the son of Abd Shams or simply his servant who began to be known as his son because of having been brought up by

him. Thus, *`allāma* al-Majlisi has related the following from Kāmil al-Bahai: "Umayyah was a Byzantine servant of `Abd Shams. When the latter found him intelligent and sagacious, he freed him then adopted him as his son. The result was that he began to be called 'Umayyah son of `Abd Shams' as Zaid (ibn Hārithah) was called 'Zaid ibn Muhammed' before a Qur'ānic verse was revealed (prohibiting it)."

The second doubt in the Umayyad lineage is whether Harb, who is known as the son of Umayyah, was really his son or simply a servant brought up by him. In this regard, Ibn Abul-Hadīd has quoted the following from Abul-Faraj al-Isbahāni's book, *Al-Aghāni*, "Mu`āwiyah inquired from the genealogist Daghfal ibn Hanzalah whether he had seen Abdul-Muttālib. The genealogist replied in the affirmative. He further inquired how he found him, whereupon Daghfal replied, 'He was prestigious, handsome and a man of a broad forehead, while his face bore the brightness of Prophethood.' Then, Mu`āwiyah inquired whether he had seen Umayyah ibn Abd Shams also, and the expert replied that he had seen him, too. Mu`āwiyah now inquired how he found his ancestor, so he replied, 'Weak of physique, bent stature and blind.' In front of him was his servant Thakwan who led his life here and there. Mu`āwiyah said it was his son Abū `Amr (Harb), whereupon the genealogist said to Mu`āwiyah, "This is what you say, but the tribesmen of Quraish only know that he was his servant'," as we are told in *Al-Aghāni*, Vol. 1, p. 12 and in *Sharh Nahjul-Balāgha*, Vol. 17, pp. 231-232.

In this regard, the third doubt is about Mu`āwiyah himself. Thus, Ibn Abul-Hadīd has written that: "Mu`āwiyah's mother, Hind, led a life of vice and immorality." Az-Zamakhshari, namely Abul-Qāsim Mahmud ibn `Omar (467 – 538 A.H./1075 – 1144 A.D.), has written in his book *Rabī` al-Abrār* that Mu`āwiyah's parentage was traced back to *four* persons who were: Musāfir ibn Abū `Amr, `Omārah ibn al-Walīd ibn al-Mughīrah, al-Abbās ibn Abdul-Muttalib and as-Sabāh (a man who worked as a singer entertaining `Omārah)" (*Sharh Nahjul-Balāgha*, Vol. 1, p. 336).

The fourth point of distinction is that Imām Ali ibn Abū Tālib ﷺ has stated that he always devoted himself to doing what is right,

while Mu`āwiyah was the devotee of wrongdoing. This fact needs no proof. The life of Mu`āwiyah was spent in suppressing right and hankering after wrong. Nowhere is his step seen as advancing the cause of righteousness.

The fifth distinction is that Imām Ali ibn Abū Tālib عليه السلام was a believer, whereas Mu`āwiyah was a mischief-maker and a hypocrite. Just as there can be no doubt about Imām Ali ibn Abū Tālib's belief, there can be no doubt about Mu`āwiyah's mischief-mongering and hypocricy. Thus, Imām Ali ibn Abū Tālib عليه السلام has exposed the man's hypocrisy in the earlier writing of these words above.

These people had not accepted Islam but only secured safety by verbally professing it, hiding their disbelief. Consequently, when they found helpers for their mischief, they disclosed it. And there are many such "Muslims" in our world these days, especially rulers of some Muslim countries...

اللهم صل على محمد و آل محمد

ومن كتاب له عليه السلام إلى عبد الله بن عباس، و هو عامله على البصرة:

واعلمْ أنّ البصرة مهبط إبْليس ومغرسُ الفِتن، فحادِثْ أهْلها بالإحْسان إليْهِمْ، واحْلُلْ عُقْدة الخوْفِ عنْ قُلوبهِمْ، وقدْ بلغنِي تنمُّرُك لِبنِي تمِيم وغِلْظتُك عليْهِمْ، وإنّ بنِي تمِيم لمْ يغِبْ لهُمْ نجْمٌ إلّا طلع لهُمْ آخرُ، وإنّهُمْ لمْ يُسْبقُوا بوغْمٍ فِي جاهِلِيّةٍ ولا إسْلامٍ، وإنّ لهُمْ بنا رحِماً ماسّةً وقرابةً خاصّةً، نحْنُ ماجُورُون على صِلتِها ومأزُورُون على قطِيعتِها، فارْبعْ، أبا العبّاس، رحِمك اللّهُ، فِيما جرى علىٰ لِسانِك ويدِك مِنْ خيْرٍ وشرٍّ، فإنّا شرِيكان فِي ذلِك، وكُنْ عِنْد صالِح ظنِّي بك، ولا يفِيلنّ رأيي فِيك، والسّلامُ.

Letter 18
To Abdullāh ibn Abbās, his governor over Basra

"You should know that Basra is the place where Satan descends and mischief takes place. Keep the people of this place pleased with good treatment and remove the knots of fear from their hearts.

"I have come to know of your strictness and harshness with Banū Tamīm[1]. Banū Tamīm are such that if one star sets, another rises for them. They were never exceeded in (the art of) war in pre-Islamic times or after Islam. They have a special kinship with us and a particular relationship. We shall be rewarded if we pay heed to the tie of kinship and be deemed sinful if we disregard it. O Abul-Abbās! May Allāh have mercy on you! Keep yourself restrained in whatever you say or do, in anything good or bad relevant to your people, as we are both partners in this (responsibility). Prove yourself according to my good impressions about you, and do not prove my opinion (about you) to be wrong, and this is the end of the matter."



[1]When Talhah and az-Zubayr reached Basra, it was Banū Tamīm who undertook an active part in the movement to "avenge `Othmān's blood" and were in the vanguard of those who were fanning this mischief. Therefore, when Abdullāh ibn Abbās took over as the provincial governor of Basra, in view of their breach of faith and animosity, he thought that they deserved to be treated harshly and was to some extent tough with them. But in this tribe there were also a few sincere followers of Imām Ali ibn Abū Tālib ﷺ. When they saw this behavior of Ibn Abbās with their tribe, they sent a letter to Imām Ali ibn Abū Tālib ﷺ through Jariyah ibn Qadamah wherein they complained of Ibn Abbās's harsh treatment. Thereupon, Imām Ali ibn Abū Tālib ﷺ wrote this letter to Ibn Abbās in which he instructed him to change his ways and to treat them well, drawing his attention to the kinship between Banū Hāshim and Banū Tamīm. That kinship was this: Banū Hāshim and Banū Tamīm join the lineal line at Ilyas ibn Mudar because Hāshim is the descendant of Mudrikah ibn Ilyas, while Tamīm is the descendant of his brother, Tābikhah ibn Ilyās.

اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى بعض عماله

أمّا بعدُ، فإنّ دهاقِين أهل بلدك شكوْا مِنك غِلظة وقسْوة واحْتِقاراً وجفْوة ونظرْتُ فلمْ أرهُمْ أهْلًا لِأنْ يُدْنوْا لِشِرْكِهِمْ ولا أنْ يُقْصوْا ويُجْفوْا لِعهْدِهِمْ فالبسْ لهُمْ جِلْباباً مِن اللّين تشُوبُهُ بطرفٍ مِن الشِّدّةِ وداولْ لهُمْ بيْن القسْوةِ والرّأفةِ وامْزُجْ لهُمْ بيْن التّقْريبِ والإدْناءِ والإبْعادِ والإقْصاءِ إنْ شاء اللهُ.

Letter 19
To some of his provincial governors

"Cultivators[1] [*dahaqin*, plural of *dihqan*] of your city have complained of your strictness, hard-heartedness, humiliating treatment and harshness. I thought it over and found that since they are unbelievers, they cannot be brought near nor kept away nor treated severely because of our covenant with them. Behave with them in-between strictness and softness, and adopt for them a mingling or remoteness, aloofness with nearness, if Allāh so pleases."

[1]These people were Magians (*majus*, Zoroastrian). This is why the treatment of Imām Ali ibn Abū Tālib's governor of them was not the same as it was of Muslims. Disgruntled with this (discrimination) by some governors, they wrote a letter of complaint to Imām Ali ibn Abū Tālib عليه السلام and spoke of the officer's harshness. In reply, Imām Ali ibn Abū Tālib عليه السلام wrote to his officer that he should mete out treatment to them in which there should be neither harshness nor such leniency which they might exploit to create mischief. This is so because if they are let loose, they get involved in schemes against the government, thus disturbing the country's administration by creating one mischievous act or another, while a wholly repressive policy cannot be justified because they are counted as subjects and their rights as such cannot be ignored.



اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى زياد ابن أبيه، وهو خليفة عامله عبد الله بن عباس على البصرة، وعبد الله عامل أمير المؤمنين عليه السلام يومئذ عليها، وعلى كور الأهواز وفارس وكرمان وغيرها:

وإنّي أُقسِمُ باللهِ قسماً صادِقاً، لئِنْ بلغَنِي أنّك خُنْت مِنْ فيْءِ المُسْلِمِين شيْئاً صغِيراً أوْ كبِيراً، لأشُدَنّ عليْك شدَةً تدعُك قلِيل الوفْر، ثقِيل الظهْر، ضئِيل الأمْر، والسّلامُ.

Letter 20
To Ziyād ibn Abīh[1], successor of his governor, Abdullāh ibn Abbās, over Basra

"I truthfully swear by Allāh that if I come to know that you have misappropriated the funds of the Muslim, small or big amounts, I shall inflict on you such punishment that would leave you empty-handed, heavy backed and humiliated, and that is the end of it."



اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى زياد أيضا

فدعِ الإسْراف مُقْتصِداً واذكُرْ فِي اليوْمِ غداً وأمْسِكْ مِن المالِ بقدْرِ ضرُورتِك وقدِّم الفضْل لِيوْمِ حاجتِك أ ترْجُو أنْ يُعْطِيك اللهُ أجْر المُتواضِعِين وأنْت عِنْدهُ مِن المُتكبِّرين وتطمعُ وأنْت مُتمرِّغٌ فِي النّعِيمِ تمْنعُهُ الضّعِيف والأرْملة أنْ يُوجِب لك ثواب المُتصدِّقِين وإنّما المرْءُ مجْزِيٌ بما أسْلف وقادِمٌ على ما قدّم والسّلامُ.

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[1] "Ibn Abīh" means: "son of his (unknown) father".

Letter 21
Also to Ziyād

"Give up luxury and be moderate. Every day, remember the coming Day [of Judgment]. Keep from the funds (in the treasury) what you need and send forward the balance for the day of your need.

"Do you expect that Allāh may give you the reward of the humble while you yourself remain vain in His view? Do you covet that He may give you the reward of those practicing charity while you enjoy means of comfort, denying them to the weak and widows? Certainly, a man is awarded according to his deeds. He shall meet what he has sent forth, and that is the end of it."

اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

من كتاب له عليه السلام إلى عبد الله بن العباس رحمه الله تعالى

و كان عبد الله يقول "ما انتفعت بكلام بعد كلام رسول الله صلى الله عليه و آله كانتفاعي بهذا الكلام":

أمّا بعدُ، فإنّ المرء قد يسُرُّهُ درْكُ ما لمْ يكُنْ ليفوتهُ، ويسُوؤُهُ فوْتُ ما لمْ يكُنْ ليُدْركهُ، فليكُنْ سُرُورُك بما نِلت مِنْ آخِرتِك، وليكُنْ أسفُك على ما فاتك مِنْها وما نِلْت مِنْ دُنْياك، فلا تُكْثِرْ بِهِ فرحاً، وما فاتك مِنْها فلا تأس عليْهِ جزعاً، وليكُنْ همُّك فِيما بعْد الموْتِ.

Letter 22
To Abdullāh ibn Abbās who used to say, "Apart from the Prophet's statements, I did not derive a greater benefit from any other statement."

"Let it be known to you that sometimes a man gets pleased with securing a thing which he was not going to miss at all and gets displeased at missing a thing which he would not in any case get. Your pleasure should be about what you secure with regard to your

next life, and our grief for having lost you should be for what you miss in respect thereof. Do not be very much pleased with what you secure from this world, nor should you get extremely grieved over what you miss of it. Your worry should be about what is to come after death."

اللهم صل على محمد و آل محمد

من كلام له عليه السلام قاله قبل موته على سبيل الوصية لما ضربه ابن ملجم لعنه الله:

وصِيَتِي لكُمْ ألا تُشْرِكُوا باللهِ شيْئاً ومُحمّدٌ صلى الله عليه وآله فلا تُضيِّعُوا سُنّتهُ أقِيمُوا هذيْن العمُودين وأوْقِدُوا هذيْن المِصْباحيْن وخلاكُمْ ذمٌّ أنا بالأمْس صاحِبُكُمْ واليوْم عِبْرةٌ لكُمْ وغداً مُفارِقُكُمْ إنْ أبْق فأنا ولِيُّ دمِي وإنْ أفْن فالفناءُ مِيعادِي وإنْ أعْفُ فالعفْوُ لِي قُرْبةٌ وهُو لكُمْ حسنةٌ فاعْفُوا ألا تُحِبُّون أنْ يغْفِر اللهُ لكُمْ واللهِ ما فجأنِي مِن الموْتِ وارِدٌ كرِهْتُهُ ولا طالِعٌ أنكرْتُهُ وما كُنْتُ إلّا كقارِبٍ ورد وطالِبٍ وجد وما عِنْد اللهِ خيْرٌ لِلأبْرار.

قال السيد الشريف رضي الله عنه: أقول و قد مضى بعض هذا الكلام فيما تقدم من الخطب إلا أن فيه هاهنا زيادة أوجبت تكريره.

Will 23
Made shortly before his death when he had been fatally wounded by a blow from the sword of the cursed (Abd Ar-Rahmān) Ibn Muljim

"I enjoin you, as my death wish, not to regard anything as being a partner with Allāh, not to disregard the Sunnah of Muhammed ﷺ. Establish these two pillars and light these two lamps. You will then be free of evil. Yesterday, I was your companion. Today, I am (just) a lesson for you, while tomorrow I shall be leaving you. If I survive, I shall be the master of my blood (to avenge or not to avenge it), and if I die, then death is a promised event. If I forgive, it is for me a means of nearness (to Allāh) and for you a good deed. Therefore, do forgive. ألا تُحِبُّونَ أن يَغْفِرَ اللّهُ لكُمْ؟! *What?! Do not you love that Allāh should forgive you?* (Qur'ān, 24:22).

"By Allāh! This sudden death is not an event that I dislike, nor is it an accident that I hate. I am just like a night traveller who reaches

the spring (in the morning), or like a seeker who secures (his pursuit): وَمَا عِندَ اللَّهِ خَيْرٌ لِّلأَبْرَارِ *That which is with Allāh is the best for the righteous* (Qur'ān, 3:198)."

Sayyid ar-Radi says the following: "A portion of this statement has already appeared in the sermons, but I found it necessary to record it again because of some additional matter."

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

من وصية له عليه السلام بما يعمل في أمواله كتبها بعد منصرفه من صفين

هذا ما أمر بِهِ عبْدُ اللّهِ عليُّ بْنُ أبي طالِبٍ أميرُ المُؤْمِنِين فِي مالِهِ ابْتِغاء وجْهِ اللّهِ لِيُولِجهُ بِهِ الْجنّة ويُعْطِيهُ بِهِ الْأمنة.

مِنْها: فإنّهُ يقُومُ بذلِك الْحسنُ بْنُ عليٍّ ياكُلُ مِنْهُ بِالْمعْرُوفِ ويُنْفِقُ مِنْهُ بِالْمعْرُوفِ فإنْ حدث بِحسنٍ حدثٌ وحُسيْنٌ حيٌّ قام بِالْأمْر بعْدهُ وأصْدرهُ مصْدرهُ وإنّ لِابْنيْ فاطِمة مِنْ صدقةِ عليٍّ مِثْل الّذِي لِبنِي عليٍّ وإنّي إنّما جعلْتُ الْقِيام بذلِك إلى ابْنيْ فاطِمة ابْتِغاء وجْهِ اللّهِ وقُرْبة إلى رسُولِ اللّهِ صلى الله عليه وآله وتكْرِيماً لِحُرْمتِهِ وتشْرِيفاً لِوُصْلتِهِ ويشْترط على الّذِي يجْعلهُ إلَيْهِ أنْ يثْرُك الْمال على أصُولِهِ ويُنْفِق مِنْ ثمرِهِ حيْثُ أمِر بِهِ وهُدِي لهُ وألّا يبِيع مِنْ أوْلادِ نخِيلِ هذِهِ الْقُرى ودِيّة حتّى تُشْكِل أرْضُها غِراساً ومنْ كان مِنْ إمائِي اللّاتِي أطُوفُ عليْهِنّ لها ولدٌ أوْ هِي حامِلٌ فتُمْسكُ على ولدِها وهِي مِنْ حظّهِ فإنْ مات ولدُها وهِي حيّة فهِي عتِيقة قدْ أفْرج عنْها الرِّقُّ وحرّرها الْعِتْقُ.

قال الشريف: قوله (عليه السلام) في هذه الوصية و ألا يبيع من نخلها ودية الودية الفسيلة و جمعها ودي. و قوله (عليه السلام) حتى تشكل أرضها غراسا هو من أفصح الكلام و المراد به أن الأرض يكثر فيها غراس النخل حتى يراها الناظر على غير تلك الصفة التي عرفها بها فيشكل عليه أمرها و يحسبها غيرها.

Will 24

Imām Ali ibn Abū Tālib's will regarding how his property should be dealt with. He wrote it on his return from the Battle of Siffīn.

"This is what Ali ibn Abū Tālib, the servant of Allāh, has laid down about his property, seeking Allāh's pleasure, so that He may, by its virtue, grant him entry into Paradise and accord him peace."

An excerpt from the same:

"It should be administered by [my oldest son] Hassan ibn Ali ﷺ. He will take from it a suitable portion for his own livelihood while also spending of it on charity. If something happens to Hassan ﷺ, and if Hussain ﷺ survives him, he (Hussain ﷺ) should administer it after Hassan ﷺ and deal with it accordingly. In the charitable estate of the two sons of Fātima ﷺ, they have the same rights as all (other) sons of Ali. I have laid down the (functions of) administration of the two sons of Fātima ﷺ in order to seek the pleasure of Allāh and nearness to the Messenger of Allāh ﷺ with due regard for his honor and in consideration of his kinship [to them].

"It is incumbent on him who administers it to retain the estate as it is and to spend the surplus as he has been required and instructed. He should not sell the seedlings in the plantations of these villages till the land changes its face by turning them into [fully grown] plants. As for those of my serving girls, if any of them has a child or is pregnant, she will be retained for the sake of the [birth of the] child and will partake of his share. If the child dies and she survives, then she is free; bondage is removed from her and emancipation is granted to her."[1]

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[1]The life of Imām Ali ibn Abū Tālib ﷺ was that of a laborer or a cultivator. He dug up a number of wells, too. He worked in agricultural fields belonging to other individual without minding working for others even when he was the supreme ruler of the Muslims of his time. He cultivated barren and untilled lands, providing means of irrigating to them, making them cultivable, and he planted orchards. Since these lands were entirely cultivated by him, they were his property, yet he never paid heed to property and, declaring them a trust, gave up his proprietorship. But in consideration of his kinship to the Prophet ﷺ, he assigned the management rights of this trust to his sons, Imām Hassan and Imām Hussain ﷺ, one after the other. Yet he did not tolerate granting any additional rights to them. Instead, he treated them both like other children of his, giving them merely the right to take from their inheritance only what was needed for their livelihood. The balance he ordered to be spent for the common good of the Muslims and for charitable purposes. Thus,

Sayyid ar-Radi says the following: "In this will, in Imām Ali ibn Abū Tālib's phrase 'alla yabi'a min nakhliha wadiyyatan', the word *wadiyyah* means 'seedling of a date-palm', and its plural is *wadiyy*. And his words 'hatta tushkila arduha ghirasan' is one of a most eloquent form of expression: It means that when a number of date plants grow on the land, then whoever had seen it before the growth will now regard it as a different land."

اللهم صل على محمد وآل محمد

من وصية له عليه السلام كان يكتبها لمن يستعمله على الصدقات

قال الشريف: وإنما ذكرنا هنا جملا ليعلم بها أنه عليه السلام كان يقيم عماد الحق ويشرع أمثلة العدل، في صغير الأمور وكبيرها ودقيقها وجليلها.

انْطلِقْ على تقْوى اللهِ وحْدهُ لا شريك لهُ ولا تُروِّعنّ مُسْلِماً ولا تجْتازنّ عليْهِ كارهاً ولا تأخُذنّ مِنْهُ أكْثر مِنْ حقِّ اللهِ فِي مالِهِ فإذا قدِمْت على الحيِّ فانْزلْ بمائِهِمْ مِنْ غيْر أنْ تُخالِط أبْياتهُمْ ثُمّ امْض إليْهِمْ بالسّكِينةِ والْوقار حتّى تقُوم بيْنهُمْ فتُسلِّم عليْهِمْ ولا تُخْدِجْ بالتّحِيّةِ لهُمْ ثُمّ تقُول عِباد اللهِ أرْسلنِي إليْكُمْ ولِيُّ اللهِ وخلِيفتُهُ لِآخُذ مِنْكُمْ حقّ اللهِ فِي أمْوالِكُمْ فهلْ لِلّهِ فِي أمْوالِكُمْ مِنْ حقٍّ فتُؤدُّوهُ إلى ولِيِّهِ فإنْ قال قائِلٌ لا فلا تُراجِعْهُ وإنْ أنْعم لك مُنْعِمٌ فانْطلِقْ معهُ مِنْ غيْر أنْ تُخِيفهُ أوْ تُوعِدهُ أوْ تعْسِفهُ أوْ تُرْهِقهُ فخُذْ ما أعْطاك مِنْ ذهبٍ أوْ فِضّةٍ فإنْ كان لهُ ماشِيةٌ أوْ إبِلٌ فلا تدْخُلها إلّا بِإذْنِهِ فإنّ أكْثرها لهُ فإذا أتيْتها فلا تدْخُلْ عليْها دُخُول مُتسلِّطٍ عليْهِ ولا عنِيفٍ بِهِ ولا تُنفِّرنّ بهِيمةً ولا تُفْزِعنّها ولا تسُوأنّ صاحِبها فِيها واصْدعِ الْمال صدْعيْنِ ثُمّ خيِّرْهُ فإذا اخْتار فلا تعْرِضنّ لِما اخْتارهُ ثُمّ اصْدع الْباقِي صدْعيْنِ ثُمّ خيِّرْهُ فإذا اخْتار فلا تعْرِضنّ لِما اخْتارهُ فلا تزالُ كذلِك حتّى يبْقى ما فِيهِ وفاءٌ لِحقِّ اللهِ فِي مالِهِ فاقْبضْ حقّ اللهِ مِنْهُ فإنِ اسْتقالك فأقِلْهُ ثُمّ اخْلِطهُما ثُمّ اصْنعْ مِثْل الّذِي صنعْت أوّلًا حتّى تأْخُذ حقّ اللهِ فِي مالِهِ ولا تأْخُذنّ عوْداً ولا هرِمةً ولا مكْسُورةً ولا مهْلُوسةً ولا ذات عوارٍ ولا تأمننّ عليْها إلّا منْ تثِقُ بدِينِهِ رافِقاً بمالِ

Ibn Abul-Hadīd writes the following: "Everyone knows that in Medīna, Yanbu` and Suwayqah, Imām Ali ibn Abū Tālib عليه السلام had dug up several wells and brought under cultivation many barren and uncultivable lands. Yet he gave up his rights of their possession, declaring them as trusts for the Muslims. When he left the world, he did not leave behind anything as his personal property" (*Sharh Nahjul-Balāgha*, Vol. 15, p. 146).

المُسْلِمِين حتّى يُوصِّلَهُ إلى وليِّهِمْ فيقْسِمهُ بيْنهُمْ ولا تُوكِّلْ بها إلّا ناصِحاً شفِيقاً وأمِيناً حفِيظاً غيْر مُعْنِفٍ ولا مُجْحِفٍ ولا مُلْغِبٍ ولا مُتْعِبٍ ثُمّ احْدُرْ إلينا ما اجْتمع عِنْدك نُصيِّرْهُ حيْثُ أمر اللّهُ بِهِ فإذا أخذها أمِينُك فأوْعِزْ إليْهِ ألّا يحُول بيْن ناقةٍ وبيْن فصِيلِها ولا يمْصُر لبنها فيضُرّ [فيُضِرّ] ذلِك بولدِها ولا يجْهدنّها رُكُوباً وليعْدِلْ بيْن صواحِباتِها فِي ذلِك وبيْنها وليُرفّهْ على اللاغِبِ وليسْتأنِ بالنّقِبِ والظّالِعِ وليُوردْها ما تمُرُّ بِهِ مِن الْغُدُرِ ولا يعْدِلْ بها عنْ نبْتِ الأرْضِ إلى جوادِّ الطُّرُقِ وليُروِّحْها فِي السّاعاتِ وليُمْهِلْها عِنْد النِّطافِ والأعْشابِ حتّى تأتِينا بإذْنِ اللّهِ بُدّناً مُنْقِياتٍ غيْر مُتْعباتٍ ولا مجْهُوداتٍ لِنقْسِمها على كِتابِ اللّهِ وسُنّةِ نبيِّهِ صلى الله عليه وآله فإنّ ذلِك أعْظمُ لِأجْرِك وأقْربُ لِرُشْدِك إنْ شاء اللّهُ.

Instruction 25

Imām Ali ibn Abū Tālib ﷺ used to write the following instruction to those whom he appointed to collect *zakāt* and charities. Al-Sharīf ar-Radi says the following:

"We have recorded a few portions of it here to show that he always erected the pillars of righteousness and created examples of justice in all matters, small or big, delicate or serious."

The Imām ﷺ says the following:

"Move on with the fear of Allāh Who is One and has no partner. Do not frighten any Muslim. Do not pass over anyone's land so as to make him feel unhappy. Do not take from him more than Allāh's share in his property. When you go to a tribe, you should get down at its watering place instead of entering their homes. Then proceed to them with peace and dignity till you stand among them. Salute them and do not be negligent of greeting them. After that, say to them, 'O servants of Allāh! The vicegerent of Allāh and His caliph has sent me to you to gather from you Allāh's share of your properties. Is there anything of His share in your properties? If so, give it to His vicegerent.'

"If someone among them says, 'No,' do not repeat the demand. If someone speaks to you in the affirmative, go with him without frightening him, threatening him, pressuring him or oppressing him. Take what he gives you, such as gold or silver (coins). If he has

cattle or camels, do not enter on them save with his permission because their major part is his. When you get there, do not enter on them like one who has full control over them or in any violent manner whatsoever. Do not scare any animal. Do not tease anyone, and do not let the owner feel grieved over anything at all.

"Divide the property into two parts and let the owner choose one. Once he has chosen, do not object to it. Then divide the remainder into two parts and let him choose one. Once he has chosen, do not raise any objection. Continue like this till only that much remains which is enough to meet Allāh's dues. Then take Allāh's due out of it. If he contends your deed, allow his views to prevail, then mix the two (separated) parts and repeat what you had done before till you take Allāh's due from his property. Do not take any old, decrepit, broken-limbed, sick or unhealthy animal. Do not entrust the animals except to one whom you trust to take care of Muslims' property till he hands it over to their chief who will distribute it. Do not entrust it to anyone except to whoever is a well wisher, God-fearing, trustworthy and watchful, to one who is not harsh with regard to Muslims' property. Nor should you make them run too much, nor should you expose them to exhaustion, nor should you overwork them. Then send us all that you have gathered. We shall deal with it as Allāh has ordered.

"When your trustee takes over (the animals), tell him that he should not separate the she-camel from its young and should not milk all its milk because that would affect its young. Also, he should not exert it as he rides it. In this matter, he should deal justly with it and with all its companions. He should allow rest to the [tired] camels and drive with ease those the hoofs of which have been rubbed off. When you pass by a water spring, keep the camels there to drink and do not take them away from a vegetated land to barren paths. You should allow them rest now then and give them time near the water and grass. In this way, when they reach us by leave of Allāh, they will be fat with plenty of marrow and will not be fatigued or distressed. We will then distribute them according to the (commands of) the Books of Allāh and the Sunnah of His Prophet ﷺ. Certainly, this will be a great source of reward for you and a means to secure guidance, if Allāh so wills.

اللهم صل على محمد و آل محمد

من عهد له عليه السلام إلى بعض عماله و قد بعثه على الصدقة

أمرهُ بتقْوى اللهِ فِي سرائِرِ أمْرِهِ وخفِيّاتِ عملِهِ حيْثُ لا شهِيد غيْرُهُ ولا وكِيل دُونهُ وأمرهُ ألّا يعْمل بشيْءٍ مِنْ طاعةِ اللهِ فِيما ظهر فيُخالِف إلى غيْرِهِ فِيما أسرّ ومنْ لمْ يخْتلِفْ سِرُّهُ وعلانِيتُهُ وفِعْلُهُ ومقالتُهُ فقدْ أدّى الْأمانة وأخْلص الْعِبادة وأمرهُ ألّا يجْبههُمْ ولا يعْضههُمْ ولا يرْغب عنْهُمْ تفضُّلا بِالْإمارةِ عليْهِمْ فإنّهُمُ الْإخْوانُ فِي الدِّينِ والْأعْوانُ على اسْتِخْراجِ الْحُقُوقِ وإنّ لك فِي هذِهِ الصّدقةِ نصِيباً مفْرُوضاً وحقّاً معْلوماً وشُركاء أهْل مسْكنةٍ وضُعفاء ذوِي فاقةٍ وإنّا مُوفُوك حقّك فوفِّهِمْ حُقُوقهُمْ وإلّا تفْعلْ فإنّك مِنْ أكْثر النّاس خُصُوماً يوْم الْقِيامةِ وبُؤْسى لِمنْ خصمُهُ عِنْد اللهِ الْفُقراءُ والْمساكِينُ والسّائِلُون والْمدْفُوعُون والْغارِمُون وابْنُ السّبِيلِ ومن اسْتهان بِالْأمانةِ ورتع فِي الْخِيانةِ ولمْ يُنزِّهْ نفْسهُ ودِينهُ عنْها فقدْ أحلّ بِنفْسِهِ الذُّلّ والْخِزْي فِي الدُّنْيا وهُو فِي الْآخِرةِ أذلُّ وأخْزى وإنّ أعْظم الْخِيانةِ خِيانةُ الْأُمّةِ وأفْظع الْغِشِّ غِشُّ الْأئِمّةِ والسّلامُ.

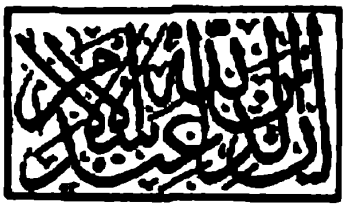
Instruction 26
To one of his employees whom he sent to collect *zakāt* and charities

He (Imām Ali ibn Abū Tālib عليه السلام) orders him to fear Allāh in his secret matters and hidden deeds, where there is no witness except the One and only One Who watches over all. He also orders him that whatever he does in obedience to Allāh openly should not be different from what he does secretly. Anyone whose hidden attitude is not different from his open one, and whose deed is not different from his words, has fulfilled his obligation and his act of worship is pure.

He also ordered him not to harass the public. He should not be harsh to them and should not turn away from them because of the superiority of his official position over them because they are all brethren in faith and assist in collecting taxes:

"Certainly, you have a fixed share and a known right in this levy, and there are others who are poor, weak and starving. We shall discharge your rights. So, you should [first] discharge their rights. If

you do not do so, you will have the largest number of enemies on the Day of Judgment. How wretched is the man whose enemies in the view of Allāh are the needy, the destitute, the beggars, the outcast, those in debt and the (penniless) travellers?! Whoever takes trust lightly, indulges in treachery and does not keep himself and his faith untarnished by it has certainly secured humiliation in this world, while his humiliation and disgrace in the Hereafter will be much greater. Surely, the greatest treachery is the treachery against the Muslim community, and the ugliest deceit is deceiving the Muslim leaders, and that is the end of the matter."









من عهد له عليه السلام إلى محمد بن أبي بكر رضي الله عنه حين قلده مصر

فاخْفِضْ لهُمْ جناحك وألِنْ لهُمْ جانِبك وابْسُط لهُمْ وجْهك وآسِ بيْنهُمْ فِي اللحْظةِ والنظْرةِ حتّى لا يطْمع العُظماءُ فِي حيْفِك لهُمْ ولا ييْأس الضُّعفاءُ مِنْ عدْلِك عليْهِمْ فإنّ اللّه تعالى يُسائِلُكُمْ معْشر عِبادِهِ عن الصّغِيرةِ مِنْ أعْمالِكُمْ والكبيرةِ والظّاهِرةِ والمسْتُورةِ فإنْ يُعذِّبْ فأنْتُمْ أظْلمُ وإنْ يعْفُ فهُو أكْرمُ واعْلمُوا عِباد اللّهِ أنّ المُتّقِين ذهبُوا بعاجِلِ الدُّنْيا وآجِلِ الآخِرةِ فشاركُوا أهْل الدُّنْيا فِي دُنْياهُمْ ولمْ يُشاركُوا أهْل الدُّنْيا فِي آخِرتِهِمْ سكنُوا الدُّنْيا بأفْضلِ ما سُكِنتْ وأكلُوها بأفْضلِ ما أكِلتْ فحظُوا مِن الدُّنْيا بما حظِي بهِ المُتْرفُون وأخذُوا مِنْها ما أخذهُ الجبابرةُ المُتكبِّرُون ثُمّ انْقلبُوا عنْها بالزّادِ المُبلِّغ والمتْجر الرّابح أصابُوا لدّة زُهْدِ الدُّنْيا فِي دُنْياهُمْ وتيقّنُوا أنّهُمْ جِيرانُ اللّهِ غداً فِي آخِرتِهِمْ لا تُردُّ لهُمْ دعْوةٌ ولا ينْقُصُ لهُمْ نصِيبٌ مِنْ لذّةٍ فاحْذرُوا عِباد اللّهِ الموْت وقُرْبهُ وأعِدُّوا لهُ عُدّتهُ فإنّهُ يأتِي بأمْرٍ عظِيمٍ وخطبٍ جلِيلٍ بخيْرٍ لا يكُونُ معهُ شرٌّ أبداً أوْ شرٍّ لا يكُونُ معهُ خيْرٌ أبداً فمنْ أقْربُ إلى الْجنّةِ مِنْ عامِلِها ومنْ أقْربُ إلى النّار مِنْ عامِلِها وأنْتُمْ طُرداءُ الموْتِ إنْ أقمْتُمْ لهُ أخذكُمْ وإنْ فررْتُمْ مِنْهُ أدْرككُمْ وهُو ألْزمُ لكُمْ مِنْ ظِلّكُمْ الموْتُ معْقُودٌ بنواصِيكُمْ والدُّنْيا تُطوى مِنْ خلْفِكُمْ فاحْذرُوا ناراً قعْرُها بعِيدٌ وحرُّها شدِيدٌ وعذابُها جدِيدٌ دارٌ ليْس فِيها رحْمةٌ ولا تُسْمعُ فِيها دعْوةٌ ولا تُفرّجُ فِيها كُرْبةٌ وإن اسْتطعْتُمْ أنْ يشْتدّ خوْفُكُمْ مِن اللّهِ وأنْ يحْسُن ظنُّكُمْ بهِ فاجْمعُوا بيْنهُما فإنّ العبْد إنّما يكُونُ حُسْنُ ظنّهِ بربِّهِ على قدْرِ خوْفِهِ مِنْ ربِّهِ وإنّ أحْسن النّاس ظنّاً باللّهِ أشدُّهُمْ خوْفاً لِلّهِ واعْلمْ يا مُحمّد بْن أبي بكْرٍ أنّي قدْ ولّيْتُك أعْظم أجْنادِي فِي نفْسِي أهْل مِصْر فأنْت محْقُوقٌ أنْ تُخالِف على نفْسِك وأنْ تُنافِح عنْ دِينِك ولوْ لمْ يكُنْ لك إلّا ساعةً مِن الدّهْرِ ولا تُسْخِطِ اللّه برضا أحدٍ مِنْ خلْقِهِ فإنّ فِي اللّهِ خلفاً مِنْ غيْرِهِ وليْس مِن اللّهِ خلفٌ فِي غيْرِهِ صلِّ الصّلاة لِوقْتِها المُوقّتِ لها ولا تُعجِّلْ وقْتها لِفراغٍ ولا تُؤخِّرْها عنْ وقْتِها لِاشْتِغالٍ واعْلمْ أنّ كُلّ شيْءٍ مِنْ عمِلِك تبعٌ لِصلاتِك.

ومِنْهُ: فإنّهُ لا سواء إمامُ الْهُدى وإمامُ الرّدى ووليُّ النّبيِّ وعدُوُّ النّبيِّ ولقدْ قال لِي رسُولُ اللّهِ صلى الله عليه وآله إنّي لا أخافُ على أمّتِي مُؤْمِناً ولا مُشْركاً أمّا المُؤْمِنُ فيمْنعُهُ اللّهُ بإيمانِهِ وأمّا المُشْركُ فيقْمعُهُ اللّهُ بشِرْكِهِ ولكِنّي أخافُ عليْكُمْ كُلّ مُنافِقِ الْجنانِ عالِمِ اللّسانِ يقُولُ ما تعْرفُون ويفْعلُ ما تُنْكِرُون.

Instruction 27
Given to Muhammed ibn Abū Bakr ﷺ when Imām Ali ibn Abū Tālib ﷺ appointed him as governor of Egypt

"Deal humbly with the public. Remain lenient. Meet them with a big heart, accord them equal treatment so that the mighty ones should not expect injustice from you in their favor, while the lowly ones should not despair of your justice. Allāh, the Sublime, will certainly question you, O community of His creatures, about your deeds, small or big, open or concealed. If He punishes you, it is because you have been oppressive, and if He forgives you, then it is because He is the most Generous.

"Be informed, O servants of Allāh, that the God-fearing share the joys of this transient world as well as those of the next, for they share with the people of this world in their worldly matters while their people did not share with them in the matters of the next. They lived in this world in the best manner of living. They ate the choicest food and enjoyed herein all that the people with ease of life enjoyed. They secured from it what the haughty and the vain secured. Then they departed from it after taking provision enough to take them to the end of their journey, having contracted a profitable transaction. They tasted the pleasure of renouncing life in this world, firmly believing that on the Coming Day, they will be neighbors of Allāh, where their call will not be repulsed, nor will their share of pleasure be small.

"O servants of Allāh! Fear death and the measures it takes, prepare all that is needed for it. It will come as a big event and a great affair, either as something good in which there will never be any evil, or an evil one in which there will never be anything good. Who is nearer to Paradise than one who works towards it, and who is nearer to Hell than one who works for it? You are being chased by death. If you stop, it will catch you; if you run away from it, it will grab you. It is more attached to you than your own shadow. Death is tied to your forelocks while the world is being wrapped up from behind you. Therefore, fear the Fire whose hollow is deep, whose flames are severe and whose punishment is novel. It is a place wherein there is

no mercy. No call is heard in it. No pain is healed in it. If it is possible for you to have serious fear of Allāh and to rest hope in Him, then do both these things because every individual can have hope in His Lord to the extent of his fear of His Lord. Certainly, the most hopeful person with Allāh is the one who fears Him the most.

"O Muhammed son of Abū Bakr! Be informed that I have given you charge of Egypt which is my biggest force. You are duty-bound to oppose your passions and to serve as a shield against your religion even though you may get only an hour in this world. Do not displease Allāh in order to please others because (Allāh) is such that He may take the place of others, yet others cannot take the place of Allāh. Say prayers at their appointed times. Do not say your prayers earlier for the sake of (available) leisure, nor should you delay them on account of any preoccupation. Remember that every deed of yours is dependent on your prayers."

An excerpt of the same:

"The leader of guidance and that of destruction cannot be equal, nor can the friend of the Prophet ﷺ and his enemy. The Messenger of Allāh ﷺ has told me that: 'With regard to my people, I am afraid neither of a believer nor of an unbeliever. As for the believer, Allāh will afford him protection because of his belief. As for the unbeliever, Allāh will humiliate him because of his lack of belief.' But I fear for anyone of you who is hypocrite in his heart and who has mastered its language. He speaks what you hold as good but does whatever you dislike."

اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِ مُحَمَّدٍ

من كتاب له عليه السلام إلى معاوية جوابا

قال الشريف: و هو من محاسن الكتب.

أمّا بعْدُ فقدْ أتانِي كِتابُك تذْكُرُ فِيهِ اصْطِفاء اللّهِ مُحمّداً صلى الله عليه وآله لِدِينِهِ وتأييدهُ إيّاهُ لِمنْ أيّدهُ مِنْ أصْحابِهِ فلقدْ خبّأ لنا الدّهْرُ مِنْك عجباً إذْ طفِقْت تُخْبِرُنا ببلاءِ اللّهِ تعالى

عِنْدنا ونِعْمتِهِ علينا في نبيِّنا فكُنْت فِي ذلِك كناقِلِ التَّمْرِ إلى هجر أوْ داعِي مُسدِّدِهِ إلى النِّضالِ وزعمْت أنّ أفضل النّاس فِي الإسْلامِ فُلانٌ وفُلانٌ فذكرْت أمْراً إنْ تمّ اعتزلك كُلُّهُ وإنْ نقص لمْ يلحقْك ثلمُهُ وما أنْت والفاضِلِ والمفْضُولِ والسّائِسِ والمسُوسِ وما لِلطُّلقاءِ وأبْناءِ الطُّلقاءِ والتَّمْييزِ بيْنَ المُهاجِرين الأوّلِين وترْتِيبِ درجاتِهِمْ وتعْرِيفِ طبقاتِهِمْ هيْهات لقدْ حنّ قِدْحٌ ليْس مِنْها وطفِق يحْكُمُ فِيها منْ عليْهِ الْحُكْمُ لها أ لا ترْبعُ أيُّها الإنْسانُ على ظلْعِك وتعْرفُ قُصُور ذرْعِك وتتأخّرُ حيْثُ أخّرك القدرُ فما عليْك غلبةُ المغْلُوبِ ولا ظفرُ الظّافِرِ وإنّك لذهّابٌ فِي التِّيهِ روّاغٌ عن القصْدِ أ لا ترى غيْر مُخْبِرٍ لك ولكِنْ بِنِعْمةِ اللّهِ أحدِّثُ أنّ قوْماً استُشْهِدُوا فِي سبِيلِ اللّهِ تعالى مِن المُهاجِرين والأنْصار ولِكُلٍّ فضْلٌ حتّى إذا استُشْهِد شهِيدُنا قِيل سيِّدُ الشُّهداءِ وخصّهُ رسُولُ اللّهِ (صلى الله عليه وآله) بسبْعِين تكْبِيرةً عِنْد صلاتِهِ عليْهِ أ ولا ترى أنّ قوْماً قُطِّعتْ أيْدِيهِمْ فِي سبِيلِ اللّهِ ولِكُلٍّ فضْلٌ حتّى إذا فُعِل بواحِدِنا ما فُعِل بواحِدِهِمْ قِيل الطّيّارُ فِي الْجنّةِ وذُو الْجناحيْنِ ولوْ لا ما نهى اللّهُ عنْهُ مِنْ تزْكِيةِ المرْءِ نفْسهُ لذكر ذاكِرٌ فضائِل جمّةً تعْرِفُها قُلُوبُ المُؤْمِنِين ولا تمُجُّها آذانُ السّامِعِين فدعْ عنْك منْ مالتْ بِهِ الرّمِيّةُ فإنّا صنائِعُ ربِّنا والنّاسُ بعْدُ صنائِعُ لنا لمْ يمْنعْنا قدِيمُ عِزِّنا ولا عادِيُّ طوْلِنا على قوْمِك أنْ خلطْناكُمْ بِأنْفُسِنا فنكحْنا وأنْكحْنا فِعْل الأكْفاءِ ولسْتُمْ هُناك وأنّى يكُونُ ذلِك ومِنّا النّبِيُّ ومِنْكُمُ المُكذِّبُ ومِنّا أسدُ اللّهِ ومِنْكُمْ أسدُ الأحْلافِ ومِنّا سيِّدا شبابِ أهْلِ الْجنّةِ ومِنْكُمْ صِبْيةُ النّار ومِنّا خيْرُ نِساءِ الْعالمِين ومِنْكُمْ حمّالةُ الْحطبِ فِي كثِيرٍ مِمّا لنا وعليْكُمْ فإسْلامُنا قدْ سُمِع وجاهِلِيّتُنا لا تُدْفعُ وكِتابُ اللّهِ يجْمعُ لنا ما شذّ عنّا وهُو قوْلُهُ سُبْحانهُ وتعالى وأولُوا الأرْحامِ بعْضُهُمْ أوْلى ببعْضٍ فِي كِتابِ اللّهِ وقوْلُهُ تعالى إنّ أوْلى النّاسِ بِإبْراهِيم للّذِين اتّبعُوهُ وهذا النّبِيُّ والّذِين آمنُوا واللّهُ ولِيُّ المُؤْمِنِين فنحْنُ مرّةً أوْلى بِالْقرابةِ وتارةً أوْلى بِالطّاعةِ ولمّا احْتجّ المُهاجِرُون على الأنْصارِ يوْمِ السّقِيفةِ برسُولِ اللّهِ (صلى الله عليه وآله) فلجُوا عليْهِمْ فإنْ يكُن الفلجُ بِهِ فالْحقُّ لنا دُونكُمْ وإنْ يكُنْ بِغيْرِهِ فالأنْصارُ على دعْواهُمْ وزعمْت أنّي لِكُلِّ الْخُلفاءِ حسدْتُ وعلى كُلِّهِمْ بغيْتُ فإنْ يكُنْ ذلِك فلِيْست الْجِنايةُ عليْك فيكُون الْعُذْرُ إلِيْك. وتِلْك شكاةٌ ظاهِرٌ عنْك عارُها. وقُلْت: إنّي كُنْتُ أقادُ كما يُقادُ الْجملُ الْمخْشُوشُ حتّى أبايِع ولعمْرُ اللّهِ لقدْ أردْت أنْ تذُمّ فمدحْت وأنْ تفْضح فافْتضحْت وما على الْمُسْلِمِ مِنْ غضاضةٍ فِي أنْ يكُون مظْلوماً ما لمْ يكُنْ شاكّاً فِي دِينِهِ ولا مُرْتاباً بِيقِينِهِ وهذِهِ حُجّتِي إلى غيْرِك قصْدُها ولكِنّي أطْلقْتُ لك مِنْها بقدْرِ ما سنح مِنْ ذِكْرِها ثُمّ ذكرْت ما كان مِنْ أمْرِي وأمْرِ عُثْمان فلك أنْ تُجاب عنْ هذِهِ لِرحِمِك مِنْهُ فأيُّنا كان أعْدى لهُ وأهْدى إلى مقاتِلِهِ أ مِنْ بذل لهُ نُصْرتهُ فاسْتقْعدهُ واسْتكفّهُ أمْ مِن اسْتنْصرهُ فتراخى عنْهُ وبثّ الْمنُون إلِيْهِ حتّى أتى قدرُهُ عليْهِ كلّا واللّهِ ل قدْ يعْلمُ اللّهُ الْمُعوِّقِين مِنْكُمْ والْقائِلِين لِإخْوانِهِمْ هلُمّ إلِيْنا ولا يأْتُون الْبأْس إلّا قلِيلًا. وما كُنْتُ لِأعْتذِر مِنْ أنّي كُنْتُ أثْقِمُ عليْهِ أحْداثاً فإنْ كان الذّنْبُ إلِيْهِ إرْشادِي وهِدايتِي لهُ فرُبّ ملُومٍ لا ذنْب لهُ. وقدْ يسْتفِيدُ الظّنّةَ الْمُتنصِّحُ. وما أردْتُ إلّا الإصْلاح ما اسْتطعْتُ وما توْفِيقِي إلّا باللّهِ عليْهِ توكّلْتُ وإلِيْهِ أنِيبُ وذكرْت أنّهُ ليْس لِي ولِأصْحابِي عِنْدك إلّا السّيْفُ فلقدْ أضْحكْت بعْد اسْتِعْبارٍ متى ألْفيْت بنِي عبْدِ الْمُطّلِبِ عن الأعْداءِ ناكِلِين وبِالسّيْفِ مخُوفِين. فلبِّثْ قلِيلًا يلْحق الْهيْجا حمل. فسيطْلُبُك منْ تطْلُبُ ويقْرُبُ مِنْك ما تسْتبْعِدُ وأنا مُرْقِلٌ نحْوك فِي جحْفلٍ مِن الْمُهاجِرين والأنْصار والتّابِعِين لهُمْ بِإحْسانٍ شدِيدٍ زحامُهُمْ ساطِع قتامُهُمْ متسرْبِلِين سرابِيل الْموْتِ أحبُّ اللِّقاءِ إلِيْهِمْ لِقاءُ ربِّهِمْ وقدْ صحِبتْهُمْ ذُرِّيّةٌ بدْرِيّةٌ وسُيُوفٌ هاشِمِيّةٌ قدْ عرفْت مواقِع نِصالِها فِي أخِيك وخالِك وجدِّك وأهْلِك وما هِي مِن الظّالِمِين ببعِيدٍ.

Letter 28
Replying to Mu`āwiyah:

"Now, your letter has reached me wherein you recall that Allāh chose Muhammed ﷺ for His religion and helped him through those companions who assisted him. Strange things about you have remained concealed (by the irony of fate) from us, since you have started telling us of Allāh's trials for us and His bounties through [the kinship to] our Prophet ﷺ. In this regard, you are like one who carries dates to Hajar, or who challenges his own master to a an archery duel.

"You think that so-and-so are the most distinguished persons in Islam. You have said such a thing with which, were it true, you have nothing to do, but if it is not so, the defect in it will not affect you. And what are you going to do with the question of who is better and who is worse, or who is the ruler and who is the ruled? What do the freed ones and their sons have to do with distinguishing between the first Muhājirūn and determining their status or defining their ranks? "What a pity! The sound of an arrow is being produced by what is not a real arrow, and he against whom the judgment is to be passed is seated to judge! O mankind! Why do you not see your own lameness and thus remain within the bounds, and why do you not realize the shortness of your measure and stay back where destiny has placed you?! You have no concern about the defeat of the defeated or with the victory of the victor.

"You are wandering in bewilderment, straying from the right path. Do you not realize it? I am not giving you any news: I am just recounting Allāh's bounty, namely that a number of people from among the Muhājirūn (immigrants from Mecca) and the Ansār (Medīna supporters) fell as martyrs in the way of Allāh the Sublime and that each of them is distinguished (on that account). But when one of us secures martyrdom, he is named the chief of martyrs, and the Messenger of Allāh grants him the special honor of saying seventy *takbīrs* (Allāhu Akbar) during his funeral prayers. Do you not know that a number of people lost their hands in the way of

Allāh and that everyone is distinguished (on that account)? But when the same thing takes place to one of us [such as Ja`far al-Tayyar], he is given the title of "one who flies in Paradise" and "the two-winged one"? Had not Allāh forbidden self-praise, the writer will have mentioned numerous distinctions which the believer knows fully well and which the ears of the listeners do not wish to forget.

"You better leave those whose arrows miss the mark. We [Ahl al-Bayt عليهم السلام] are the direct recipients of our Lord's favors while others receive favors from us after that. In spite of our established honor and well-known superiority over people, we did not stay away from mingling with you, intermarrying with you like equals although you are not so. And how could you be so when among us is the Prophet صلى الله عليه وآله وسلم while among you is his opponent, among us is the lion of Allāh while among you is the lion of the opposing groups, among us are the two masters of the youths of Paradise while among you are the children of Hell, among us is the choicest of all the women of the worlds while among you is the bearer of firewood in hell..., any many more distinctions on our side while shortcomings [abound] on yours?!

"Our Islam is well-known and our (greatness in the) pre-Islamic period, too, cannot be denied. Whatever remains has been mentioned in the words of Allāh, the most Glorified One, the Sublime: أُولُوا الأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ ... *blood relatives have the better claim with regard to one another according to the Book of Allāh* (Qur'ān, 33:6).

"He (Allāh) the Sublime, also says the following: إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ *Verily, of men the nearest to Abraham are surely those who followed him and this Prophet (Muhammed and those who believe, and verily, Allāh, is the Guardian of the faithful* (Qur'ān, 3:68).

"Thus, we are superior firstly because of kinship and, secondly, because of obeying the Almighty. At the *saqīfa* (of Banū Sā`idah), the Muhājirūn contended kinship with the Messenger of Allāh against the Ansār, scoring over them. If that success was based on

kinship, right will be ours better than yours; otherwise, the Ansār's contention stands.

"You think that I have been jealous of every caliph and have revolted against them all. Even if this is so, it is not an offence against you and, therefore, I owe you no explanation. This is a matter for which no blame comes to you.

"You have said that I was dragged like a camel with a nose string to swear the oath of allegiance (to Abū Bakr). By the Eternal One (Allāh, do I swear that) you had intended to revile me, but you have instead praised me, and you intended to humiliate me but have your own selves been humiliated. What humiliation does it mean for a Muslim to be the victim of oppression so long as he does not entertain any doubt in his creed, nor any misgiving in his firm belief?! This argument of mine is intended for others, but I have stated it to you only in so far as it is appropriate.

"Then you recalled my status vis-à-vis `Othmān. In this regard, an answer is due to you because of your own kinship to him. So (now tell me), which of us bore more enmity towards `Othmān? Who did more to bring about his killing?! Who offered him his support and made him sit down, stopping him? Whose help was solicited but turned his face away from the solicitor, drawing his [`Othmān's] death near till his fate overtook him? No, no; by Allāh.

﴿ قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ: هَلُمَّ إِلَيْنَا، وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا ﴾

Indeed, Allāh knows those who hinder others from among you and those who say to their brethren: 'Come here to us' and they do not go to fight but a little (Qur'ān, 33:18).

"I am not going to offer my excuse for reproaching him [`Othmān] for (some of) his innovations, for if my good counsel and guidance to him was [considered by you as] a sin, then very often a person who is blamed is no sinner at all, and sometimes the only reward a counselor reaps is suspicion (of being an evildoer). I desired naught but reform whatever I am able to (reform). وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ؛ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ *My guidance is only with Allāh; On Him (alone) do I*

rely and to Him (alone) do I turn (Qur'ān, 11:88).

"You have mentioned that for me and for my followers you have only the sword... This makes even a weeping person laugh. Did you ever see the descendants of `Abdul-Muttalib running away from battle, or being frightened by swords?! *Wait a little till Hamal joins the battle shortly.*[1] And my sword appeased me by killing Hudhayfah. Then whoever you are seeking will seek you, and whoever you think to be far away will approach you. I am (shortly) speeding towards you with a force of Muhājirūn and Ansār and those who follow them in virtue. Their number will be great and their dust will spread all around. They will be wearing their shrouds, and their most coveted desire is to meet Allāh. They will be accompanied by the descendants of those who took part in the battle of Badr. They will have Hashemite swords whose splitting you have already seen in the case of your brother, maternal uncle, grandfather and kinsmen.... وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيد *nor are they (penalties) distant from the unjust ones* (Qur'ān, 11:83)."

This letter of Imām Ali ibn Abū Tālib is in reply to Mu`āwiyah's letter which he sent to Kūfa through Abū Umāmah al-Bāhili. It also contains replies to some points which Mu`āwiyah had raised in his letter sent through Abū Muslim al-Khawlāni.

In Ibn Abū Umāmah's letter, Mu`āwiyah had mentioned the deputation of the Prophet ﷺ and his ascension to revelation, writing in such a manner as though it was a matter not known to or not understood by Imām Ali ibn Abū Tālib عليه السلام and that he was in

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[1]This line is a poetic reference to one Hamal ibn Badr. The full couplet runs thus:

Wait a little bit till Hamal reaches the battlefield;
How beautiful death is when it does approach!

The story behind it is that Mālik ibn Zuhayr threatened Hamal ibn Badr with battle. In reply, the latter recited this couplet then attacked Mālik and killed him. When Mālik's brother saw this, he killed Hamal and his brother Hudhayfah in revenge. Then he described this incident in a couplet.

need of being informed of it. This is just like a stranger who may draw the map of a house for the guidance of those who dwell in it and apprize them of things already known to them. This is why Imām Ali ibn Abū Tālib ﷺ has compared him to the man who carries dates to the Hajar area which is noted for abundant growth of date-trees.

This is a proverb employed when someone begins to tell a person matters which he knows better. The basis of this proverb is that a man of Hajar, which is a town near Bahrain (in the Gulf), went to Basra to sell goods and make purchases. Having finished the sale, he looked about the market to make his purchases and found nothing cheaper than dates. He, therefore, decided to purchase dates. When he reached Hajar with his load of dates, their plentitude and cheap price there did not leave him any alternative but to store them so as to sell them later when their price would rise. The price, however, continued to decline day after day till all the dates became rotten. This left him with nothing except date-stones. In short, after making a reference to the Prophet's ascension to Prophethood, Mu`āwiyah recounted the distinction and merits of the three caliphs according to his view and wrote the following:

"The most distinguished among the companions and the highest ranking in the view of the Muslims was the first caliph who gathered all the Muslims under one voice, removed their disunity and fought those who were forsaking Islam. After him is the second caliph who won victories, founded cities and humiliated the unbelievers. Then came the third caliph who was the victim of oppression. He propagated religion and spread the word of Allāh far and wide" (al-Minqari, *Siffīn*, pp. 86-87; Ibn Abd Rabbih, *Al-`Iqd al-Farīd*, Vol. 4, pp. 334 - 335; Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 15, p. 186).

Mu`āwiyah's purpose behind bringing up this pointless warbling was to injure Imām Ali ibn Abū Tālib's feelings and to rouse his temper so as to make him produce such words through his tongue or pen which would so disparage the caliphs, and so that he would instigate the people of Syria and Iraq against him by exploiting them. In fact, he had already set it in the minds of these people that

Imām Ali ibn Abū Tālib ﷺ had instigated the public against `Othmān, had got Talhah and az-Zubayr killed, had turned `Ā'isha out of her house and shed the blood of thousands of Muslims. Being unaware of the real facts, they were convinced of these baseless allegations, yet to strengthen the opposition, Mu`āwiyah thought it advisable to make them believe that Imām Ali ibn Abū Tālib ﷺ did not recognize the achievements of the three caliphs and bore enmity and malice towards them. He wanted to use as evidence Imām Ali ibn Abū Tālib's writing in order to use it for rousing the people of Iraq because their majority was much impressed with the environment created by the caliphs and with their greatness. But Imām Ali ibn Abū Tālib ﷺ realized his intention and gave him such a reply which put a knot in his tongue. So, Imām Ali ibn Abū Tālib ﷺ exposed the man's lowliness by referring to his enmity towards Islam and to his acceptance of subjugation under force, advising him to stay within his own bounds, warning him against fixing grades of distinction among those Muhājirūn who were in any case superior to him in so far as they had been in the vanguard of those who participated in the *hijra* (migration from Mecca to Medīna), whereas since then, Mu`āwiyah himself was only one of those whose life had been spared (on the day when Mecca fell in the hands of the Muslims), he did not enjoy the remotest respect among the Muhājirūn. Consequently, in the matter under discussion, Imām Ali ibn Abū Tālib ﷺ had pepicted the status of Mu`āwiyah as a false arrow among real ones. This is a proverb which is employed when a man boasts over others among whom he enjoys no respect. As regarding his statement that so-and-so is greater in distinction, Imām Ali ibn Abū Tālib ﷺ has, by using the phrase "you think", shown that it is his personal opinion which does not have the remotest regard for the truth because this word is used when a false or an unreal statement is made.

Having refuted the claim put forth by Mu`āwiyah of being the most distinguished, Imām Ali ibn Abū Tālib ﷺ refers to these qualities and to the distinctions of Banū Hāshim which conspicuously demonstrate the high degree of their achievements. Thus, the people who took part in *jihād* with the Prophet ﷺ and secured martyrdom attained a high status, but the distinction that fell to Hamzah by

virtue of his high performance was not secured by anyone else. The Prophet ﷺ gave him the title of "master of the martyrs" and performed his funeral prayers fourteen times, thus raising the number of takbīrs (*Allāhu Akbar*) to seventy. Similarly, in various battles, hands of fighters were cut off. For example, in the Battle of Badr, the hands of Khubayb ibn Isaf al-Ansāri and of Mu`ath ibn Jabal were cut off. In the Battle of Uhud, the hands of `Amr ibn al-Jamh as-Salami and `Ubayd (`Atīq) ibn at-Tayyihān (brother of Abul-Haytham at-Tayyihān) were cut off. But when, in the battle of Mu'tah, the hands of Ja`far ibn Abū Tālib were cut off, the Prophet ﷺ singled him out by calling him "the one who flies in Paradise" and the "two-winged" resident of Paradise.

Having recounted the particular achievements of Banū Hāshim, Imām Ali ibn Abū Tālib ؑ refers to his own feats with which the books of chronicles and traditions are replete and which could not be tarnished with doubts or misgivings. Thus, traditionists like Ahmed ibn Hanbal (164 – 241 A.H./780 – 855 A.D.), Ahmed ibn Ali al-Nisā'i (215 – 303 A.H./830 – 915 A.D.) and others say that: "The number of traditions which have been related through reliable sources with regard to the distinctions of Ali ibn Abū Tālib have not been related about any other companion of the Prophet ﷺ" (*Al-Mustadrak*, Vol. 3, p. 107; *Al-Istī`āb*, Vol. 3, p. 1115; *Tabaqāt al-Hanābilah*, Vol. 1, p. 319; *Al-Kāmil*, Vol. 3, p. 399; *Tahdhīb al-Tahdhīb*, Vol. 7, p. 339; *Fath al-Bāri*, Vol. 7, p. 57).

An important distinction out of these particular merits of Ahl al-Bayt ؑ is the one to which Imām Ali ibn Abū Tālib ؑ refers in these words: "We are the direct recipients of Allāh's favors while others receive favors from us." This is the height of distinction that even the highest personality cannot reach its sublimity on its own, and every other distinction looks small before it. Acknowledging the greatness and supremacy of this sentence, Ibn Abul-Hadīd writes the following: "Imām Ali ibn Abū Tālib ؑ intends to convey that we [Ahl al-Bayt ؑ] are not obligated to any person since Allāh has bestowed all blessings on us directly, there being no intermediary between us and Allāh, while all other people are under our obligation and protection, being the intermediary between them and

Allāh, the Glorified One. This is a high status indeed. Its apparent meaning is what the words show, but its real sense is that Ahl al-Bayt عليهم السلام are the obedient servants of Allāh and the people must be their obedient followers" (*Sharh Nahjul-Balāgha*, Vol. 15, p. 194).

Now, since these people are the first recipients of the bounties of Allāh and the source of bounties for the rest of people, no one from among the people can be compared with them, nor can anyone be regarded as their peer on the basis of social contacts with them, much less than those individuals who were in direct contrast to the attainments and to the characteristics of these people and who used to oppose the truth and anything right on every occasion. Imām Ali ibn Abū Tālib عليه السلام places both sides of the picture before Mu`āwiyah and says the following: 'The Prophet صلى الله عليه وآله was one of us, while your father, Abū Sufyān, was among the foremost in opposing him. Hamzah was one of us, and the Prophet صلى الله عليه وآله gave him the title of Lion of Allāh, while your maternal grandfather, Utbah ibn Rabī`ah, was proud of being the lion of those who swore (against the Prophet صلى الله عليه وآله)"".

When, in the battle of Badr, Hamzah and Utbah ibn Rabī`ah came to face each other, Hamzah said, "I am Hamzah son of Abdul-Muttalib; I am the lion of Allāh and the lion of His Prophet صلى الله عليه وآله", whereupon `Utbah said, "I am the lion of those who swear (against the Prophet ". In another version, the word "Assadul-ahlaf", chief of the allied parties, is recorded.

The swearing story is that when Banū Abd Manāf acquired a distinct status among the Arab tribes, they thought they should take over from Banū Abd ad-Dār the offices relevant to the Ka`ba and to strip them off these offices. In this regard, Banū Abd Manāf made alliances with themselves and with these tribes: Banū Assad ibn Abd al-`Uzza, Banū Taym, Banū Zuhrah and Banū al-Hārith. They concluded an agreement with all of them. In order to solemnize this agreement, they drenched their hands in *teeb* (perfume) and swore that they would help each other to the last breath. For this reason, these tribes were called: "tribes of sworn chaste parties". On the other side, the tribes of Banū Abd ad-Dār, Banū Makhzūm, Banū

Sahm and Banū `Adiy, also swore that they would resist Banū Abd Manāf and their allies. These tribes are called simply the *ahlaf*, "allies". `Utbah has deemed head of the allied parties. Some commentators have taken the word "assadul-ahlaf" to imply Abū Sufyān because he made different tribes swear against the Prophet ﷺ in the battle of the Trench (Khandaq). Some other commentators take it to mean Assad ibn Abd al-Uzzah. But the latter interpretation does not carry any weight because here Imām Ali ibn Abū Tālib عليه السلام is addressing Mu`āwiyah, and this interpretation does not directly affect Mu`āwiyah since Banū Abd Manāf were a party to this alliance. Imām Ali ibn Abū Tālib عليه السلام says, "They have among themselves the masters of the youths of Paradise," referring to the Prophet's saying, al-Hassan and al-Hussain are the masters of the youths of Paradise, while the youths of the other party are in Hell. This reference is to the sons of Uqbah ibn Abū Mu`eet to whom the Prophet ﷺ once said, "For you and your sons, there is Hell". Imām Ali ibn Abū Tālib عليه السلام says that among them is the chief of all the women of the worlds, namely Fātima az-Zahrā' عليها السلام, while in the other party is the bearer of the firewood, namely Umm Jamil, [wife of Abū Jahl and] sister of Abū Sufyān... This woman used to throw thorns in the path of the Prophet ﷺ. She has been referred to in the Qur'ān, along with Abū Lahab, in these words:



﴿ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۞ مَا أَغْنَى عَنْهُ مَالُهُ وَمَا كَسَبَ ۞ سَيَصْلَى نَارًا ذَاتَ لَهَبٍ ۞ وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ۞ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴾

In the name of Allāh, the Beneficent, the Merciful
May both hands of Abū Lahab perish, and may he perish, too. His wealth will not avail him aught nor what he earns. Soon shall he burn in the flaming Fire. And his wife is the bearer of the firewood. On her neck shall be a halter of twisted rope (Qur'ān, 111:1-5).

It is narrated from Imām Ali ibn Abū Tālib عليه السلام, `Omar ibn al-

Khattāb, Hudhayfah ibn al-Yamān, Abū Sa`īd al-Khudri, Abū Hurayra and others that the Holy Prophet ﷺ said the following: "Verily, Fātima is the Supreme Lady of the women of Paradise, and al-Hassan and al-Hussain are the two Supreme Youths of Paradise. But their father (Ali) is Superior to them," as we read on pp. 656, 661, Vol. 5 of *Al-Jāmi` as-Sahīh* of al-Tirmidhi; pp. 3, 62, 64, 82; Vol. 5 of al-Tirmidhi's *Tārīkh*; pp. 391-92, Vol. 5 of *Al-Musnad* of Ahmed ibn Hanbal; p. 56, Vol. 3 of *Al-Sunan* of Ibn Mājah; p. 167, Vol. 1 of *Al-Mustadrak* of al-Hākim; pp. 183, 184, 201, Vol. 3 of *Majma` az-Zawā'id* of Abū Bakr al-Haithami; pp. 127-28, Vol. 9 of *Kanz al-`Ummāl* of al-Muttaqi al-Hindi; Vol. 13 of *Al-Istī`āb* of Ibn Abd al-Barr; p. 1895, Vol. 4 of *Usd al-Ghāba* of Ibn al-Athīr; p. 574, Vol. 5, p. 140 and p. 230 of Vol. 6 and p. 372, Vol. 10 of *Tārīkh Baghdad* of al-Khatīb al-Baghdādi; p. 365, Vol. 7 of *Tārīkh* of Ibn `Asākir.

It is also narrated from `Imrān ibn al-Haseen and Abū Tha`labah al-Khushni that the Holy Prophet ﷺ said the following to Fātima عليها السلام: "O my daughter! Are you not satisfied that you are verily the Supreme Lady of all women of the worlds?" She said, "O father! Then what about Maryam (Mary) daughter of Imrān?" He said, "She was the Supreme Lady of her time, while you are the Supreme Lady of all times. Truly, by Allāh, I married you off to one who is a master in this world and in the hereafter. No one hates him save a hypocrite" (*Hilyat al-Awliyā'*, Vol. 2, p. 92; *Al-Istī`āb*, Vol. 4, p. 1895; *Al-Isāba*, Vol. 4, p. 275).

Also, `Ā'isha narrated that the Holy Prophet ﷺ said the following: "O Fātima! Will you not be satisfied to be the Supreme Lady of the women of the worlds (or) the Supreme Lady of all women of this umma (community) or of the women believers?" (al-Bukhāri, *Sahīh*, Vol. 8, p. 79; Muslim, *Sahīh*, Vol. 7, pp. 142 - 144; Ibn Mājah, *Al-Sunan*, Vol. 1, p. 518; Ahmed ibn Hanbal, *Al-Musnad*, Vol. 6, p. 282; al-Hākim, *Al-Mustadrak Alal Sahīhayn*, Vol. 3, p. 156).

The person who goes too far in counselling others will be thought to have his personal ends in so doing, even though his counsel may well be based on sincerity of intention and selflessness. A poetic

couplet runs as follows:

How often a good counsel did I offer you, but sometimes
The only reward a counsellor reaps is suspicion.



اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى أهل البصرة

وقدْ كان مِن انْتِشار حبْلِكُمْ وشِقاقِكُمْ ما لمْ تغْبوْا عنْهُ فعفوْتُ عنْ مُجْرِمِكُمْ ورفعْتُ السّيْف عنْ مُدْبِركُمْ وقبلْتُ مِنْ مُقْبِلِكُمْ فإنْ خطتْ بِكُمُ الْأُمُورُ الْمُرْدِيةُ وسفهُ الْآراءِ الْجائِرةِ إلى مُنابذتِي وخِلافِي فها أنا ذا قدْ قرّبْتُ جِيادِي ورحلْتُ ركابي ولئِنْ ألْجائُمُونِي إلى الْمسِيرِ إليْكُمْ لأوقِعنّ بِكُمْ وقعة لا يكُونُ يوْمُ الْجملِ إليْها إلا كلعْقةِ لاعِقٍ مع أنّي عارِفٌ لِذِي الطّاعةِ مِنْكُمْ فضْلهُ ولِذِي النّصِيحةِ حقّهُ غيْرُ مُتجاوِزٍ مُنّهما إلى بريٍّ ولا ناكِثًا إلى وفِيٍّ.

Letter 29
To the people of Basra

"Whatever disunity and schism you have is not hidden from you. I have forgiven your wrongdoers and I have held back my sword from those who ran away. I received everyone who came to me from among you. If devastating matters and wrong and silly views are prompting you to break the pledge to me and to oppose me, then listen! I have prepared and saddled my horses, and if you force me to advance towards you, I shall come down in such a manner that the Battle of Jamal will appear like the last licking of the tongue. At the same time, I know the high status of the obedient among you and the right of the sincere ones without confusing the sinless with the offenders, the faithful with the pledge-breakers."



اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى معاوية

فاتّق اللّه فِيما لديْك وانْظرْ فِي حقّهِ عليْك وارْجِعْ إلى معْرفةِ ما لا تُعْذرُ بجهالتِهِ فإنّ لِلطّاعةِ أعْلاماً واضِحة وسُبُلا نيِّرة ومحجّة نهْجة وغاية مُطلبة يردُها الأكْياسُ ويُخالِفُها الأنْكاسُ منْ نكب عنْها جار عن الحقِّ وخبط فِي التّيهِ وغيّر اللّهُ نِعْمتهُ وأحلّ بهِ نِقْمتهُ فنفْسك نفْسك فقدْ بيّن اللّهُ لك سبيلك وحيْثُ تناهتْ بك أمُورُك فقدْ أجْريْت إلى غايةِ خُسْرٍ ومحلّةِ كُفْرٍ فإنّ نفْسك قدْ أوْلجتْك شرّاً وأقْحمتْك غيّاً وأوْردتْك المهالِك وأوْعرتْ عليْك المسالِك.

Letter 30
To Mu`āwiyah

"Fear Allāh regarding what you have amassed and find out your true right turn to understand, for you will not be excused on the grounds of ignorance. Certainly, for (following the path of) obedience there are clear signs, shining ways, straight paths and fixed aims. The shrewd ones proceed towards them, while the mean ones turn away from them. Whoever turns his face away from them deviates from righteousness and gropes in (the darkness of) bewilderment. Allāh takes away His bounty from him and afflicts him with His chastisement. Therefore, beware of your own selves. Allāh has already shown you your way and the end where your affairs will terminate. You are speeding towards the aim of loss and the status of unbelief. Your ego has pushed you towards evil, thrown you into misguidance and conveyed you to destruction, placing obstacles in your way."



اللهم صل على محمد و آل محمد

ومن وصية له عليه السلام للحسن بن علي عليه السلام كتبها إليه بحاضرين عند انصرافه من صفين

مِن الوالِدِ الفانِ المُقِرِّ لِلزّمانِ المُدْبِرِ العُمُرِ المُسْتَسْلِمِ لِلدُّنْيا السّاكِنِ مساكِنَ الموْتى والظّاعِنِ عنْها غداً، إلى المولودِ المُؤمِّلِ: ما لا يُدْرِكُ السّالِكِ سبيل منْ قدْ هلك غرض الأسْقامِ ورهِينةِ الأيّامِ ورمِيّةِ المصائِبِ وعبْدِ الدُّنْيا وتاجِرِ الغُرُورِ وغريمِ المنايا وأسِيرِ الموْتِ وحلِيفِ الهُمُومِ وقرِينِ الأحْزانِ ونُصُبِ الآفاتِ وصريعِ الشّهواتِ وخلِيفةِ الأمْواتِ أمّا بعْدُ فإنّ فِيما تبيّنْتُ مِنْ إدْبارِ الدُّنْيا عنّي وجُمُوحِ الدّهْرِ عليّ وإقْبالِ الآخِرةِ إليّ ما يزعُنِي عنْ ذِكْرِ منْ سِوايَ والِاهْتِمامِ بما ورائِي غيْر أنّي حيْثُ تفرّد بي دُون هُمُومِ النّاسِ همُّ نفْسِي فصدفنِي رأيي وصرفنِي عنْ هواي وصرّح لِي محْضُ أمْرِي فأفضى بي إلى جِدٍّ لا يكُونُ فِيهِ لعِبٌ وصِدْقٍ لا يشُوبُهُ كذِبٌ ووجدْتُك بعْضِي بلْ وجدْتُك كُلِّي حتّى كأنّ شيْئاً لوْ أصابك أصابنِي وكأنّ الموْت لوْ أتاك أتانِي فعنانِي مِنْ أمْرِك ما يعْنِينِي مِنْ أمْرِ نفْسِي فكتبْتُ إليْك كِتابِي مُسْتظْهِراً بِهِ إنْ أنا بقِيتُ لك أوْ فنِيتُ فإنّي أوصِيك بتقْوى اللّهِ أيْ بُنيّ ولُزُومِ أمْرِهِ وعِمارةِ قلْبِك بِذِكْرِهِ والِاعْتِصامِ بحبْلِهِ وأيُّ سببٍ أوْثقُ مِنْ سببٍ بيْنك وبيْن اللّهِ إنْ أنْت أخذْت بِهِ أحْيِ قلْبك بالموْعِظةِ وأمِتْهُ بالزّهادةِ وقوِّهِ باليقِينِ ونوِّرْهُ بالحِكْمةِ وذلِّلْهُ بذِكْرِ الموْتِ وقرِّرْهُ بالفناءِ وبصِّرْهُ فجائِعَ الدُّنْيا وحذِّرْهُ صوْلةَ الدّهْرِ وفُحْشَ تقلُّبِ اللّيالِي والأيّامِ واعْرِضْ عليْهِ أخْبار الماضِين وذكِّرْهُ بما أصاب منْ كان قبْلك مِن الأوّلِين وسِرْ فِي دِيارِهِمْ وآثارِهِمْ فانْظُرْ فِيما فعلُوا وعمّا انْتقلُوا وأيْن حلُّوا ونزلُوا فإنّك تجِدُهُمْ قدِ انْتقلُوا عنِ الأحِبّةِ وحلُّوا دِيار الغُرْبةِ وكأنّك عنْ قلِيلٍ قدْ صِرْت كأحدِهِمْ فأصْلِحْ مثْواك ولا تبِعْ آخِرتك بِدُنْياك ودعِ القوْل فِيما لا تعْرِفُ والخِطاب فِيما لمْ تُكلّفْ وأمْسِكْ عنْ طرِيقٍ إذا خِفْت ضلالتهُ فإنّ الكفّ عِنْد حيْرةِ الضّلالِ خيْرٌ مِنْ رُكُوبِ الأهْوالِ وأمُرْ بالمعْرُوفِ تكُنْ مِنْ أهْلِهِ وأنْكِرِ المُنْكر بيدِك ولِسانِك وباينْ منْ فعلهُ بجُهْدِك وجاهِدْ فِي اللّهِ حقّ جِهادِهِ ولا تأْخُذْك فِي اللّهِ لوْمةُ لائِمٍ وخُضِ الغمراتِ لِلحقِّ حيْثُ كان وتفقّهْ فِي الدِّينِ وعوِّدْ نفْسك التّصبُّر على المكْرُوهِ ونِعْم الخُلُقُ التّصبُّرُ فِي الحقِّ وألْجِئْ نفْسك فِي أُمُورِك كُلِّها إلى إلهِك فإنّك تُلْجِئُها إلى كهْفٍ حرِيزٍ ومانِعٍ عزِيزٍ وأخْلِصْ فِي المسْألةِ لِربِّك فإنّ بيدِهِ العطاء والحِرْمان وأكْثِرِ الِاسْتِخارة وتفهّمْ وصِيّتِي ولا تذْهبنّ عنْك صفْحاً فإنّ خيْر القوْلِ ما نفع واعْلمْ أنّهُ لا خيْر فِي علْمٍ لا ينْفعُ ولا يُنْتفعُ بِعِلْمٍ لا يحِقُّ تعلُّمُهُ أيْ بُنيّ إنّي لمّا رأيْتُنِي قدْ بلغْتُ سِنّاً ورأيْتُنِي أزْدادُ وهْناً بادرْتُ بوصِيّتِي إليْك وأوْردْتُ خِصالاً مِنْها قبْل أنْ يعْجل بي أجلِي دُون أنْ أفْضِي إلِيْك بما فِي نفْسِي أوْ أنْ أنْقص فِي رأيِي كما نُقِصْتُ فِي جِسْمِي أوْ يسْبِقنِي إلِيْك بعْضُ غلباتِ الهوى وفِتنِ الدُّنْيا فتكُون كالصّعْبِ النّفُورِ وإنّما قلْبُ الحدثِ كالأرْضِ الخالِيةِ ما ألْقِي فِيها مِنْ شيْءٍ قبلتْهُ فبادرْتُك بالأدبِ قبْل أنْ يقْسُو قلْبُك ويشْتغِل لبُّك لِتسْتقْبِل بِجِدِّ رأيِك مِن الأمْرِ ما قدْ كفاك أهْلُ

التّجاربِ بُغْيتهُ وتجْربتهُ فتكُون قدْ كُفِيت مئُونة الطّلبِ وعُوفِيت مِنْ عِلاجِ التّجْربةِ فأتاك مِنْ ذلِك ما قدْ كُنّا نأتيهِ واستبان لك ما رُبّما أظلم علينا مِنْهُ أيْ بُنيّ إنّي وإنْ لمْ أكُنْ عُمِّرْتُ عُمُر منْ كان قبْلِي فقدْ نظرْتُ فِي أعْمالِهِمْ وفكّرْتُ فِي أخْبارِهِمْ وسِرْتُ فِي آثارِهِمْ حتّى عُدْتُ كأحدِهِمْ بلْ كأنّي بما انْتهى إلىّ مِنْ أمُورِهِمْ قدْ عُمِّرْتُ مع ولِهِمْ إلى آخِرِهِمْ فعرفْتُ صفْو ذلِك مِنْ كدرِهِ ونفْعهُ مِنْ ضررِهِ فاسْتخْلصْتُ لك مِنْ كُلّ أمْرٍ نخِيلهُ وتو خّيْتُ لك جمِيلهُ وصرفْتُ عنْك مجْهُولهُ ورأيْتُ حيْثُ عنانِي مِنْ أمْرك ما يعْنِي الْو الِد الشّفِيق وأجْمعْتُ عليْهِ مِنْ أدبك أنْ يكُون ذلِك وأنْت مُقْبلُ الْعُمُر ومُقْتبلُ الدّهْر ذُو نِيّةٍ سلِيمةٍ ونفْسٍ صافِيةٍ وأنْ أبْتدِئك بتعْلِيمِ كِتابِ اللّهِ عزّ وجلّ وتأوِيلِهِ وشرائِعِ الْإِسْلامِ وأحْكامِهِ وحلالِهِ وحرامِهِ لا أجاوِزُ ذلِك بك إلى غيْرِهِ ثُمّ أشْفقْتُ أنْ يلْتبِس عليْك ما اخْتلف النّاسُ فِيهِ مِنْ أهْوِ انِهِمْ وآرائِهِمْ مِثْل الّذِي الْتبس علِيْهِمْ فكان إحْكامُ ذلِك على ما كرِهْتُ مِنْ تنْبِيهِك لهُ أحبّ إلىّ مِنْ إسْلامِك إلى أمْرٍ لا آمنُ عليْك بِهِ الْهلكة ورجوْتُ أنْ يُو فّقك اللّهُ فِيهِ لِرُشْدِك وأنْ يهْدِيك لِقصْدِك فعهِدْتُ إلِيْك وصِيّتِي هذِهِ واعْلمْ يا بُنيّ أنّ أحبّ ما أنْت آخِذٌ بِهِ إلىّ مِنْ وصِيّتِي تقْو ى اللّهِ والِاقْتِصارُ على ما فرضهُ اللّهُ عليْك والْأخْذُ بما مضى عليْهِ الْو لُون مِنْ آبائِك والصّالِحُون مِنْ أهْلِ بيْتِك فإنّهُمْ لمْ يدعُوا أنْ نظرُوا لِأنْفُسِهِمْ كما أنْت ناظِرٌ وفكّرُوا كما أنْت مُفكّرٌ ثُمّ ردّهُمْ آخِرُ ذلِك إلى الْأخْذِ بما عرفُوا والْإِمْساكِ عمّا لمْ يُكلّفُوا فإنْ أبتْ نفْسُك أنْ تقْبل ذلِك دُون أنْ تعْلم كما علِمُوا فلْيكُنْ طلبُك ذلِك بتفهُّمٍ وتعلُّمٍ لا بتو رُّطِ الشُّبُهاتِ وعُلقِ الْخُصُوماتِ وابْدأْ قبْل نظرك فِي ذلِك بالِاسْتِعانةِ بِالِهك والرّغْبةِ إلىْهِ فِي توْفِيقِك وترْكِ كُلّ شائِبةٍ أوْلجتْك فِي شُبْهةٍ أوْ أسْلمتْك إلى ضلالةٍ فإنْ أيْقنْت أنْ قدْ صفا قلْبُك فخشع وتمّ رأيُك فاجْتمع وكان همُّك فِي ذلِك همّاً واحِداً فانْظرْ فِيما فسّرْتُ لك وإنْ لمْ يجْتمِعْ لك ما تُحِبُّ مِنْ نفْسِك وفراغ نظرك وفِكْرك فاعْلمْ أنّك إنّما تخْبِطُ الْعشْو اء وتتو رّطُ الظّلْماء ولِيْس طالِبُ الدِّين منْ خبط أوْ خلط والْإِمْساكُ عنْ ذلِك أمْثلُ فتفهّمْ يا بُنيّ وصِيّتِي واعْلمْ أنّ مالِك الْموْتِ هُو مالِكُ الْحياةِ وأنّ الْخالِق هُو الْمُمِيتُ وأنّ الْمُفْنِي هُو الْمُعِيدُ وأنّ الْمُبْتلِي هُو الْمُعافِي وأنّ الدُّنْيا لمْ تكُنْ لِتسْتقِرّ إلّا على ما جعلها اللّهُ عليْهِ مِن النّعْماءِ والِابْتِلاءِ والْجزاءِ فِي الْمعادِ أوْ ما شاء مِمّا لا تعْلمُ فإنْ أشْكل عليْك شيْءٌ مِنْ ذلِك فاحْمِلْهُ على جهالتِك فإنّك ولُ ما خُلِقْت بِهِ جاهِلًا ثُمّ عُلِّمْت وما أكْثر ما تجْهلُ مِن الْأمْرِ ويتحيّرُ فِيهِ رأيُك ويضِلُّ فِيهِ بصرُك ثُمّ تُبْصِرُهُ بعْد ذلِك فاعْتصِمْ بالّذِي خلقك ورزقك وسو اك ولْيكُنْ لهُ تعبُّدُك وإلْيهِ رغْبتُك ومِنْهُ شفقتُك واعْلمْ يا بُنيّ أنّ أحداً لمْ يُنْبِئْ عن اللّهِ سُبْحانهُ كما أنْبأ عنْهُ الرّسُولُ (صلى الله عليه وآله) فارْض بِهِ رائِداً وإلى النّجاةِ قائِداً فإنّي لمْ آلك نصِيحة وإنّك لنْ تبْلغ فِي النّظرِ لِنفْسِك وإن اجْتهدْت مبْلغ نظرِي لك واعْلمْ يا بُنيّ أنّهُ لوْ كان لِربِّك شرِيكٌ لأتتْك رُسُلُهُ ولرأيْت آثار مُلْكِهِ وسُلْطانِهِ ولعرفْت أفْعالهُ وصِفاتِهِ ولكِنّهُ إلهٌ واحِدٌ كما وصف نفْسهُ لا يُضادُّهُ فِي مُلْكِهِ أحدٌ ولا يزُولُ أبداً ولمْ يزلْ ولمْ قبْل الْأشْياءِ بلا ولِيّةٍ وآخِرٌ بعْد الْأشْياءِ بلا نِهايةٍ عظُم عنْ أنْ تثْبُت رُبُوبِيّتُهُ بِإحاطةِ قلْبٍ أوْ بصرٍ فإذا عرفْت ذلِك فافْعلْ كما ينْبغِي لِمِثْلِك أنْ يفْعلهُ فِي صِغرِ خطرِهِ وقِلّةِ مقْدِرتِهِ وكثْرةِ عجْزِهِ و عظِيمِ حاجتِهِ إلى ربِّهِ فِي طلبِ طاعتِهِ والْخشْيةِ مِنْ عُقُوبتِهِ والشّفقةِ مِنْ سُخْطِهِ فإنّهُ لمْ يأمُرْك إلّا بحسنٍ ولمْ ينْهك إلّا عنْ قبِيحٍ يا بُنيّ إنّي قدْ أنْبأتُك عن الدُّنْيا وحالِها وزو الِها وانْتِقالِها وأنْبأتُك عن الْآخِرةِ وما أعِدّ لِأهْلِها فِيها وضربْتُ لك فِيهِما الْأمْثال لِتعْتبِر بها وتحْذُو عليْها إنّما مثلُ منْ خبر الدُّنْيا كمثلِ قوْمٍ سفْرٍ نبا بِهِمْ منْزِلٌ جدِيبٌ فأمُّوا منْزِلًا خصِيباً وجناباً مرِيعاً فاحْتملُوا وعْثاء الطّرِيقِ وفِراق الصّدِيقِ وخُشُونة السّفرِ وجُشُوبة الْمطْعمِ لِيأتُوا سعة دارِهِمْ ومنْزِلِ قرارِهِمْ فلْيس يجِدُون لِشيْءٍ

مِنْ ذلِك ألماً ولا يروْن نفقةً فِيهِ مغْرماً ولا شيْء أحبُّ إليْهِمْ مِمّا قرّبهُمْ مِنْ منْزِلِهِمْ وأدْناهُمْ مِنْ محلتِهِمْ ومثلُ من اغْترّ بها كمثلِ قوْمٍ كانُوا بمنْزلٍ خصِيبٍ فنبا بهِمْ إلى منْزلٍ جدِيبٍ فلَيْس شيْءٌ أكْره إليْهِمْ ولا أفْظع عِنْدهُمْ مِنْ مُفارقةِ ما كانُوا فِيهِ إلى ما يهْجُمُون عليْهِ ويصِيرُون إليْهِ يا بُنيّ اجْعلْ نفْسك مِيزاناً فِيما بيْنك وبيْن غيْرك فأحْببْ لِغيْرك ما تُحِبُّ لِنفْسِك واكْرهْ لهُ ما تكْرهُ لها ولا تظْلِمْ كما لا تُحِبُّ أنْ تُظْلم وأحْسِنْ كما تُحِبُّ أنْ يُحْسن إليْك واسْتقْبحْ مِنْ نفْسِك ما تسْتقْبحُهُ مِنْ غيْرك وارْض مِن النّاس بما ترْضاهُ لهُمْ مِنْ نفْسِك ولا تقُلْ ما لا تعْلمُ وإنْ قلّ ما تعْلمُ ولا تقُلْ ما لا تُحِبُّ أنْ يُقال لك واعْلمْ أنّ الْإعْجاب ضِدُّ الصّوابِ وآفةُ الْألْبابِ فاسْع فِي كدْحِك ولا تكُنْ خازناً لِغيْرك وإذا أنْت هُدِيت لِقصْدِك فكُنْ أخْشع ما تكُونُ لِربِّك واعْلمْ أنّ أمامك طرِيقاً ذا مسافةٍ بعِيدةٍ ومشقّةٍ شدِيدةٍ وأنّهُ لا غِنى بك فِيهِ عنْ حُسْنِ الِارْتِيادِ وقدْر بلاغِك مِن الزّادِ مع خِفّةِ الظّهْرِ فلا تحْمِلنّ على ظهْرك فوْق طاقتِك فيكُون ثِقْلُ ذلِك وبالًا عليْك وإذا وجدْت مِنْ أهْلِ الْفاقةِ مِنْ يحْمِلُ لك زادك إلى يوْمِ الْقِيامةِ فيُوافِيك بِهِ غداً حيْثُ تحْتاجُ إليْهِ فاغْتنِمْهُ وحمِّلْهُ إيّاهُ وأكْثِرْ مِنْ تزْوِيدِهِ وأنْت قادِرٌ عليْهِ فلعلّك تطْلُبُهُ فلا تجِدُهُ واغْتنِمْ مِن اسْتقْرضك فِي حالِ غِناك لِيجْعل قضاءهُ لك فِي يوْمِ عُسْرتِك واعْلمْ أنّ أمامك عقبةً كئُوداً الْمُخِفُّ فِيها أحْسنُ حالًا مِن الْمُثْقِلِ والْمُبْطِئُ عليْها أقْبحُ حالًا مِن الْمُسْرِعِ وأنّ مهْبطك بها لا محالةَ إمّا على جنّةٍ أوْ على نارٍ فارْتدْ لِنفْسِك قبْل نُزُولِك وو طِّئ الْمنْزل قبْل حُلُولِك فلَيْس بعْد الْموْتِ مُسْتعْتبٌ ولا إلى الدُّنْيا مُنْصرفٌ واعْلمْ أنّ الّذِي بيدِهِ خزائِنُ السّمو اتِ والْأرْضِ قدْ أذِن لك فِي الدُّعاءِ وتكفّل لك بِالْإجابةِ وأمرك أنْ تسْألهُ لِيُعْطِيك وتسْترْحِمهُ لِيرْحمك ولمْ يجْعلْ بيْنك وبيْنهُ مِنْ يحْجُبُك عنْهُ ولمْ يُلْجِئْك إلى مِنْ يشْفعُ لك إليْهِ ولمْ يمْنعْك إنْ أسأت مِن التّوْبةِ ولمْ يُعاجِلْك بِالنّقْمةِ ولمْ يُعيِّرْك بِالْإنابةِ ولمْ يفْضحْك حيْثُ الْفضِيحةُ بك أوْلى ولمْ يُشدِّدْ عليْك فِي قبُولِ الْإنابةِ ولمْ يُناقِشْك بِالْجرِيمةِ ولمْ يُؤْيِسْك مِن الرّحْمةِ بلْ جعل نُزُوعك عن الذّنْبِ حسنةً وحسب سيِّئتك واحِدةً وحسب حسنتك عشْراً وفتح لك باب الْمتابِ وباب الِاسْتِعْتابِ فإذا ناديْتهُ سمِع نِداك وإذا ناجيْتهُ علِم نجْو اك فأفْضيْت إلِيْهِ بحاجتِك وأبْثثْتهُ ذات نفْسِك وشكوْت إلِيْهِ هُمُومك واسْتكْشفْتهُ كُرُوبك واسْتعنْتهُ على أُمُورك وسألْتهُ مِنْ خزائِنِ رحْمتِهِ ما لا يقْدِرُ على إعْطائِهِ غيْرُهُ مِنْ زِيادةِ الْأعْمارِ وصِحّةِ الْأبْدانِ وسعةِ الْأرْزاقِ ثُمّ جعل فِي يديْك مفاتِيح خزائِنِهِ بما أذِن لك فِيهِ مِنْ مسْألتِهِ فمتى شِئْت اسْتفْتحْت بِالدُّعاءِ أبْوابِ نِعْمتِهِ واسْتمْطرْت شآبِيب رحْمتِهِ فلا يُقنِّطنّك إبْطاءُ إجابتِهِ فإنّ الْعطِيّة على قدْرِ النِّيّةِ ورُبّما أُخِّرتْ عنْك الْإجابةُ لِيكُون ذلِك أعْظم لِأجْرِ السّائِلِ وأجْزل لِعطاءِ الْآمِلِ ورُبّما سألْت الشّيْء فلا تُؤْتاهُ وأوتِيت خيْراً مِنْهُ عاجِلًا أوْ آجِلًا أوْ صُرِف عنْك لِما هُو خيْرٌ لك فلرُبّ أمْرٍ قدْ طلبْتهُ فِيهِ هلاكُ دِينِك لوْ أوتِيتهُ فلْتكُنْ مسْألتُك فِيما يبْقى لك جمالُهُ ويُنْفِي عنْك وبالُهُ فالْمالُ لا يبْقى لك ولا تبْقى لهُ واعْلمْ يا بُنيّ أنّك إنّما خُلِقْت لِلْآخِرةِ لا لِلدُّنْيا ولِلْفناءِ لا لِلْبقاءِ ولِلْموْتِ لا لِلْحياةِ وأنّك فِي قلْعةٍ ودار بُلْغةٍ وطرِيقٍ إلى الْآخِرةِ وأنّك طرِيدُ الْموْتِ الّذِي لا ينْجُو مِنْهُ هارِبُهُ ولا يفُوتُهُ طالِبُهُ ولا بُدّ أنّهُ مُدْرِكُهُ فكُنْ مِنْهُ على حذرٍ أنْ يُدْرِكك وأنْت على حالٍ سيِّئةٍ قدْ كُنْت تُحدِّثُ نفْسك مِنْها بِالتّوْبةِ فيحُول بيْنك وبيْن ذلِك فإذا أنْت قدْ أهْلكْت نفْسك.

ذكر الموت

يا بُنيّ أكْثِرْ مِنْ ذِكْر الموْتِ وذِكْر ما تهْجُمُ عليْهِ وتُفْضِي بعْد الموْتِ إليْهِ حتّى يأتِيك وقدْ أخذْت مِنْهُ حِذْرك وشددْت لهُ أزْرك ولا يأتِيك بغْتة فيبْهرك وإيّاك أنْ تغْترّ بما ترى مِنْ إخْلادِ أهْلِ الدُّنْيا إليْها وتكالُبهِمْ عليْها فقدْ نبّاك اللّهُ عنْها ونعتْ هِي لك عنْ نفْسِها وتكشّفتْ لك عنْ مساويها فإنّما أهْلُها كِلابٌ عاوية وسِباعٌ ضارية يهرُّ بعْضُها على بعْضٍ ويأكُلُ عزيزُها ذليلها ويقْهرُ كبيرُها صغيرها نعمٌ مُعقّلة وأخْرى مُهْملة قدْ أضلّتْ عُقُولها وركِبتْ مجْهُولها سُرُوحُ عاهةٍ بوادٍ وعْثٍ ليْس لها راعٍ يُقِيمُها ولا مُسِيمٌ يُسِيمُها سلكتْ بهِمُ الدُّنْيا طريق العمى وأخذتْ بأبْصارهِمْ عنْ منار الهُدى فتاهُوا فِي حيْرتِها وغرقُوا فِي نِعْمتِها واتّخذُوها ربّاً فلعِبتْ بهِمْ ولعِبُوا بها ونسُوا ما وراءها.

الترفق في الطلب

رُو يْداً يُسْفِرُ الظّلامُ كأنْ قدْ وردتِ الأظْعانُ يُوشِكُ منْ أسْرع أنْ يلْحق واعْلمْ يا بُنيّ أنّ منْ كانتْ مطِيّتُهُ اللّيْل والنّهار فإنّهُ يُسارُ بهِ وإنْ كان واقِفاً ويقْطعُ المسافة وإنْ كان مُقِيماً وادِعاً واعْلمْ يقِيناً أنّك لنْ تبْلُغ أملك ولنْ تعْدُو أجلك وأنّك فِي سبيلٍ منْ كان قبْلك فخفّضْ فِي الطّلبِ وأجْمِلْ فِي المُكْتسبِ فإنّهُ ربّ طلبٍ قدْ جرّ إلى حربٍ وليْس كُلُّ طالِبٍ بمرْزُوقٍ ولا كُلُّ مُجْمِلٍ بمحْرُومٍ وأكْرمْ نفْسك عنْ كُلّ دنِيّةٍ وإنْ ساقتْك إلى الرّغائِبِ فإنّك لنْ تعْتاض بما تبْذُلُ مِنْ نفْسِك عِوضاً ولا تكُنْ عبْد غيْرك وقدْ جعلك اللّهُ حُرّاً وما خيْرُ خيْرٍ لا يُنالُ إلّا بشرٍّ ويُسْرٍ لا يُنالُ إلّا بعُسْرٍ وإيّاك أنْ تُوجِف بك مطايا الطّمعِ فتُوردك مناهِل الهلكةِ وإنِ اسْتطعْت ألّا يكُون بيْنك وبيْن اللّهِ ذُو نِعْمةٍ فافْعلْ فإنّك مُدْركٌ قسْمك وآخِذٌ سهْمك وإنّ اليسِير مِن اللّهِ سُبْحانهُ أعْظمُ وأكْرمُ مِن الكثِيرِ مِنْ خلْقِهِ وإنْ كان كُلٌّ مِنْهُ.

وصايا شتى

وتلافِيك ما فرط مِنْ صمْتِك أيْسرُ مِنْ إدْراكِك ما فات مِنْ منْطِقِك وحِفْظ ما فِي الوِعاءِ بشدِّ الوِكاءِ وحِفْظ ما فِي يديْك أحبُّ إليّ مِنْ طلبِ ما فِي يديْ غيْرك ومرارةُ اليأس خيْرٌ مِن الطّلبِ إلى النّاسِ والحِرْفة مع العِفّةِ خيْرٌ مِن الغِنى مع الفُجُورِ والمرْءُ أحْفظُ لِسِرِّهِ ورُبّ ساعٍ فِيما يضُرُّهُ منْ أكْثر أهْجر ومنْ تفكّر أبْصر قارِنْ أهْل الخيْرِ تكُنْ مِنْهُمْ وباينْ أهْل الشّرِّ تبِنْ عنْهُمْ بِئْس الطّعامُ الحرامُ وظُلْمُ الضّعِيفِ أفْحشُ الظُّلْمِ إذا كان الرِّفْقُ خُرْقاً كان الخُرْقُ رفْقاً رُبّما كان الدّواءُ داءً والدّاءُ دواءً ورُبّما نصح غيْرُ النّاصِح وغشّ المُسْتنْصحُ وإيّاك والِاتّكال على المُنى فإنّها بضائِعُ النّوْكى والعقْلُ حِفْظُ التّجارِبِ وخيْرُ ما جرّبْت ما وعظك بادِرِ الفُرْصة قبْل أنْ تكُون غُصّةً ليْس كُلُّ طالِبٍ يُصِيبُ ولا كُلُّ غائِبٍ يئُوبُ ومِن الفسادِ إضاعةُ الزّادِ ومفْسدةُ المعادِ ولِكُلِّ أمْرٍ عاقِبةٌ سوْف يأتِيك ما قُدِّر لك التّاجِرُ مُخاطِرٌ ورُبّ يسِيرٍ أنْمى مِنْ كثِيرٍ لا خيْر فِي مُعِينٍ مهِينٍ ولا فِي صدِيقٍ ظنِينٍ ساهِلِ الدّهْرِ ما ذلّ لك قعُودُهُ ولا تُخاطِرْ بشيْءٍ رجاء أكْثر مِنْهُ وإيّاك أنْ تجْمح بك مطِيّةُ اللّجاجِ احْمِلْ نفْسك مِنْ أخِيك عِنْد صرْمِهِ على الصِّلةِ وعِنْد صُدُودِهِ على اللُّطْفِ والمُقارِبةِ وعِنْد جُمُودِهِ على البذْلِ وعِنْد تباعُدِهِ على الدُّنُوِّ وعِنْد شِدّتِهِ على اللِّين وعِنْد جُرْمِهِ على العُذْر حتّى كأنّك لهُ عبْدٌ وكأنّهُ ذُو نِعْمةٍ عليْك وإيّاك أنْ تضع ذلِك فِي غيْرِ موْضِعِهِ أوْ أنْ تفْعلهُ بغيْرِ أهْلِهِ لا تتّخِذنّ عدُو صدِيقِك صدِيقاً فتُعادِي صدِيقك وامْحضْ أخاك النّصِيحة حسنةً كانتْ أوْ قبِيحةً وتجرّعِ الغيْظ فإنّي لمْ أر جُرْعةً أحْلى مِنْها عاقِبةً ولا ألذّ مغبّةً ولِنْ لِمنْ غالظك فإنّهُ يُوشِكُ أنْ يلِين لك وخُذْ على عدُوِّك بالفضْلِ فإنّهُ أحْلى

الظفرين وإنْ أردْت قطيعة أخيك فاسْتبْق لهُ مِنْ نفسِك بقيّة يرْجعُ إليْها إنْ بدا لهُ ذلِك يوْماً ما ومنْ ظنّ بك خيْراً فصدِّقْ ظنّهُ ولا تُضيعنّ حقّ أخيك اتّكالًا على ما بيْنك وبيْنهُ فإنّهُ ليْس لك بأخ منْ أضعْت حقّهُ ولا يكُنْ أهْلك أشْقى الخلْق بك ولا ترْغبنّ فِيمنْ زهِد عنْك ولا يكُوننّ أخُوك أقو ى على قطِيعتِك مِنْك على صِلتِهِ ولا تكُوننّ على الْإساءةِ أقو ى مِنْك على الْإحْسانِ ولا يكْبُرنّ عليْك ظُلْمُ منْ ظلمك فإنّهُ يسْعى فِي مضرّتِهِ ونفْعِك وليْس جزاءُ منْ سرّك أنْ تسُوءهُ واعْلمْ يا بُنيّ أنّ الرِّزْق رزْقان رزْقٌ تطْلُبُهُ ورزْقٌ يطْلُبُك فإنْ أنْت لمْ تأتِهِ أتاك ما أقْبح الْخُضُوع عِنْد الْحاجةِ والْجفاء عِنْد الْغِنى إنّما لك مِنْ دُنْياك ما أصْلحْت بِهِ مثْو اك وإنْ كُنْت جازِعاً على ما تفلّت مِنْ يديْك فاجْزعْ على كُلّ ما لمْ يصِلْ إليْك اسْتدِلّ على ما لمْ يكُنْ بما قدْ كان فإنّ الْأُمُور أشْباهٌ ولا تكُوننّ مِمّنْ لا تنْفعُهُ الْعِظةُ إلّا إذا بالغْت فِي إيلامِهِ فإنّ الْعاقِل يتّعِظُ بالْآدابِ والْبهائِم لا تتّعِظُ إلّا بالضّرْبِ. اطْرحْ عنْك واردات الْهُمُوم بعزائِمِ الصّبْر وحُسْنِ الْيقِين منْ ترك الْقصْد جار والصّاحِبُ مُناسِبٌ والصّدِيقُ منْ صدق غيْبُهُ والْهو ى شريكُ الْعمى ورُبّ بعِيدٍ أقربُ مِنْ قرِيبٍ وقرِيبٍ أبْعدُ مِنْ بعِيدٍ والْغرِيبُ منْ لمْ يكُنْ لهُ حبِيبٌ منْ تعدّى الْحقّ ضاق مذْهبُهُ ومنِ اقْتصر على قدْرِهِ كان أبْقى لهُ وأوْثقُ سببٍ أخذْت بِهِ سببٌ بيْنك وبيْن اللّهِ سُبْحانهُ ومنْ لمْ يُبالِك فهُو عدُوُّك قدْ يكُونُ الْيأسُ إدْراكاً إذا كان الطّمعُ هلاكاً ليْس كُلُّ عوْرةٍ تظْهرُ ولا كُلُّ فُرْصةٍ تُصابُ ورُبّما أخْطأ الْبصِيرُ قصْدهُ وأصاب الْأعْمى رُشْدهُ أخِّر الشّرّ فإنّك إذا شِئْت تعجّلْتهُ وقطِيعةُ الْجاهِلِ تعْدِلُ صِلةَ الْعاقِلِ منْ أمِن الزّمان خانهُ ومنْ أعْظمهُ أهانهُ ليْس كُلُّ منْ رمى أصاب إذا تغيّر السُّلْطانُ تغيّر الزّمانُ سلْ عنِ الرّفِيقِ قبْل الطّرِيقِ وعنِ الْجارِ قبْل الدّارِ إيّاك أنْ تذْكُر مِن الْكلامِ ما يكُونُ مُضْحِكاً وإنْ حكيْت ذلِك عنْ غيْرِك.

الرأي في المرأة

وإيّاك ومُشاو رة النِّساءِ فإنّ رأيهُنّ إلى أفنٍ وعزْمهُنّ إلى وهْنٍ واكْفُفْ عليْهِنّ مِنْ أبْصارِهِنّ بِحِجابِك إيّاهُنّ فإنّ شِدّة الْحِجابِ أبْقى عليْهِنّ وليْس خُرُوجُهُنّ بأشدّ مِنْ إدْخالِك منْ لا يُوثقُ بِهِ عليْهِنّ وإنِ اسْتطعْت ألّا يعْرِفْن غيْرك فافْعلْ ولا تُمكِّنِ الْمرْأة مِنْ أمْرِها ما جا ز نفْسها فإنّ الْمرْأة ريْحانةٌ وليْستْ بِقهْرمانةٍ ولا تعْدُ بكرامتِها نفْسها ولا تُطْمِعْها فِي أنْ تشْفع لِغيْرِها وإيّاك والتّغايُر فِي غيْرِ موْضِعِ غيْرةٍ فإنّ ذلِك يدْعُو الصّحِيحة إلى السّقمِ والْبرِيئةِ إلى الرِّيبِ واجْعلْ لِكُلِّ إنْسانٍ مِنْ خدمِك عملًا تأْخُذُهُ بِهِ فإنّهُ أحْرى ألّا يتو اكلُوا فِي خِدْمتِك وأكْرِمْ عشِيرتك فإنّهُمْ جناحُك الّذِي بِهِ تطِيرُ وأصْلُك الّذِي إلِيْهِ تصِيرُ ويدُك الّتِي بِها تصُولُ.

دعاء

اسْتوْدِعِ اللّه دِينك ودُنْياك واسْألهُ خيْر الْقضاءِ لك فِي الْعاجِلةِ والْآجِلةِ والدُّنْيا والْآخِرةِ والسّلامُ.



Order 31

He wrote it for his son al-Hassan ibn Ali ﷺ when he camped at al-Hadirin on his way back from the Battle of Siffīn:

"From the father who is (shortly) to die, who acknowledges the hardships of times, who has turned away from life, who has submitted himself to the (calamities of) time, who realizes the evils of the world, who is living in the abodes of the dead and is due to depart from them any day..., to the son who yearns for what is not to be achieved, who is treading the path of those who have died, who is the victim of ailments, who is entangled in the (worries of the) days, who is a target of hardships, a servant of the world, a trader of its deception, a debtor of wishes, a prisoner of morality, an ally of worries, a neighbor of griefs, a victim of distresses, the one who has been overpowered by desires and a successor of the dead.

"Now (you should know that) what I have learned from this world turning away from me, the onslaught of time over me and the advancing of the Hereafter towards me is enough to prevent me from remembering anyone except my soul and from thinking beyond myself. But when I confined myself to my own worries, leaving aside the worries of others, my intelligence saved me and protected me from my own desires. It clarified to me my affairs and led me to seriousness wherein there is no trickery, and to the truth which is not tarnished by falsehood. Here, I found you to be a part of myself, rather I found you my whole, so much so that if anything befalls you, it is as though it befalls me, and if death comes to you, it is as though it comes to me. Consequently, your affairs meant to me what my own matters meant. So, I have written this piece of advice (to you) as an instrument of seeking help, whether I remain alive or cease to exist.

"I admonish you to fear Allāh, O my child, to abide by His commandments, to fill your heart with His remembrance and to cling to hope from Him. No regard is more reliable than the regard between you and Allāh provided you take hold of it. Enliven your heart with preaching, kill it by renunciation, energize it with firm belief, enlighten it with wisdom, humiliate it by recalling death, make it believe in mortality, make it see the misfortunes of this

world, make it fear the authority of the time and the severity of some changes during the nights and the days. Place before it the events of past peoples, recall to it what befell those who were before you. Traverse their cities and ruins, then see what they did and from what they have gone away, where they have gone and stayed. You will find that they departed from (their) friends and remained in loneliness. Shortly, you, too, will be like any of them. Therefore, plan for your place of stay and do not sell your next life for this one.

"Give up discussing what you do not know and speaking about what does not concern you. Keep off the track from which you fear to go astray because refraining (from moving) when there is fear of straying is better than embarking on dangers. Ask others to do good deeds; you will thus be among the doers of goodness. Discourage others from evil deeds with your own deeds as well as speech. Keep off, to the best of your ability, from whoever commits evil. Struggle for Allāh as is His due, and the reviling of a reviler should not deter you in matters relevant to Allāh. Leap into dangers for the sake of what is right wherever it may be. Acquire insight into religious laws. Habituate yourself to endure hardships since the best trait of character is endurance in matters of righteousness. In all your affairs, resign yourself to your Lord because you will thus be resigning yourself to a secure shelter and a strong Protector. You should ask only from your Lord because in His hand is all the giving and depriving. Seek goodness (from Allāh) as much as you can. Understand my advice and do not turn away from it because the best saying is that which benefits. Be informed that there is no good in that knowledge which is futile, and if knowledge is not implemented, then its acquisition is not justified.

"O my child! When I noticed that I was of goodly age and that I was becoming increasingly weak, I hastened with regard to my will to you and wrote down salient points lest death should overtake me before I divulge to you what I have in my heart, or lest my wit should be affected just as my body has been, or the forces of passions or the mischiefs of the world should overtake you making you like a stubborn camel. Certainly, the heart of a young man is like an uncultivated land. It accepts whatever is strewn on it. So, I hastened to mold you properly before your heart hardened and your

mind became occupied, so that you might be ready to accept through your intelligence the results of the experience of others and be saved from going through these experiences yourself. In this way, you will avoid the hardship of seeking them and the difficulties of experimenting them. Thus, you are getting to know what we had experienced and even those things become clear to you which we might have missed.

"O my child! Even though I have not reached the age which those before me have, yet I looked into their behavior and thought over events of their lives. I walked among their ruins till I was like one of them. In fact, by virtue of their affairs that have become known to me, it is as though I have lived with them from the very first to the very last. I have, therefore, been able to discern the impure from the clean and to benefit from harm.

"I have selected for you the choicest of those matters, gathered for you their good points and kept away from you their useless points. Since I feel for your affairs as a living father should, I aim at providing you with guidance. I thought it should be at a time when you are advancing in age and new to the state of the world, possessing upright intention and a clean heart and, being with the teaching of the Book of Allāh, to Whom belong Might and Majesty, and its interpretation, the laws and commandments of Islam, its lawful matters and unlawful ones..., I should not go beyond these for you. Then I feared lest you should get confused as other people had been confused on account of their passions and (different) views. Therefore, in spite of disliking the thought of warning you, I thought it better for me to make this issue strong rather than leave you in a status where I do not regard you as being safe from falling into destruction. I hoped that Allāh will help you in your straightforwardness and guide you in your resoluteness. Consequently, I wrote this piece of my will for you.

"Be informed, O my child, that what I love the most for you is that you adopt my will to fear Allāh, to confine yourself to what Allāh has made obligatory on you, to follow the deeds of your forefathers and the virtuous people of your household. These (men of virtue) did not fall short of seeing for themselves what you will see for yourself.

They did about their affairs as you will like to think (about your own affairs). Thereafter, their thinking led them to discharge the obligations which they came to know and to desist from what they were not required to do. If your heart does not accept this without acquiring knowledge as they acquired it, then your search should first be by way of understanding and learning, not by falling into doubts or getting entangled in quarrels.

"Before you probe into this, you should begin by seeking your Lord's help. Turn to Him for competence and keep aloof from everything that throws you into doubt or flings you towards misguidance. When you have made sure that your heart is clean and humble and your thoughts have come together, and once you have only a reflection about this matter..., it is then that you will see what I have explained to you. If you have not been able to achieve that peace of observation and thinking which you will like to have, then be informed that you are only stamping the ground like a blind she-camel and falling into darkness, while a seeker of religion should not grope in the dark, nor should he create confusion. It is better to avoid this.

"Appreciate my advice, O my child, and be admonished that the Master of death is also the Master of life: The Creator causes death and grants life. The One Who destroys is also the One Who restores life. The One Who inflicts disease is also the one Who cures. This world continues in the way which Allāh has made it with regard to its pleasures, trials, rewards on the Day of Judgment and all that He wishes and which you do not know. If anything of this advice is not understood by you, then attribute it to your ignorance of it because when you were first born, you were born ignorant; thereafter, you acquired knowledge. There are many masters of whom you are ignorant. There are many issues regarding which your sight first wonders and your eye wonders, too. After this, you shall see them as they are. Therefore, cling to the One Who created you, Who fed you and put you in order. You should worship only Him. Your eagerness should be towards Him, and your fear should be of Him.

"Be informed, O my child, that no one received messages from Allāh, the Glorified One, as the Prophet ﷺ did. Therefore, regard

him as your guide and leader towards salvation. Certainly, I shall spare no effort to provide you with advice, and surely even if you try, you cannot acquire such insight for your welfare as I have for you.

"Be informed, O my child, that had there been a partner with your Lord, his [alleged partner's] messengers, too, should have come to you and you would have seen signs of his authority and power. You should have known his deeds and qualities. But He is only One god, Allāh, as He has described Himself. No one can dispute with Him regarding His authority. He is from eternity and will remain for eternity. He is before all things without any beginning. He will remain after all things without an end. He is far too great to have His divinity proved by any encompassing heart or by any vision. Once you have understood this, you should do what is done by him who is like you by way of his low status (compared to that of the Almighty), his lack of authority, his increasing incapability and great need for his Lord so as to seek His obedience. Fear His chastisement and be forewarned of His wrath because He does not command you save to be virtuous; He does not refrain you save from evil.

"O my child! I have informed you about life in this world, its conditions, its decay and passing away, and I have informed you of the Hereafter and of what has been provided in it for its people. I have recounted to you parables about it so that you may draw instruction from them and depend on them. The example of those who have understood the world is like those travelers who, being fed-up with drought-stricken places, set off for greenery and a fruitful place. Then they endure difficulties on the way, separation from friends, hardships of the journey and unwholesome food in order to reach their fields of plenty and places of stay. Consequently, they do not feel any pain in all this and do not regard any effort to be wasteful. Nothing is more lovable to them than what takes them near their goal and carries them closer to their place of stay. (Contrariwise), the example of those who are deceived by this world is like the people who were in a green place but became disgruntled with it and went to a drought-stricken place. Therefore, for them nothing is more detestable or abominable than to leave the place where they were and to go to a place which they will reach

unexpectedly and for which they were heading.

"O my child! Make yourself the measure (for dealings) between you and others. Thus, you should wish for others what you wish for yourself and hate for others what you hate for yourself. Do not oppress as you do not like to be oppressed. Do good deeds for others as you like goodness to be done to you. Regard as bad for yourself whatever you regard as bad for others. Accept from others what you like others to accept from you. Do not talk about what you do not know even though what you know may be very little. Do not say to others what you do not like to be said to you.

"Be informed that self-admiration is contrary to propriety (deed) and is a calamity for the mind. Therefore, increase your striving and do not become a treasurer for (wealth to be inherited by) others. When you have been guided on the right path, humble yourself before Allāh as much as you can.

"Be informed that in front of you lies a road of long distance and severe hardship and that you cannot avoid treading it. Take your requirements of provision in order to keep the burden light. Do not load your back beyond your ability lest its weight should cause you mischief. Whenever you come across a needy person who can carry for you your provision in order to hand it back to you on the Day of Judgment when you will need it, accept it as a good opportunity and get him to carry it. Put in that provision as much as you are able, for it is likely that if you need him (afterwards), you may not get hold of him. If a person is willing to borrow from you in the days of your affluence to pay it back to you at the time of your need, then make use of this opportunity.

"Be informed that in front of you lies an impassable valley wherein the light-burdened man will be in a better condition than the heavy-burdened one, the slow-paced one will be in a worse condition than the swift-paced. Your terminating point at the other end of this passage will imminently be either Paradise or Hell. Therefore, reconnoiter for yourself before alighting and prepare the place before getting down because after death there can be neither preparation nor any return to this world.

"Be informed that Whoever owns the treasures of the heavens and the earth has permitted you to pray to Him and has promised you acceptance of the prayer. He has commanded you to beg of Him in order that He may give you, to seek His mercy in order that He may have mercy on you. He has not placed anything between you and Him that may veil Him from you.

"He has not required you to get a mediator between yourself and Him. If you err, He has not prevented you from repenting. He does not hasten His punishment. He does not reprīmānd you for repenting, nor does He humiliate you when humiliation is more appropriate for you. He is not harsh in accepting repentance. He does not severely question you about your sins. He does not disappoint you regarding His mercy. Rather, He regards abstention from sin as a virtue. He counts your sin as one while counting your good deed as ten.

"He has opened for you the gate of repentance. Therefore, whenever you call on Him, He hears your call; whenever you whisper to Him, He knows the whispers. Place before Him your needs, unveil yourself before Him, complain to Him of your worries, beseech Him to remove your troubles, seek His help in your affairs and ask Him to grant you from the treasures of His mercy that which no one else has power to give, namely: length of life, health of body and an increase in your sustenance. Then He has placed the keys of His treasures in your hands in the sense that He has shown you the way to ask Him.

"Wherever you wish, He opens the gates of His favor by virtue of your prayers. Let the abundant rains of His mercy fall on you. Delay in acceptance of your pleas should not disappoint you because the granting of a plea is dependent on the extent of (your) intention. Sometimes, acceptance (of a plea) is delayed with a view to its being a source of greater reward to the plead toing one and a better gift to the anticipating person. Sometimes, you may ask for a thing but it is not given to you and a better thing is given to you later, or a thing is taken away from you for some greater good. This is so because sometimes you may ask for a thing which contains ruin for your

religion if it is granted to you. Therefore, your request should be for things the beauty of which should be lasting and the burden of which should remain away from you. As for wealth, it will not last for you, nor will you live for its sake.

"O my child! Be informed that you have been created for the Hereafter, not for this world, for extinction (in this world), not for lasting (in it), and for dying, not for living. You are in a place which does not belong to you, an abode for making preparations, a passage to the Hereafter. You are being chased by death from which the runner-away cannot escape, as it will surely overtake him. So, be on guard against it lest it should overtake you at a time when you are in a sinful state and you are thinking of repenting, but it creates obstruction between yourself and repentance. In such a case, you will ruin yourself.

"O my child! Remember death quite often and the place where you have to go suddenly and reach after death, so that when it comes, you will be already on your guard against it, having prepared yourself for it. (Prepare yourself lest) it should come to you all of a sudden and surprise you. Beware lest you should become deceived by the leanings of the people towards worldly attractions and their rushing towards it. Allāh has warned you about it; the world has informed you of its mortal nature, unveiling to you its evils.

"Surely, those (who go) after this world are like barking dogs or devouring carnivore who hate each other. Those who are stronger among them consume the weaker ones. The big among them tramples over the small. Some are like tied cattle, and some are like untied cattle that have lost their wits and are running in unknown directions. They are flocks of calamities wandering in rugged valleys. There is no herdsman to detain them, nor is there anyone to tend to them and take them to graze. The world has put them on the track of blindness, taking away from their vision the beacons of guidance. They have, therefore, been perplexed in its bewilderment, sunken in its pleasures. They took it as a god, so it played havoc with them. They, too, played with it, forgotting what lies beyond it (the Hereafter).

"Darkness disappears gradually. Now it is as though travellers have got down and those who hasten will soon meet. Be informed, O my child, that everyone who is riding on the carriage of night and day is being carried by them even though he may be stationary; he is covering the distance even though he is staying and resting.

"You should know with certainty that you cannot achieve your desire and exceed your destined lifespan. You are on the track of those before you. Therefore, be humble in seeking and moderate in earning because often seeking leads to deprivation. Every seeker of livelihood does not get it [on his own], nor is everyone who is moderate in seeking is deprived. Keep yourself away from every low thing even though it may take you to your desired aims because you will not get any return for your own respect which you exhaust. Do not be a slave of others, for Allāh had made you free. There is no goodness in anything 'good' if it is achieved through evil. There is no goodness in any comfort that is achieved through a (disgracing) effort.

"Beware lest bearers of greed should carry you and make you descend to the springs of destruction. If you can, manage that there will be no wealthy person between yourself and Allāh. Do so because in any case you will find what is for you and will get what is your share. A little received directly from Allāh, the most Glorified One, is more dignified than that which is more but is received through His creatures, although (in all reality) everything comes from Allāh.

"It is easier to rectify what you miss by silence than to secure what you lose by speech. Whatever is in a pot can be retained by closing the lid. I should prefer you retain what is in your hands rather than seek what is in the hands of others. The bitterness of disappointment is better than seeking a hand-out from people. Manual labor with chastity is better than the riches of a vicious life. A man is the best guard of his own secrets. Often, a man strives for what harms him. Whoever speaks much speaks nonsense. Whoever ponders perceives. Associate yourself with the people of virtue, you will then become one of them. Keep aloof from people of vice, you will remain safe from them. The worst food is that which is unlawful.

Oppressing the weak is the worst type of oppression.

"Where leniency is unsuitable, harshness is lenience. Often, cure is illness and illness is cure. Often, the ill-wisher gives correct advice while the well-wisher cheats. Do not depend on hopes because hopes are the mainstay of fools. It is wise to safeguard one's experience. Your best experience is that which teaches you a lesson. Make use of leisure before it changes into grief. Every seeker does not achieve (what he seeks), and everyone who departs never returns. To lose provision and to earn evil for the Day of Judgment means ruin. Every matter has a consequence. What is destined for you will shortly come to you. A trader undertakes a risk. Often a small quantity is more beneficial than a large one. There is no good in an ignoble helper, nor is it in a suspicious friend. Be compliant with the world as long as it is in your grip. Do not put yourself to risk regarding anything in expectation for more. Beware lest the attitude of enmity should overpower you.

"Bear yourself towards your brother in such a way that if he disregards kinship, you maintain it; when he turns away, be kind to him and draw near to him; when he withholds, spend over him; when he distances himself, approach him; when he is harsh to you, be lenient to him; when he commits a wrong deed, think of an excuse for him as though you were a servant of his. Take care lest this should not be done appropriately, lest you should not behave thus with an undeserving person. Do not take the enemy of your friend as a friend of yours because you will thus antagonize your friend. Give true advice to your brother, be it sweet or bitter. Swallow your anger because I did not find a sweeter thing than its taste in the end, and nothing is more pleasant than it in the end. Be lenient to him who is harsh to you, for it is likely that he will shortly become lenient to you. Treat your enemy with favors because this is the sweeter of the two successes (the success of revenge and the success of doing a favor).

"If you intend to cut yourself off from a friend, leave some room for him from your side by which he may resume his friendship if it so take place some day. If anyone has a good idea about you, prove it to be true. Do not disregard the interests of your brother depending on

your terms with him, for he is not your brother if you disregard his interests. Your family should not become the most miserable people on your account. Do not lean towards him who turns away from you. Your brother should not be more firm in his disregard for kinship than you in paying regard to it, and you should exceed in doing good deeds to him than his doing evil to you. Do not feel too much the oppression of a person who oppresses you because he is only busy harming himself while benefitting you. The reward of him who pleases you is not that you should displease him.

"Be informed, O my child, that livelihood is of two kinds: a livelihood that you seek and a livelihood that seeks you which is such that if you do not reach it, it will reach you. How bad it is to bend down at the time of need and to be harsh while being in riches! You should have from this world only that with which you can adorn your permanent abode. If you cry over what has gone out of your hands, then also cry for what has not at all come to you. Infer about what has not yet happened from what has already happened because occurences are ever similar. Do not be like those whom preaching does not benefit unless you inflict pain on them because the wise take instruction from teaching, while beasts learn only from beating.

"Ward off from yourself the onslaught of worries by firmness of endurance and purity of belief. Whoever gives up moderation commits excesses. A companion is like a relative. A friend is one whose absence also proves his friendship. Passion is a partner of distress. Often, the near ones are more remote than the distant ones, and often the distant ones are nearer than the near ones. A stranger is one who has no friends. Whoever transgresses right narrows his own passage. Whoever stays in his status remains constant on it. The most trustworthy intermediary is that which you adopt between yourself and Allāh the Glorified One. Whoever does not care for your interests is your enemy. When greed leads to ruin, deprivation is an achievement. Not every defect can be reviewed; not every opportunity repeats itself.

"Often, a person with eyes misses the track while a blind person finds the correct path. Delay the doing of an evil deed because you will be able to hasten it whenever you wish. The disregard of kinship

of the ignorant is equal to regarding the kinship of the wise. Whoever takes the world to be safe will be betrayed by it. Whoever regards the world as great will be humiliated by it. Not everyone who shoots hits. When power shifts, time changes, too. Consult a friend before taking a course, a neighbor before buying a house. Beware lest you should mention in your speech what may cause laughter even though you may be relating it from others.

"Do not consult women because their view is weak and determination is unstable. Cover their eyes by keeping them under the veil because strictness of veiling keeps them for long. Their coming out is not worse than your allowing an untrustworthy man to visit them. If you can manage that they should not know anyone other than yourself, do so. Do not allow a woman matters other than those about herself because a woman is a flower, not an administrator. Do not pay her regard beyond herself. Do not encourage her to intercede for others. Do not show suspicion out of place because this leads a woman on the right course to evil and a chaste woman to deflection.

"For everyone among your servants fix a task for which you may hold him responsible. In this way, they will not fling the task one over the other. Respect your kinsmen because they are the wings with which you fly, the origin towards which you return and the hands with which you attack. Place your religion and world at Allāh's disposal and beg Him to ordain the best for you with regard to what is near and what is far, this world and the next, and that is the end of the matter."



من كتاب له عليه السلام إلى معاوية

وأرْدَيْت جِيلًا مِن النّاس كثِيراً خدعْتهُمْ بغيِّك وألْقيْتهُمْ فِي موْج بحْرك تغْشاهُمُ الظُّلماتُ وتتلاطمُ بهمُ الشُّبُهاتُ فجازُوا عنْ وجْهتِهِمْ ونكصُوا على أعْقابهِمْ وتولّوْا على أدْبارهِمْ وعوّلوا على أحْسابهِمْ إلّا منْ فاء مِنْ أهْل البصائِر فإنّهُمْ فارقُوك بعْد معْرفتِك وهربُوا إلى اللّهِ مِنْ مُوازرتِك إذْ حملْتهُمْ على الصّعْبِ وعدلْت بهِمْ عن القصْدِ فاتّق اللّه يا مُعاوية فِي نفْسِك وجاذِبِ الشّيْطان قِيادك فإنّ الدُّنْيا مُنْقطِعةٌ عنْك والآخِرة قرِيبةٌ مِنْك والسّلامُ.

Letter 32
To Mu`āwiyah

"You have ruined a large group of people whom you have deceived by your misguidance and have flung them into the torrents of your sea where darkness overwhelms them and misgivings toss them about. As a result, they have strayed from the right path and turned on their backs. They turned their backs and pushed forward except those wise ones who came back, leaving you behind, having come to understand you very well. They ran towards Allāh away from assisting you when you put them to troubles and caused them to deviate from the middle course. Therefore, O Mu`āwiyah, fear Allāh about yourself and take your rein away from Satan since this world is shortly to be cut off from you and the Hereafter is approaching you, and that is the end of the matter."



اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى قثم بن العباس، وهو عامله على مكة

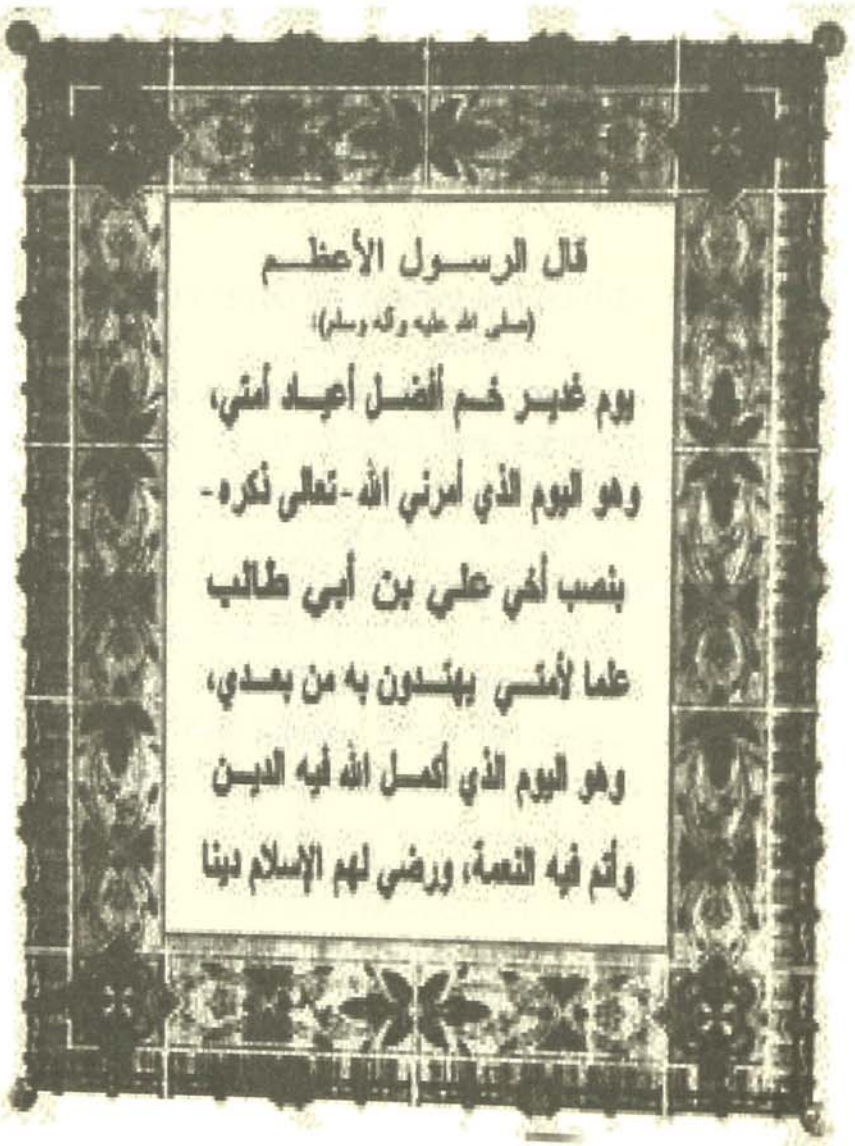
أمّا بعْدُ فإنّ عيْني بالمغْربِ كتب إليّ يُعْلِمُني أنّهُ وُجِّه إلى الموْسِمِ أناسٌ مِنْ أهْلِ الشّامِ الْعُمْي الْقُلوبِ الصُّمِّ الْأسْماعِ الْكُمْهِ الْأبْصارِ الّذِين يلْبسُون الْحقّ بالْباطِلِ ويُطِيعُون الْمخْلُوق فِي معْصِيةِ الْخالِقِ ويحْتلِبُون الدُّنْيا درّها بالدِّينِ ويشْتَرُون عاجِلها بآجِلِ الْأبْرارِ الْمُتّقِين ولنْ يفُوز بالْخيْرِ إلّا عامِلُهُ ولا يُجْزى جزاء الشّرِّ إلّا فاعِلُهُ فاقْمُمْ على ما فِي يديْك قِيام الْحازِمِ الصّلِيبِ والنّاصِحِ اللّبيبِ التّابِعِ لِسُلْطانِهِ الْمُطِيعِ لِإمامِهِ وإيّاك وما يُعْتذرُ مِنْهُ ولا تكُنْ عِنْد النّعْماءِ بطِراً ولا عِنْد الْبأساءِ فشِلًا والسّلامُ.

Letter 33
To Qutham ibn al-Abbās, his governor over Mecca

"My informer in the west[1] has written me telling me that some people from Syria have been sent for *hajj* and who are blind at heart, deaf in the ears and devoid of vision. They confound the truth with vanity, obey men while disobeying Allāh, lay a claim on the milk of the world in the name of religion and trade in the pleasures of this world by forsaking the rewards of the virtuous and the God-fearing. No one achieves good except whoever labors for it, and no one is awarded the recompense of evil except whoever commits it. Therefore, carry out your duties like an intelligent, experienced,

[1]Mu`āwiyah sent some men disguised as pilgrims to Mecca in order to stir the public and steer them away from their peaceful atmosphere. Taking common men into their confidence, they made a hypocritical show of piety, presenting themselves as God-fearing. They persuaded them that Ali ibn Abū Tālib عليه السلام instigated people against `Othmān. In the end, they succeeded in getting `Othmān killed. In this way, they were to hold Ali عليه السلام responsible for `Othmān being killed and for turning people against him. They also hoped to incline the people towards Mu`āwiyah by mentioning the "greatness" of his character, the sublimity of his manners and the tales of his generosity. But when the men whom Imām Ali ibn Abū Tālib عليه السلام had put on the job informed him of all of this, he wrote this letter to Quthām ibn al-Abbās so that he might keep an eye on their movements and put an end to their mischief.

well-wishing and wise man who follows his superior and is obedient to his Imām. You should avoid what you may have to explain later. Do not rise up in riches nor lose courage when in distress, and that is the end of the matter."





اللهم صل على محمد و آل محمد

من كتاب له عليه السلام
إلى محمد بن أبي بكر لما بلغه توجده من عزله بالأشتر عن مصر، ثم توفي الأشتر في توجهه إلى هناك قبل وصوله إليها

أمّا بعْدُ، فقدْ بلغنِي موْجِدتُك مِنْ تسْرِيح الْأشْتر إلى عملِك وإنِّي لمْ أفعلْ ذلِك اسْتِبْطاءً لك فِي الْجهْد ولا ازْدِياداً لك فِي الْجِدِّ ولوْ نزعْتُ ما تحْت يدِك مِنْ سُلْطانِك لولّيْتُك ما هُوأيْسرُ علَيْك مئُونةً وأعْجبُ إلَيْك ولايةً إنّ الرّجُل الّذِي كُنْتُ ولّيْتُهُ أمْر مِصْر كان رجُلًا لنا ناصِحاً وعلى عدُوِّنا شدِيداً ناقِماً فرحِمهُ اللّهُ فلقدِ اسْتكْمل أيّامهُ ولاقى حِمامهُ ونحْنُ عنْهُ راضُون أوْلاهُ اللّهُ رضْوانهُ وضاعف الثّواب لهُ فأصْحِرْ لِعدُوِّك وامْضِ على بصِيرتِك وشمِّرْ لِحرْبِ منْ حاربك وادْعُ إلى سبِيلِ ربِّك وأكْثِر الِاسْتِعانة باللّهِ يكْفِك ما أهمّك ويُعِنْك على ما ينْزلُ بك إنْ شاء اللّهُ.

Letter 34
To Muhammed ibn Abū Bakr ﷺ on coming to know that he had assumed the status of Mālik ibn al-Ashtar as governor of Egypt after the latter had died on his way to Egypt:

"I have come to know of your distress about the status of al-Ashtar, but I did not do so because of any shortcoming on your part or to get you to add to your responsibilities. When I take away what is under your authority, I place you in a status which will then be less exhausting and more attractive to you.

"The man whom I have made (provincial) governor of Egypt was my well-wisher, very tough and vengeful towards our enemies. May Allāh have mercy on him since he has finished his days and met his death. I am quite pleased with him. May Allāh, too, accord him His pleasure and multiply his rewards. Now get ready for your enemy and act according to your intelligence. Prepare to fight one who

fights you and call people to the path of Allāh. Seek Allāh's help earnestly. If Allāh wills, He will assist you in what worries you and help you with what befalls you."



Old picture of the Ka`ba

اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى عبد الله بن العباس بعد مقتل محمد بن أبي بكر

أمّا بعْدُ فإنّ مِصْر قدِ افْتُتِحتْ ومُحمّدُ بْنُ أبي بكْرٍ رحِمهُ اللهُ قدِ اسْتُشْهِد فعِنْد اللهِ نحْتسِبُهُ ولداً ناصِحاً وعامِلًا كادِحاً وسيْفاً قاطِعاً ورُكْناً دافِعاً وقدْ كُنْتُ حثثْتُ النّاس على لحاقِهِ وأمرْتُهُمْ بغِياثِهِ قبْل الْوقْعةِ ودعوْتُهُمْ سِرّاً وجهْراً وعوْداً وبدْءاً فمِنْهُمُ الآتِي كارهاً ومِنْهُمُ الْمُعْتلُّ كاذِباً ومِنْهُمُ الْقاعِدُ خاذِلًا أسْألُ اللّه تعالى أنْ يجْعل لِي مِنْهُمْ فرجاً عاجِلًا فواللّهِ لوْ لا طمعِي عِنْد لِقائِي عدُوِّي فِي الشّهادةِ وتوْطِينِي نفْسِي على الْمنِيّةِ لأحْببْتُ ألّا ألْقى مع هؤُلاءِ يوْماً واحِداً ولا ألْتقِي بهِمْ أبداً.

Letter 35

To Abdullāh ibn Abbās after Muhammed ibn Abū Bakr رضي الله عنه had been killed:

"Egypt has been conquered, and Muhammed ibn Abū Bakr, may Allāh have mercy on him, has been martyred. We plead to Allāh to reward him. He was a son, a well-wisher, a hard worker, a sharp sword and a bastion of defense (of Islam). I had called on the people to join him and ordered them to reach him to help him prior to this incident. I repeatedly called on them secretly and openly. Some of them came half-heartedly, some put up false excuses, and some sat away leaving me behind. I ask Allāh, the Sublime One, to grant me an early relief from them, for by Allāh, had I not been yearning to meet the enemy for the sake of martyrdom and not prepared myself for death, I would not have liked to be with these people for a single day, nor ever to face the enemy with them."

اللهم صل على محمد و آل محمد

من كتاب له عليه السلام
إلى أخيه عقيل بن أبي طالب في ذكر جيش أنفذه إلى بعض الأعداء، و هو جواب كتاب كتبه إليه عقيل

فسرّحْتُ إلَيْهِ جيْشاً كثِيفاً مِن الْمُسْلِمِين فلمّا بلغهُ ذلِك شمّر هارِباً ونكص نادِماً فلحِقُوهُ ببعْضِ الطّرِيقِ وقدْ طفلتِ الشّمْسُ لِلْإِيابِ فاقْتتلُوا شيْئاً كلا ولا فما كان إلّا كموْقِفِ ساعةٍ

حتّى نجا جريضاً بعْد ما أخِذ مِنْهُ بالمُخنّق ولمْ يبْق مِنْهُ غيْرُ الرّمق فلأياً بلأيٍ ما نجا فدعْ عنْك قُريْشاً وتركاضهُمْ فِي الضّلال وتجْوالهُمْ فِي الشّقاق وجِماحهُمْ فِي التّيهِ فإنّهُمْ قدْ أجْمعُوا على حرْبي كإجْماعِهِمْ على حرْبِ رسُولِ اللهِ صلى الله عليه وآله قبْلِي فجزتْ قُريْشاً عنّي الجوازي فقدْ قطعُوا رحِمِي وسلبُونِي سُلْطان ابْنِ أمّي وأمّا ما سألْت عنْهُ مِنْ رأيي فِي القِتالِ فإنّ رأيي قِتالُ المُحِلّين حتّى ألْقى الله لا يزيدُنِي كثْرةُ النّاسِ حوْلِي عِزّةً ولا تفرُّقُهُمْ عنّي وحْشةً ولا تحْسبنّ ابْن أبيك ولوْ أسْلمهُ النّاسُ مُتضرِّعاً مُتخشِّعاً ولا مُقِرّاً لِلضّيْمِ واهِناً ولا سلِس الزِّمامِ لِلْقائِدِ ولا وطِيء الظّهْرِ لِلرّاكِبِ المُتقعِّدِ ولكِنّهُ كما قال أخُو بنِي سلِيم. فإنْ تسْألِينِي كيْف أنْت فإنّنِي صبُورٌ على ريْبِ الزّمان صلِيبُ يعِزُّ عليّ أنْ تُرى بي كآبةٌ فيشْمت عادٍ أوْ يُساء حبِيبُ.

Letter 36

To his brother, Aqīl ibn Abū Tālib[1], in reply to his letter referring to the army which Imām Ali ibn Abū Tālib ﷺ had dispatched to encounter an enemy threat

"I sent him a large army of Muslims. When he came to know of it, he fled away and retreated in repent. They met him on the way when the sun was about to set. They grappled for a while like nothing. It was about an hour then he rescued himself, half-dead, as he had almost been taken by the neck and only the last breath had remained in him. In this way, he escaped in panic.

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[1]After the arbitration, Mu`āwiyah started a killing and devastation campaign, sending a force of four thousand under ad-Dahhāk ibn Qays al-Fihri to attack Imām Ali ibn Abū Tālib's cities. When Imām Ali ibn Abū Tālib ﷺ came to know about it, he ordered the people of Kūfa to set up defense lines, but they made lame excuses. At last, Hijr ibn `Adiy al-Kindi rose with a force of four thousand strong and, chasing the enemy, he overtook him at Tadmur (Tadmor or Tedmor تدمر, an ancient Syrian city 215 km northeast of Damascus, 180 km southwest of Deir ez-Zor, in Palmyra, once kingdom of the palm trees). The two parties had only a few skirmishes when darkness fell in. Ad-Dahhāk fled away under the cover of the night. This was the time when Aqīl ibn Abū Tālib had come to Mecca for *`umra*. When he came to know that after attacking Hīra, ad-Dahhāk had escaped alive, that the people of Kūfa were afraid of fighting and that all their activities had come to a halt, he sent a letter to Imām Ali ibn Abū Tālib ﷺ through Abd ar-Rahmān ibn Ubayd al-Azdi offering his help. In his reply, Imām Ali ibn Abū Tālib ﷺ wrote this letter wherein he complained of the behavior of the people of Kūfa, making a reference to the flight of ad-Dahhāk.

"Leave the tribesmen of Quraish rushing in misguidance, their galloping in disunity and their leaping over destruction. They have joined together to fight me as they had joined to fight the Messenger of Allāh ﷺ before me. I wish the tribesmen of Quraish will get the reward of thus treating me. They disregarded my kinship [to the Prophet ﷺ] and deprived me of the power due to me from the son of my mother (i.e. the Holy Prophet ﷺ).

"As regarding your inquiry about my opinion to fight till I die, I am in favor of fighting those who regard fighting as lawful. The crowd of men around me does not give me strength, nor does their dispersal from me make me lonely. Surely, do not consider the son of your father as weak or afraid, even if all people have forsaken him. Bow down submissively before injustice or hand over his reins to the hands of the puller, or allow his back to be used by the rider to sit on. But he is as the man of Banū Salim has:

If you inquire how I am, then listen: I am enduring and strong
Against the vicissitudes of time. I do not allow myself to be forlorn
Lest the foe feels joyed and the friend feels his sorrow has grown."

اللهم صل على محمد و آل محمد

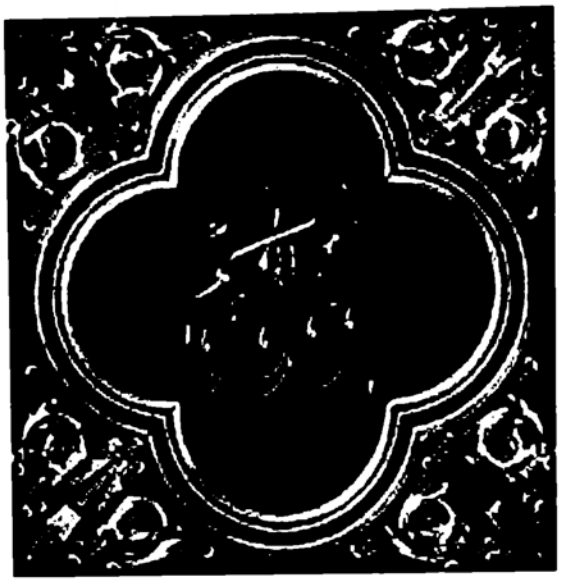
من كتاب له عليه السلام إلى معاوية

فسُبْحان اللّـهِ مـا أشدّ لُزُومك لِلـأهْواء المُبْتدعـةِ والحيْـرةِ المُتّبعـةِ مـع تـضْييع الحقـائِق واطّراح الْوثائِق الّتِي هِي لِلّهِ طِلبةٌ وعلى عِبادِهِ حُجّـةٌ فأمّـا إكْثـارُك الحِجـاج علـى عُثْمـان وقتلتِهِ فإنّك إنّما نصرْت عُثْمان حيْثُ كان النّصْرُ لك وخذلتهُ حيْثُ كان النّصْرُ لهُ والسّلامُ.

Letter 37
To Mu`āwiyah

"All glory belongs to Allāh! How staunchly you cling to innovated passions and painful bewilderment along with ignoring the facts and

rejecting strong reasons which are liked by Allāh and serve as pleas for the people! As regarding you prolonging the question of `Othmān's murder[1], the situation is that you helped `Othmān when you were really promoting your own cause, and you forsook him when he was in need of help, and that is the end of the matter."



[1]There is no question that Mu`āwiyah claimed to help `Othmān after the latter had been killed. When `Othmān was besieged and desperately needed help, he wrote Mu`āwiyah pleading for his help, but his written plea fell on the deaf ears of Mu`āwiyah who never budged an inch. However, just to make a public show, he sent a contingent to Medīna under the command of Yazīd ibn Assad al-Qasri, ordering it to remain waiting nearby in the valley of Dhu Khushub near Medīna. Eventually, `Othmān was murdered and the commander went back with his contingent, having accomplished nothing. Undoubtedly, Mu`āwiyah wished `Othmān to be killed so that he could create confusion in the name of seeking revenge for the shedding of his blood. Through such disturbances, Mu`āwiyah could clear the way for securing allegiance to himself (as ruler of Sham). This is why he neither helped `Othmān when he was besieged nor thought it necessary to trace the murderers of `Othmān after actually having secured power for himself.

من كتاب له عليه السلام إلى أهل مصر لما ولى عليهم الأشتر

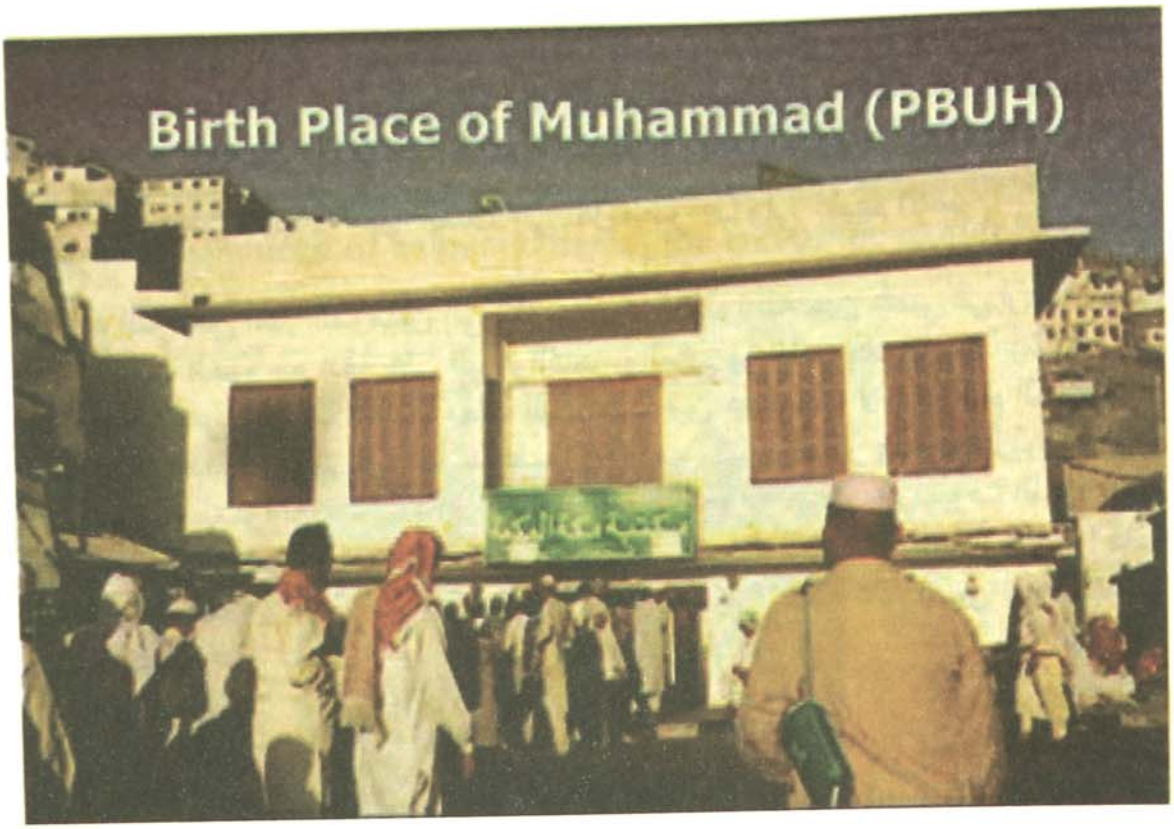
مِنْ عبْدِ اللّهِ عليٍّ أمِيرِ الْمُؤْمِنِين إلى الْقوْمِ الّذِين غضِبُوا لِلّهِ حِين عُصِي فِي أرْضِهِ وذُهِب بحقّهِ فضرب الْجوْرُ سُرادِقهُ على الْبرِّ والْفاجِرِ والْمُقِيمِ والظّاعِنِ فلا معْرُوفٌ يُسْتراحُ إلَيْهِ ولا مُنْكرٌ يُتناهى عنْهُ أمّا بعْدُ فقدْ بعثْتُ إلَيْكُمْ عبْداً مِنْ عِبادِ اللّهِ لا ينامُ أيّام الْخوْفِ ولا ينْكُلُ عن الْأعْداءِ ساعاتِ الرّوْعِ أشدّ على الْفُجّارِ مِنْ حرِيقِ النّارِ وهُومالِكُ بْنُ الْحارِثِ أخُو مذْحِج فاسْمعُوا لهُ وأطِيعُوا أمْرهُ فِيما طابق الْحقّ فإنّهُ سيْفٌ مِنْ سُيُوفِ اللّهِ لا كلِيلُ الظُّبةِ ولا نابِي الضّرِيبةِ فإنْ أمركُمْ أنْ تنْفِرُوا فانْفِرُوا وإنْ أمركُمْ أنْ تُقِيمُوا فأقِيمُوا فإنّهُ لا يُقْدِمُ ولا يُحْجِمُ ولا يُؤخِّرُ ولا يُقدِّمُ إلّا عنْ أمْرِي وقدْ آثرْتُكُمْ بهِ على نفْسِي لِنصِيحتِهِ لكُمْ وشِدّةِ شكِيمتِهِ على عدُوِّكُمْ.

Letter 38

To the people of Egypt when he عليه السلام appointed (Mālik ibn) al-Ashtar as governor over them:

"From the servant of Allāh, Ali ibn Abū Tālib, to the people who became wrathful for the sake of Allāh when He was disobeyed on His earth and His rights were ignored, when oppression had spread its coverings over the virtuous as well as the vicious, on the native as well as on the foreigner. Consequently, neither goodness was acted on, nor any evil was avoided.

"I have sent you a man from among the servants of Allāh Who allows himself no sleep in the days of danger, nor does he shrink from the enemy at critical moments. He is more tough against the wicked than a blazing fire. He is Mālik ibn al-Hārith, our brother from (the tribe of) Madhhaj. Therefore, listen to him and obey his orders that agree with what is right because he is a sword among the swords of Allāh the edge of which is not dull and which does not miss its victim. If he orders you to advance, do advance, and if he orders you to stay, do stay because he surely neither advances nor attacks nor puts anyone backward or forward save with my command. I have preferred him for you rather than for myself because of his being your well-wisher and (because of) the severity of his toughness with your enemies."



Birthplace of our Prophet ﷺ is now a public library....!

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Surely we belong to Allah, and to Him shall we surely return

اللّهُمّ صَلِّ عَلَى مُحَمّدٍ وَ آلِ مُحَمّدٍ

من كتاب له عليه السلام إلى عمرو بن العاص

فإنّك قدْ جعلت دِينك تبعاً لِدُنْيا امْرئٍ ظاهِرٍ غيُّهُ مهْتُوكٍ سِتْرُهُ يشِينُ الكريم بمجْلِسِهِ ويُسفّهُ الحلِيم بخِلطتِهِ فاتّبعْت أثرهُ وطلبْت فضْلهُ اتّباع الكلبِ لِلضِّرْغامِ يلُوذُ بمخالِبِهِ وينْتظِرُ ما يُلْقِي إلَيْهِ مِنْ فضْلِ فريستِهِ فاذْهبْت دُنْياك وآخِرتك ولوْ بالحقِّ أخذْت أدْركْت ما طلبْت فإنْ يُمكِّنِي اللّهُ مِنْك ومِن ابْنِ أبي سُفْيان أجْزِكُما بما قدّمْتُما وإنْ تُعْجِزا وتبْقيا فما أمامكُما شرٌّ لكُما والسّلامُ

Letter 39
To `Amr ibn al-`Ās

"You have surely made your religion subservient to the worldly pursuits of a man whose misguidance is not a concealed matter and whose veil has been torn away. He mars an honorable man with his company and makes fools of those around him. You are following in his footsteps and seeking his favors like the dog that follows the lion looking at its paws and waiting for whatever remains of his prey that will fall down to it. In this way, you have ruined your world as well as the next. Had you stuck to what is right, you would have earned what you were seeking. If Allāh grants me power over you and over the son of Abū Sufyān (Mu`āwiyah), I shall award you both the recompense of what you have done, but if you escape and survive, then there is only evil for you both, and that is the end of the matter."

اللّهُمّ صَلِّ عَلَى مُحَمّدٍ وَ آلِ مُحَمّدٍ

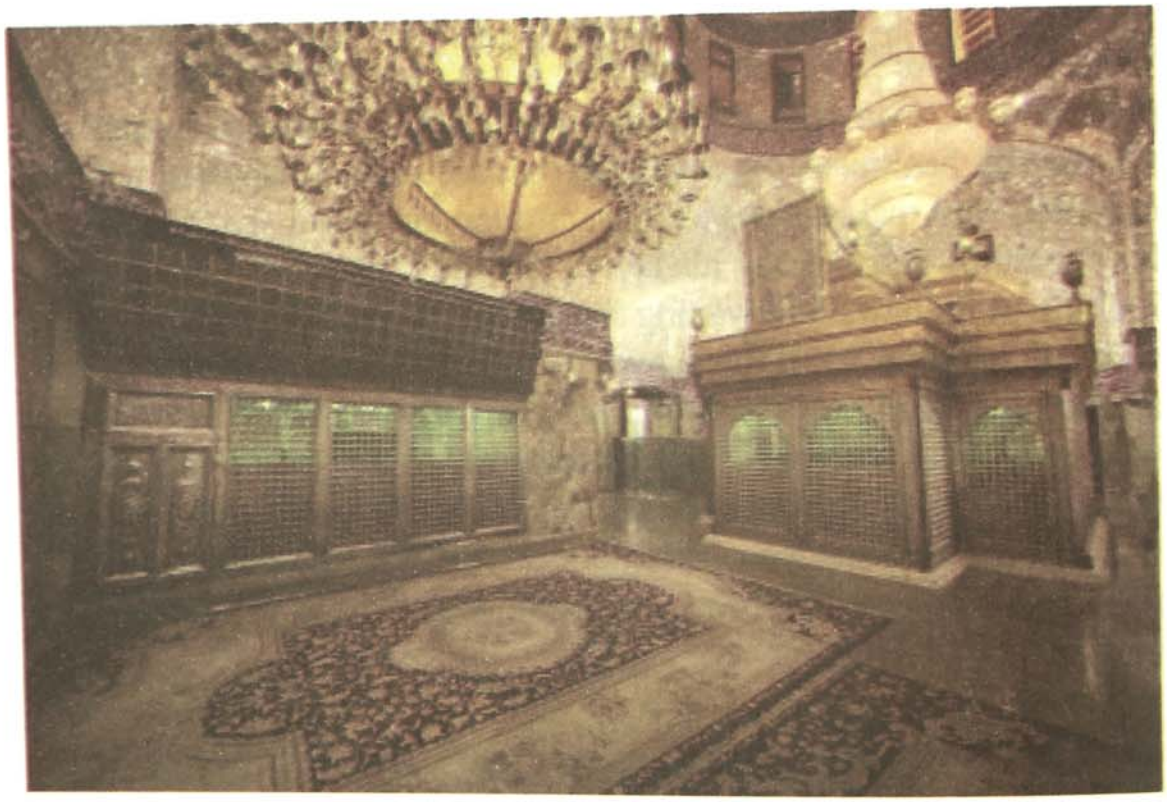
من كتاب له عليه السلام إلى بعض عماله

أمّا بعْدُ فقدْ بلغنِي عنْك أمْرٌ إنْ كُنْت فعلْتهُ فقدْ أسْخطْت ربّك وعصيْت إمامك وأخْزيْت أمانتك بلغنِي أنّك جرّدْت الأرْض فأخذْت ما تحْت قدميْك وأكلْت ما تحْت يديْك فارْفعْ إلىّ حِسابك واعْلمْ أنّ حِساب اللّهِ أعْظمُ مِنْ حِسابِ النّاس والسّلامُ.

Letter 40
To one of his government officials

"I have come to know such a thing about you which, if true, (it shows that) you have displeased your Lord, disobeyed your Imām and betrayed your trust.

"I have come to know that you have razed the ground and taken away whatever was under your feet, devouring whatever fell in your hands. Send me your account and be admonished that accounting to Allāh will be much more severe than that to the people, and that is the end of the matter."



New interior of the tomb of Imam al-Hussain عليه السلام

من كتاب له عليه السلام إلى بعض عماله

أمّا بعْدُ فإنّي كُنْتُ أشْرَكْتُك فِي أمانتِي وجعلْتُك شِعاري وبطانتِي ولـمْ يكُنْ رجُلٌ مِنْ أهْلِي أوْثق مِنْك فِي نفْسِي لِمُواساتِي ومُوازرتِي وأداءِ الْأمانةِ إليّ فلمّا رأيْت الزّمان على ابْنِ عمِّك قدْ كلِب والْعدُوقدْ حرب وأمانة النّاس قدْ خزيتْ وهذِهِ الْأمّة قدْ فنكتْ وشغرتْ قلْبت لِابْنِ عمِّك ظهْر الْمِجنِّ ففارقْتهُ مع الْمُفارقِين وخذلْتهُ مع الْخاذِلِين وخُنْتهُ مع الْخائِنِين فلا ابْن عمِّك آسيْت ولا الْأمانة أدّيْت وكأنّك لمْ تكُن اللّه تُريدُ بِجِهادِك وكأنّك لمْ تكُنْ على بيِّنةٍ مِنْ ربِّك وكأنّك إنّما كُنْت تكِيدُ هذِهِ الْأمّة عنْ دُنْياهُمْ وتنْوي غِرّتهُمْ عنْ فيْئِهِمْ فلمّا أمْكنتْك الشِّدّةُ فِي خِيانةِ الْأمّةِ أسْرعْت الْكرّة وعاجلْت الْوثْبة واخْتطفْت ما قدرْت علَيْهِ مِنْ أمْوالِهِمُ الْمصُونةِ لِأرامِلِهِمْ وأيْتامِهِمُ اخْتِطاف الذّئْبِ الْأزلِّ دامِية الْمِعْزى الْكسِيرة فحملْتهُ إلى الْحِجاز رحِيب الصّدْر بِحمْلِهِ غيْر مُتأثِّمٍ مِنْ أخْذِهِ كأنّك لا أبا لِغيْرِك حدرْت إلى أهْلِك تُراثك مِنْ أبِيك وأمِّك فسُبْحان اللّهِ أ ما تُؤْمِنُ بِالْمعادِ أ وما تخافُ نِقاش الْحِسابِ أيُّها الْمعْدُودُ كان عِنْدنا مِنْ أوْلِي الْألْبابِ كيْف تُسِيغُ شراباً وطعاماً وأنْت تعْلمُ أنّك تأكُلُ حراماً وتشْربُ حراماً وتبْتاعُ الْإماء وتنْكِحُ النِّساء مِنْ أمْوالِ الْيتامى والْمساكِين والْمُؤْمِنِين والْمُجاهِدِين الّذِين أفاء اللّهُ علَيْهِمْ هذِهِ الْأمْوال وأحْرز بِهِمْ هذِهِ الْبِلاد فاتّق اللّه وارْدُدْ إلى هؤُلاءِ الْقوْمِ أمْوالهُمْ فإنّك إنْ لمْ تفْعلْ ثُمّ أمْكنني اللّهُ مِنْك لأعْذِرنّ إلى اللّهِ فِيك ولأضْربنّك بِسيْفِي الّذِي ما ضربْتُ بِهِ أحداً إلّا دخل النّار وواللّهِ لوْ أنّ الْحسن والْحُسيْن فعلا مِثْل الّذِي فعلْت ما كانتْ لهُما عِنْدِي هوادةٌ ولا ظفِرا مِنّي بِإرادةٍ حتّى آخُذ الْحقّ مِنْهُما وأزِيح الْباطِل عنْ مظْلمتِهِما وأقْسِمُ بِاللّهِ ربِّ الْعالمِين ما يسُرُّنِي أنّ ما أخذْتهُ مِنْ أمْوالِهِمْ حلالٌ لِي أتْرُكُهُ مِيراثاً لِمنْ بعْدِي فضحِ رُوَيْداً فكأنّك قدْ بلغْت الْمدى ودُفِنْت تحْت الثّرى وعُرِضتْ علَيْك أعْمالُك بِالْمحلِّ الّذِي يُنادِي الظّالِمُ فِيهِ بِالْحسْرةِ ويتمنّى الْمُضيِّعُ فِيهِ الرّجْعة ولات حِين مناصٍ.

Letter 41
To one of his government officials

"I made you a partner in my trust and my chief man. For me, no other person from among my kinsmen was more trustworthy than you in the matter of sympathizing with me, assisting and respecting my trust. But when you saw that time had attacked your cousin, the enemy had waged war, the trust of the people was being humiliated and the community was trackless and disunited..., you turned your back against your cousin and forsook him when others forsook him, too. You abandoned him when others abandoned him and betrayed him when others betrayed him. Thus, you demonstrated no sympathy to your cousin, nor did you discharge the trust.

"It seems as if you do not want to please Allāh through your *jihād*, as if you do not stand on a clear sign from your Lord, and as if you have been playing tricks with this *umma* (Muslim nation) in order to earn (the pleasure of) this world, watching for the moment of their neglectfulness in order to usurp their wealth. As soon as it was possible for you to misappropriate the *umma*'s trust, you tended to turn around and attack (them), making a swift leap to snatch away whatever you could from their wealth. Such wealth was intended for their widows and orphans. You did so like a wolf snatching a wounded and helpless goat. Then you happily loaded it off to Hijāz without feeling guilty for having thus acquired it. Allāh's woe on your evil wishes! It was as though you were sending to your family what you had inherited from your parents.

"Glory to Allāh! Do you either not believe in the Day of Judgment, or do you not fear the exacting of your account? O do you, who were counted by us among the men of sound minds, enjoy food and drink when you know that you are eating and drinking what is unlawful? You are purchasing bondmaids and wedding women with the money of the orphans, the poor, the believers and the participants in *jihād*, people to whom Allāh had dedicated this money and through whom He had strengthened these cities. Fear Allāh and return to these people what belongs to them. If you do not do so, and if Allāh grants me power over you, I shall excuse myself before Allāh about you and strike you with my sword with which I did not strike anyone but that he went to Hell.

"By Allāh, even if Hassan and Hussain ﷺ had done what you did, there would have been no leniency for them, and they would not have won their way with me till I had recovered from them the right and destroyed the wrong produced by unjust actions. I swear by Allāh, the Master of all beings, that I will not be pleased to regard their money which you have appropriated as lawful for me and to leave it to my successors by way of inheritance. Mind yourself and consider for a while as though you had reached the end of your life and been buried under in the ground. Your actions will then be presented before you in the place where the oppressor cries 'Alas!' while whoever wasted his life yearns for return (to the world)... وَلاتَ حِينَ مَنَاصٍ *but there was no time to escape* (Qur'ān, 38:3)."

من كتاب له عليه السلام إلى عمر بن أبي سلمة المخزومي، وكان عامله على البحرين، فعزله، واستعمل نعمان بن عجلان الزّرقي مكانه

أمّا بعْدُ، فإنّي قدْ ولّيْتُ النُّعْمان بْن عجْلان الزُّرقِيّ على البحْرين ونزعْتُ يدك بلا ذمٍّ لك ولا تثْريبٍ عليْك فلقدْ أحْسنْت الْولاية وأدّيْت الْأمانة فأقْبلْ غيْر ظنِينٍ ولا ملُومٍ ولا مُتّهمٍ ولا مـأثُومٍ فلقدْ أردْتُ المسِير إلى ظلمـةِ أهْلِ الشّامِ وأحْببْتُ أنْ تشْهد معِي فإنّك مِمّنْ أسْتظْهرُ بِهِ على جِهادِ العدُوِّ وإقامةِ عمُودِ الدِّين إنْ شاء اللّهُ.

Letter 42
To `Omar ibn Abū Salamah al-Makhzūmi (foster-son of the Holy Prophet ﷺ by Umm al-Mu'minīn Umm Salamah رضي الله عنها), Imām Ali ibn Abū Tālib's governor over Bahrain, whom he depoed and replaced with an-Nu`mān ibn `Ajlān az-Zarqi

"I have appointed an-Nu`mān ibn `Ajlān az-Zarqi on Bahrain and have relieved you of that position with neither a bad thing from you nor to reproach you because you managed to govern well and carried out your obligations. Therefore, proceed to me when you are neither suspected nor rebuked, neither blameworthy nor guilty. I have just intended to proceed towards the rebel of Syria [Mu`āwiyah]. I wish that you should be with me because you are among those on whom I can rely in fighting the enemy and in erecting the pillars of religion, if Allāh so wills."

اللهم تقبل منا، إنك أنت السميع العليم



السلام على ضجيعيك آدم و نوح عليهما السلام،

يا أمير المؤمنين و يا سيد الوصيين

A SALUTATION TO BOTH PROPHETS, ADAM AND NOAH, PEACE WITH THEM, WHO REST IN PEACE IN YOUR NEIGHBORHOOD, O COMMANDER OF THE FAITHFUL AND MASTER OF PROPHETS' SUCCESSORS!

اللّهُمّ صَلِّ عَلىٰ مُحَمّدٍ وَ آلِ مُحَمّدٍ

من كتاب له عليه السلام إلى مصقلة بن هبيرة الشيباني، وهو عامله على أردشير خُرة

بلغني عنك أمْرٌ إنْ كُنْت فعلتهُ فقدْ أسْخطت إلهك وعصيْت إمامك أنّك تقْسِمُ فيْء الْمُسْلِمِين الّذِي حازتْهُ رماحُهُمْ وخُيُولُهُمْ وأريقتْ عليْهِ دِماؤُهُمْ فِيمن اعْتامك مِنْ أعْرابِ قوْمِك فوالّذِي فلق الْحبّة وبرأ النّسمة لئِنْ كان ذلِك حقّاً لتجِدنّ لك عليّ هواناً ولتخِفّنّ عِنْدِي مِيزاناً فلا تسْتهِنْ بحقّ ربّك ولا تُصْلِحْ دُنْياك بمحْق دِينِك فتكُون مِن الْأخْسرين أعْمالًا ألا وإنّ حقّ منْ قِبلك وقِبلنا مِن الْمُسْلِمِين فِي قِسْمةِ هذا الْفيْءِ سواءٌ يردُون عِنْدِي عليْهِ ويصْدُرُون عنْهُ.

Letter 43
To Masqalah ibn Hubayrah ash-Shaybāni, Imām Ali's governor over Ardashir Khurrah (Persia)

"I have come to know about you a matter which, if you have done, will cause you to displease your Lord and disobey your Imām. You are distributing among the Arabs (bedouins) of your kin who tend to you the property of the Muslims which they gathered by dint of their spears and horses and on which their blood was shed. By Allāh Who germinated the seed and created living beings, if this is true, you will be lowered in my esteem and will become light in weight. Therefore, do not treat lightly the obligations of your Lord, and do not reform your world by ruining your religion, since you will then be among the losers by so behaving.

"Be informed that the right of those Muslims who are around you and those who are around me in this wealth is equal. For that reason, they come to me to take from it."

اللّهُمّ صَلِّ عَلىٰ مُحَمّدٍ وَ آلِ مُحَمّدٍ

من كتاب له عليه السلام إلى زياد ابن أبيه، و قد بلغه أن معاوية كتب إليه يريد خديعته بآستلحاقه

وقدْ عرفْتُ أنّ مُعاوِية كتب إلِيْك يسْتزِلُّ لُبّك ويسْتفِلُّ غرْبك فاحْذرْهُ فإنّما هُوالشّيْطانُ يأتِي الْمرْء مِنْ بيْنِ يدِيْهِ ومِنْ خلْفِهِ وعنْ يمِينِهِ وعنْ شِمالِهِ لِيقْتحِم غفْلتهُ ويسْتلِب غِرّتهُ وقدْ

كان مِنْ أبي سُفيان فِي زمنِ عُمر بْنِ الْخطابِ فلتةٌ مِنْ حدِيثِ النّفْسِ ونزْغةٌ مِنْ نزغاتِ الشّيْطانِ لا يثْبُتُ بها نسبٌ ولا يُستحقُّ بها إرْثٌ والْمُتعلّقُ بها كالْواغِلِ الْمُدفّعِ والنّوْطِ الْمُذبْذبِ.

فلمّا قرأ زيادٌ الْكِتاب قال: شهد بها وربِّ الْكعْبةِ، ولمْ تزلْ فِي نفْسِهِ حتّى ادّعاهُ مُعاوِيةُ.

قال الرضي: قوله عليه السلام الواغل هو الذي يهجم على الشرب ليشرب معهم و ليس منهم، فلا يزال مدفعا محاجزا؛ و النوط المذبذب هو ما يناط برحل الراكب من قعب أو قدح أو ما أشبه ذلك، فهو أبدا يتقلقل إذا حث ظهره و استعجل سيره.

Letter 44

To Ziyād ibn Abīh when Imām Ali ibn Abū Tālib عليه السلام came to know that Mu`āwiyah had written Ziyād to deceive him and to claim him as his blood relative:

"I have come to know that Mu`āwiyah has written you to deceive your wit and blunt your sharpness. You should be on guard against him because he is the Satan who approaches a believer from the front and from the back, from the right and from the left, to catch him suddenly in the hour of his carelessness and to overcome his intelligence.

"During the days of `Omar ibn al-Khattāb, Abū Sufyān happened to utter a thoughtless point which was an evil insinuation of Satan from which neither kinship is established nor entitlement to succession takes places. Whoever relies on it is like the uninvited guest to a drinking party or like the dangling cup (tied to a saddle)."

Sayyid ar-Radi says the following: "When Ziyād read the letter, he said, 'By Allāh he has testified to it'. This point remained in his mind till Mu`āwiyah claimed him (to be his brother from his father's side)."

Imām Ali ibn Abū Tālib's word "al-waghil" means the man who joins the drinking group in order to drink with them, but he is not one of them. He is, therefore, constantly turned out and pushed away. As for the words "an-nawtul-mudhabdhab", it is a wooden cup or a bowl, or the like, attached to the saddle of the rider so that it dangles when the rider drives the beast or it hastens its pace.

`Omar ibn al-Khattāb sent Ziyād to Yemen for some encounter. When he returned after having accomplished his mission, he addressed a gathering which included Imām Ali ibn Abū Tālib عليه السلام, `Omar, `Amr ibn al-`Ās and Abū Sufyān. Impressed with the speech, `Amr ibn al-`Ās said the following: "What a good man! Had he been from the tribesmen of Quraish, he would have led all of Arabia with his stick," whereupon Abū Sufyān said, "He is from the tribesmen of Quraish since I know who his father is." `Amr ibn al-`Ās inquired, "Who was his father?" Abū Sufyān said, "It is I." History also conclusively holds that Ziyād's mother, Sumayya, who was a bondmaid of al-Hārith ibn Kaldah and was married to a servant named Ubayd, used to lead an immoral life in a quarter of at-Tā'if known as Haratul-Baghaya (quarter of the prostitutes) and immoral men used to visit her. Once, Abū Sufyān also slept with her through the mediation of Abū Maryam as-Sallūli. As a result, Ziyād was born. When `Amr ibn al-`Ās heard this from Abū Sufyān, he asked him why he had not declared it publicly. Abū Sufyān pointed to `Omar [ibn al-Khattāb] and said that he was afraid of him; otherwise, he would have declared him as his own son. Although he would not have dared to do this, when Mu`āwiyah acquired power, he started correspondence with him because Mu`āwiyah was in need of such persons who were intelligent and cunning as well as expert in scheming. In any case, when Imām Ali ibn Abū Tālib عليه السلام obtained information about this correspondence, he wrote this letter to Ziyād wherein he warned him against Mu`āwiyah so that he should not fall in his trap. But he did fall in his trap anyway and joined Mu`āwiyah; the latter declared him as his brother by attributing him to his kinsfolk although the Prophet صلى الله عليه وآله had declared, "The child goes to the lawful husband while the adulterer gets stoned."



اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى عثمان بن حنيف الأنصاري، وكان عامله على البصرة، وقد بلغه أنه دعي إلى وليمة قوم من أهلها، فمضى إليها قوله

أمّا بعْدُ، يا ابْن حُنيْفٍ فقدْ بلغنِي أنّ رجُلًا مِنْ فِتْيةِ أهْلِ البصْرةِ دعاك إلى مأدُبةٍ فأسْرعْت إليْها تُسْتطابُ لك الألْوانُ وتُنْقلُ إليْك الجِفانُ وما ظننْتُ أنّك تُجِيبُ إلى طعامِ قوْمٍ عائِلُهُمْ مجْفُوٌّ وغنِيُّهُمْ مدْعُوٌّ فانْظُرْ إلى ما تقْضمُهُ مِنْ هذا المقْضمِ فما اشْتبه عليْك عِلْمُهُ فالْفِظْهُ وما أيْقنْت بطِيبِ وُجُوهِهِ فنلْ مِنْهُ ألا وإنّ لِكُلِّ مأمُومٍ إماماً يقْتدِي بِهِ ويسْتضِيءُ بنُورِ عِلْمِهِ ألا وإنّ إمامكُمْ قدِ اكْتفى مِنْ دُنْياهُ بطِمْريْهِ ومِنْ طعْمِهِ بقُرْصيْهِ ألا وإنّكُمْ لا تقْدِرُون على ذلِك ولكِنْ أعِينُونِي بورعٍ واجْتِهادٍ وعِفّةٍ وسدادٍ فواللّهِ ما كنزْتُ مِنْ دُنْياكُمْ تِبْراً ولا ادّخرْتُ مِنْ غنائِمِها وفْراً ولا أعْددْتُ لِبالِي ثوْبِي طِمْراً ولا حُزْتُ مِنْ أرْضِها شِبْراً ولا أخذْتُ مِنْهُ إلّا كقُوتِ أتانٍ دبِرةٍ ولهِي فِي عيْنِي أوْهى وأوْهنُ مِنْ عفْصةٍ مقِرةٍ بلى كانتْ فِي أيْدِينا فدكٌ مِنْ كُلِّ ما أظلّتْهُ السّماءُ فشحّتْ عليْها نُفُوسُ قوْمٍ وسختْ عنْها نُفُوسُ قوْمٍ آخرِين ونِعْم الْحكمُ اللّهُ وما أصْنعُ بفدكٍ وغيْرِ فدكٍ والنّفْسُ مظانُّها فِي غدٍ جدثٌ تنْقطِعُ فِي ظُلْمتِهِ آثارُها وتغِيبُ أخْبارُها وحُفْرةٌ لوْ زِيد فِي فُسْحتِها وأوْسعتْ يدا حافِرِها لأضْغطها الْحجرُ والْمدرُ وسدّ فُرجها التُّرابُ الْمُتراكِمُ وإنّما هِي نفْسِي أرُوضُها بالتّقْوى لِتأتِي آمِنةً يوْم الْخوْفِ الْأكْبرِ وتثْبُت على جوانِبِ الْمزْلقِ ولوْ شِئْتُ لاهْتديْتُ الطّرِيق إلى مُصفّى هذا الْعسلِ ولُبابِ هذا الْقمْحِ ونسائِجِ هذا الْقزِّ ولكِنْ هيْهات أنْ يغْلِبنِي هواي ويقُودنِي جشعِي إلى تخيُّرِ الْأطْعِمةِ ولعلّ بالْحِجازِ أوْ الْيمامةِ منْ لا طمع لهُ فِي الْقُرْصِ ولا عهْد لهُ بالشِّبعِ أوْ أبيت مِبْطاناً وحوْلِي بُطُونٌ غرْثى وأكْبادٌ حرّى أوْ أكُون كما قال الْقائِلُ:

وحسْبُك داءً أنْ تبيت ببطْنةٍ * وحوْلك أكْبادٌ تحِنُّ إلى الْقِدِّ

أ أقْنعُ مِنْ نفْسِي بأنْ يُقال هذا أمِيرُ الْمُؤْمِنِين ولا أشارِكُهُمْ فِي مكارِهِ الدّهْرِ أوْ أكُون أسْوةً لهُمْ فِي جُشُوبةِ الْعيْشِ فما خُلِقْتُ لِيشْغلنِي أكْلُ الطّيِّباتِ كالْبهِيمةِ الْمرْبُوطةِ همُّها علفُها أو الْمُرْسلةِ شُغْلُها تقمُّمُها تكْترِشُ مِنْ أعْلافِها وتلْهُو عمّا يُرادُ بِها أوْ أتْرك سُدًى أوْ أهْمل عابِثاً أوْ أجُرّ حبْل الضّلالةِ أوْ أعْتسِف طرِيق الْمتاهةِ وكأنِّي بقائِلِكُمْ يقُولُ إذا كان هذا قُوتُ ابْنِ أبِي طالِبٍ فقدْ قعد بِهِ الضّعْفُ عنْ قِتالِ الْأقْرانِ ومُنازلةِ الشُّجْعانِ ألا وإنّ الشّجرة البرِّيّة أصْلبُ عُوداً والرّواتِع الْخضِرة أرقُّ جُلُوداً والنّابتاتِ الْعِذْية أقْوى وقُوداً

وأبْطأ خُمُوداً. وأنا مِنْ رسُولِ اللّهِ كالضّوْءِ مِن الضّوْءِ والذّراعِ مِن العضُدِ واللّهِ لوْ تظاهرتِ العربُ علي قِتالِي لما ولّيْتُ عنْها ولوْ أمْكنتِ الْفرصُ مِنْ رقابِها لسارعْتُ إلَيْها وسأجْهدُ فِي أنْ أطهِّر الأرْض مِنْ هذا الشّخْصِ المعْكُوسِ والجِسْمِ المرْكُوسِ حتّى تخْرُج الْمدرةُ مِنْ بيْنِ حبِّ الْحصِيدِ.

ومِنْ هذا الْكِتابِ، وهُوآخِرُهُ:
إلَيْكِ عنِّي يا دُنْيا فحبْلُكِ على غارِبِكِ قدِ انْسللْتُ مِنْ مخالِبِكِ وأفلتُّ مِنْ حبائِلِكِ واجْتنبْتُ الذّهاب فِي مداحِضِكِ أيْن الْقُرُونُ الّذِين غررْتِهِمْ بمداعِبِكِ أيْن الأممُ الّذِين فتنْتِهِمْ بزخارِفِكِ فها هُمْ رهائِنُ الْقُبُور ومضامِينُ اللُّحُودِ واللّهِ لوْ كُنْتِ شخْصاً مرْئِيّاً وقالباً حِسِّيّاً لأقمْتُ علَيْكِ حُدُود اللّهِ فِي عِبادٍ غررْتِهِمْ بالأمانِيِّ وأممٍ ألْقيْتِهِمْ فِي المهاوِي ومُلُوكٍ أسْلمْتِهِمْ إلى الْتّلفِ وأوْردْتِهِمْ موارد الْبلاءِ إذْ لا ورْد ولا صدر هيْهات منْ وطِئ دحْضكِ زلِق ومنْ ركِب لُججكِ غرِق ومن ازْورّ عنْ حبائِلِكِ وُفِّق والسّالِمُ مِنْكِ لا يُبالِي إنْ ضاق بِهِ مُناخُهُ والدُّنْيا عِنْدهُ كيوْمٍ حان انْسِلاخُهُ اعْزُبِي عنِّي فواللّهِ لا أذِلُّ لكِ فتسْتذِلّيني ولا أسْلسُ لكِ فتقُودِيني وايْمُ اللّهِ يميناً أسْتثْنِي فِيها بمشِيئةِ اللّهِ لأرُوضنّ نفْسِي رياضةً تهشُّ معها إلى الْقرْصِ إذا قدرْتُ علَيْهِ مطعُوماً وتقْنعُ بالْملْحِ مأدُوماً ولأدعنّ مُقْلتِي كعيْنِ ماءٍ نضب معِينُها مُسْتفْرغةً دُمُوعها أ تمْتلِئُ السّائِمةُ مِنْ رعْيِها فتبْرُك وتشْبعُ الرّبِيضةُ مِنْ عُشْبِها فترْبض ويأكُلُ علِيٌّ مِنْ زادِهِ فيهْجع قرّتْ إذاً عيْنُهُ إذا اقْتدى بعْد السِّنِين الْمُتطاولةِ بالْبهِيمةِ الْهامِلةِ والسّائِمةِ الْمرْعِيّةِ طُوبى لِنفْسٍ أدّتْ إلى ربِّها فرْضها وعركتْ بجنْبِها بُؤْسها وهجرتْ فِي اللّيْلِ غمْضها حتّى إذا غلب الْكرى علَيْها افترشتْ أرْضها وتوسّدتْ كفّها فِي معْشرٍ أسْهر عُيُونهُمْ خوْفُ معادِهِمْ وتجافتْ عنْ مضاجِعِهِمْ جُنُوبُهُمْ وهمْهمتْ بذِكْرِ ربِّهِمْ شِفاهُهُمْ وتقشّعتْ بطُولِ اسْتِغْفارِهِمْ ذُنُوبُهُمْ أولئِك حِزْبُ اللّهِ ألا إنّ حِزْب اللّهِ هُمُ الْمُفْلِحُون فاتّق اللّه يا ابْن حُنيْفٍ ولْتكْفُفْ أقْراصُك لِيكُون مِن النّارِ خلاصُك.

ومن كتاب له عليه السلام إلى بعض عماله:
أمّا بعْدُ، فإنّك مِمّنْ أسْتظْهِرُ بِهِ على إقامةِ الدِّينِ وأقْمعُ بِهِ نخْوة الأثِيمِ وأسُدُّ بِهِ لهاة الثّغْرِ الْمخُوفِ فاسْتعِنْ باللّهِ على ما أهمّك واخْلِطِ الشِّدّة بضِغْثٍ مِن اللّينِ وارْفُقْ ما كان الرِّفْقُ أرْفق واعْتزِمْ بالشِّدّةِ حِين لا تُغْنِي عنْك إلّا الشِّدّةُ واخْفِضْ لِلرّعِيّةِ جناحك وابْسُط لهُمْ وجْهك وألِنْ لهُمْ جانِبك وآس بيْنهُمْ فِي اللّحْظةِ والنّظْرةِ والإشارةِ والتّحِيّةِ حتّى لا يطْمع الْعُظماءُ فِي حيْفِك ولا ييْأس الضُّعفاءُ مِنْ عدْلِك، والسّلامُ.

Letter 45
To `Othmān ibn Hunayf al-Ansāri, Imām Ali ibn Abū Tālib's governor over Basra, when he عليه السلام came to know that the people of Basra had invited `Othmān to a banquet which he attended:

"O son of Hunayf! I have come to know that a young man of Basra invited you to a feast and you leaped to it. Foods of different colors were chosen for you and big bowls were served to you. I never thought that you would accept the feast of people who turn the

beggars out while inviting the rich. Look at the morsels which you take. Leave out that about which you are in doubt and take that about which you are sure that it has been secured lawfully.

"Remember that every follower has a leader whom he follows, and from the glory of whose knowledge he derives light. Realize that your Imām is satisfied with two shabby pieces of cloth out of the (comforts of the) world and two loaves for his meal. Certainly, you cannot do so, but at least support me in piety, exertion, chastity and uprightness because, by Allāh, I have not treasured any gold out of your world nor amassed wealth nor gathered any clothes other than these two shabby sheets.

"Of course, all that we had in our possession under this sky was Fadak, but a group of people felt greedy for it, and the other party withheld themselves from it. Allāh is, after all, the best arbiter. What shall I do? Fadak or no Fadak, tomorrow this body is to go into the grave in the darkness of which it will be destroyed and (even) news of it will disappear. It is a pit that, even if its width is widened or the hands of the digger make it broad and open, the stones and clods of clay will narrow it and the falling earth will close its opening. I try to keep myself engaged in piety so that on the Day of Great Fear it will be peaceful and steady in slippery places.

"Had I wished, I could have taken the way leading to (worldly pleasures such as) pure honey, fine wheat and silk clothes, but it cannot be that my passions lead me and greed takes me to choosing good meals while in the Hijāz or in Yamāma there may be people who have no hope of getting bread or who do not have a full meal. Shall I lie down with a satiated belly while around me there may be hungry bellies and thirsty livers? Or shall I be as the poet has said:

Suffices you for an ailment that you lie down with your belly full
While around you are people badly yearning for dried leather...

"Shall I be content with being called Amīr al-Mu'minīn (Commander of the Faithful), although I do not share with the people the hardships of the world? Or shall I be an example for them in the distresses of life? I have not been created to keep myself busy

eating good foods like a tied animal the only concern of which is its fodder, or like a loose animal the activity of which is swallowing. It fills its belly with its feed, forgetting the purpose behind it. Shall I be left uncontrolled to pasture freely, or to draw the rope of misguidance, or to roam aimlessly in the paths of bewilderment?

"I see as if one of you will say that if this is what the son of Abū Tālib eats, then weakness must have made him unfit to fight his foes and encounter the brave ones. Remember that the tree of the forest is the best timber, while green twigs have soft bark. Wild bushes are very strong for burning and slow in dying. My relationship with the Messenger of Allāh is that of one branch with another, or like the wrist with the forearm. By Allāh, if the Arabs join together to fight me, I will not run away from them, and if I get the opportunity, I will hasten to catch them by their necks. I shall surely strive to relieve the earth of this man of perverse mind and uncouth body till the bits of earth are removed from the grain."

An excerpt from the same, letter's conclusion:

"Get away from me, O world! Your rein is on your own shoulders as I have released myself from your clutches, removed myself from your snares and avoided walking into your slippery places. Where are those whom you have deceived by your jokes? Where are those communities whom you have enticed with your embellishments? They are all confined to graves and hidden in burial grounds. By Allāh, if you had been a visible person, a body capable of feeling, I would have awarded you the penalties fixed by Allāh because of the people whom you deceived through desires, the communities whom you threw into destruction and the rulers whom you consigned to ruin and drive to places of distress after which there is neither going forward nor retreating. Indeed, whoever stepped on your slippery place slipped, whoever rode your waves was drowned, and whoever evaded your snares received inward support. Whoever keeps himself safe from you does not worry even though his affairs may be straitened and the world to him is like a day about to end.

"Get away from me for, by Allāh, I do not bow before you so that you may humiliate me, nor do I let loose the reins for you so that

you may drive me away! I swear by Allāh an oath wherein I, except if Allāh wills otherwise, shall so train myself that it will feel joyed if it gets one loaf to eat and be content with only salt to season it. I shall let my eyes empty themselves of tears like the stream the water of which has flown away. Should Ali eat whatever he has and fall asleep like the cattle that fill their stomachs from the pasture then lie down, or as the grazing goats eat the green grass then go into their pen?! May his eyes die if he, after long years, follows the ways of loose cattle and pasture animals.

"Blessed is whoever carries out his obligations towards Allāh and endures hardships, allows himself no sleep in the night but when sleep overpowers him, he lies down on the ground using his hand as a pillow, along with those who keep their eyes wakeful in fear of the Day of Judgment, whose bodies are ever away from beds, whose lips are humming the Name of Allāh and whose sins have been erased through their prolonged beseeching for forgiveness. They are the party of Allāh; Be it known,.. أَلا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ *Verily the party of Allāh alone shall be the successful one* (Qur'ān, 58:22). Therefore, O Ibn Hunayf, fear Allāh and be content with your own loaves so that you may escape Hell."

Fadak was a fertile village near Medīna in the Hijāz region, and it also had a fortress called ash-Shumrukh according to Yāqūt al-Hamawi who states so on p. 238, Vol. 4 of his *Mu`jam al-Buldān*; al-Bakri, *Al-Mu`jam Mima Ista`jam*, Vol. 3, p. 1015; al-Himyari, *Al-Rawd al-Mi`tar*, p. 437; *Wafā' al-Wafā'*, Vol. 4, p. 1280). Fadak belonged to some of Medīna's Jews at the time. In the year 7 A.H./628 A.D., its ownership went from the Jews to the Prophet ﷺ under the terms of a peace settlement between both parties. The reason for this settlement was that after the fall of Khaybar to the Muslims, the Jews realized the real power of the Muslims, so their martial aspirations were lowered. Noting that the Prophet ﷺ had spared the lives of some Jews who sought his protection, the Jews also sent a message of peace to the Prophet ﷺ and expressed their desire that Fadak should be taken from them so that their area should not be turned into a battlefield. Consequently, the Prophet ﷺ accepted their request and granted them amnesty. This land became

his personal property wherein no one else had any right or claim, nor could there be any interest because the Muslims had a share only in those properties which they acquired as booty after *jihād*, whereas property acquired without *jihād* is called *fay'* and only the Prophet ﷺ was entitled to it. No other person has a share in it or a right to it. Thus, Allāh says the following: وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ، فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلا رِكَابٍ، وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ، وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ "And whatever Allāh bestows on His Messenger from them, you did not stir any horse or a camel towards it, but Allāh grants authority to whomsoever of His Messengers He pleases; and Allāh over all things is all-Powerful" (Qur'ān, 59:6).

No one has ever disputed the fact that Fadak was secured without battle. It was, therefore, the Prophet's personal property to which no one else was entitled. Historians write:

"Fadak was a property of the Prophet ﷺ since the Muslims did not use their horses or camels to acquire it" as we read in this sources: al-Tabari, *Tārīkh,* Vol. 1, pp. 1582-583, 1589; Ibn al-Athīr, *Al-Tārīkh Al-Kāmil,* Vol. 2, pp. 224 - 25; Ibn Hishām, *As-Sīra Al-Nabawiyya*, Vol. 3, p. 368; Ibn Khaldūn, *Tārīkh,* Vol. 2, part 2, p. 40; ad-Diyār-Bakri, *Tārīkh al-Khamīs*, Vol. 2, p. 58; Ali ibn Burhān ad-Dīn al-Halabi, *Al-Sīra al-Halabiyya* (the full title of which is: *Insān al-`Uyūn fī Sīrat al-Amīn al-Ma'mūn*), Vol. 3, p. 50.

The historian and geographical scholar, Ahmed ibn Yahya al-Balādhiri (d. 279 A.H./892 A.D.), writes the following on p. 33, Vol. 1 of his book titled *Fath al-Buldān* (a chronology of military conquests of the time): "Fadak was the personal property of the Prophet ﷺ as the Muslims had not used their horses or camels for its acquisition."

`Omar ibn al-Khattāb had himself regarded Fadak as the unshared property of the Holy Prophet ﷺ when he declared the following: "The property of Banū an-Nadir was among that which Allāh bestowed on His Messenger. Against them [its original Jewish owners], neither horses nor camels were stirred. It belonged to the Messenger of Allāh specifically," according to these sources: al-

Bukhāri, *Sahīh,* Vol. 4, p. 46; Vol. 7, p. 82; Vol. 9, pp. 121-22; Muslim, *Sahīh,* Vol. 5, p. 151; Abū Dāwūd, *Al-Sunan,* Vol. 3, pp. 139 - 141; al-Nisā'i, *Al-Sunan*, Vol. 7, p. 132; Ahmed ibn Hanbal, *Al-Musnad,* Vol. 1, pp. 25, 48, 60, 208; al-Bayhayqi, *Al-Sunan al-Kubra,* Vol. 6, pp. 296 - 99.

It is also proven, in the accepted way, that the Prophet ﷺ had in his lifetime given this land (Fadak) to Fātima عليها السلام as a gift. It is narrated through al-Bazzar, Abū Ya`li, Ibn Abū Hatim, Ibn Mardawayh and others from Abū Sa`īd al-Khudri and through Ibn Mardawayh from Abdullāh ibn Abbās that when the verse: ﴿ وَآتِ ذَا الْقُرْبَى حَقَّهُ ﴾ "And give to the (Prophet's) near of kin his due..." (Qur'ān, 17:26) was revealed, the Holy Prophet ﷺ called Fātima عليها السلام and gave her Fadak as a gift" (al-Sayyūti, *Al-Durr al-Manthūr*, Vol, 4, p. 177; al-Haythami, *Majma` al-Zawā'id*, Vol. 7, p. 46; al-Muttaqi al-Hindi, *Kanz al-`Ummāl*, Vol. 3, p. 439; al-Ālūsi, *Rūh al-Ma`āni*, Vol. 15, p. 62.

When Abū Bakr assumed power as the caliph, in view of reaping some benefits for his government, he turned Fātima عليها السلام out of Fadak, confiscating it. Thus, historians write: "Certainly, Abū Bakr snatched Fadak from Fātima عليها السلام," as we read in: *Sharh Nahjul-Balāgha* of Ibn Abul-Hadīd, Vol. 16, p. 219; *Wafā'ul-Wafā'* of as-Samhudi, Vol. 3, p. 1000; *Al-Sawā`iq al-Muhriqa* of Ibn Hajar al-`Asqalāni, p. 32.

Fātima عليها السلام raised her objection against such an injustice. Protesting to Abū Bakr, she said, "You have taken over the possession of Fadak although the Prophet ﷺ had given it to me as a gift during his lifetime." To this, Abū Bakr asked her to produce a witness. Consequently, Imām Ali ibn Abū Tālib عليه السلام and Umm Ayman testified in her favor. Umm Ayman was the freed bondmaid and the dry nurse of the Holy Prophet ﷺ. She was the mother of Usamah ibn Zaid ibn al-Hārithah. The Holy Prophet ﷺ used to say, "Umm Ayman is my mother after my own mother," as we read in these references: al-Hākim, *Al-Mustadrak*, Vol. 4, p. 63; al-Tabari, *Tārīkh*, Vol. 3, p. 3460; Ibn Abdul-Barr, *Al-Istī`āb*, Vol. 4, p. 1793 and Ibn al-Athīr, *Usd al-Ghāba*, Vol. 5, p. 567 and others. The Holy Prophet

ﷺ testified that she is among the people of Paradise as we are told by Ibn Sa`d in his *Al-Tabaqāt Al-Kubra* (or *Tabaqāt Ibn Sa`d*), Vol. 8, p. 192; Ibn Hajar, *Al-Isāba*, Vol. 4, p. 432 and others. But this testimony was held inadmissible by Abū Bakr, and Fātima's claim was rejected as being based on a false statement. About this, al-Balādhiri writes the following: "Fātima عليها السلام said to Abū Bakr, 'The Messenger of Allāh had appropriated Fadak to me; therefore, give it to me.' He asked her for a witness other than Umm Ayman, saying, 'O daughter of the Prophet ﷺ! You know that testimony is not admissible except by two men or one man and two women."

After these facts, there remains no possibility to deny the fact that Fadak was the personal property of the Prophet ﷺ and that he had gifted it to Fātima by handing over its possession during his lifetime. But Abū Bakr took over its possession and dislodged her from it. In this regard, he rejected the testimony of both Ali عليه السلام and Umm Ayman on the ground that the requirement of testimony was not completed when only one man and one woman testify. Besides them, Imām Hassan and Imām Hussain عليهما السلام, too, testified in support of Fātima عليها السلام, but their testimony, too, was rejected on the ground that the testimony of the offspring and "minors" was not acceptable in favor of their parents. Then Rabah, servant of the Holy Prophet ﷺ, was also produced as a witness in support for the claim of Fātima عليها السلام, brining the number of witnesses to five. But the testimony of the virtuous Rabah, too, was rejected. Read more details in this references: al-Balādhiri, *Fath al-Buldān,* Vol. 1, p. 35; al-Ya`qūbi, *Tārīkh,* Vol. 3, p. 195; al-Mas`ūdi, *Murūj al-Dhahab,* Vol. 3, p. 237; Abū Hilāl al-`Askari, *Al-Awā'il,* p. 209; *Wafā' al-Wafā'*, Vol. 3, pp. 999, 1000 - 1001; Yāqūt al-Hamawi, *Mu`jam al-Buldān,* Vol. 4, p. 239; Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha,* Vol. 16, pp. 216, 219 - 20, 274; Ibn Hazm, *Al-Muhalla,* Vol. 6, p. 507; *Al-`Sīra al-Halabiyya*, Vol. 3, p. 361; al-Fakhr ar-Radi, *At-Tafsīr*, Vol. 29, p. 284.

At this stage, the question arises that when Fātima's possession of Fadak is admitted, as Imām Ali ibn Abū Tālib عليه السلام also clarifies in this letter by saying, "We had Fadak in our possession," what was the meaning of asking Fātima عليها السلام to produce testimony in support

for her claim since the onus of proof does not lie on the person with the claim of ownership? The onus of proof lies on the person filing a counter claim, an objection, an appeal, because possession itself constitutes a legal proof. As such, it was Abū Bakr who was required to produce a proof to the lawfulness of his own taking the contested land from its owner. In this case, if he is unable to do so, Fātima's possession will mean a testimony of her lawful ownership. As such, it will be wrong to ask her to produce some more proof or testimony on her own.

It is strange that when other claims of this nature came before Abū Bakr, he arbitrated them in favor of the claimant merely on the basis of the claim itself: The claimant is neither asked to provide proof of his claim nor to produce witnesses. Why did Abū Bakr apply a different standard in the case of "Sayyidatu Nisā' al-`Ālamīn"? Did he regard the daughter of the Prophet ﷺ, one of the four perfect women of mankind, as a liar? Or did he have other political objectives in mind when he treated her with such injustice? In this regard, the traditionists write the following: "It is related from Jābir ibn Abdullāh al-Ansāri that he said that the Messenger of Allāh ﷺ had said that when the booty from Bahrain arrived, he will allow him such-and-such of it, but the booty did not arrive till after the Prophet's death. When it arrived during the days of Abū Bakr, he went to the latter to claim it. Abū Bakr made the announcement that whoever had a claim against the Messenger of Allāh or against whomsoever he had made a promise should come for his claim. So, I went to him and told him that the Prophet ﷺ had promised to give me such-and-such property out of the booty from Bahrain, whereupon he gave me all of that," according to these sources: al-Bukhāri, *Sahīh,* Vol. 3, pp. 119, 209, 236; Vol. 4, p. 110; Vol. 5, p. 218; Muslim, *Sahīh,* Vol. 7, pp. 75-76; al-Tirmidhi, *Al-Jāmi` al-Sahīh,*Vol. 5, p. 129; Ahmed ibn Hanbal, *Al-Musnad,* Vol. 3, pp. 307-308; Ibn Sa`d, *Al-Tabaqāt al-Kubra,* Vol. 2, part 2, pp. 88 - 89.

In the annotations to this tradition, Shihabūd-Dīn Ahmed ibn Ali (Ibn Hajar) al-`Asqalāni ash-Shāfi`i (773 – 852 A.H./1372 – 1449 A.D.) and Badrud-Dīn Mahmūd ibn Ahmed al-`Ayni al-Hanafi (762 – 855 A.H./1361 – 1451 A.D.) have written the following: "This

tradition leads to the conclusion that the testimony of one equitable companion can be admitted as full testimony [equal to two or more] even though it may be in his own personal favor because Abū Bakr did not ask Jābir to produce any [other] witness to prove his claim, according to these sources as well: *Fath al-Bāri fi Sharh Sahīh al-Bukhāri,* Vol. 5, p. 380; *`Umdatul-Qāri fi Sharh Sahīh al-Bukhāri*, Vol. 12, p. 121.

If it is lawful to grant property to Jābir on the basis of good impression about him without calling for witnesses or for the testimony of anyone at all, then what stopped Abū Bakr from allowing Fātima's claim on the basis of similar good impressions? Or was Abū Bakr's impression of the Head of the Women of Mankind not good at all?! If good impressions could exist in the case of Jābir to such an extent that he was not held as speaking a lie, then why should there not be the good belief about Fātima عليها السلام that she would not attribute a false statement to her father, the Prophet صلى الله عليه وآله وسلم, just for a piece of land? Firstly, her admitted truthfulness and honesty was enough for holding her truthful in her claim. Moreover, the testimony of Ali and Umm Ayman in her favor was also available besides other evidences. It has been said that the claim could not be decided in favor of Fātima عليها السلام on the basis of these two witnesses because the Holy Qur'ān lays down the principle of testimony that:

﴿وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ﴾

".... Then call to testify two witnesses from among your men, and if there are no two men (to testify), then a man and two women" (Qur'ān, 2:282).

If this principle is general, it should be implemented on every occasion, not selectively. But on some occasions, it is found not to have been followed at all. For example, when an Bedouin had a dispute with the Prophet صلى الله عليه وآله وسلم about a camel, Khuzaymah ibn Thābit al-Ansāri provided his testimony in favor of the Prophet صلى الله عليه وآله وسلم, and this one single witness was deemed to be equal to two because there was no doubt in the honesty and truthfulness of this individual in

whose favor the testimony was led. It was for this reason that the Holy Prophet ﷺ granted him the title of "Dhul-Shahadatayn" (i.e. one whose testimony is equivalent to that of two) according to al-Bukhāri, *Sahīh*, Vol. 4, p. 24; Vol. 6, p. 146; Abū Dāwūd, *Sunan*, Vol. 3, p. 308; al-Nisā'i, *Sunan*, Vol. 7, p. 302; Ahmed ibn Hanbal, *Musnad,* Vol. 5, pp. 188 - 89, 216; *Al-Istī`āb*, Vol. 2, p. 448; *Usd al-Ghāba*, Vol. 2, p. 114; *Al-Isāba*, Vol. 1, pp. 425 - 26; as-Sam`āni, *Al-Musannaf*, Vol. 8, pp. 366 - 68).

Consequently, neither was the generality of the verse about testimony affected by this action, nor was it deemed to be against the canons of testimony. So, if here, in view of the Prophet's truthfulness, one testimony in his favor was deemed to be equal to two, then could not the testimony of Ali and Umm Ayman be regarded sufficient with regard to the inheritance belonging to Fātima عليها السلام in view of her moral greatness and truthfulness? Besides, this verse does not show that there can be no other way of establishing a claim other than these two methods. In this regard, Judge Nurullah al-Mar`ashi at-Tustari (956 – 1019 A.H./1549 – 1610 A.D.) has written the following in *Ihqāq-al-Haqq* in a chapter on *al-Matā`in*: "The view of the contention that Umm Ayman's testimony remained incomplete is wrong on the grounds that from certain traditions, it is seen that it is lawful to give a decision on the basis of one single witness, and it does not necessarily mean that the injunction of the Holy Qur'ān has been violated because this verse means that a decision can be given on the strength of the testimony of two men or one man and two women and that their testimony is enough. From this, it does not appear that if there are some other grounds besides the testimony of witnesses that are unacceptable and that a verdict cannot be given on its basis, unless it is argued that this is the only meaning for this verse. But since every meaning is not a final argument, this notion can be brushed aside, particularly because the tradition clearly points out to a contrary notion, and ignoring the notion does not necessarily mean violating the verse. Secondly, the verse allows making a choice between the testimony of two men or that of one man and two women. If, by virtue of the tradition, a third choice is added, namely that a verdict can be passed by means of other testimony as well, then how does it necessitate

that the Qur'ānic verse should stand violated?!"

In any case, from this reply, it is clear that a claimant is not obligated to produce the testimony of two men or that of one man and two women in support of his claim. This is so because if there is one witness and the claimant swears an oath, he can then be taken to have legitimacy in his claim and a decision can be given in his favor. In this regard, it has been narrated by more than twelve companions of the Holy Prophet ﷺ that the Messenger of Allāh ﷺ used to decide cases on the strength of one single witness and the swearing of an oath.

It has been explained by some companions of the Prophet ﷺ and by some scholars of jurisprudence that this decision is specially related to rights, property and transactions, and this decision was practiced by the three caliphs: Abū Bakr, `Omar and `Othmān, according to Muslim, *Sahīh*, Vol. 5, p. 128; Abū Dāwūd, *Sunan*, Vol. 3, pp. 308 - 309; al-Tirmidhi, *Sunan*, Vol. 3, pp. 627 - 29; Ibn Mājah, *Sunan*, Vol. 2, p. 793; Ahmed ibn Hanbal, *Musnad*, Vol. 1, pp. 248, 315, 323; Vol. 3, p. 305; Vol. 5, p. 285; Mālik ibn Anas, *Al-Muwatta'*, Vol. 2, pp. 721 - 25; al-Bayhaqi, *Al-Sunan al-Kubra*, Vol. 10, pp. 167176; al-Dār Qutni, *Sunan*,Vol. 4, pp. 212-215; *Majma` az-Zawā'id*, Vol. 4, p. 202; al-Muttaqi al-Hindi, *Kanz al-`Ummāl*, Vol. 7, p. 13).

When decisions were issued based on the strength of one witness and one oath, even if in Abū Bakr's view the requirement of testimony was incomplete, he should have asked her to swear an oath then give a decision in her favor. But here the very objective was to tarnish the image of truthfulness of Fātima ﷺ so that in the future the question of her testimony should not come up.

However, when Fātima's claim was rejected in this manner and Fadak was not accepted as the Prophet's gift to her, she claimed it on the basis of inheritance saying: "If you do not agree that the Prophet ﷺ had gifted it to me, you cannot at least deny that Fadak and the revenues of Khaybar as well as the lands around Medīna were the Prophet's personal properties and I am his only heir." Yet she was

deprived of her inheritance on the basis of a tradition related by Abū Bakr himself that the Holy Prophet ﷺ said, "We, prophets, have no successors, and whatever we leave behind constitutes charity," according to al-Bukhāri, Vol. 4, p. 96; Vol. 5, pp. 25 - 26, 115, 117; Vol. 8, p. 185; Muslim, Vol. 5, pp. 153 - 155; al-Tirmidhi, Vol. 4, pp. 157 - 158; Abū Dāwūd, Vol. 3, pp. 142 - 143; al-Nisā'i, Vol. 7, p. 132; Ahmed ibn Hanbal, Vol. 1, pp. 4, 6, 9, 10; al-Bayhaqi, Vol. 6, p. 300; Ibn Sa`d, Vol. 2, part 2, pp. 86 - 87; al-Tabari, Vol. 1, p. 1825 and *Tārīkh al-Khamīs*, Vol. 2, pp. 173-174.

Besides Abū Bakr, nobody else had any knowledge of this statement which was presented to the public as a tradition of the Prophet ﷺ, nor had anyone from among the companions heard it at all... Who is the truthful one, Fātima عليها السلام or Abū Bakr? Thus, Jalalud-Dīn `Abd ar-Rahmān ibn Abū Bakr al-Sayyūti ash-Shāfi`i (849 – 911 A.H./1445 – 1505 A.D.) and Shihabūd-Dīn Ahmed ibn Muhammed (Ibn Hajar) al-Haythami ash-Shāfi`i (909 – 974 A.H./1504 - 1567) have written the following: "After the death of the Prophet ﷺ, there was a difference of opinion about his inheritance and no one had any information in this matter. Then, Abū Bakr said that he had heard the Messenger of Allāh saying, 'We, prophets, leave no successors, and whatever we leave behind constitutes charity'" (*Tārīkh al-Khulafā'*, p.73; *Al-Sawā`iq al-Muhriqa*, p. 19).

The mind refuses to believe that the Prophet ﷺ should not tell those individuals who could be deemed as his successors that they would not inherit him while informing a third party that did not have even the remotest kinship to him that there would be no heir/successor to him. Is not Abū Bakr considered as a "successor" of the Prophet ﷺ by many people?! Is there no contradiction here?! Then this story was made public only when the issue of Fadak was raised in the court of Abū Bakr who himself constituted the contesting party! In such circumstances, how can it be deemed permissible that he presents in his own support a tradition which no one else at all had ever heard? If it is argued that this tradition should be accepted in view of the greatness of the status of Abū Bakr, then why can Fātima's claim to the said gift not be relied on because of her honesty and truthfulness, more so when the testimony of Imām

Ali ibn Abū Tālib ﷺ and that of Umm Ayman, as well as of others as well, was also in her favor? If necessity was felt to call more witnesses in her case, testimony can also be called for regarding this alleged unheard-of "tradition", particularly since this "tradition" contradicted the general instructions of the Holy Qur'ān relevant to both issues of succession and inheritance. How can such a tradition, which is weak in the manner of its relating because it has no *isnad*, the authenticity of which is questioned on the basis of facts to the contrary..., be deemed to specify a generality of the Qur'ānic injunction on inheritance/succession? The question of the inheritance of the prophets is clearly mentioned in the Holy Qur'ān, as Fātima ﷺ pointed out to Abū Bakr. In this regard, Allāh says the following: "...وَوَرِثَ سُلَيْمَانُ دَاوُودَ And Solomon inherited David" (Qur'ān, 27:16). So, prophets do leave heirs/successors...

At another place, the following is stated by prophet Zakariyya:

﴿ فَهَبْ لِي مِن لَّدُنكَ وَلِيًّا ۞ يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ ﴾

Grant me from Yourself an heir who shall inherit me and inherit the family of Jacob (Qur'ān, 19:5 - 6).

So, folks, prophets do leave heirs and successors...

In these verses, succession refers to inheriting estates, etc. To take it in its figurative meaning of succession in prophetic knowledge will not only be absurd but also against established facts because knowledge and Prophethood are not objects of succession, nor do they possess the quality of transmission through inheritance, for in that case, all the descendants of the prophets should have been prophets! There is no sense in making a distinction that the progeny of some prophets may inherit Prophethood while others should remain deprived of it. It is strange that the theory of transmission of Prophethood through inheritance is propagated by those who have always laid the objection against the Shī`as that they regard the Imāmate and the caliphate as an objective of inheritance and confined to one family only. Will not Prophethood become an objective of inheritance by taking succession in this verse to mean

succession to the Prophethood?

If, in Abū Bakr's view, by virtue of this "tradition," there could be no successor to the Prophet ﷺ, then where was this "tradition" sitting when a document had been written admitting Fātima's claim for inheritance? Thus, Nurud-Dīn Ali ibn Ibrāhīm al-Halabi ash-Shāfi`i (975 – 1044 A.H./1567 – 1635 A.D.) quotes Shamsud-Dīn Yousuf (Sibt ibn al-Jawzi) al-Hanafi (581 – 654 A.H./1185 – 1256 A.D.) narrating the following: "Abū Bakr was on the pulpit when Fātima ﷺ came to him and said, 'O Abū Bakr! The Holy Qur'ān should allow your daughter to inherit you, yet I am not to inherit my father!' Abū Bakr started weeping, and he descended from the pulpit. Then he wrote her an ownership deed for Fadak. At that time, `Omar arrived and inquired what the written sheet was all about. Abū Bakr replied, 'It is a document which I have written for Fātima ﷺ about the inheritance from her father.' `Omar said, 'What will you spend on the Muslims while the Arabs are waging war against you, as you see?' Then `Omar took the deed and tore it to pieces" as recorded in *Al-`Sīra al-Halabiyya*, Vol. 3, pp. 361-62.

Every rational person who takes note of this behavior can easily reach the conclusion that this "tradition" is concocted and wrong. It was fabricated only to secure possession of Fadak and other legacies. Consequently, Fātima ﷺ refused to accept it and expressed her anger in this way: She made a will about Abū Bakr and `Omar that the two should not participate in her funeral prayers. `Ā'isha narrated the following: "Fātima ﷺ, the daughter of the Holy Prophet ﷺ, sent for Abū Bakr (after he became caliph following the death of the Holy Prophet ﷺ claiming from him her inheritance left for her by the Messenger of Allāh from what Allāh had bestowed (specifically) on him in Medīna and Fadak and what was left from the fifth (*khums*) of the income from Khaybar. Abū Bakr refused to hand over anything of it to Fātima ﷺ. Then, Fātima ﷺ became angry with Abū Bakr and forsook him and did not talk to him till the end of her life. When she died, her husband, Ali ibn Abū Tālib, buried her at night. He did not inform Abū Bakr about her death and performed the funeral prayers for her personally," as recorded by al-Bukhāri, *Sahīh*, Vol. 5, p. 177; Vol. 8, p. 185;

Muslim, *Sahīh*,Vol. 5, pp. 153 - 55; al-Bayhaqi, Vol. 4, p. 29; Vol. 6, pp. 300 -301; Ibn Sa`d, Vol. 2, part 2, p. 86; Ahmed ibn Hanbal, Vol. 1, p. 9; al-Tabari, *Tārīkh*, Vol. 1, p. 1825; Ibn Kathīr, *Tārīkh*, Vol. 5, pp. 285 - 286; Ibn Abul-Hadīd, Vol. 6, p. 46 and *Wafā' al-Wafā'*,Vol. 3, p. 995.

In this regard, Umm Ja`far, daughter of Muhammed ibn Ja`far, narrated the following about the request of Fātima عليها السلام, who was nearing her death, to Asmā' daughter of `Umays: "When I die, I want you and Ali to wash me and do not allow anyone to get in my house."

When she died, `Ā'isha went to enter her house [perhaps to offer condolences to the family], but Asmā' said to her, "Do not enter." `Ā'isha complained to Abū Bakr (her father) saying, "This Khath`amiyya (woman from the tribe of Khath`am) stands in our way to the house of the daughter of the Messenger of Allāh صلى الله عليه وآله." Abū Bakr came out, stood at the gate and said, "O Asmā'! What makes you prevent the wives of the Prophet صلى الله عليه وآله from entering to see the daughter of the Messenger of Allāh?" Asmā' replied, "She had herself ordered me not to allow anyone to enter." Abū Bakr said, "Do what she has ordered you" (*Hilyat al-Awliyā'*, Vol. 2, p. 43; *Al-Sunan al-Kubra*, Vol. 3, p. 396; Vol. 4, p. 334; *Ansāb al-Ashrāf*, Vol. 1, p. 405; *Al-Istī`āb*, Vol. 4, pp. 1897 - 1898; *Usd al-Ghāba*, Vol. 5, p. 524; *Al-Isāba*, Vol. 4, pp. 378 - 379).

Fātima عليها السلام had also made a request to Imām Ali ibn Abū Tālib عليه السلام that she must be buried at night, that no one should come to her, that Abū Bakr and `Omar should not be notified about her death and burial, and that Abū Bakr should not be allowed to perform the funeral prayer for her.

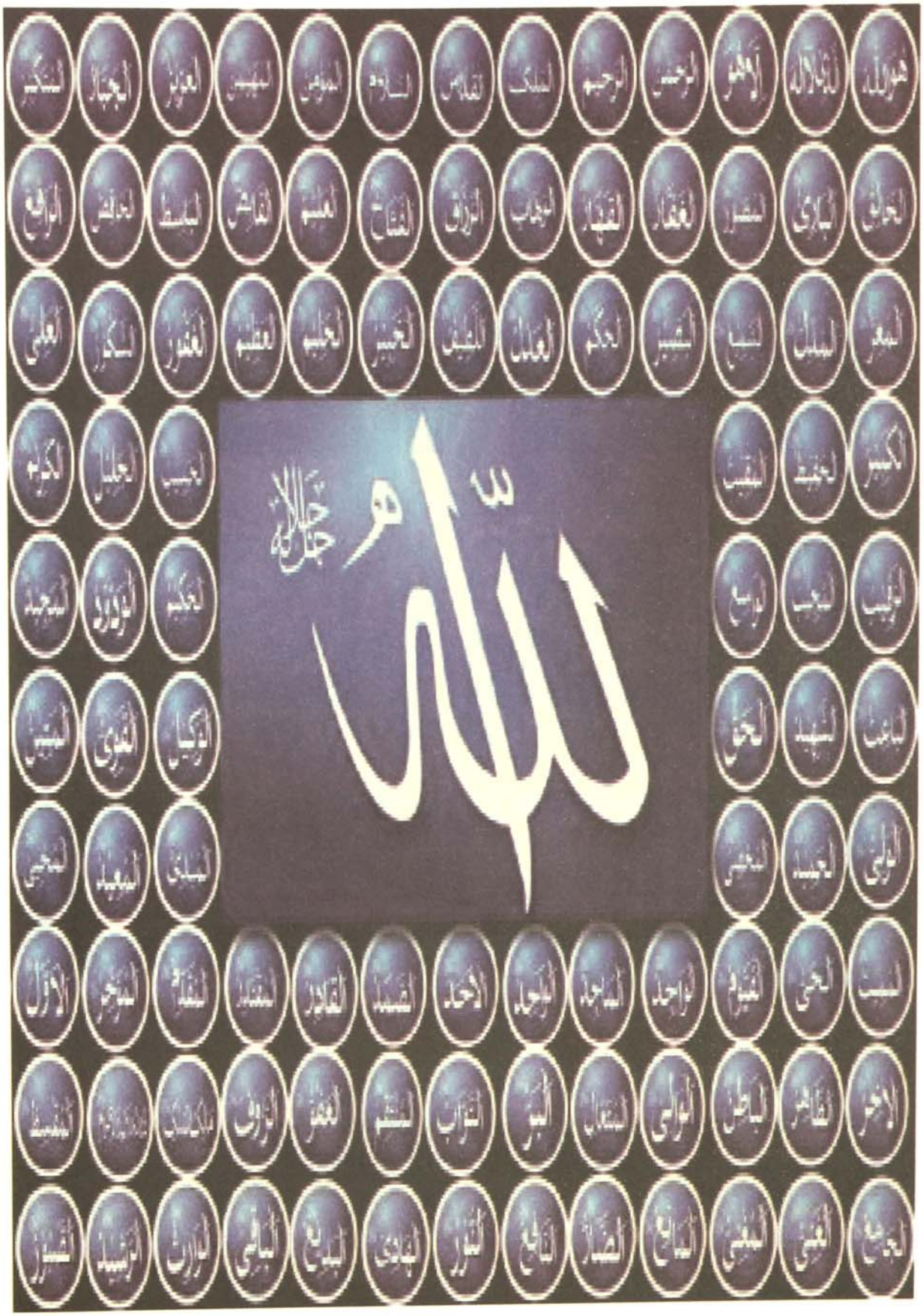
When she died, Ali washed and buried her in the dark of the night without notifying Abū Bakr and `Omar. So, these two were not aware of her burial.

Historian Muhammed ibn `Omar al-Wāqidi (130 – 207 A.H./747 – 823 A.D.) recorded the following: "It has been proven to us that Ali

عليه السلام performed her funeral prayers and buried her at night accompanied by al-Abbās (ibn Abdul-Muttalib) and (his son) al-Fadl and did not notify anyone."

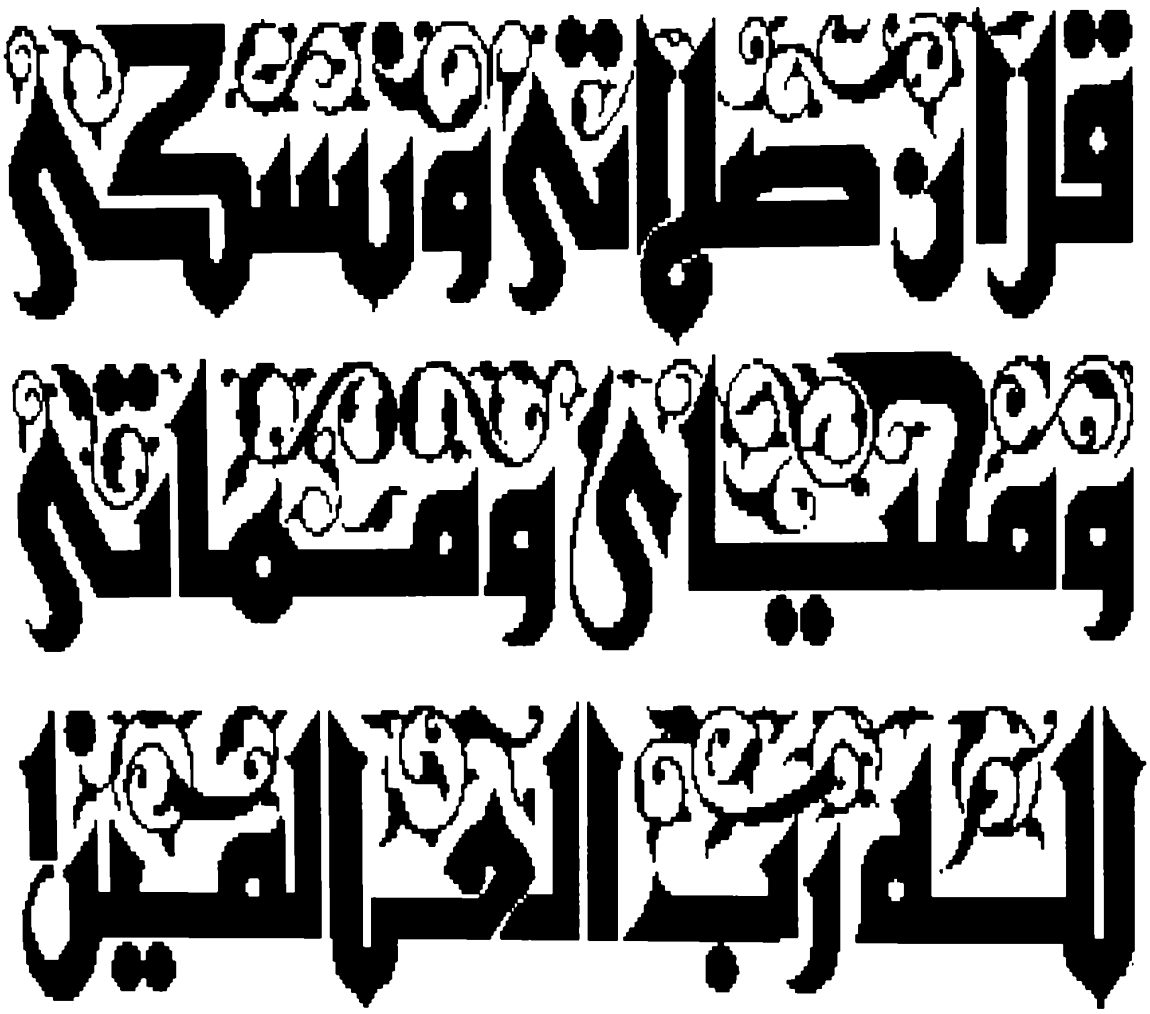
It was for this reason that the burial place of Fātima عليها السلام is hidden and is unknown, none alive is sure about it, as we read in: Al-Mustadrak, Vol. 3, pp. 162 - 63; *Al-Musannaf*, Vol. 4, p. 141; *Ansāb al-Ashrāf*, Vol. 1, pp. 402, 405; *Al-Istī`āb*, Vol. 4, p. 1898; *Usd al-Ghāba*, Vol. 5, pp. 524 - 525; *Al-Isāba*, Vol. 4, pp. 379 - 380; al-Tabari, *Tārīkh*, Vol. 3, pp. 2435 - 36; Ibn Sa`d, Vol. 8, pp. 19 - 20; *Wafā' al-Wafā'*, Vol. 3, pp. 901 - 902, 904, 905; Ibn Abul-Hadīd, Vol. 16, pp. 279-281).

To attribute this displeasure of Fātima عليها السلام to sentiments, thereby undermining its significance, does not hold water: If this displeasure had been the result of sentiments, Imām Ali ibn Abū Tālib عليه السلام would have stopped her from this out-of-place displeasure, but there is no historical record showing that Imām Ali ibn Abū Tālib عليه السلام took this displeasure to be as such. Besides, how could her displeasure be the result of personal feelings or sentiments since her pleasure or displeasure always agree with Allāh's will? The Prophet's following statement is clear evidence: "O Fātima! Surely Allāh is angered when you are angered and is pleased when you are pleased," as we read in: *Al-Mustadrak*, Vol. 3, p. 153; *Usd al-Ghāba*, Vol. 5, p. 522; *Al-Isāba*, Vol. 4, p. 366; *Tahdhīb al-Tahdhīb*, Vol. 12, p. 441; *Al-Khasā'is al-Kubra*, Vol. 2, p. 265; *Kanz al-`Ummāl*, Vol. 13, p. 96; Vol. 16, p. 280 and *Majma` al-Zawā'id*, Vol. 9, p. 203.



Allāh and His 99 Attributes

بسم الله الرحمن الرحيم



صدق الله العظيم



اللهم صل على محمد و آل محمد

A Brief History of Fadak after the Death of Fātima عليها السلام

The motive which prompts us to pursue the history of Fadak and to extract the series of events after it for a period of three centuries from the texts of historical books is to clarify three issues:

a. The truth about the rule of annulment of inheritance from prophets allegedly made by the Holy Prophet صلى الله عليه وآله; in other words, the claim that property of the Holy Prophet صلى الله عليه وآله is part of the public treasury and belongs to all Muslims. This was claimed by the first caliph, Abū Bakr, and it was rejected by his successors, by both next caliphs (`Omar and `Othmān), by the Umayyads and the Abbāssids, all of them. We must consider that the lawfulness and rightfulness of their caliphate depended on the "correctness" and "lawfulness" of the caliphate of the first caliph and his actions.

b. Imām Ali ibn Abū Tālib عليه السلام and the descendants of Fātima عليها السلام never had any hesitation regarding the rightfulness and justification of their claim. They emphasized and confirmed that Fātima عليها السلام had always been right and that Abū Bakr's claim had always been rejected; they did not yield to false claims.

c. Whenever a caliph made a decision to put Allāh's command into effect, with regard to Fadak, to observe justice and equity and to restore the right to the entitled one in conformity with Islamic rules..., he used to return Fadak to the descendants of Fātima عليها السلام.

`Omar ibn al-Khattāb was the most harsh person in keeping Fātima عليها السلام from Fadak and her inheritance as he himself confessed: "When the Messenger of Allāh died, I came along with Abū Bakr to Ali ibn Abū Tālib and said, 'What do you say about what has been left by the Messenger of Allāh?' He replied, 'We have the most rights with the Holy Prophet صلى الله عليه وآله.' I (`Omar) said, 'Even those properties of Khaybar?' He said, 'Yes, even those of Khaybar.' I said, 'Even those of Fadak?' He replied, 'Yes, even those of Fadak.' Then I said, 'By Allāh! We say NO even if you cut our necks with saws'" as recorded in *Majma` al-Zawā'id*, Vol. 9, pp. 39 - 40. As it has already been mentioned, `Omar then took the document (deed of ownership) of Fadak and tore it up. But when `Omar became caliph (13 – 23 A.H./634 – 644 A.D.), he gave Fadak back to heirs of the Holy Prophet صلى الله عليه وآله. Yāqūt al-Hamawi (574 – 626 A.H./1178 – 1229 A.D.), the famous historian and geographer, discussing the Fadak issue, says the following: "When `Omar ibn al-Khattāb became caliph and gained victories and the Muslims secured abundant wealth (i.e. the public treasury satisfied the caliphate's needs), he made a judgment contrary to that of his predecessor. He gave it (Fadak) back to the Prophet's heirs. At the time, Ali ibn Abū Tālib and Abbās ibn Abdul-Muttalib disputed about Fadak."

Ali said that the Holy Prophet صلى الله عليه وآله had bestowed it on Fātima عليها السلام during his lifetime. Abbās denied this and used to say, "This was in the possession of the Holy Prophet صلى الله عليه وآله and I have a share in this inheritance." They were disputing this with each other and asked `Omar to settle the case. He refused to judge between them and said, "Both of you are more conscious and aware of your problem; but I only give it [Fadak] to you" (*Mu`jam al-Buldān*, Vol. 4, pp. 238 - 239; *Wafā' al-Wafā'*, Vol. 3, p. 999; *Tahdhīb al-Lughah*, Vol. 10, p. 124; *Lisān al-Arab*, Vol. 10, p. 473; *Tāj al-`Arūs*, Vol. 7, p. 166).

The reason why `Omar and Abū Bakr were trying to seize Fadak was economic and political, not merely a religious one, as the previous episode shows. When the economic and political conditions of the caliphate improved, and when there was no need for the income obtained from Fadak, `Omar reversed his own decision.

The last part of this historic event has been inserted afterwards to demonstrate the matter of inheritance by the brother or paternal uncle of the deceased when the latter had no sons. This problem is a matter of dispute among Islamic sects. The judicial and jurisprudential discussion is separate from our own goal in the writing of this book. We are only discussing the matter historically.

Abbās had no claim in this case because he had not proven that he had a share in this property, nor did his descendants consider it to be among their own assets even when they [the Abbāsides] became caliphs and were ruling the Islamic lands. They either considered themselves as owners of this estate in their capacity as caliphs, or they used to return it to the descendants of Fātima عليها السلام when they had decided to be just rulers.

When `Othmān ibn `Affān became caliph, following the death of `Omar (23 – 35 A.H./644 – 656 A.D.), he granted Fadak to Marwān ibn al-Hakam, his cousin (*Al-Sunan al-Kubra*, Vol. 6, p. 301; *Wafā' al-Wafā'*, Vol. 3, p. 1000; Ibn Abul-Hadīd, Vol. 1, p. 198) and this was one of the causes of hostile feelings among the Muslims against `Othmān (*Al-Ma`ārif*, Ibn Qutaybah, p. 195; *Al-`Iqd al-Farīd*, Vol. 4, pp. 283, 435; Abul-Fidā', *Tārīkh,* Vol. 1, p. 168; Ibn al-Wardi, *Tārīkh,* Vol. 1, p. 204) which ended in the rebellion against him and in his murder. "While previously Fātima عليها السلام used to claim it, sometimes as her inheritance and sometimes as a gift (from her father), she was driven away from it (Fadak)," as Ibn Abul-Hadīd has said in *Sharh Nahjul-Balāgha*. In this way, Fadak fell into the possession of Marwān. He used to sell its crops, fruits and products for at least ten thousand dinars per year. If in some years its income decreased, this drop was not made public. This was its usual profit till the time of the caliphate of `Omar ibn Abdul-Azīz (in 100 A.H./718 A.D.) (Ibn Sa`d, Vol. 5, pp. 286, 287; Subh al-A`shā, Vol. 4, p. 291).

When Mu`āwiyah ibn Abū Sufyān (41 – 60 A.H./661 – 680 A.D.) declared himself ruler of Syria, he became partner in Fadak with Marwān ibn al-Hakam and others, allotting one third of it to Marwān, one third to `Amr son of `Othmān ibn `Affān, and one third

to his own son Yazīd, as if it were their personal property. This was after the death of Imām al-Hassan ibn Ali ﷺ. "In order to enrage the progeny of the Holy Prophet ﷺ, as al-Ya`qūbi states on p. 199, Vol. 2 of his *Tārīkh*, it remained in the possession of the three above-mentioned individuals till Marwān became monarch for less than a couple of years (64 – 65 A.H./684 – 685 A.D.); he took full possession of it. Then he doled it out to his two sons, Abdul-Malik and Abdul-Azīz. Then Abdul-Azīz doled out his share to his son (`Omar ibn Abdul-Azīz).

When `Omar ibn Abdul-Azīz became caliph (99 – 101 A.H./717 – 720 A.D.) for this shorter period, he delivered a sermon once in which he said, "Verily, Fadak was among the things which Allāh had bestowed on His Messenger and no horse, nor camel was stirred for it (its acquisition)." He mentioned the history of the Fadak case during the past monarchies till he said the following: "Then Marwān [ibn al-Hakam] gave it (Fadak) to my father and to Abdul-Malik. It became mine as well as al-Walīd's and Sulaymān's (Marwān's two sons). When al-Walīd became ruler (86 – 96 A.H./705 – 715 A.D.), I asked him for his share and he gave it to me. I also asked for Sulaymān's share and he, too, gave it to me. Then I gathered the three parts and I possessed no property more dear to me than it. Do testify that I have returned it to its original status (as property of Fātima's descendants)." He wrote to his governor of Medīna, Abū Bakr ibn Muhammed ibn `Amr ibn Hazm, ordering him to carry out what he had declared in this sermon. Then Fadak went back to the possession of the children of Fātima ﷺ. "This was the first removal of oppression through the returningof Fadak to the children of Ali," writes Abū Hilāl al-`Askari on p. 209 of his work titled *Al-Awā'il*. They possessed it during the rule of `Omar ibn Abd al-Azīz.

When Yazīd ibn Abdul-Malik became caliph (101 – 105 A.H./720 – 724 A.D.), he seized Fadak and they (Ali's children) were again dispossessed, robbed of their property. It fell into the possession of the children of Marwān ibn al-Hakam, cousin of `Othmān ibn Affān, as it had previously used to be. They passed it from one to another till their authority came to an end. It was then that it passed to the hands of Banū al-Abbās, the Abbāsids or Abbāsides or Abbāsis.

When "Abul-Abbās" Abdullāh as-Saffah became the first caliph of the Abbāsid dynasty (132 – 136 A.H./749 – 754 A.D.), he returned Fadak to the children of Fātima ﷺ, handing it over to Abdullāh ibn al-Hassan ibn al-Hassan [known as al-Hassan al-Muthanna or al-Hassan II] son of Imām Ali ibn Abū Tālib ﷺ. When "Abū Ja`far" Abdullāh al-Mansūr ad-Dawaniqi (136 – 158 A.H./754 -775 A.D.) became caliph, he confiscated Fadak from the offspring of Imām al-Hassan ﷺ. When Muhammed al-Mahdi, son of al-Mansūr, became caliph (158 – 169 A.H./775 – 785 A.D.), he returned Fadak to the children of Fātima ﷺ. Then Mūsa al-Hadi ibn al-Mahdi (169 – 170 A.H./785 – 786 A.D.) and his brother Hārūn ar-Rashīd (170 – 193 A.H./786 – 809 A.D.) confiscated it from the descendants of Fātima ﷺ. It found itself in the possession of Banū al-Abbās till the time when al-Ma'mūn became caliph (193 – 218 A.H./813 – 833 A.D.). Al-Ma'mūn al-Abbāsi gave it back to the descendants of Fātima ﷺ in 210 A.H./826 A.D.).

It is narrated through al-Mahdi ibn Sabiq that al-Ma'mūn one day sat to hear the complaints of the people and to judge in their disputes. The first complaint which he received caused him to weep on considering it. When he asked where the defending representative of the children of Fātima ﷺ daughter of the Holy Prophet ﷺ was, an old man stood up and came forth. He argued with him about Fadak, and al-Ma'mūn, too, argued till the first won the argument over al-Ma'mūn, as we read on p. 209 of *Al-Awā'il*. Al-Ma'mūn summoned the *faqīhs* and questioned them about the claim of the descendants of Fātima ﷺ. They narrated to al-Ma'mūn saying that the Holy Prophet ﷺ gave Fadak to Fātima ﷺ as a gift and that after the death of the Holy Prophet ﷺ, Fātima ﷺ demanded Abū Bakr to return it to her. He asked her to bring witnesses to her claim regarding this gift. She brought Ali, al-Hassan, al-Hussain and Umm Ayman as her witnesses. They testified in the case in her favor. Abū Bakr rejected their testimony. Then al-Ma'mūn asked the *faqīhs*: "What is your view about Umm Ayman?" They replied, "She is a woman to whom the Holy Prophet ﷺ testified that she is a resident of Paradise." Al-Ma'mūn disputed at length with them and forced them to accept his argument. They finally confessed that Ali, al-

Hassan, al-Hussain and Umm Ayman had testified only to the truth. When they unanimously adopted this stand, he restored Fadak to the descendants of Fātima عليها السلام as we read on pp. 195-96 of Vol. 3 of the famous history book, *Tārīkh*, by the earliest historian, al-Ya`qūbi.

Then al-Ma'mūn ordered the Fadak estate to be registered as the property of the descendants of Fātima عليها السلام. Once it was registered, al-Ma'mūn signed the deed in person. Then he wrote a letter to his governor in Medīna, Quthām ibn Ja`far, as follows:

"Be informed that Imām Ali ibn Abū Tālib عليه السلام, exercising the authority vested on him by the divine religion as the caliph, successor and kinsman of the Holy Prophet صلى الله عليه وآله وسلم, considered himself more worthy of following the precedent of the Holy Prophet صلى الله عليه وآله وسلم and of carrying out his commands. And (the chief is more entitled) to restore to the rightful persons any endowment gifted by the Holy Prophet صلى الله عليه وآله وسلم or anything which the Holy Prophet صلى الله عليه وآله وسلم had gifted to anyone. The success and safeguarding of Imām Ali ibn Abū Tālib عليه السلام is done by Allāh, and he is particularly anxious to act in a way which will win the pleasure of the Almighty for him. Verily, the Holy Prophet صلى الله عليه وآله وسلم had gifted the estate of Fadak to his daughter, Fātima عليها السلام. He had transferred its ownership to her. It is a clear and an established fact. None of the kindred of the Holy Prophet صلى الله عليه وآله وسلم has any difference of view in this regard. Fātima عليها السلام always claimed that which was more worthy (to be justified) than the person (Abū Bakr) whose word was accepted. Imām Ali ibn Abū Tālib عليه السلام considers it right and proper to restore Fadak to the heirs of Fātima عليها السلام. He will hereby win nearness to Allāh Almighty by establishing His justice and right. It will win the appreciation of the Holy Prophet صلى الله عليه وآله وسلم by carrying his commandments into effect. Imām Ali ibn Abū Tālib عليه السلام has commanded that this restoration of Fadak should duly be registered. This command should be transmitted to all officials.

"As it was a custom to proclaim on every annual *hajj* gathering after the death of the Holy Prophet صلى الله عليه وآله وسلم, anyone to whom the Holy Prophet صلى الله عليه وآله وسلم had promised by way of a gift or a present should come forward. His statement will be accepted and the promise will thus be

fulfilled. Certainly, Fātima عليها السلام had a superior right to have her statements accepted in the matter of the gifting of Fadak by the Holy Prophet صلى الله عليه وآله to her.

"Verily, Imām Ali ibn Abū Tālib عليه السلام has commanded his servant, Mubarak al-Tabari, to restore Fadak to the descendants of Fātima عليها السلام the daughter of the Holy Prophet صلى الله عليه وآله, in all its borders, rights and servants attached thereto, cereal crops and other things.

"The same has been restored to Muhammed ibn Yahya ibn al-Hassan ibn Zaid ibn Ali ibn al-Hussain ibn Ali ibn Abū Tālib عليه السلام and Muhammed ibn Abdullāh ibn al-Hassan ibn Ali ibn al-Hussain ibn Ali ibn Abū Tālib عليه السلام.

"Imām Ali ibn Abū Tālib عليه السلام appointed both of them as agents representing the owners of the lands: the heirs of Fātima عليها السلام. Be then informed that this is the view of Imām Ali ibn Abū Tālib عليه السلام and that Allāh has inspired him to obey the order of Allāh and to win His pleasure and the pleasure of the Holy Prophet صلى الله عليه وآله. Let also your subordinates know this. Behave towards Muhammed ibn Yahya and Muhammed ibn Abdullāh in the same manner as you used to behave towards Mubarak al-Tabari. Help them both in everything which has anything to do with its flourishing and prosperity, its improvement in abundance of cereals by Allāh's will, and that is the end of the matter."

This document was dated Wednesday, two nights past Dhul-Qi`dah, of the year 210 A.H. which coincided with February 14, 826 A.D.[1]

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[1]If you have a good conversion table from the Hijri to the Christian calendar—as good as the one I have—, you will find this date: February 14th of 826 A.D. as having fallen exactly on a Wednesday according to both Julian and Gregorian calendars which seldom agree with each other when it comes to the day of the week... I, translator of this book, verified this date and found it to be exactly so. The 7th edition of *Nahjul-Balāgha* which I edited and which Tahrike-Tarsile-Qur'an, Inc. of New York published carried the date of February 15th, but the 14th is definitely more accurate. I have also to admit that due to time constraints imposed on me by this book's Publisher, I could not verify all the dates this great book

During the period of al-Ma'mūn's government, Fadak was in the possession of Fātima's descendants. This continued during the caliphate of al-Mu`tasim (218 – 227 A.H./833 – 842 A.D.) and that of al-Wāthiq (227 – 232 A.H./842 – 847 A.D.).

When Ja`far al-Mutawakkil became caliph (232 – 247 A.H./847 – 861 A.D.), the one among them who was marked as an arch-enemy of the progeny of the Holy Prophet ﷺ, both of those alive and of those dead, gave the order to again confiscate Fadak from the descendants of Fātima عليها السلام. He seized it and gave it to his poet Harmalah al-Hajjām (the cupper). After the death of al-Hajjām, he gave it to al-Bāzyār (the falconer, a native of Tabaristan), according to *Kashf al-Ghumma*, Vol. 2, pp. 121 - 122; *Bihār al-Anwār* [1st old ed.], Vol. 8, p. 108 and *Safīnat al-Bihār*, Vol. 2, p. 351. Abū Hilāl al-`Askari stated that his name was Abdullāh ibn `Omar al-Bazyar and added: "... And there were in it (Fadak) eleven date-palm trees which the Holy Prophet ﷺ had planted with his own hands. The descendants of Abū Tālib used to pick these dates. When pilgrims (*hujjaj*) entered Medīna, these descendants donated the dates to them. Through this, they received a considerable return. This news reached al-Mutawakkil. He ordered Abdullāh ibn `Omar to pick the produce and to squeeze it into juice. Abdullāh ibn `Omar sent a man named Bishr ibn Umayyah ath-Thaqafi who squeezed the produce into juice. It was reported that he made it into wine..., *Astaghfirullāh*... It had not reached Basra, on its way to this Mutawakkil despot, before decaying. By then al-Mutawakkil was killed, as we read on p. 209 of *Al-Awā'il*. When al-Mutawakkil was killed and al-Muntasir (his son) succeeded him (247 – 248 A.H./861 – 862 A.D.), the latter issued an order to restore Fadak to its rightful owners, the descendants of al-Hassan and al-Hussain عليهما السلام, awarding grants to them in order to mitigate them. This took place in 248

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contains, and there are many of them. If there is any discrepancy at all, however, it should not be in more than one or two years of any given date, be it Hijri or Anno Domini, and surely Allāh knows best. If Allāh enables me to live long enough to edit the 9th edition of this book which Tahrike-Tarsile-Qur'an, Inc. may publish, since I am now aging, folks, I will *Insha-Allāh* make it an obligation to verify each and every date it contains.

A.H./862 A.D. according to the following references: *Fath al-Buldān*, Vol. 1, pp. 33 - 38; *Mu`jam al-Buldān*, Vol. 4, pp. 238 - 240; *Tārīkh*, al-Ya`qūbi, Vol. 2, p. 199; Vol. 3, pp. 48, 195 - 196; *Al-Tārīkh Al-Kāmil*, Ibn al-Athīr, Vol. 2, pp. 224 - 225; Vol. 3, pp. 457, 497; Vol. 5, p. 63; Vol. 7, p. 116; *Al-`Iqd al-Farīd*, Vol. 4, pp. 216, 283, 435; *Wafā' al-Wafā'*, Vol. 3, pp. 999 - 1000; Ibn Sa`d, *Al-Tabaqāt al-Kubra*, Vol. 5, pp. 286 - 287; *Tārīkh al-Khulafā'*, pp. 231 - 232, 356; *Murūj al-Dhahab*, Vol. 4, p. 82; *Sīrat `Omar ibn Abdul-Azīz*, Ibn al-Jawzi, p. 110; *Subh al-A`shā*, Vol. 4, p. 291; *Jamharat Rasa'il al-`Arab*, Vol. 2, pp. 331 - 332; Vol. 3, pp. 509 - 510; *A`lām an-Nisā'*, Vol. 3, pp. 1211 - 1212; Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 16, pp. 277 - 278; *Al-Awā'il*, p. 209; *Kashf al-Ghumma*, Vol. 2, pp. 120 - 122; *Bihār al-Anwār*, Vol. 8, pp. 107 - 108.

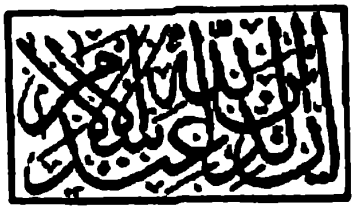
It seemed that Fadak was re-seized from the descendants of Fātima عليها السلام after the death of Abdul-Nāsir "al-Muntasir Billāh", which took place in 248 A.H./862 A.D., because "Abul-Hassan" Ali ibn Isa al-Irbili (d. 692 A.H./1293 A.D.) stated that al-Mu`tadid (279 – 289 A.H./892 – 902 A.D.) returned Fadak to the descendants of Fātima عليها السلام. Then he mentioned that al-Muqtafi (289 – 295 A.H./902 – 908 A.D.) seized it from them. It is said also that al-Muqtadir (295 – 320 A.H./908 – 932 A.D.) returned it to them (to the descendants of Fātima عليها السلام), according to *Kashf al-Ghumma*, Vol. 2, p. 122; *Bihār al-Anwār*, Vol. 8, p. 108 and *Safīnat al-Bihār*, Vol. 2, p. 351.

After this long period of re-seizing and restoring, Fadak was returned to the possession of the usurpers and their heirs. It seems there is no further mention that such changing hands was ever made in history, and the curtain fell. "Is it then that the judgment of (the times of pagan) ignorance that they desire? And who (else) can be better than Allāh to judge for a people of assured faith?" (Qur'ān, 5: 50).

اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى بعض عماله

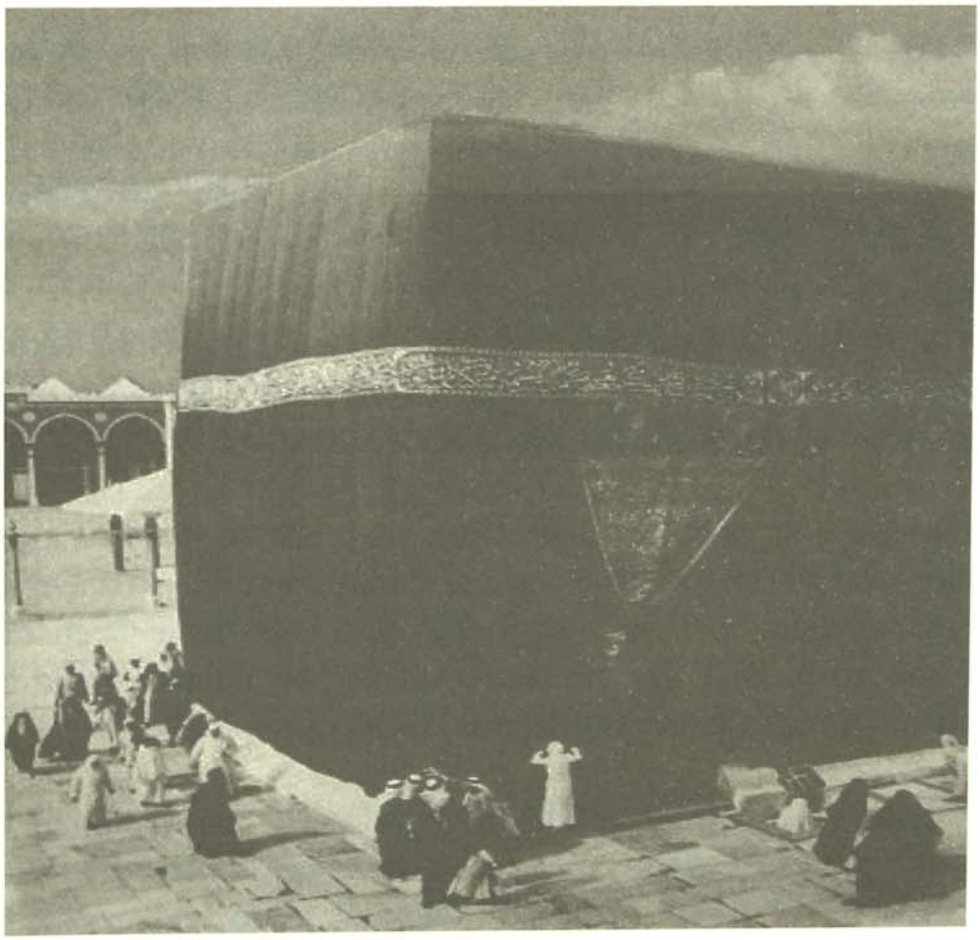
أمّا بعْدُ، فإنّك مِمّنْ أستظهرُ بهِ على إقامةِ الدِّين وأقمعُ بهِ نخْوة الأثِيم وأسُدُّ بهِ لهاة الثّغر المخُوفِ فاستعِنْ باللهِ على ما أهمّك واخْلِطِ الشِّدّة بضِغْثٍ مِن اللّين وارْفُقْ ما كان الرِّفقُ أرْفق واعْتزمْ بالشِّدّةِ حِين لا تُغْنِي عنْك إلا الشِّدّةُ واخْفِضْ لِلرّعِيّةِ جناحك وابْسُط لهُمْ وجْهك وألِنْ لهُمْ جانِبك وآس بيْنهُمْ فِي اللّحْظةِ والنّظرةِ والإشارةِ والتّحِيّةِ حتّى لا يطمع العُظماءُ فِي حيْفِك ولا ييْأس الضُّعفاءُ مِنْ عدْلِك والسّلامُ.





Letter 46
To one of his governors

"Now, you are surely one of those whose help I accept in establishing religion and with whose help I break the haughtiness of the sinful and guard critical borders. You should seek Allāh's help in whatever causes you anxiety. Add a little harshness to the mixture of leniency and remain lenient where leniency is more appropriate. Adopt toughness when you cannot do without harshness. Bend your wings (in humbleness) before the subjects. Meet them with your face broad and keep yourself lenient (in behavior) with them. Treat them equally in looking at them with half eyes or full eyes, in signaling and in greeting, so that the great should not expect transgression on your part and the weak should not lose hope in your justice, and that is the end of the matter."



A very old photo of the Ka`ba

اللهم صل على محمد و آل محمد

من وصية له عليه السلام للحسن والحسين عليهما السلام لما ضربه ابن ملجم لعنه الله:

أوصيكُما بتقوى اللهِ وألا تبْغِيا الدُّنيا وإنْ بغتْكُما ولا تأسفا على شيْءٍ مِنها زُوي عنْكُما وقُولا بالحقِّ واعْملا لِلأجْرِ وكُونا لِلظالِمِ خصْماً وللمظْلُومِ عوْناً أوصيكُما وجمِيعَ ولدِي وأهْلِي ومنْ بلغهُ كِتابي بتقْوى اللهِ ونظْمِ أمْرِكُمْ وصلاحِ ذاتِ بيْنِكُمْ فإنِّي سمِعْتُ جدّكُما (صلى الله عليه وآله) يقُولُ صلاحُ ذاتِ البيْنِ أفْضلُ مِنْ عامّةِ الصّلاةِ والصِّيامِ اللّه اللّه فِي الأيْتامِ فلا تُغِبُّوا أفْواههُمْ ولا يضِيعُوا بِحضْرتِكُمْ واللّه اللّه فِي جِيرانِكُمْ فإنّهُمْ وصِيّةُ نبِيِّكُمْ ما زال يُوصِي بِهِمْ حتّى ظننّا أنّهُ سيُورِّثُهُمْ واللّه اللّه فِي القُرْآنِ لا يسْبِقُكُمْ بِالعملِ بِهِ غيْرُكُمْ واللّه اللّه فِي الصّلاةِ فإنّها عمُودُ دِينِكُمْ واللّه اللّه فِي بيْتِ ربِّكُمْ لا تُخْلُوهُ ما بقِيتُمْ فإنّهُ إنْ تُرِك لمْ تُناظرُوا واللّه اللّه فِي الجِهادِ بِأمْوالِكُمْ وأنْفُسِكُمْ وألْسِنتِكُمْ فِي سبِيلِ اللّهِ وعلَيْكُمْ بِالتّواصُلِ والتّبادُلِ وإيّاكُمْ والتّدابُرِ والتّقاطُعِ لا تتْرُكُوا الأمْر بِالمعْرُوفِ والنّهْيِ عنِ المُنْكرِ فيُولّى عليْكُمْ شِرارُكُمْ ثُمّ تدْعُون فلا يُستجابُ لكُمْ.

ثُمّ قال: يا بنِي عبْدِ المُطّلِبِ لا ألْفِينّكُمْ تخُوضُون دِماء المُسْلِمِين خوْضاً تقُولُون قُتِل أمِيرُ المُؤْمِنِين ألا لا تقْتُلُنّ بِي إلّا قاتِلِي انْظُرُوا إذا أنا مِتُّ مِنْ ضرْبتِهِ هذِهِ فاضْربُوهُ ضرْبةً بِضرْبةٍ ولا تُمثِّلُوا بِالرّجُلِ فإنِّي سمِعْتُ رسُول اللّهِ (صلى الله عليه وآله) يقُولُ إيّاكُمْ والمُثْلةَ ولوْ بِالكلْبِ العقُورِ.

Will 47

To both Imāms al-Hassan and al-Hussain ﷺ when (Abd ar-Rahmān) ibn Muljim (the one cursed by Allāh) fatally struck the Commander of the Faithful ﷺ with his sword:

"I admonish you both to fear Allāh and not to hanker after the (pleasures of this) world even though it may run after you. Do not be sorry for anything of this world that you may have been denied. Speak the truth and act (in expectation) of Divine rewards. Be enemies of the oppressor and helpers of the oppressed.

"I admonish you both as well as all my children and members of my family and everyone whom my writing reaches to fear Allāh, to keep your affairs in order and to maintain good relations among yourselves, for I have heard your grandfather (the Holy Prophet ﷺ saying, 'Improvement of mutual differences is better than general

prayers and fast.'

"Fear Allāh and keep Him in view with regard to orphans. So, do not allow them to starve, and they should not be ruined in your presence.

"Fear Allāh and keep Him in view with regard to your neighbors because they were the subject of the Prophet's advice. He went on advising in their favor till we thought he would allow neighbors to inherit neighbors.

"Fear Allāh and keep Him in view with regard to the issue of the Holy Qur'ān. No one should excel you in acting on it.

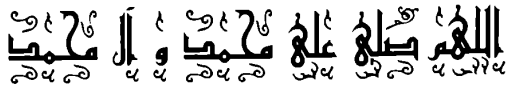
"Fear Allāh and keep Him in view in the matter of prayer because it is the pillar of your religion.

"Fear Allāh and keep Him in view in the matter of your Lord's House (Ka`ba). Do not forsake it so long as you live because if it is abandoned, you will not be spared.

"Fear Allāh and keep Him in view in the matter of *jihād* with the help of your property, lives and tongues in the way of Allāh. You should maintain respect for kinship and spend on others. Avoid turning away from one another and from severing mutual ties. Do not give up bidding goodness and forbidding evil lest the mischievous should gain status over you, then if you pray, your prayers will not be answered."

Then the Imām ﷺ said the following: "O sons of `Abdul-Muttalib! Certainly I do not wish to see you plunging harshly into the blood of Muslims shouting that Ali ibn Abū Tālib has been killed. Beware! Do not kill on my account except the one who kills me.

"Wait till I die by his (Ibn Muljim's) existing stroke. Then strike him one single stroke for his single stroke and do not disfigure the limbs of the man, for I have heard the Messenger of Allāh saying, 'Avoid cutting limbs even though it may be those of a rabid dog'."

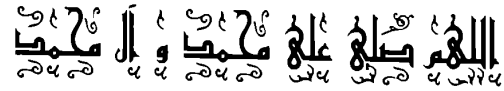


من كتاب له عليه السلام إلى معاوية

فإنّ البغي والزُّور يُوتِغان المرْء في دِينِهِ ودُنْياهُ ويُبْدِيان خللهُ عِنْد منْ يعِيبُهُ وقدْ علِمْتُ أنّك غيْرُ مُدْرِكٍ ما قُضِي فواتُهُ وقدْ رام أقْوامٌ أمْراً بغيْر الْحقِّ فتألّوْا على اللهِ فأكْذبهُمْ فاحْذرْ يوْماً يغْتبِطُ فِيهِ منْ أحْمد عاقِبة عملِهِ ويْندمُ منْ أمْكن الشّيْطان مِنْ قِيادِهِ فلمْ يُجاذِبْهُ وقدْ دعوْتنا إلى حُكْمِ الْقُرْآن ولسْت مِنْ أهْلِهِ ولسْنا إيّاك أجبْنا ولكِنّا أجبْنا الْقُرْآن فِي حُكْمِهِ والسّلامُ.

Letter 48
To Mu`āwiyah

"Surely, rebellion and falsehood abase a man in his religious as well as worldly matters and manifest his shortcomings before his critics. You know that you cannot take hold of what is destined to remain away from you. Many people had aims other than right (ones) and swear by Allāh (that they will attain their goal), but He proved them wrong. Therefore, fear the Day when happy is whoever made his end happy (by good deeds) while repentant is whoever allowed Satan to lead him and did not resist him. You called us to a settlement through the Holy Qur'ān although you were never a man of the Holy Qur'ān; yet we responded to the Holy Qur'ān through its judgment and not to you, and that is the end of the matter."

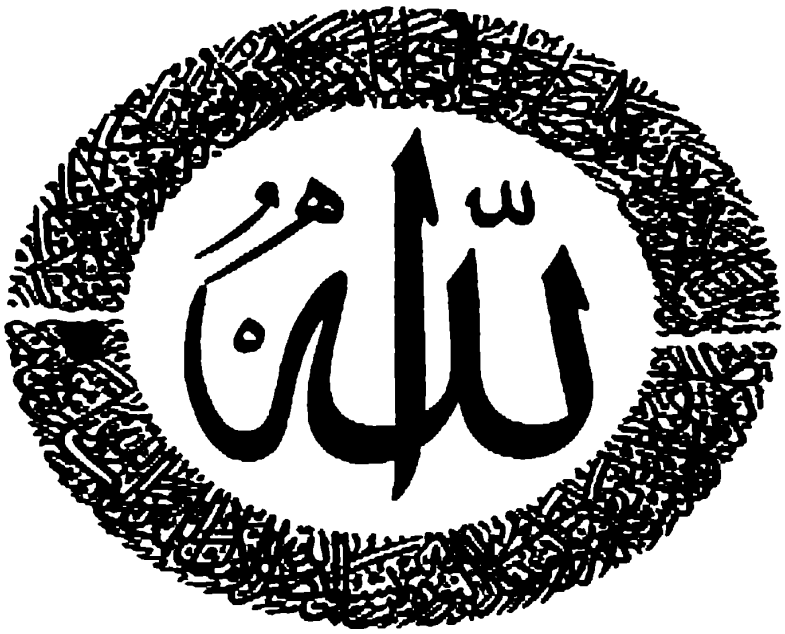


من كتاب له عليه السلام إلى معاوية أيضا

أمّا بعْدُ، فإنّ الدُّنْيا مشْغلة عنْ غيْرِها ولمْ يُصِبْ صاحِبُها مِنْها شيْئاً إلّا فتحتْ لهُ حِرْصاً عليْها ولهجاً بها ولنْ يسْتغْنِي صاحِبُها بما نال فِيها عمّا لمْ يبْلُغْهُ مِنْها ومِنْ وراءِ ذلِك فِراقُ ما جمع ونقْضُ ما أبْرم ولو اعْتبرْت بما مضى حفِظْت ما بقِي والسّلامُ.

Letter 49
To Mu`āwiyah

"This world turns away from the next. Whoever is devoted to it achieves nothing from it except that it increases his greed and coveting. Whoever is devoted to it is not satisfied with what he gets from it because of what he has not had. Eventually, there will be a separation from what has been amassed and a breaking of what has been strengthened. If you learn a lesson from the past, you can be safe in the future, and that is the end of the matter."



Nothing is more awesome or more beautiful than the word "Allah"...!

اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى أمرائه على الجيش

مِنْ عبْدِ اللّهِ عليِّ بْنِ أبي طالِبٍ أميرِ المُؤْمِنِين إلى أصْحابِ المسالِحِ أمّا بعْدُ، فإنّ حقّاً على الْوالِي ألّا يُغيِّرهُ على رعِيّتِهِ فضْلٌ نالهُ ولا طوْلٌ خُصّ بهِ وأنْ يزيدهُ ما قسم اللّهُ لهُ مِنْ نِعمِهِ دُنُوّاً مِنْ عِبادِهِ وعطْفاً على إخْوانِهِ ألا وإنّ لكُمْ عِنْدِي ألّا أحْتجِز دُونكُمْ سِرّاً إلّا فِي حرْبٍ ولا أطْوِي دُونكُمْ أمْراً إلّا فِي حُكْمٍ ولا أوْخِّر لكُمْ حقّاً عنْ محلّهِ ولا أقِف بهِ دُون مقْطعِهِ وأنْ تكُونُوا عِنْدِي فِي الْحقِّ سواءً فإذا فعلْتُ ذلِك وجبتْ لِلّهِ علَيْكُمُ النِّعْمةُ ولِي علَيْكُمُ الطّاعةُ وألّا تنْكصُوا عنْ دعْوةٍ ولا تُفرِّطُوا فِي صلاحٍ وأنْ تخُوضُوا الْغمراتِ إلى الْحقِّ فإنْ أنْتُمْ لمْ تسْتقِيمُوا لِي على ذلِك لمْ يكُنْ أحدٌ أهْون علَيّ مِمّن اعْوجّ مِنْكُمْ ثُمّ أعْظمُ لهُ الْعُقُوبةَ ولا يجِدُ عِنْدِي فِيها رُخْصةً فخُذُوا هذا مِنْ أمرائِكُمْ وأعْطُوهُمْ مِنْ أنْفُسِكُمْ ما يُصْلِحُ اللّهُ بِهِ أمْرَكُمْ والسّلامُ.

Letter 50
To commanders of his army

"From the servant of Allāh, Ali ibn Abū Tālib, to the officer in charge of garrisons:

"It is obligatory on an officer that the distinction which he achieves, or the wealth with which he has been exclusively endowed, should not make him change his behavior towards those under his command, and that the riches which Allāh has bestowed on him should increase him in nearness to his people and kindness to his brethren.

"Be aware of the fact that it is obligatory on me that I should not keep anything secret from you except during wartime, nor should I decide any matter without consulting you except with regard to the commands of the creed, nor should I ignore the fulfillment of any of your rights without discharging it fully, and that for me all of you should be equal in rights. Once I have done all this, it becomes obligatory on you to thank Allāh for this bounty and to obey me. You should not hold back when called on, nor should you jeopardize your good deeds. You should face hardships for the sake of what is right. If you do not remain steadfast in this, there will be no one

more humiliated in my view than the one among you who has deviated, then I will increase his penalty wherein no one will get any concession from me. Take the pledge from your (subordinate) officers and accord to them such behavior from your side by which Allāh may improve your matters, and that is the end of it."

اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى عماله على الخراج

مِنْ عبْدِ اللّهِ عليٍّ أمِيرِ المُؤْمِنِين إلى أصْحابِ الخراجِ أمّا بعْدُ، فإنّ منْ لمْ يحْذرْ ما هُو صائِرٌ إليْهِ لمْ يُقدِّمْ لِنفْسِهِ ما يُحْرِزُها واعْلمُوا أنّ ما كُلِّفْتُمْ بِهِ يسِيرٌ وأنّ ثوابهُ كثِيرٌ ولوْ لمْ يكُنْ فِيما نهى اللّهُ عنْهُ مِن الْبغْيِ والْعُدْوانِ عِقابٌ يُخافُ لكان فِي ثوابِ اجْتِنابِهِ ما لا عُذْرَ فِي ترْكِ طلبِهِ فأنْصِفُوا النّاس مِنْ أنْفُسِكُمْ واصْبِرُوا لِحوائِجِهِمْ فإنّكُمْ خُزّانُ الرّعِيّةِ ووُكلاءُ الْأُمّةِ وسُفراءُ الْأئِمّةِ ولا تُحْشِمُوا أحداً عنْ حاجتِهِ ولا تحْبِسُوهُ عنْ طلِبتِهِ ولا تبِيعُنّ لِلنّاسِ فِي الْخراجِ كِسْوة شِتاءٍ ولا صيْفٍ ولا دابّةً يعْتمِلُون عليْها ولا عبْداً ولا تضْرِبُنّ أحداً سوْطاً لِمكانِ دِرْهمٍ ولا تمسُّنّ مال أحدٍ مِن النّاسِ مُصلٍّ ولا مُعاهدٍ إلّا أنْ تجِدُوا فرساً أوْ سِلاحاً يُغْدى بِهِ على أهْلِ الْإسْلامِ فإنّهُ لا ينْبغِي لِلْمُسْلِمِ أنْ يدعِ ذلِك فِي أيْدِي أعْداءِ الْإسْلامِ فيكُون شوْكةً عليْهِ ولا تدّخِرُوا أنْفُسكُمْ نصِيحةً ولا الْجُنْد حُسْن سِيرةٍ ولا الرّعِيّةَ معُونةً ولا دِين اللّهِ قُوّةً وأبْلُوا فِي سبِيلِ اللّهِ ما اسْتوْجب علِيْكُمْ فإنّ اللّه سُبْحانهُ قدِ اصْطنع عِنْدناو عِنْدكُمْ أنْ نشْكُرهُ بِجُهْدِنا وأنْ ننْصُرهُ بما بلغتْ قُوّتُنا ولا قُوّة إلّا باللّهِ الْعلِيِّ الْعظِيمِ.

Letter 51
To his (land) tax collectors:

"From the servant of Allāh, Ali ibn Abū Tālib, to the tax collectors:

"Whoever does not fear where he is going does not send forward for himself that which can protect him. You should know that the obligations laid on you are few, while their reward is much. Even if there had been no fear of punishment for rebellion and disobedience, which Allāh has prohibited, the reward in keeping aloof from it will be enough (incentive) to abstain from going after it. Conduct yourselves justly with the people and deal with them with endurance with regard to their needs because you are the treasurers of the people, the representatives of the community and the ambassadors of

the Imāms.

"Do not deprive anyone of his needs and do not prevent him from (securing) his requirements. For the collection of tax (*khiraj*) from the people, do not sell their winter or summer clothes nor cattle with which they work nor slaves. Do not whip anyone for the sake of one dirham. Do not touch the property of any person, be he one who prays (a Muslim), or a protected unbeliever, unless you find a horse or weapons used to attack the Muslims because it is not proper for the Muslims to leave these things in the hands of the enemies of Islam in order to enable them to have power over Islam.

"Do not deny good counsel to yourself, good behavior to the army, succor to the subjects and strength to the religion of Allāh. Strive in the way of Allāh as is obligatory on you because Allāh, the Glorified One, desires us and you own selves to be thankful to Him as best as we can, and that we should support His Cause to the best of our ability. And there is no power save with Allāh, the all-Sublime, the all-Glorious."

اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِ مُحَمَّدٍ

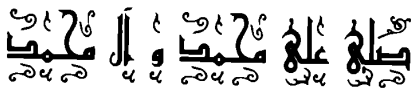
من كتاب له عليه السلام إلى أمراء البلاد في معنى الصلاة

أمّا بعدُ، فصلّوا بالنّاس الظُّهْر حتّى تفِيء الشّمْسُ مِنْ مرْبض العنْز وصلّوا بهِمُ العصْر والشّمْسُ بيْضاءُ حيّة فِي عُضْوٍ مِن النّهار حِين يُسارُ فِيها فرْسخان وصلّوا بهِمُ المغْرب حِين يُفْطِرُ الصّائِمُ ويدْفعُ الحاجُّ إلى مِنًى وصلّوا بهِمُ العِشاء حِين يتوارى الشّفقُ إلى ثُلُثِ اللّيْلِ وصلّوا بهِمُ الغداة والرّجُلُ يعْرفُ وجْه صاحِبِهِ وصلّوا بهِمْ صلاة أضْعفِهِمْ ولا تكُونُوا فتّانِين.

Letter 52
To his governors over various areas about prayers:

"Offer the noon prayers with the people when the shade of the wall of the goats' pen is equal to that of the wall. Offer the afternoon prayers with them when the sun is still shining in a portion of the day enough to cover the distance of two farasangs (about six miles).

Offer the sunset prayers when whoever is fasting ends the fast and a pilgrim rushes (from Arafat) to Mina. Offer the evening prayers with them when twilight disappears up to one third of the night. Say the early morning prayers with them when a man can recognize the face of his companion. Say the prayers with the people as the weakest of them will do, and do not be causes of sedition."



من كتاب له عليه السلام
كتبه للأشتر النخعي، لما ولاه على مصر و أعمالها، حين اضطرب أمر أميرها محمد بن أبي بكر

بسْمِ اللّهِ الرّحْمنِ الرّحِيمِ
هذا ما أمر بهِ عبْدُ اللّهِ، عليٌّ أميرُ المُؤْمِنِين، مالِك بْن الحارثِ الأشْتر فِي عهْدِهِ إليْهِ حِين ولّاهُ مِصْر جِباية خراجِها وجِهاد عدُوِّها واسْتِصْلاح أهْلِها وعِمارة بلادِها: أمرهُ بتقْوى اللّهِ وإيْثار طاعتِهِ واتِّباع ما أمر بهِ فِي كِتابِهِ مِنْ فرائِضِهِ وسُننِهِ الّتِي لا يسْعدُ أحدٌ إلّا باتِّباعِها ولا يشْقى إلّا مع جُحُودِها وإضاعتِها، وأنْ ينْصُر اللّه سُبْحانهُ بقلْبِهِ ويدِهِ ولِسانِهِ، فإنّهُ جلّ اسْمُهُ قدْ تكفّل بنصْرِ منْ نصرهُ وإعْزاز منْ أعزّهُ وأمرهُ أنْ يكْسِر نفْسهُ مِن الشّهواتِ ويزعها عِنْد الجمحاتِ فإنّ النّفْس أمّارةٌ بالسُّوءِ إلّا ما رحِم اللّهُ ثُمّ اعْلمْ يا مالِكُ أنّي قدْ وجّهْتُك إلى بلادٍ قدْ جرتْ عليْها دُولٌ قبْلك مِنْ عدْلٍ وجوْرٍ وأنّ النّاس ينْظرُون مِنْ أمُورك فِي مِثْلِ ما كُنْت تنْظرُ فِيهِ مِنْ أمُورِ الوُلاةِ قبْلك ويقُولون فِيك ما كُنْت تقُولُ فِيهِمْ وإنّما يُسْتدلُّ على الصّالِحِين بما يُجْرِي اللّهُ لهُمْ على ألْسُنِ عِبادِهِ فلْيكُنْ أحبّ الذّخائِرِ إليْك ذخِيرةُ العملِ الصّالِحِ فامْلِكْ هواك وشُحّ بنفْسِك عمّا لا يحِلُّ لك فإنّ الشُّحّ بالنّفْسِ الإنْصافُ مِنْها فِيما أحبّتْ أوْ كرِهتْ وأشْعِرْ قلْبك الرّحْمة لِلرّعِيّةِ والمحبّة لهُمْ واللُّطف بهِمْ ولا تكُوننّ عليْهِمْ سبُعاً ضارياً تغْتنِمُ أكْلهُمْ فإنّهُمْ صِنْفان إمّا أخٌ لك فِي الدِّين وإمّا نظِيرٌ لك فِي الخلْقِ يفْرُطُ مِنْهُمُ الزّللُ وتعْرِضُ لهُمُ العِللُ ويُؤْتى على أيْدِيهِمْ فِي العمْدِ والخطإِ فأعْطِهِمْ مِنْ عفْوك وصفْحِك مِثْلِ الّذِي تُحِبُّ وترْضى أنْ يُعْطِيك اللّهُ مِنْ عفْوِهِ وصفْحِهِ فإنّك فوْقهُمْ ووالِي الأمْرِ عليْك فوْقك واللّهُ فوْق منْ ولّاك وقدِ اسْتكْفاك أمْرهُمْ وابْتلاك بهِمْ ولا تنْصِبنّ نفْسك لِحرْبِ اللّهِ فإنّهُ لا يد لك بنِقْمتِهِ ولا غِنى بك عنْ عفْوِهِ ورحْمتِهِ ولا تنْدمنّ على عفْوٍ ولا تبْجحنّ بعُقُوبةٍ ولا تُسْرِعنّ إلى بادِرةٍ وجدْت مِنْها منْدُوحةً ولا تقُولنّ إنّي مُؤمّرٌ آمُرُ فأُطاعُ فإنّ ذلِك إدْغالٌ فِي القلْبِ ومنْهكةٌ لِلدِّين وتقرُّبٌ مِن الغِيرِ وإذا أحْدث لك ما أنْت فِيهِ مِنْ سُلْطانِك أبّهةً أوْ مخِيلةً فانْظُرْ إلى عِظمِ مُلْكِ اللّهِ فوْقك وقُدْرتِهِ مِنْك على ما لا تقْدِرُ عليْهِ مِنْ نفْسِك فإنّ ذلِك يطامِنُ إليْك مِنْ طِماحِك ويكُفُّ عنْك مِنْ غرْبِك ويفِيءُ إليْك بما عزب عنْك مِنْ عقْلِك إيّاك ومُساماة اللّهِ فِي عظمتِهِ والتّشبُّه بِهِ فِي جبرُوتِهِ فإنّ اللّه يُذِلُّ كُلّ جبّارٍ ويُهِينُ كُلّ مُخْتالٍ أنْصِفِ اللّه وأنْصِفِ

النّاس مِنْ نفسِك ومِنْ خاصّةِ أهْلِك ومنْ لك فِيهِ هوًى مِنْ رعِيّتِك فإنّك إلّا تفعلْ تظلِمْ ومنْ ظلم عِباد اللّهِ كان اللّهُ خصْمهُ دُون عِبادِهِ ومنْ خاصمهُ اللّهُ أدْحض حُجّتهُ وكان لِلّهِ حرْبًا حتّى ينْزع أوْ يتُوب وليْس شيْءٌ أدْعى إلى تغْيِير نِعْمةِ اللّهِ وتعْجِيلِ نِقْمتِهِ مِنْ إقامةٍ على ظُلْمٍ فإنّ اللّه سمِيعٌ دعْوة المُضْطهدِين وهُو لِلظّالِمِين بِالمِرْصادِ ولْيكُنْ أحبّ الْأُمُور إلَيْك أوْسطُها فِي الْحقّ وأعمُّها فِي العدْلِ وأجْمعُها لِرِضى الرّعِيّةِ فإنّ سُخْط العامّةِ يُجْحِفُ برِضى الْخاصّةِ وإنّ سُخْط الْخاصّةِ يُغْتفرُ مع رِضى العامّةِ وليْس أحدٌ مِن الرّعِيّةِ أثْقل على الْوالِي مئُونةً فِي الرّخاءِ وأقلّ معُونةً لهُ فِي الْبلاءِ وأكْره لِلْإنْصافِ وأسْأل بِالْإلْحافِ وأقلّ شُكْرًا عِنْد الْإعْطاءِ وأبْطأ عُذْرًا عِنْد الْمنْعِ وأضْعف صبْرًا عِنْد مُلِمّاتِ الدّهْرِ مِنْ أهْلِ الْخاصّةِ وإنّما عِمادُ الدِّينِ وجِماعُ الْمُسْلِمِين والْعُدّةُ لِلْأعْداءِ العامّةُ مِن الْأُمّةِ فلْيكُنْ صِغْوُك لهُمْ وميْلُك معهُمْ ولْيكُنْ أبْعد رعِيّتِك مِنْك وأشْنأهُمْ عِنْدك أطْلبُهُمْ لِمعايِبِ النّاسِ فإنّ فِي النّاسِ عُيُوبًا الْوالِي أحقُّ منْ سترها فلا تكْشِفنّ عمّا غاب عنْك مِنْها فإنّما عليْك تطْهِيرُ ما ظهر لك واللّهُ يحْكُمُ على ما غاب عنْك فاسْتُرِ الْعوْرة ما اسْتطعْت يسْتُر اللّهُ مِنْك ما تُحِبُّ سِتْرهُ مِنْ رعِيّتِك أطْلِقْ عن النّاسِ عُقْدة كُلّ حِقْدٍ واقْطعْ عنْك سبب كُلّ وِتْرٍ وتغابّ عنْ كُلّ ما لا يضِحُ لك ولا تعْجلنّ إلى تصْدِيقِ ساعٍ فإنّ السّاعِي غاشٌّ وإنْ تشبّه بِالنّاصِحِين ولا تُدْخِلنّ فِي مشُورتِك بخِيلًا يعْدِلُ بك عن الْفضْلِ ويعِدُك الْفقْر ولا جبانًا يُضْعِفُك عن الْأُمُورِ ولا حرِيصًا يُزيِّنُ لك الشّرّه بِالْجوْرِ فإنّ الْبُخْل والْجُبْن والْحِرْص غرائِزُ شتّى يجْمعُها سُوءُ الظّنّ بِاللّهِ إنّ شرّ وُزرائِك منْ كان لِلْأشْرارِ قبْلك وزِيرًا ومنْ شرِكهُمْ فِي الْآثامِ فلا يكُوننّ لك بِطانةً فإنّهُمْ أعْوانُ الْأثمةِ وإخْوانُ الظّلمةِ وأنْت واجِدٌ مِنْهُمْ خيْر الْخلفِ مِمّنْ لهُ مِثْلُ آرائِهِمْ ونفاذِهِمْ وليْس عليْهِ مِثْلُ آصارِهِمْ وأوْزارِهِمْ وآثامِهِمْ مِمّنْ لمْ يُعاوِنْ ظالِمًا على ظُلْمِهِ ولا آثِمًا على إثْمِهِ أولئِك أخفُّ عليْك مئُونةً وأحْسنُ لك معُونةً وأحْنى عليْك عطْفًا وأقلُّ لِغيْرِك إلْفًا فاتّخِذْ أولئِك خاصّةً لِخلواتِك وحفلاتِك ثُمّ ليكُنْ آثرُهُمْ عِنْدك أقْولهُمْ بِمُرِّ الْحقّ لك وأقلّهُمْ مُساعدةً فِيما يكُونُ مِنْك مِمّا كره اللّهُ لِأوْلِيائِهِ واقِعًا ذلِك مِنْ هواك حيْثُ وقع والْصقْ بِأهْلِ الْورعِ والصّدْقِ ثُمّ رُضْهُمْ على ألّا يُطْرُوك ولا يبْجحُوك بِباطِلٍ لمْ تفْعلْهُ فإنّ كثْرة الْإطْراءِ تُحْدِثُ الزّهْو وتُدْنِي مِن الْعِزّةِ ولا يكُوننّ الْمُحْسِنُ والْمُسِيءُ عِنْدك بِمنْزِلةٍ سواءٍ فإنّ فِي ذلِك تزْهِيدًا لِأهْلِ الْإحْسانِ فِي الْإحْسانِ وتدْرِيبًا لِأهْلِ الْإساءةِ على الْإساءةِ وألْزِمْ كُلًّا مِنْهُمْ ما ألْزم نفْسهُ واعْلمْ أنّهُ ليْس شيْءٌ بِأدْعى إلى حُسْنِ ظنّ راعٍ برعِيّتِهِ مِنْ إحْسانِهِ إلَيْهِمْ وتخْفِيفِهِ الْمئُوناتِ عليْهِمْ وتركِ اسْتِكْراهِهِ إيّاهُمْ على ما ليْس لهُ قِبلهُمْ فلْيكُنْ مِنْك فِي ذلِك أمْرٌ يجْتمِعُ لك بِهِ حُسْنُ الظّنّ برعِيّتِك فإنّ حُسْن الظّنّ يقْطعُ عنْك نصبًا طوِيلًا وإنّ أحقّ منْ حسُن ظنُّك بِهِ لمنْ حسُن بلاؤُك عِنْدهُ وإنّ أحقّ منْ ساء ظنُّك بِهِ لمنْ ساء بلاؤُك عِنْدهُ ولا تنْقُضْ سُنّةً صالِحةً عمِل بِها صُدُورُ هذِهِ الْأُمّةِ واجْتمعتْ بِها الْألْفةُ وصلحتْ عليْها الرّعِيّةُ ولا تُحْدِثنّ سُنّةً تضُرُّ بِشيْءٍ مِنْ ماضِي تِلْك السُّنن فيكُون الْأجْرُ لِمنْ سنّها والْوِزْرُ عليْك بِما نقضْت مِنْها وأكْثِرْ مُدارسة الْعُلماءِ ومُناقشة الْحُكماءِ فِي تثْبِيتِ ما صلح عليْهِ أمْرُ بِلادِك وإقامةِ ما اسْتقام بِهِ النّاسُ قبْلك واعْلمْ أنّ الرّعِيّة طبقاتٌ لا يصْلُحُ بعْضُها إلّا ببعْضٍ ولا غِنى ببعْضِها عنْ بعْضٍ فمِنْها جُنُودُ اللّهِ ومِنْها كُتّابُ الْعامّةِ والْخاصّةِ ومِنْها قُضاةُ الْعدْلِ ومِنْها عُمّالُ الْإنْصافِ والرّفْقِ ومِنْها أهْلُ الْجِزْيةِ والْخراجِ مِنْ أهْلِ الذّمّةِ ومُسْلِمةِ النّاسِ ومِنْها التُّجّارُ وأهْلُ الصّناعاتِ ومِنْها الطّبقةُ السُّفْلى مِنْ ذوِي الْحاجةِ والْمسْكنةِ وكُلٌّ قدْ سمّى اللّهُ لهُ سهْمهُ ووضع على حدِّهِ فرِيضةً فِي كِتابِهِ أوْ سُنّةِ نبِيِّهِ (صلى الله عليه وآله) عهْدًا مِنْهُ عِنْدنا محْفُوظًا فالْجُنُودُ بِإذْنِ اللّهِ حُصُونُ الرّعِيّةِ وزيْنُ الْولاةِ وعِزُّ الدِّينِ وسُبُلُ الْأمْنِ ولَيْس تقُومُ

الرّعِيّةَ إلّا بهِمْ ثُمّ لا قِوام لِلجُنُودِ إلّا بما يُخْرِجُ اللّهُ لهُمْ مِن الخراج الّذِي يقْووْن بهِ على جِهادِ عدُوِّهِمْ ويعْتمِدُون عليْهِ فِيما يُصْلِحُهُمْ ويكُونُ مِنْ وراءِ حاجتِهِمْ ثُمّ لا قِوام لِهذيْن الصّنْفيْن إلّا بالصّنْفِ الثّالِثِ مِن القُضاةِ والعُمّالِ والكُتّابِ لِما يُحْكِمُون مِن المعاقِدِ ويجْمعُون مِن المنافِعِ ويُؤْتمنُون عليْهِ مِنْ خواصِّ الأُمُور وعوامِّها ولا قِوام لهُمْ جمِيعاً إلّا بالتُّجّارِ وذوِي الصّناعاتِ فِيما يجْتمِعُون عليْهِ مِنْ مرافِقِهِمْ ويُقِيمُونهُ مِنْ أسْواقِهِمْ ويكْفُونهُمْ مِن التّرفُّقِ بأيْدِيهِمْ ما لا يبْلُغُهُ رفْقُ غيْرِهِمْ ثُمّ الطبقةُ السُّفْلى مِنْ أهْلِ الحاجةِ والمسْكنةِ الّذِين يحِقُّ رفْدُهُمْ ومعُونتُهُمْ وفِي اللّهِ لِكُلٍّ سعة ولِكُلٍّ على الوالِي حقٌّ بقدْرِ ما يُصْلِحُهُ وليْس يخْرُجُ الوالِي مِنْ حقِيقةِ ما ألْزمهُ اللّهُ مِنْ ذلِك إلّا بالِاهْتِمامِ والِاسْتِعانةِ باللّهِ وتوْطِينِ نفْسِهِ على لُزُومِ الحقِّ والصّبْرِ عليْهِ فِيما خفّ عليْهِ أوْ ثقُل فوُلٍّ مِنْ جُنُودِك أنْصحهُمْ فِي نفْسِك لِلّهِ ولِرسُولِهِ ولِإمامِك وأنْقاهُمْ جيْباً وأفْضلهُمْ حِلْماً مِمّنْ يُبْطِئُ عن الغضبِ ويسْتريحُ إلى العُذْرِ ويرْأفُ بالضُّعفاءِ وينْبُو على الأقْوياءِ ومِمّنْ لا يُثِيرُهُ العُنْفُ ولا يقْعُدُ بهِ الضّعْفُ ثُمّ الصِّقْ بذوِي المُرُوءاتِ والأحْسابِ وأهْلِ البُيُوتاتِ الصّالِحةِ والسّوابِقِ الحسنةِ ثُمّ أهْلِ النّجْدةِ والشّجاعةِ والسّخاءِ والسّماحةِ فإنّهُمْ جِماعٌ مِن الكرمِ وشُعبٌ مِن العُرْفِ ثُمّ تفقّدْ مِنْ أُمُورهِمْ ما يتفقّدُ الوالِدانِ مِنْ ولدِهِما ولا يتفاقمنّ فِي نفْسِك شيْءٌ قوّيْتهُمْ بهِ ولا تحْقِرنّ لُطْفاً تعاهدْتهُمْ بهِ وإنْ قلّ فإنّهُ داعِية لهُمْ إلى بذْلِ النّصِيحةِ لك وحُسْنِ الظّنّ بك ولا تدعْ تفقُّد لطِيفِ أُمُورهِمُ اتّكالًا على جسِيمِها فإنّ لِلْيسِيرِ مِنْ لُطْفِك موْضِعاً ينْتفِعُون بهِ ولِلْجسِيمِ موْقِعاً لا يسْتغْنُون عنْهُ وليكُنْ آثرُ رُءُوسِ جُنْدِك عِنْدك مِنْ واساهُمْ فِي معُونتِهِ وأفْضل عليْهِمْ مِنْ جِدتِهِ بما يسعُهُمْ ويسعُ مِنْ وراءهُمْ مِنْ خُلُوفِ أهْلِيهِمْ حتّى يكُون همُّهُمْ همّاً واحِداً فِي جِهادِ العدُوِّ فإنّ عطْفك عليْهِمْ يعْطِفُ قُلُوبهُمْ عليْك وإنّ أفْضل قُرّةِ عيْنِ الوُلاةِ استِقامةُ العدْلِ فِي البِلادِ وظُهُورُ مودّةِ الرّعِيّةِ و إنّهُ لا تظْهرُ مودّتُهُمْ إلّا بسلامةِ صُدُورهِمْ ولا تصِحُّ نصِيحتُهُمْ إلّا بحِيطتِهِمْ على وُلاةِ الأُمُور وقِلّةِ استِثْقالِ دُولِهِمْ وترْكِ استِبْطاءِ انْقِطاعِ مُدّتِهِمْ فافْسحْ فِي آمالِهِمْ وواصِلْ فِي حُسْنِ الثّناءِ علِيْهِمْ وتعْدِيدِ ما أبْلى ذوُو البلاءِ مِنْهُمْ فإنّ كثْرة الذّكْرِ لِحُسْنِ أفْعالِهِمْ تهُزُّ الشُّجاع وتُحرِّضُ النّاكِلَ إنْ شاء اللّهُ ثُمّ اعْرِفْ لِكُلِّ امْرِئٍ مِنْهُمْ ما أبْلى ولا تضُمّنّ بلاء امْرِئٍ إلى غيْرِهِ ولا تُقصِّرنّ بهِ دُون غايةِ بلائِهِ ولا يدْعُونّك شرفُ امْرِئٍ إلى أنْ تُعْظِم مِنْ بلائِهِ ما كان صغِيراً ولا ضعةُ امْرِئٍ إلى أنْ تسْتصْغِر مِنْ بلائِهِ ما كان عظِيماً وارْدُدْ إلى اللّهِ ورسُولِهِ ما يُضْلِعُك مِن الخُطُوبِ ويشْتبِهُ عليْك مِن الأُمُور فقدْ قال اللّهُ تعالى لِقوْمٍ أحبّ إرْشادهُمْ يا أيُّها الّذِين آمنُوا أطِيعُوا اللّه وأطِيعُوا الرّسُول وأولِي الأمْرِ مِنْكُمْ فإنْ تنازعْتُمْ فِي شيْءٍ فرُدُّوهُ إلى اللّهِ والرّسُولِ فالرّدُّ إلى اللّهِ الأخْذُ بمُحْكمِ كِتابِهِ والرّدُّ إلى الرّسُولِ الأخْذُ بسُنّتِهِ الجامِعةِ غيْرِ المُفرِّقةِ ثُمّ اخْترْ لِلْحُكْمِ بيْن النّاسِ أفْضل رعِيّتِك فِي نفْسِك مِمّنْ لا تضِيقُ بهِ الأُمُورُ ولا تُمحِّكُهُ الخُصُومُ ولا يتمادى فِي الزّلّةِ ولا يحْصرُ مِن الفيْءِ إلى الحقِّ إذا عرفهُ ولا تُشْرفُ نفْسُهُ على طمعٍ ولا يكْتفِي بأدْنى فهْمٍ دُون أقْصاهُ وأوْقفهُمْ فِي الشُّبُهاتِ وآخذهُمْ بالحُججِ وأقلّهُمْ تبرُّماً بمُراجعةِ الخصْمِ وأصْبرهُمْ على تكشُّفِ الأُمُورِ وأصْرمهُمْ عِنْد اتّضاحِ الحُكْمِ مِمّنْ لا يزْدهِيهِ إطْراءٌ ولا يسْتمِيلُهُ إغْراءٌ وأولئِك قلِيلٌ ثُمّ أكْثِرْ تعاهُد قضائِهِ وافْسحْ لهُ فِي البذْلِ ما يُزِيلُ علّتهُ وتقِلُّ معهُ حاجتُهُ إلى النّاسِ وأعْطِهِ مِن المنْزِلةِ لدِيْك ما لا يطْمعُ فِيهِ غيْرُهُ مِنْ خاصّتِك لِيأمن بذلِك اغْتِيال الرِّجالِ لهُ عِنْدك فانْظرْ فِي ذلِك نظراً بلِيغاً فإنّ هذا الدِّين قدْ كان أسِيراً فِي أيْدِي الأشْرارِ يُعْملُ فِيهِ بالهوى وتُطْلبُ بهِ الدُّنْيا ثُمّ انْظرْ فِي أُمُورِ عُمّالِك فاسْتعْمِلهُمُ اخْتِباراً ولا تُولِّهِمْ مُحاباةً وأثرةً فإنّهُما جِماعٌ مِنْ شُعبِ الجوْرِ والخِيانةِ وتوخّ مِنْهُمْ أهْل التّجْربةِ والحياءِ مِنْ أهْلِ

الْبُيُوتاتِ الصّالِحةِ والْقدمِ فِي الْإِسْلامِ الْمُتقدِّمةِ فإنّهُمْ أكْرمُ أخْلاقاً وأصحُّ أعْراضاً وأقلُّ فِي الْمطامِعِ إشْراقاً وأبْلغُ فِي عواقِبِ الْأُمُورِ نظراً ثُمّ أسْبغْ عليْهِمُ الْأرْزاق فإنّ ذلِك قُوّةٌ لهُمْ على اسْتِصْلاحِ أنْفُسِهِمْ وغِنًى لهُمْ عنْ تناوُلِ ما تحْت أيْدِيهِمْ وحُجّةٌ عليْهِمْ إنْ خالفُوا أمْرك أوْ ثلمُوا أمانتك ثُمّ تفقّدْ أعْمالهُمْ وابْعثِ الْعُيُون مِنْ أهْلِ الصِّدْقِ والْوفاءِ عليْهِمْ فإنّ تعاهُدك فِي السِّرِّ لِأُمُورِهِمْ حدْوةٌ لهُمْ على اسْتِعْمالِ الْأمانةِ والرِّفْقِ بالرّعِيّةِ وتحفّظْ مِن الْأعْوانِ فإنْ أحدٌ مِنْهُمْ بسط يدهُ إلى خِيانةٍ اجْتمعتْ بها عليْهِ عِنْدك أخْبارُ عُيُونِك اكْتفيْت بذلِك شاهِداً فبسطْت عليْهِ الْعُقُوبة فِي بدنِهِ وأخذْتهُ بما أصاب مِنْ عملِهِ ثُمّ نصبْتهُ بمقامِ الْمذلّةِ ووسمْتهُ بالْخِيانةِ وقلّدْتهُ عار التُّهمةِ وتفقّدْ أمْر الْخراجِ بما يُصْلِحُ أهْلهُ فإنّ فِي صلاحِهِ وصلاحِهِمْ صلاحاً لِمنْ سِواهُمْ ولا صلاح لِمنْ سِواهُمْ إلّا بهِمْ لِأنّ النّاس كُلّهُمْ عِيالٌ على الْخراجِ وأهْلِهِ ولْيكُنْ نظرُك فِي عِمارةِ الْأرْضِ أبْلغ مِنْ نظرك فِي اسْتِجْلابِ الْخراجِ لِأنّ ذلِك لا يُدْرك إلّا بالْعِمارةِ ومنْ طلب الْخراج بغيْرِ عِمارةٍ أخْرب الْبِلاد وأهْلك الْعِباد ولمْ يسْتقِمْ أمْرُهُ إلّا قلِيلًا فإنْ شكوْا ثِقلًا أوْ عِلّةً أو انْقِطاع شِرْبٍ أوْ بالّةٍ أوْ إحالة أرْضٍ اغْتمرها غرقٌ أوْ أجْحف بها عطشٌ خفّفْت عنْهُمْ بما ترْجُو أنْ يصْلُح بهِ أمْرُهُمْ ولا يثْقُلنّ عليْك شيْءٌ خفّفْت بهِ الْمئُونة عنْهُمْ فإنّهُ ذُخْرٌ يعُودُون بهِ عليْك فِي عِمارةِ بلادِك وتزْيِين ولايتِك مع اسْتِجْلابك حُسْن ثنائِهِمْ وتبجُّحِك باسْتِفاضةِ الْعدْلِ فِيهِمْ مُعْتمِداً فضْل قُوّتِهِمْ بما ذخرْت عِنْدهُمْ مِنْ إجْمامِك لهُمْ والثِّقة مِنْهُمْ بما عوّدْتهُمْ مِنْ عدْلِك علَيْهِمْ ورفْقِك بهِمْ فرُبّما حدث مِن الْأُمُورِ ما إذا عوّلْت فِيهِ علَيْهِمْ مِنْ بعْدُ احْتملُوهُ طيِّبةً أنْفُسُهُمْ بهِ فإنّ الْعُمْران مُحْتمِلٌ ما حمّلْتهُ وإنّما يُؤْتى خرابُ الْأرْضِ مِنْ إعْوازِ أهْلِها وإنّما يُعْوِزُ أهْلُها لِإشْرافِ أنْفُسِ الْوُلاةِ على الْجمْعِ وسُوءِ ظنِّهِمْ بالْبقاءِ وقِلّةِ انْتِفاعِهِمْ بالْعِبرِ ثُمّ انْظُرْ فِي حالِ كُتّابِك فوكِّلْ على أُمُورك خيْرهُمْ واخْصُصْ رسائِلك الّتِي تُدْخِلُ فِيها مكايِدك وأسْرارك بأجْمعِهِمْ لِوُجُوهِ صالِحِ الْأخْلاقِ مِمّنْ لا تُبْطِرُهُ الْكرامةُ فيجْترِئ بها علَيْك فِي خِلافٍ لك بحضْرةِ ملإٍ ولا تقْصُرْ بهِ الْغفْلةُ عنْ إيرادِ مُكاتباتِ عُمّالِك علَيْك وإصْدارِ جواباتِها على الصّوابِ عنْك فِيما يأْخُذُ لك ويُعْطِي مِنْك ولا يُضْعِفُ عقْداً اعْتقدهُ لك ولا يعْجِزُ عنْ إطْلاقِ ما عُقِد علَيْك ولا يجْهلُ مبْلغ قدْرِ نفْسِهِ فِي الْأُمُورِ فإنّ الْجاهِل بقدْرِ نفْسِهِ يكُونُ بقدْرِ غيْرِهِ أجْهل ثُمّ لا يكُن اخْتِيارُك إيّاهُمْ على فِراستِك واسْتِنامتِك وحُسْنِ الظّنِّ مِنْك فإنّ الرِّجال يتعرّضُون لِفِراساتِ الْوُلاةِ بتصنُّعِهِمْ وحُسْنِ خِدْمتِهِمْ ولَيْس وراء ذلِك مِن النّصِيحةِ والْأمانةِ شيْءٌ ولكِن اخْتبرْهُمْ بما ولُّوا لِلصّالِحِين قبْلك فاعْمِدْ لِأحْسنِهِمْ كان فِي الْعامّةِ أثراً وأعْرفِهِمْ بالْأمانةِ وجْهاً فإنّ ذلِك دلِيلٌ على نصِيحتِك لِلّهِ ولِمنْ ولّيْت أمْرهُ واجْعلْ لِراس كُلِّ أمْرٍ مِنْ أُمُورك راساً مِنْهُمْ لا يقْهرُهُ كبِيرُها ولا يتشتّتُ علَيْهِ كثِيرُها ومهْما كان فِي كُتّابِك مِنْ عيْبٍ فتغابيْت عنْهُ ألْزمْتهُ ثُمّ اسْتوْص بالتُّجّارِ وذوِي الصِّناعاتِ وأوْصِ بهِمْ خيْراً الْمُقِيمِ مِنْهُمْ والْمُضْطربِ بمالِهِ والْمُترفِّقِ ببدنِهِ فإنّهُمْ موادُّ الْمنافِعِ وأسْبابُ الْمرافِقِ وجُلّابُها مِن الْمباعِدِ والْمطارِحِ فِي برِّك وبحْرِك وسهْلِك وجبلِك وحيْثُ لا يلْتئِمُ النّاسُ لِمواضِعِها ولا يجْترِءُون علَيْها فإنّهُمْ سِلْمٌ لا تُخافُ بائِقتُهُ وصُلْحٌ لا تُخْشى غائِلتُهُ وتفقّدْ أُمُورهُمْ بحضْرتِك وفِي حواشِي بلادِك واعْلمْ مع ذلِك أنّ فِي كثِيرٍ مِنْهُمْ ضِيقاً فاحِشاً وشُحّاً قبِيحاً واحْتِكاراً لِلْمنافِعِ وتحكُّماً فِي الْبياعاتِ وذلِك بابُ مضرّةٍ لِلْعامّةِ وعيْبٌ على الْوُلاةِ فامْنعْ مِن الِاحْتِكارِ فإنّ رسُول اللّهِ (صلى الله عليه وآله) منع مِنْهُ ولْيكُنِ الْبيْعُ بيْعاً سمْحاً بموازِينِ عدْلٍ وأسْعارٍ لا تُجْحِفُ بالْفرِيقيْنِ مِن الْبائِعِ والْمُبْتاعِ فمنْ قارف حُكْرةً بعْد نهْيِك إيّاهُ فنكِّلْ بهِ وعاقِبْهُ فِي غيْرِ إسْرافٍ ثُمّ اللّه اللّه فِي الطّبقةِ السُّفْلى مِن الّذِين لا حِيلة لهُمْ مِن الْمساكِينِ والْمُحْتاجِين وأهْلِ الْبُؤْسى والزّمْنى فإنّ فِي

هذِهِ الطبقةِ قانِعاً ومُعْتَرّاً واحْفظِ للّهِ ما اسْتَحْفظك مِنْ حقّهِ فِيهِمْ واجْعلْ لهُمْ قِسْماً مِنْ بيْتِ مالِكِ وقِسْماً مِنْ غلّاتِ صوافِي الْإِسْلامِ فِي كُلِّ بلدٍ فإنّ لِلْأقْصى مِنْهُمْ مِثْل الّذِي لِلْأدْنى وكُلٌّ قدِ اسْتُرْعِيت حقّهُ ولا يشْغلنّك عنْهُمْ بطرٌ فإنّك لا تُعْذرُ بتضْيِيعِك التّافِه لِإحْكامِك الْكثِيرِ الْمُهِمّ فلا تُشْخِصْ همّك عنْهُمْ ولا تُصعِّرْ خدّك لهُمْ وتفقّدْ أُمُور منْ لا يصِلُ إلَيْك مِنْهُمْ ممّنْ تقْتحِمُهُ الْعُيُونُ وتحْقِرُهُ الرِّجالُ ففرِّغْ لِأُولئِك ثِقتك مِنْ أهْلِ الْخشْيةِ والتّواضُعِ فلْيرْفعْ إلَيْك أُمُورهُمْ ثُمّ اعْملْ فِيهِمْ بِالْإِعْذارِ إلى اللّهِ يوْم تلْقاهُ فإنّ هؤُلاءِ مِنْ بيْنِ الرّعِيّةِ أحْوجُ إلى الْإِنْصافِ مِنْ غيْرِهِمْ وكُلٌّ فأعْذِرْ إلى اللّهِ فِي تأْدِيةِ حقّهِ إلَيْهِ وتعهّدْ أهْل الْيُتْمِ وذوِي الرِّقّةِ فِي السِّنِّ ممّنْ لا حِيلة لهُ ولا ينْصِبُ لِلْمسْألةِ نفْسهُ وذلِك على الْوُلاةِ ثقِيلٌ والْحقُّ كُلُّهُ ثقِيلٌ وقدْ يُخفّفُهُ اللّهُ على أقْوامٍ طلبُوا الْعاقِبة فصبّرُوا أنْفسهُمْ ووثِقُوا بِصِدْقِ موْعُودِ اللّهِ لهُمْ واجْعلْ لِذوِي الْحاجاتِ مِنْك قِسْماً تُفرِّغُ لهُمْ فِيهِ شخْصك وتجْلِسُ لهُمْ مجْلِساً عامّاً فتتواضعُ فِيهِ لِلّهِ الّذِي خلقك وتُقْعِدُ عنْهُمْ جُنْدك وأعْوانك مِنْ أحْراسِك وشُرطِك حتّى يُكلِّمك مُتكلِّمُهُمْ غيْر مُتتعْتِعٍ فإنِّي سمِعْتُ رسُول اللّهِ (صلى الله عليه وآله) يقُولُ فِي غيْرِ موْطِنٍ لنْ تُقدّس أُمّة لا يُؤْخذُ لِلضّعِيفِ فِيها حقُّهُ مِن الْقوِيِّ غيْر مُتتعْتِعٍ ثُمّ احْتمِلِ الْخُرْق مِنْهُمْ والْعِيّ ونحِّ عنْهُمُ الضِّيق والْأنف يبْسُطِ اللّهُ عليْك بذلِك أكْناف رحْمتِهِ ويُوجِبْ لك ثواب طاعتِهِ وأعْطِ ما أعْطيْت هنِيئاً وامْنعْ فِي إجْمالٍ وإعْذارٍ ثُمّ أُمُورٌ مِنْ أُمُورك لا بُدّ لك مِنْ مُباشرتِها مِنْها إجابةُ عُمّالِك بِما يعْيا عنْهُ كُتّابُك ومِنْها إصْدارُ حاجاتِ النّاسِ يوْم وُرُودِها عليْك بِما تحْرجُ بِهِ صُدُور أعْوانِك وأمْض لِكُلِّ يوْمٍ عملهُ فإنّ لِكُلِّ يوْمٍ ما فِيهِ واجْعلْ لِنفْسِك فِيما بيْنك وبيْن اللّهِ أفْضل تِلْك الْمواقِيتِ وأجْزل تِلْك الْأقْسامِ وإنْ كانتْ كُلُّها لِلّهِ إذا صلحتْ فِيها النِّيّةُ وسلِمتْ مِنْها الرّعِيّةُ ولْيكُنْ فِي خاصّةِ ما تُخْلِصُ بِهِ لِلّهِ دِينك إقامةُ فرائِضِهِ الّتِي هِي لهُ خاصّةً فأعْطِ اللّه مِنْ بدنِك فِي ليْلِك ونهارِك ووفِّ ما تقرّبْت بِهِ إلى اللّهِ مِنْ ذلِك كامِلًا غيْر مثْلُومٍ ولا منْقُوصٍ بالِغاً مِنْ بدنِك ما بلغ وإذا قُمْت فِي صلاتِك لِلنّاسِ فلا تكُوننّ مُنفِّراً ولا مُضيِّعاً فإنّ فِي النّاسِ منْ بِهِ الْعِلّةُ ولهُ الْحاجةُ وقدْ سألْتُ رسُول اللّهِ (صلى الله عليه وآله) حِين وجّهنِي إلى الْيمن كيْف أُصلِّي بِهِمْ فقال صلِّ بِهِمْ كصلاةِ أضْعفِهِمْ وكُنْ بِالْمُؤْمِنِين رحِيماً وأمّا بعْدُ، فلا تُطوِّلنّ احْتِجابك عنْ رعِيّتِك فإنّ احْتِجاب الْوُلاةِ عن الرّعِيّةِ شُعْبة مِن الضِّيق وقِلّة عِلْمٍ بِالْأُمُورِ والِاحْتِجابُ مِنْهُمْ يقْطعُ عنْهُمْ عِلْم ما احْتجبُوا دُونهُ فيصْغُرُ عِنْدهُمُ الْكبِيرُ ويعْظُمُ الصّغِيرُ ويقْبُحُ الْحسنُ ويحْسُنُ الْقبِيحُ ويُشابُ الْحقُّ بِالْباطِلِ وإنّما الْوالِي بشرٌ لا يعْرِفُ ما توارى عنْهُ النّاسُ بِهِ مِن الْأُمُورِ ولَيْستْ على الْحقِّ سِماتٌ تُعْرفُ بِها ضُرُوبُ الصِّدْقِ مِن الْكذِبِ وإنّما أنْت أحدُ رجُلَيْنِ إمّا امْرُؤٌ سختْ نفْسُك بِالْبذْلِ فِي الْحقِّ ففِيم احْتِجابُك مِنْ واجِبِ حقٍّ تُعْطِيهِ أوْ فِعْلٍ كرِيمٍ تُسْدِيهِ أوْ مُبْتلًى بِالْمنْعِ فما أسْرع كفّ النّاسِ عنْ مسْألتِك إذا أيِسُوا مِنْ بذْلِك مع أنّ أكْثر حاجاتِ النّاسِ إلَيْك مِمّا لا مئُونة فِيهِ عليْك مِنْ شكاةِ مظْلِمةٍ أوْ طلبِ إنْصافٍ فِي مُعاملةٍ ثُمّ إنّ لِلْوالِي خاصّةً وبطانةً فِيهِمُ اسْتِئْثارٌ وتطاوُلٌ وقِلّةُ إنْصافٍ فِي مُعاملةٍ فاحْسِمْ مادّة أُولئِك بِقطْعِ أسْبابِ تِلْك الْأحْوالِ ولا تُقْطِعنّ لِأحدٍ مِنْ حاشِيتِك وحامّتِك قطِيعةً ولا يطْمعنّ مِنْك فِي اعْتِقادِ عُقْدةٍ تضُرُّ بِمنْ يلِيها مِن النّاسِ فِي شِرْبٍ أوْ عملٍ مُشْتركٍ يحْمِلُون مئُونتهُ على غيْرِهِمْ فيكُون مهْنأ ذلِك لهُمْ دُونك وعيْبُهُ عليْك فِي الدُّنْيا والْآخِرةِ وألْزِم الْحقّ منْ لزِمهُ مِن الْقرِيبِ والْبعِيدِ وكُنْ فِي ذلِك صابِراً مُحْتسِباً واقِعاً ذلِك مِنْ قرابتِك وخاصّتِك حيْثُ وقع وابْتغِ عاقِبتهُ بِما يثْقُلُ عليْك مِنْهُ فإنّ مغبّة ذلِك محْمُودةٌ وإنْ ظنّتِ الرّعِيّةُ بِك حيْفاً فاصْحرْ لهُمْ بِعُذْرِك واعْدِلْ عنْك ظُنُونهُمْ بِإصْحارِك فإنّ فِي ذلِك رياضةً مِنْك لِنفْسِك ورِفْقاً بِرعِيّتِك وإعْذاراً تبْلُغُ بِهِ حاجتك مِنْ تقْوِيمِهِمْ على الْحقِّ ولا

تدْفعنّ صُلحاً دعاك إليْهِ عدُوُّك و لِلّهِ فِيهِ رضًا فإنّ فِي الصُّلحِ دعة لِجُنُودِك وراحة مِنْ هُمُومِك وأمْناً لِبلادِك ولكِن الْحذر كُلّ الْحذر مِنْ عدُوِّك بعْد صُلحِهِ فإنّ الْعدُوّ رُبّما قارب لِيتغفّل فخُذْ بِالْحزْمِ وانّهمْ فِي ذلِك حُسْن الظّنِّ وإنْ عقدْت بيْنك وبيْن عدُوِّك عُقْدةً أوْ ألبسْتهُ مِنْك ذِمّة فحُط عهْدك بِالْوفاءِ وارْعِ ذِمّتك بِالْأمانةِ واجْعلْ نفْسك جُنّة دُون ما أعْطيْت فإنّهُ ليْس مِنْ فرائِضِ اللّهِ شيْءٌ النّاسُ أشدُّ عليْهِ اجْتِماعاً مع تفرُّقِ أهْوائِهِمْ وتشتُّتِ آرائِهِمْ مِنْ تعْظِيمِ الْوفاءِ بِالْعُهُودِ وقدْ لزِم ذلِك الْمُشْرِكُون فِيما بيْنهُمْ دُون الْمُسْلِمِين لِما اسْتوْبلُوا مِنْ عواقِبِ الْغدْرِ فلا تغْدِرنّ بِذِمّتِك ولا تخِيسنّ بِعهْدِك ولا تخْتِلنّ عدُوّك فإنّهُ لا يجْترِئُ على اللّهِ إلّا جاهِلٌ شقِيٌّ وقدْ جعل اللّهُ عهْدهُ وذِمّتهُ أمْناً أفْضاهُ بيْن الْعِبادِ برحْمتِهِ وحرِيماً يسْكُنُون إلى منعتِهِ ويسْتفِيضُون إلى جِوارِهِ فلا إدْغال ولا مُدالسة ولا خِداع فِيهِ ولا تعْقِدْ عقْداً تُجوِّزُ فِيهِ الْعِلل ولا تُعوِّلنّ على لحْنِ قوْلٍ بعْد التّأْكِيدِ والتّوْثِقةِ ولا يدْعُونّك ضِيقُ أمْرٍ لزِمك فِيهِ عهْدُ اللّهِ إلى طلبِ انْفِساخِهِ بِغيْرِ الْحقِّ فإنّ صبْرك على ضِيقِ أمْرٍ ترْجُو انْفِراجهُ وفضْل عاقِبتِهِ خيْرٌ مِنْ غدْرٍ تخافُ تبِعتهُ وأنْ تُحِيط بِك مِن اللّهِ فِيهِ طِلبة لا تسْتقِيلُ فِيها دُنْياك ولا آخِرتك إيّاك والدِّماء وسفْكها بِغيْرِ حِلِّها فإنّهُ ليْس شيْءٌ أدْعى لِنِقْمةٍ ولا أعْظم لِتبِعةٍ ولا أحْرى بِزوالِ نِعْمةٍ وانْقِطاعِ مُدّةٍ مِنْ سفْكِ الدِّماءِ بِغيْرِ حقِّها واللّهُ سُبْحانهُ مُبْتدِئٌ بِالْحُكْمِ بيْن الْعِبادِ فِيما تسافكُوا مِن الدِّماءِ يوْم الْقِيامةِ فلا تُقوِّينّ سُلْطانك بِسفْكِ دمٍ حرامٍ فإنّ ذلِك مِمّا يُضْعِفهُ ويُوهِنُهُ بلْ يُزِيلهُ ويُنْقِلُهُ ولا عُذْر لك عِنْد اللّهِ ولا عِنْدِي فِي قتْلِ الْعمْدِ لِأنّ فِيهِ قود الْبدنِ وإن ابْتُلِيت بِخطإٍ وأفْرط عليْك سوْطُك أوْ سيْفُك أوْ يدُك بِالْعُقُوبةِ فإنّ فِي الْوكْزةِ فما فوْقها مقْتلة فلا تطْمحنّ بِك نخْوةُ سُلْطانِك عنْ أنْ تُؤدِّي إلى أوْلِياءِ الْمقْتُولِ حقّهُمْ وإيّاك والْإعْجاب بِنفْسِك والثِّقة بِما يُعْجِبُك مِنْها وحُبّ الْإطْراءِ فإنّ ذلِك مِنْ أوْثقِ فُرصِ الشّيْطانِ فِي نفْسِهِ لِيمْحق ما يكُونُ مِنْ إحْسانِ الْمُحْسِنِين وإيّاك والْمنّ على رعِيّتِك بِإحْسانِك أو التّزيُّد فِيما كان مِنْ فِعْلِك أوْ أنْ تعِدهُمْ فتُتْبِع موْعِدك بِخُلْفِك فإنّ الْمنّ يُبْطِلُ الْإحْسان والتّزيُّد يذْهبُ بِنُورِ الْحقِّ والْخُلْف يُوجِبُ الْمقْت عِنْد اللّهِ والنّاسِ قال اللّهُ تعالى كبُر مقْتاً عِنْد اللّهِ أنْ تقُولُوا ما لا تفْعلُون وإيّاك والْعجلة بِالْأُمُورِ قبْل أوانِها أو التّسقُّط فِيها عِنْد إمْكانِها أو اللّجاجة فِيها إذا تنكّرتْ أو الْوهْن عنْها إذا اسْتوْضحتْ فضعْ كُلّ أمْرٍ موْضِعهُ وأوْقِعْ كُلّ أمْرٍ موْقِعهُ وإيّاك والِاسْتِئْثار بِما النّاسُ فِيهِ أسْوةٌ والتّغابي عمّا تُعْنى بِهِ مِمّا قدْ وضح لِلْعُيُون فإنّهُ ماخُوذٌ مِنْك لِغيْرِك وعمّا قلِيلٍ تنْكشِفُ عنْك أغْطِية الْأُمُورِ ويُنْتصفُ مِنْك لِلْمظْلُومِ امْلِكْ حمِيّة أنْفِك وسوْرة حدِّك وسطْوة يدِك وغرْب لِسانِك واحْترِسْ مِنْ كُلِّ ذلِك بِكفٍّ الْبادِرةِ وتأْخِيرِ السّطْوةِ حتّى يسْكُن غضبُك فتمْلِك الِاخْتِيار ولنْ تحْكُم ذلِك مِنْ نفْسِك حتّى تُكْثِر هُمُومك بِذِكْرِ الْمعادِ إلى ربِّك والْواجِبُ عليْك أنْ تتذكّر ما مضى لِمنْ تقدّمك مِنْ حُكُومةٍ عادِلةٍ أوْ سُنّةٍ فاضِلةٍ أوْ أثرٍ عنْ نبيِّنا (صلى الله عليه وآله) أوْ فرِيضةٍ فِي كِتابِ اللّهِ فتقْتدِي بِما شاهدْت مِمّا عمِلْنا بِهِ فِيها وتجْتهِد لِنفْسِك فِي اتِّباعِ ما عهِدْتُ إلِيْك فِي عهْدِي هذا واسْتوْثقْتُ بِهِ مِن الْحُجّةِ لِنفْسِي عليْك لِكيْلا تكُون لك علّة عِنْد تسرُّعِ نفْسِك إلى هواها وأنا أسْألُ اللّه بِسعةِ رحْمتِهِ وعظِيمِ قُدْرتِهِ على إعْطاءِ كُلِّ رغْبةٍ أنْ يُوفِّقنِي وإيّاك لِما فِيهِ رضاهُ مِن الْإقامةِ على الْعُذْرِ الْواضِحِ إلِيْهِ وإلى خلْقِهِ مع حُسْنِ الثّناءِ فِي الْعِبادِ وجمِيلِ الْأثرِ فِي الْبِلادِ وتمامِ النِّعْمةِ وتضْعِيفِ الْكرامةِ وأنْ يخْتِم لِي ولك بِالسّعادةِ والشّهادةِ إنّا إلِيْهِ راجِعُون والسّلامُ على رسُولِ اللّهِ صلى اللّهِ عليْهِ وآلِهِ وسلّم الطّيِّبِين الطّاهِرِين وسلّم تسْلِيماً كثِيراً والسّلامُ.

Document of instruction 53
Written for (Mālik) al-Ashtar an-Nakh`i, when the status of Muhammed ibn Abū Bakr had become precarious and Imām Ali ibn Abū Tālib ﷺ had appointed al-Ashtar as provincial governor of Egypt and surrounding areas. It is the longest document and contains the greatest number of beautiful statements:

"In the name of Allāh, the Compassionate, the Merciful.

"This is what Allāh's servant Ali ibn Abū Tālib has ordered Mālik ibn al-Hārith al-Ashtar in his instrument (of appointment) for him when he made him governor of Egypt for the collection of its revenues, fighting its enemies, seeking the good of its people and making its cities prosperous.

"He has ordered him to fear Allāh, to prefer obedience to Him and to follow what He has commanded in His Book (Holy Qur'ān) out of His obligatory and elective commands, without following which one cannot achieve virtue, nor (can one) be evil, save by opposing them and ignoring them, and to support the cause of Allāh, the most Glorified One, with his heart, hand and tongue. This is so because Allāh, Whose name is Sublime, takes the responsibility for supporting those who support Him, for protecting those who help His cause.

"He also orders him to break his heart off from passions and to restrain it at the time of their increase because the heart leads towards evil unless Allāh has mercy."

Qualifications of a Governor and his Responsibilities:

"So, O Mālik, be informed that I have sent you to an area where there have been governments before you, both just as well as oppressive. People will now watch your dealings as you used to watch the dealings of the rulers before you. They (people) will criticize you as you criticized them. Surely, the virtuous are known by the reputation that Allāh circulates for them through the tongues

of His creatures. Therefore, the best of what you collect should be collecting good deeds. So, control your passions and check your heart from doing what is not lawful for you because checking the heart means detaining it just half way between what it likes and what it dislikes.

"Accustom your heart to be merciful towards the subjects, to have affection and kindness for them. Do not stand over them like greedy beasts that feel it is enough to devour them, since they are of two kinds: either your brethren in religion or your likes in creation. They will commit slips and encounter mistakes. They may act wrongly, willfully or out of negligence. So, extend to them your forgiveness and pardon them in the same way as you would like Allāh forgive and pardon you because you are over them. Your responsible Commander (Imām) is over you, while Allāh is over the one who appointed you. He (Allāh) has sought you to manage their affairs and tried you through them.

"Do not set yourself to fight Allāh because you have no power to meet His power; you cannot do without His pardon and mercy. Do not regret forgiving or being merciful while punishing. Do not act hastily during your anger if you can find a way out of it. Do not say: 'I have been granted authority, I enjoy it when I issue orders,' because it engenders confusion in the heart, weakness in the religion, and it takes one to his ruin. If the authority in which you are placed produces pride or vanity in you, look at the greatness of the realm of Allāh over you and His might the like of which you do not even possess over yourselves. This will curb your haughtiness, cure you of your high temper and bring back to you wisdom which had departed from you.

"Beware of comparing yourself to Allāh in His greatness or likening yourself to Him in His power, for Allāh humiliates every claimant of power and disgraces everyone who is haughty.

"Do justice for Allāh, and do justice towards the people, as against your own selves, your near ones and those of your subjects for whom you have a liking because if you do not do so, you will be oppressive, and when a person oppresses the servants of Allāh,

instead of His creatures, Allāh becomes his opponent and when Allāh is the opponent of a person He tramples his plea, and we will remain in the status of being at war with Allāh till he gives it up and repents. Nothing encourages the reversal of Allāh's bounty or the hastening of His retribution than continuous oppression because Allāh hears the prayer of the oppressed; He is on the look out for the oppressors."

Ruling should be in favor of the people as a whole

"The way most coveted by you should be the most equitable for what is right, the most universal by way of justice and the most comprehensive with regard to the agreement with those under you because disagreement among the common people sweeps away the arguments of the chiefs, and it can be disregarded when compared with the agreement of the common people. No one among those under you is more burdensome to the ruler in the comfort of life, less helpful in distress, more disliking of equitable treatment, more tricky in asking favors, less thankful at the time of giving, less appreciative at the time of refusal and weaker in endurance at the time of discomforts of life than the chiefs. It is the common people of the community who are the pillars of the religion, the power of the Muslims and the defense against the enemies. Your learning should, therefore, be towards them and your inclination with them.

"The one among the people under you who is the furthest from you and the worst of them in your view should be whoever is the most inquisitive of the shortcomings of the people because people do have shortcomings, and the ruler is the most appropriate person to cover their shortcomings. Do not disclose whatever is hidden from you because your obligation is to correct what is manifest to you, while Allāh will deal with whatever is hidden from you. Therefore, cover shortcomings as much as you can; Allāh will cover your shortcomings which you will like to remain covered from your subjects. Unfasten every knot of hatred in the people and cut away from yourself the cause of every enmity. Feign ignorance from what is not clear to you. Do not hasten to second a backbiter because a backbiter is a cheat although he looks like well wishers."

Advisors

"Do not include among those whom you consult a miser who will keep you back from being generous and caution you against destitution, nor a coward who will make you feel too weak for your affairs, nor a greedy person who will beautify for you the collection of wealth by evil means. This is so because although miserliness, cowardice and greed are different qualities, yet they are common in forming a wrong concept of Allāh.

"The worst minister for you is one who has been a minister for mischievous persons before you and who joined them in committing sins. Therefore, he should not be your chief man. Such are abettors of sinners and brothers of oppressors. You can find good substitutes for them who will be like them in their views and influence while not being like them in committing sins and vices. They never assisted an oppressor in his oppression or a sinner in committing sins. They will give you the least trouble and the best support. They will be most considerate towards you and the least inclined towards others. Therefore, make them your chief companions in privacy as well as publicly.

"More preferable among them for you should be those who openly speak better truths before you and who support you the least in those of your deeds which Allāh does not approve His friends committing them, even though they may be according to your wishes. Associate yourself with God-fearing and truthful people. Educate them, so that they should not praise you or please you by reason of any deed which you did not perform. Excessive praise produces pride and drives you closer to conceit.

"The virtuous and the vicious should not have an equal status with you because this means dissuasion of the virtuous from virtue and persuasion of the vicious to vice. Keep everyone in the position which is his. You should know that the most conducive thing for the good impression of the ruler on his subjects is that he should extend good behavior towards them, lighten their hardships and avoid putting them to unbearable troubles. You should, therefore, in this way follow a course by which you will leave a good impression with

your subjects. This is so because such good ideas will relieve you of great worries. Certainly, the most appropriate for your good impression is he to whom your behavior has not been good.

"Do not discontinue the good lives in which the earlier people of this community had been acting and by virtue of which there was general unity and through which the subjects prospered. Do not invent any line of deed which injures these earlier ways because (in that case) the reward for those who had established those ways will continue, but the burden for discontinuing them will be on your shoulders. Keep on increasing your conversations with the scholars and discussions with the wise in order to stabilize the prosperity of the areas under you and to continue with that in which the earlier people had remained steadfast."

Different classifications of the public

"Be informed that people consist of classes who prosper only with the help of one another and they are not independent of one another. Among them are the army of Allāh, then the secretarial workers of the common people and the chiefs, then the dispensers of justice, then those engaged in enforcing law and order, then the payers of head tax (*jizya*) and land tax (*khirāj*) from protected unbelievers and common Muslims. Then there are traders and men of industry, then the lowest class of the needy and the destitute. Allāh has fixed the share of each one of them and laid down His precepts about the limits of each in His Book (Holy Qur'ān) and in the Sunnah of His Prophet ﷺ by way of a settlement which is preserved with us.

"The army, by the will of Allāh, is the fortress of the subjects, the ornament of the ruler, the strength of the religion and the means of achieving peace. The subjects cannot exist without these troops. The army can be maintained only by funds fixed by Allāh in the revenues through which it acquires the strength to fight the enemies, on which it depends for its prosperity and with which it meets its needs. These two classes cannot exist without the third class, namely: the judges, the executives and the secretaries who pass judgments about contracts, gather revenues and are relied on in particular as well as general matters.

"These classes cannot exist except with the traders and men of the industry who provide necessities for them, establish markets and make it possible for others who cannot do all of this with their own hands. Then comes the lowest class of the needy and the destitute. Support and help for them is an obligation, and every one of them has (a share in) livelihood in the Name of Allāh. Every one of them has an obligation on the ruler according to what is needed for his prosperity. The ruler cannot acquaint himself with all obligations laid on him by Allāh in this matter except by striving and seeking help from Allāh, by training himself to adhere to righteousness and by enduring on that account all that is light or heavy.

1. Army

"Put in command of your forces the man who in your view is the best well-wisher of Allāh, His Prophet ﷺ and your Imām. The most chaste of them in heart and the highest in endurance is one who is slow to get angry, who accepts excuses, who is kind to the weak and is strict with the strong; violence should not raise his temper and weakness should not keep him sitting.

"Also associate with considerate people from high families, virtuous houses and decent traditions, then people of courage, valor, generosity and benevolence because they are repositories of honor and springs of virtues. Strive for their matters as the parents strive for their children. Do not regard anything that you do to strengthen them as big, nor should you consider anything that you have agreed to do for them as being too little, even though it may be small because this will make them your well-wishers; it will create a good impression about you. Do not neglect to attend to their small matters. Confine yourself to their important matters because your small favors will also be of benefit to them while the important ones are such that they cannot ignore.

"The commander of the army should have such a status before you that he renders help to them equitably and spends from his money on them and on those of their families who remain behind. Thus, all their worries converge on one concern: to fight the enemy. Your

kindness to them will incline their hearts towards you. The most pleasant thing for the ruler is the establishment of justice and the manifestation of the love for the subjects. But the subjects' love manifests itself only when their hearts are clean. Their good wishes prove correct only when they surround their commanders. They do not regard their status to be a burden and do not keep watching for the end of their tenure. Therefore, be broad-minded with regard to their desires, continue to praise them and recount the good deeds of those who have demonstrated such deeds because the mention of good deeds shakes the brave and rouses the weak, if Allāh so wills.

"Appreciate the performance of each and every one of them. Do not attribute the performance of one to another, do not minimize the reward below the level of the performance. The high status of a man should not lead you to regard his small deeds as big, nor should the low status of a man make you regard his big deeds as being small.

"Refer to Allāh and to His Prophet ﷺ the affairs which worry you and the matters which seem to confuse you because, addressing the people whom Allāh the Sublime wishes to guide, He said the following: يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الأَمْرِ مِنكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلاً *O you who believe! Obey Allāh and obey the Prophet* ﷺ *and those vested with authority from among you; then if you quarrel about anything, refer it to Allāh and the Prophet* ﷺ *if you believe in Allāh and in the Last Day (of Judgment)* (Qur'ān, 4:59).

"Referring to Allāh means acting according to what is clear in His Book, and referring to the Prophet ﷺ means following his unanimously agreed on Sunnah regarding which there are no contentions."

2. Chief Judge [Supreme Court Justice]

"For the settlement of disputes among people, select one who in your view is the most distinguished among your subjects. The cases (coming before him) should not vex him, disputation should not enrage him. He should not insist on any wrong point and should not

hesitate to accept the truth when he perceives it. He should not lean towards greed and should not content himself with a cursory understanding (of a matter) without going thoroughly into it. He should be most ready to stop (to ponder) on doubtful points, most considerate of arguments, least disgusted at the quarrel of litigants, most patient at probing into matters and most fearless at the time of passing a judgment. Praise should not make him vain and elation should not make him tilt (to any side). Such persons are very few.

"Then, quite often check his decisions and allow him so much money (as compensation) so that he has no excuse (for not being honest) and there remains no occasion for him to turn to others for his needs. Give him that rank in your audience for which no one else among your chiefs aspires so that he may remain safe from the harm of those around you. You should have a piercing eye in this matter because this religion has formerly been a prisoner in the hands of vicious persons when action was taken according to passion and worldly wealth was sought."

3. Executive Officers

"Look into the affairs of your executives. Appoint them after testing them. Do not appoint them according to partiality or favoritism because these two things make up the sources of injustice and unfairness. Select from among them those who are people of experience and modesty, coming from virtuous houses, having been already Muslims because such persons possess high manners and untarnished honor. They are the least inclined towards greed and always have their eyes fixed on the ends of matters.

"Give them an abundant livelihood (salary) because this gives them the strength to maintain themselves in order. Do not have an eye on the funds in their custody. It will be an argument against them if they disobey your orders or misappropriate your trust. You should also check their activities and assign people to report on them who should be truthful and faithful because your watching their actions secretly will urge them to preserve trust with and to be kind to the people. Be careful of assistants. If any one of them extends his hands to misappropriation, and if the reports of your informers reaching

you confirm it, that should be regarded as sufficient evidence. You should then inflict corporal punishment on him and recover what he has misappropriated. You should put him in a place of disgrace, blacklist him with (the charge of) misappropriation and make him wear the necklace of shame due to his offence."

4. Administration of revenues

"Look after the revenue (*khirāj*, land tax) affairs in such a way that those engaged in it remain prosperous because in their prosperity lies the prosperity of all others. Others cannot prosper without them because all people are dependent on both revenue and its payers. You should also keep an eye on the cultivation of the land more than on the collection of revenue because revenue cannot be obtained without cultivation. Whoever asks for revenue without cultivation ruins the area and brings death to the people. His rule will not last but only for a very short while.

"If they complain of the heaviness (of the revenue), of diseases, of scarcity of water, of an excess of water, or of a change in the condition of the land either due to flood or to drought..., you should remit the revenue to the extent that you hope it will improve their status. The remission granted by you for the removal of distress from them should not be grudged by you because it is an investment which they will return to you in the shape of the prosperity of your country and the progress of your domain in addition to earning their praise and making them happy for meting out justice to them. You can depend on their strength because of the investment made by you in them through catering to their convenience. You can have confidence in them because of the justice extended to them by your being kind to them. After that, circumstances may so turn that you may have a need for their assistance. It is then that they will bear it happily, for prosperity is capable of bearing whatever you load on it. The ruin of the land is caused by the poverty of the cultivators, while the cultivators become poor when the officers concentrate on the collection (of money) and have little hope for continuance (in their posts), deriving no benefit from warnings."

5. Clerical establishment

"Then you should take care of your secretarial workers. Put the best of them in charge of your affairs. Entrust those of your writings that contain your policies and secrets to one who possesses the best character, who is not elated by honors lest he should dare speak against you in public. He should also not be negligent in presenting the communications of your officers before you and issuing correct replies to them on your behalf and in matters of your receipts and payments. He should not make any damaging agreement on your behalf and should not fail in repudiating an agreement against you. He should not be ignorant of the extent of his own status in matters because whoever is ignorant of his own status is (even) more ignorant of the status of others.

"Your selection of these people should not be solely on the basis of your understanding (of them), confidence and good impression because people catch the ideas of the officers through affectation and personal service, and there is nothing in it which is like well-wishing or trustfulness. You should rather test them by what they did under the virtuous people before you. Take a decision in favor of one who has a good name among the common people and is the most renowned in trustworthiness because this will be a proof of your regard for Allāh and for one on whose behalf you have been appointed to this status (namely your Imām). Establish one head over each work department. He should not be incapable of big matters and a rush of work should not perplex him. Whenever there is a defect in your secretaries which you overlook, you will be held responsible for it."

6. Traders and industrialists

"Take some advice about traders and industrialists. Give them good counsel whether they are settled (shop-keepers) or traders or physical laborers because they are the sources of profit and the means of the provision of useful things. They bring them from distant and far-flung areas throughout lands and seas, plains or mountains, from where people cannot come and to where they do not dare to go, for they are peaceful and there is no fear of rebellion

from them and they are free of treason.

"Look after their affairs before those of your own wherever they may be in your land. Be informed, along with this, that most of them are very narrow-minded and awfully avaricious. They hoard goods for profiteering and (for later) fixing high prices. This is a source of harm to the people and a blot on the officers in charge. Stop people from hoarding because the Messenger of Allāh ﷺ has prohibited it. The sale should be smooth, with correct weights and prices, not harmful to either party, the seller or the buyer. Whoever commits hoarding after you have already prohibited it, give him exemplary but not excessive punishment."

7. Lowest rung class

"(Fear) Allāh and keep Him in view with regard to the lowest class which consists of those who have few means: the poor, the destitute, the penniless and the disabled, because in this class are both the discontented and those who beg. Take care, for the sake of Allāh, of His obligations towards them for which He has made you responsible. Fix for them a share from the public funds and a share from the crops of lands taken over as booty for Islam in every area because in it the remote ones have the same shares as the near ones. All these people are those whose rights have been placed in your charge. Therefore, a luxurious life should not keep you away from them. You cannot be excused for ignoring small matters simply because you were deciding big ones. Consequently, do not be unmindful of them, nor should you turn your face away from them out of vanity.

"Take care of the affairs of those of them who do not approach you because they are of unsightly appearance or those whom people regard as low. Appoint for them some trusted people who are God-fearing and humble. They should inform you of these people's conditions. Then deal with them with a sense of responsibility to Allāh on the Day you will meet Him: Of all subjects, these people are the most worthy of an equitable treatment, while for others, you should also fulfill their rights so as to render account to Allāh.

"Look after the orphans and the elderly who have no means (for livelihood) nor are they ready for begging. This is heavy on the officers; in fact, every obligation is heavy. Allāh lightens it for those who seek the Hereafter, so they endure (hardships) on themselves and trust on the truthfulness of Allāh's promise to them.

"Fix a time for complaints wherein you make yourself free for those who bring them to you. Sit with them in common audience and feel humble for the sake of Allāh Who created you. (On that occasion) you should keep away your army and assistants such as the guards and the police so that anyone who likes to speak may speak to you without fear. This is so because I have heard the Messenger of Allāh say in more than one place, 'The people among whom the right of the weak is not secured from the strong without fear will never achieve purity.' Tolerate their awkwardness and inability to speak. Keep away from narrowness and haughtiness; by the will of Allāh, on this account, spread over you the covers of His mercy and be optimistic of the reward of obedience to Him. Whatever you give, give it joyfully, but when you refuse, do it handsomely and with apologies.

"There are certain matters which you cannot avoid performing yourself. For example, relying on your officers when your secretaries are unable to do so, or tending to the complaints of the people when your assistants refrain. Finish the work meant for every day because every day has its own work. Keep for yourself the better and greater portion of these periods for the worship of Allāh, although all these things are for Allāh provided the intention is pure and the subjects prosper thereby."

Communion with Allāh

"The particular thing by which you should purify your religion for Allāh should be the fulfillment of those obligations which are especially for Him. Therefore, devote to Allāh some of your physical activity during the night and the day. Whatever (worship) you perform for seeking nearness to Allāh should be complete, without defect or deficiency, no matter what physical exertion it may involve. When you lead the prayers for people, it should be neither

(too long as to be) boring nor (too short as to be) wasteful because among the people there are the sick as well as those who have needs of their own. When the Messenger of Allāh ﷺ sent me to Yemen, I inquired about how I should pray with them. He replied, 'Say the prayers as the weakest of them would say, and be considerate of the believers.'"

On the behavior and action of a ruler

"Do not stay secluded from the public for a long time because the seclusion of those in authority from the subjects is a norm of narrow sightedness. It results in ignorance of their affairs. Seclusion from them also prevents them from the knowledge of those things which they need to know. As a result, they begin to regard big matters as small and small matters as big, good matters as bad and bad matters as good, while the truth is confused with falsehood. After all, a governor is a human being and cannot have knowledge of things which people hide from him.

"No writ is big on the face of truth to differentiate its various expressions from falsehood. You can be one of two kinds of men: If you are generous in granting rights, why this hiding in spite of (your) discharging the obligations and good deeds which you perform? Or you may be a victim of miserliness. In that case, people will soon give up asking you since they will lose hope of a generous treatment from you. In spite of that, there are many needs of the people towards you which do not involve any hardship on you, such as the complaint against oppression or the request for justice in a case.

"Furthermore, a governor has favorites and people of easy access to him. They misappropriate things. They are high-handed and do not observe justice in matters. You should destroy the root of evil in the people by cutting away the causes of these defects. Do not make any land grants to your hangers-on or supporters. They should not expect from you the possession of land which may cause harm to adjoining people over the question of irrigation or public services whose burden the grantees place on others. In this way, the benefit will be rather theirs than yours, and the blame will lie on you in this world

as well as in the next.

"Affect equity to whomsoever it is due, whether near to you or far from you. In this matter, you should be enduring and watchful even though it may involve your relatives and favorites. Keep in view the reward of that which appears burdensome on you because its reward is surely handsome.

"If the subjects suspect you of high-handedness, explain to them your status publicly and remove their suspicion with such an explanation because this will mean an exercise for your soul and a consideration for the subjects. This explanation will secure your aim of keeping them firm in the truth.

"Do not reject peace to which your enemy may invite you and wherein there is the pleasure of Allāh because peace brings rest to your army, relief from your worries and safety for your country. But after peace there is a great apprehension from the enemy because often the enemy offers peace in order to benefit from your negligence and relaxation. Therefore, be cautious and do not act according to your wishful thinking in this regard.

"If you conclude an agreement between yourself and your enemy or enter into a pledge, fulfill your agreement and faithfully carry out your pledge. Place yourself as a shield against whatever you have pledged because among the obligations of Allāh there is nothing on which people are more strongly united, despite the difference of their ideas and variation of their views, than respect for fulfilling pledges. Besides Muslims, even unbelievers have abided by agreements because they realized the dangers which will come in the wake of the violation thereof. Therefore, do not deceive your enemy because no one can offend Allāh save the ignorant and the wicked. Allāh made His agreement and pledged the sign of security which He has spread over His creatures through His mercy and an asylum in which they stay in His protection and seek the benefit of nearness to Him. Hence, there should be no deception, cunning or duplicity in it.

"Do not enter into an agreement which may admit different

interpretations. Do not change the interpretation of vague words after the conclusion and confirmation (of the agreement). If an agreement of Allāh involves you in hardship, do not seek its repudiation without justification because the bearing of hardships through which you expect relief and a handsome result is better than a violation the consequence of which you fear. You must fear that you will be called on by Allāh to account for it, and you will not be able to seek forgiveness for it in this world or in the next.

"You should avoid shedding blood without justification because nothing invites the Divine retribution, is greater in (evil) consequences and more effective in the decline of prosperity and cutting short of life more than the shedding of blood without a justification. On the Day of Judgment, Allāh, the Glorified One, will commence giving His judgment among the people with regard to the cases of bloodshed committed by them. Do not, therefore, strengthen your authority by shedding prohibited blood because this will weaken and lower authority. It moreover destroys it and shifts it elsewhere. You cannot offer any excuse before Allāh or before me for any willful killing because there must be a question of revenge in it. If you are involved in it by error, and if you exceed in the use of your whip or sword, or if you are harsh in inflicting punishment, as sometimes even a blow by the fist or a smaller stroke causes death..., then the pride in your authority should not prevent you from paying the blood money to the survivors of the killed person.

"You should avoid self-admiration. Rely on what appears to be good on yourself. Do not have any affinity for any exaggerated praise. It is one of the most reliable opportunities for Satan to obliterate the good deeds of the virtuous.

"Avoid demonstrating (the weight of) your obligation to your subjects for having done good things to them or praising your own actions or making promises then breaking them. Demonstrating such an obligation destroys goodness. Self-praise takes away the light of the truth. Breaking promises earns the hatred of Allāh and of the people. Allāh, the Glorified One, says the following: كَبُرَ مَقْتًا عِندَ اللَّهِ أَن تَقُولُوا مَا لَا تَفْعَلُونَ *Most hateful to Allāh is that you say what you do not do* (Qur'ān, 61:3).

"Avoid haste in matters before their time. Slowness till their proper time, insistence on them when the propriety of action is not known or weakens when it becomes clear is preferable. Assign to every matter its proper place, and do every job at its appropriate time.

"Do not appropriate to yourself that in which the people have an equal share, nor should you be indifferent of matters which have come to light with the excuse that you are accountable for others. Shortly, the curtains of all matters will be raised from your vision and you will be required to render redress to the oppressed. Have control over (your) sense of prestige. Beware of any outburst of anger, the might of your arm and the sharpness of your tongue. Guard yourself against all these by avoiding haste and by delaying severe measures till your anger subsides and till you gain your self-control. You cannot withhold yourself from this unless you bear in mind that you have to return to Allāh.

"It is necessary for you to recall how matters went with those who preceded you, be it those of a government, or a great tradition, or a precedent of our Prophet ﷺ, or the obligatory commands contained in the Book of Allāh. You should follow them as you have seen us acting on them and should exert yourself in following what I have enjoined you to follow in this document wherein I have exhausted my pleas to you. If your heart advances towards its passions, you may have no plea in its support.

"I ask Allāh, through the medium of the extent of His mercy and the greatness of His power of giving, to grant me a good inclination, so that He may prompt me and you own selves to present a clear plea before Him and before His creatures in a manner that may attract His pleasure along with handsome praise among the people, good effect in the country, an increase in prosperity and a heightening of honor, and so that He may allow me and you own selves to die a death of virtue and martyrdom. Surely, we have to return to Him. Peace with the Messenger of Allāh ﷺ, and that is the end of the matter."

This document, which deserves to be called the policy constitution

of the Islamic State, was prepared by the person who was the greatest scholar of the Divine Law of his time and of all times. He acted on it more than anyone else.

From studying Imām Ali ibn Abū Tālib's way of governance as recorded on the pages of this book, it can be concluded that his aim was only to enforce the Divine Law and the improvement of social conditions, not to disrupt public security or fill his coffers through looting and plundering, or to strive to extend the country's boundaries by whatever fair or foul means..., as some "Muslim" rulers did, thus tarnishing the image of Islam. Worldly governments generally adopt such constitutions which cater to their utmost benefits and try to change every law which is against that aim, one which jeopardizes their objectives. Every article of this constitution serves as a custodian of common interests. It protects collective organization. Its enforcement has no impact over selfishness; there is no iota of self-interest in it. It contains such basic principles for the fulfillment of Allāh's obligations, the protection of human rights without any discrimination based on religion or ethnicity. It cares for the destitute and the poor. It provides succor to the low and the down-trodden. From it, full guidance can be earned for the propagation of righteousness and justice, the establishment of peace and security, the prosperity and well-being of the people.

"Imām Ali ibn Abū Tālib عليه السلام wrote this code for Mālik ibn al-Hārith al-Ashtar when he appointed him as the governor of Egypt in 38 A.H./658 A.D. Mālik al-Ashtar was one of the senior companions of Imām Ali ibn Abū Tālib عليه السلام. He demonstrated great endurance, steadfastness, perfect confidence and trust in Imām Ali ibn Abū Tālib عليه السلام. He attained the utmost nearness and attachment to him by molding his own conduct and character after those of Imām Ali ibn Abū Tālib عليه السلام, his role model. This can be gauged by Imām Ali ibn Abū Tālib's words: "Mālik was to me as I was to the Messenger of Allāh صلى الله عليه وآله" (Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 15, p. 98; *Al-A`lām*, Vol. 6, p. 131). Mālik al-Ashtar, too, proved all of this through his selfless attitude towards his job. He took a very active part in military encounters and proved himself to be Imām Ali ibn Abū Tālib's right hand in all battles and encounters. He

demonstrated such feats of courage and daring that his bravery was acknowledged throughout Arabia. Along with this bravery, he was also conspicuous in endurance and forbearing. In this regard, Warram ibn Abū Firās an-Nakh`i has written that once Mālik was passing through the market of Kūfa wearing an outfit and a turban made of gunny-cloth when a shopkeeper, finding him in this condition and wearing such clothes, threw some rotten leaves on him to show his disrespect and ridicule. Despite being the commander of the caliph's troops, Mālik al-Ashtar did not at all mind this dirty behavior, nor did he even look at the man. Rather, he quietly stepped forward. Then someone said to that shopkeeper, "Do you know to whom you have been so insolent?" He replied that he did not know who he was, whereupon he was told that it was Mālik al-Ashtar, companion of Imām Ali ibn Abū Tālib ﷺ and commander of his army. Hearing this, the shopkeeper almost lost his wits and at once ran after Mālik to beg for his forgiveness for this insolence and humiliating treatment. In his search, he reached a mosque where Mālik was offering prayers. When he finished the prayers, this man went forward and fell on Mālik's feet begging for his pardon with great pertinacity and weeping. Mālik raised the man's chin up and said, "By Allāh, I have come to the mosque to pray to Allāh to forgive you. I myself had pardoned you that very moment, and I hope Allāh, too, will pardon you," as we read in *Tanbihul-Khawatir wa Nuzhatul-Nawāzir*, Vol. 1, p. 2 and *Bihār al-Anwār*, Vol. 42, p. 157. Such is the forgiveness and tolerance of a warrior at the mention of whose name courage itself trembled and whose swordsmanship was acknowledged by the brave men of Arabia. And such is the real sign of bravery: A man should exercise self-control during the bitterness of anger and moment of outrage. He must endure hardships with patience and calmness. In this regard, Imām Ali ibn Abū Tālib ﷺ says, "The most brave of men is one who over-powers his own passions."

However, besides these characteristics and qualities, he had a perfect aptitude for organization and administration. Thus, when the Othmāni (al-Othmāniyyah) party began to spread the germs of destruction in Egypt and tried to upset the law and order of the country by mischief and rebellion, Imām Ali ibn Abū Tālib ﷺ

removed Muhammed ibn Abū Bakr from his post as the governor of the country and decided to appoint Mālik al-Ashtar in his place, although at that time Mālik was also posted as the governor of Nasībīn[1]. However, Imām Ali ibn Abū Tālib ﷺ sent him word that he should name someone as his deputy and return to Imām Ali ibn Abū Tālib ﷺ. On receipt of this order, Mālik al-Ashtar appointed Shabīb ibn `Amir al-Azdi in his place and he himself went to Imām Ali ibn Abū Tālib ﷺ. Imām Ali ibn Abū Tālib ﷺ gave him his written appointment and sent him off to Egypt. The Imām ﷺ also sent a separate written order to the Egyptians to obey him. When Mu`āwiyah received the news of Mālik al-Ashtar's appointment through his spies, he was upset because he had promised `Amr ibn al-`Ās that he would make him the governor of Egypt in reward for his services. He had hoped that `Amr ibn al-`Ās would easily defeat Muhammed ibn Abū Bakr and wrest power from him, but he now could not imagine conquering Egypt by defeating a military hero such as Mālik al-Ashtar. He, therefore, decided to do away with him before he took over the charge. For this, he arranged with a landlord of the city of al-Arīsh (or al-Qulzumm) that when Mālik passed through al-Arīsh on his way to Egypt, he should kill him by some device or other. In reward for this assassination, the tax revenue of his estate would be written off. So, when Mālik al-Ashtar reached al-Arish with retinue and force, the chief of al-Arīsh stood up in respect for him and insisted on having Mālik as his own guest. Mālik agreed and stayed at his place. When Mālik finished the meal, the host gave him some syrup of honey to drink in which he had added poison. Soon after drinking it, the poison began to show its effect and before the eyes of everyone, this great warrior known for his swordsmanship and for putting the rows of the enemy to fight, calmly surrendered to death, another victim of the schemes of Mu`āwiyah.

When Mu`āwiyah received the news of the success of his plot, he was overjoyed and shouted in merriment, "O, honey is also an army of Allāh!" Then, in a speech, he said, "Ali ibn Abū Tālib had two

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[1]Nasībīn is an important historic city located in the Jazeera area, the northern delta between the Tigris and Euphrates Rivers, about 120 miles northwest of Mosul city.

right hand men. One was chopped off on the day of Siffīn: that was `Ammār ibn Yāsir, and the second has been severed now: He is Mālik al-Ashtar!"

When the news of Mālik's assassination reached Imām Ali ibn Abū Tālib عليه السلام, he was very grieved and sorrowful. He said the following: "Mālik! Who is Mālik?! If Mālik was a stone, he was hard and solid. If he was a rock, he was a great rock which had no parallel. It seems that his death has made me also lifeless. I swear by Allāh that his death made the Syrians joyous while insulting the Iraqis." Then he continued to say: "Women have become too barren to give birth to a man like Mālik...," as we read in many history books such as these: al-Tabari, *Tārīkh*, Vol. 1, pp. 3392-3395; Ibn al-Athīr, *Tārīkh*, Vol. 3, pp. 352-353; al-Ya`qūbi, *Tārīkh*, Vol. 2, p. 194; Ibn Abd al-Barr, *Al-Istī`āb*, Vol. 3, p. 1366; Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 6, pp. 74-77; Ibn Kathīr, *Al-Bidaya wal Nihāya*, Vol. 7, pp. 313-314; Abul-Fidā', *Tārīkh* (the full name of which is: *Tārīkh al-Mukhtasar fi Akhbār al-Bashar*), Vol. 1, p. 179 and others.

اللهم صل على محمد و آل محمد

من كتاب له عليه السلام
إلى طلحة و الزبير مع (عمران بن الحصين الخزاعي)
ذكره أبو جعفر الإسكافي في كتاب "المقامات في مناقب أمير المؤمنين عليه السلام"

أمّا بعدُ، فقدْ علِمتُما وإنْ كتمتُما أنّي لمْ أردِ النّاس حتّى أرادُونِي ولمْ أبايعْهُمْ حتّى بايعُونِي وإنّكُما ممّنْ أرادنِي وبايعنِي وإنّ العامّة لمْ تُبايعْنِي لِسُلطانٍ غالِبٍ ولا لِعرضٍ حاضِرٍ فإنْ كُنتُما بايعْتُمانِي طائِعيْن فارْجِعا وتُوبا إلى اللّهِ مِنْ قريبٍ وإنْ كُنتُما بايعْتُمانِي كارِهيْن فقدْ جعلتُما لِي عليْكُما السّبِيل بإظْهاركُما الطّاعة وإسْراركُما المعْصِية ولعمْرِي ما كُنتُما بِأحقّ المُهاجِرين بالتّقِيّةِ والكِتْمان وإنّ دفْعكُما هذا الأمْر مِنْ قبْل أنْ تدْخُلا فِيهِ كان أوْسع عليْكُما مِنْ خُرُوجِكُما مِنْهُ بعْد إقْراركُما بِهِ وقدْ زعمْتُما أنّي قتلتُ عُثْمان فبيْنِي وبيْنكُما منْ تخلّف عنّي وعنْكُما مِنْ أهْل المدِينةِ ثُمّ يُلْزمُ كُلُّ امْرئٍ بِقدْرِ ما احْتمل فارْجِعا أيُّها الشّيْخان عنْ رأيكُما فإنّ الآن أعْظم أمْركُما العارُ مِنْ قبْل أنْ يتجمّع العارُ والنّارُ، والسّلامُ.

Letter 54

To Talhah and az-Zubayr (through `Imrān ibn al-Haseen al-Khuzā`i[1]). Abū Ja`far al-Iskāfi has mentioned this in his work titled *Kitāb al-Maqāmāt on the excellent qualities (manāqib) of Imām Ali ibn Abū Tālib* عليه السلام"

"You both know, though you conceal it, that I did not approach the people before they approached me, and I did not ask them to swear the oath of allegiance to me till they themselves swore the oath of allegiance. You both were among those who approached me and swore the oath of allegiance to me. Certainly the common people did

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[1] `Imrān ibn al-Haseen al-Khuzā`i was a high ranking companion [of Imām Ali عليه السلام] who was distinguished for his learning and achievements. He was very cautious in relating traditions. He accepted Islam in the year of the Battle of Khaybar (which took place in 8 A.H./629 A.D.) and participated in *jihād* with the Prophet صلى الله عليه وآله. He was honored by the judicial status in Kūfa and died in Basra in 52 A.H./672 A.D. One of the authentic traditions related by `Imrān ibn al-Haseen about Imām Ali ibn Abū Tālib عليه السلام is this: "The Messenger of Allāh raised and sent an army under the command of Ali ibn Abū Tālib عليه السلام. From the *khums* (one-fifth tax) received by him, Ali set aside a slave girl for himself. This was seen as distasteful by some of his men, so four of them decided to complain about it to the Prophet صلى الله عليه وآله. On their return, they approached the Prophet صلى الله عليه وآله and one of them stood up and said the following: 'O Messenger of Allāh! Do you not see that Ali عليه السلام did such-and-such?' The Prophet صلى الله عليه وآله turned his face away from him. Another man stood up and made the same complaint, and the Prophet صلى الله عليه وآله turned his face away from him, too. Still another man stood up and repeated what his two colleagues had said and met the same reaction. Then the fourth man stood up and spoke like his predecessors. The Prophet صلى الله عليه وآله finally turned to them with signs of anger on his face and said the following: `What do you want me to do to Ali?' He repeated it three times. Then he said, 'Surely Ali is from me and I am from him, and after me he is the master of all believers'," according to al-Tirmidhi, *Jāmi` al-Sihāh*, Vol. 5, p. 632; Ahmed ibn Hanbal, *Al-Musnad*, Vol. 4, pp. 437 - 438; Abū Dāwūd at-Tayalisi, *Al-Musnad*, p. 111; al-Hākim, *Al-Mustadrak*, Vol. 3, pp. 110 - 111; Abū Nu'aym, *Hilyat al-Awliyā'*, Vol. 6, p. 294; al-Dhahbi, *Tārīkh al-Islam*, Vol. 2, p. 196; Ibn Kathīr, *Tārīkh*, Vol. 7, p. 345; Ibn al-Athīr, *Usd al-Ghāba*, Vol. 4, p. 27 and Ibn Hajar, *Al-Isāba*, Vol. 2, p. 509.

not swear the oath of allegiance under any force or for any money given to them. If you two swore allegiance to me obediently, come back and offer repentance to Allāh soon. But if you swore allegiance to me reluctantly, you have certainly given me cause for action due to your showing obedience while concealing disobedience[1]. By my life, you were not more entitled than other Muhājirūn to conceal and hide the matter. Your refusal to swear the oath of allegiance before actually doing so will have been easier than getting out of it after having already accepted it.

"You have indicated that I killed `Othmān; then let someone from among the people of Medīna who supported neither me nor you decide the matter between me and yourself. One of us shall face (the command of law) according to (one's) involvement. You should give up your way now, when the great question before you is only one of shame, before you face the question of shame coupled with the fire of Hell, and that is the end of the matter."

اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ

من كتاب له عليه السلام إلى معاوية

أمّا بعدُ، فإنّ الله سُبْحانهُ قدْ جعل الدُّنيا لِما بعْدها وابْتلى فِيها أهْلها لِيعْلم أيُّهُمْ أحْسنُ عملًا ولسْنا لِلدُّنْيا خُلِقْنا ولا بالسّعْي فِيها أمِرْنا وإنّما وُضِعْنا فِيها لِنُبْتلى بها وقدِ ابْتلانِي اللّهُ بك وابْتلاك بي فجعل أحدنا حُجّةً على الآخر فعدوْت على الدُّنيا بتأويل القُرْآن فطلبْتنِي بما لمْ تجْنِ يدِي ولا لِساني وعصيْتهُ أنْت وأهْلُ الشّامِ بي وألّب عالِمُكُمْ جاهِلكُمْ وقائِمُكُمْ قاعِدكُمْ فاتّقِ اللّه فِي نفْسِك ونازِعِ الشّيْطان قِيادك واصْرِفْ إلى الآخِرةِ وجْهك فهِي طرِيقُنا وطرِيقُك واحْذرْ أنْ يُصِيبك اللّهُ مِنْهُ بعاجِلِ قارِعةٍ تمسُّ الأصْل وتقْطعُ الدّابِر فإنِّي

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[1]That is to say, "You are men of riches and means, having a large tribe and community. Why do you need this double dealing of concealing the real feelings of your hearts, showing obedience and swearing allegiance loathsomely and unwillingly? Of course, if someone else, who is weak and helpless, said that he was obliged to swear the oath of allegiance, his point could be accepted to some extent. But when no one else has expressed his helplessness in the matter, why did this helplessness befall you, so you now regard your swearing of allegiance to be the result of your helplessness?!"

أولِي لك باللّهِ أليّةً غيْر فاجِرةٍ لئِنْ جمعتْنِي وإيّاك جوامِعُ الأقدار لا أزالُ بباحتِك حتّى يحْكُم اللّهُ بيْننا وهُو خيْرُ الحاكِمِين.

Letter 55
To Mu`āwiyah

"Allāh, the Glorified One, has made this world for what is to come, for the Hereafter, putting its inhabitants to trial as to which of you is good in actions. We have not been created for this world nor ordered to strive for it. We have been made to stay in it to stand the trial therein. So, Allāh has tried me by you and tried you by me. He has, therefore, made each of us a plea for the other.

"Now, you have leaped on the world by a wrong interpretation of the Holy Qur'ān and wants me to account for what neither my hand nor tongue is responsible, yet you and the Syrians put the blame on me and your scholar incited against me the ignorant ones, and one who is sitting incited the one who is standing. You should fear Allāh with regard to your soul and not allow Satan to lead you. Turn your face towards the Hereafter because that is our path and yours. Fear lest Allāh should entangle you in any sudden affliction which may destroy the root as well as cut off the branches. I swear to you by Allāh an oath which will not be broken that if destiny brings me and you together, I shall steadfastly hold before you:

﴿ حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا، وَهُوَ خَيْرُ الحَاكِمِينَ ﴾

... till Allāh judges between us, and He is the Best of the judges (Qur'ān, 7:87)."

اللّهُمّ صَلِّ عَلَى مُحَمّدٍ وَ آلِ مُحَمّدٍ

من وصية له عليه السلام وصى بها شريح بن هانئ لما جعله على مقدمته إلى الشام

اتّقِ اللّه فِي كُلّ صباحٍ ومساءٍ وخفْ علَى نفْسِك الدُّنْيا الغرُور ولا تأمنْها على حالٍ واعْلمْ أنّك إنْ لمْ ترْدعْ نفْسك عنْ كثِيرٍ مِمّا تُحِبُّ مخافة مكْرُوهٍ سمتْ بِك الأهْواءُ إلى كثِيرٍ مِن الضّرر فكُنْ لِنفْسِك مانِعاً رادِعاً ولِنزْوتِك عِنْد الحفِيظةِ واقِماً قامِعاً.

Instruction 56
When Imām Ali ibn Abū Tālib ﷺ placed Shūrayh Ibn Hāni (al-Madhhaji) at the head of the vanguard proceeding to Syria, he issued this document instructing him:

"Fear Allāh every morning and evening, remain apprehensive about yourself with regard to this deceitful world, and do not regard it as safe in any case. Be informed that if, for fear of some evil, you do not refrain from things which you love, passions will then fling you into a lot of harm. Therefore, refrain for your own soul and be your own protector against your anger; suppress and kill it."

اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى أهل الكوفة عند مسيره من المدينة إلى البصرة

أمّا بعدُ، فإنّي خرجْتُ مِنْ حيّي هذا إمّا ظالِماً وإمّا مظلوماً وإمّا باغِياً وإمّا مبْغِيّاً عليْهِ وإنّي أذكّرُ اللّه منْ بلغهُ كِتابي هذا لمّا نفر إليّ فإنْ كُنْتُ مُحْسِناً أعانني وإنْ كُنْتُ مُسِيئاً اسْتعْتبني.

Letter 57
To the people of Kūfa when he marched from Medīna to Basra

"I have come out of my city either as an oppressor or as an oppressed person, either as a rebel or as the one against whom rebellion has been committed. In any case, whomsoever this letter of mine reaches, I appeal to him in the Name of Allāh that he should come to me, and if I am in the right, he should help me; but if I am wrong, then he should try to get me to the right course according to his view."

اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

من كتاب له عليه السلام كتبه إلى أهل الأمصار يقص فيه ما جرى بينه و بين أهل صفين

وكان بدْءُ أمرنا أنّا التقينا والقومُ مِنْ أهلِ الشّامِ والظّاهِرُ أنّ ربّنا واحِدٌ ونبيّنا واحِدٌ ودعْوتنا فِي الإسْلامِ واحِدةٌ ولا نستزيدُهُمْ فِي الإيمانِ باللّهِ والتّصْدِيقِ برسُولِهِ ولا يستزيدُوننا الأمْرُ واحِدٌ إلّا ما اخْتلفْنا فِيهِ مِنْ دمِ عُثْمان ونحْنُ مِنْهُ براءٌ فقُلْنا تعالوْا نُداوِ ما لا يُدْرَكُ اليوْم بِإطْفاءِ النّائِرةِ وتسْكِينِ العامّةِ حتّى يشْتدّ الأمْرُ ويسْتجْمِع فنقْوى على وضْعِ الحقّ مواضِعهُ فقالُوا بلْ نُداوِيهِ بِالْمُكابرةِ فأبوْا حتّى جنحتِ الْحرْبُ وركدتْ ووقدتْ نِيرانُها وحمِشتْ فلمّا ضرّستْنا وإيّاهُمْ ووضعتْ مخالِبها فِينا وفِيهِمْ أجابُوا عِنْد ذلِك إلى الّذِي دعوْناهُمْ إلِيْهِ فأجبْناهُمْ إلى ما دعوْا وسارعْناهُمْ إلى ما طلبُوا حتّى اسْتبانتْ علِيْهِمُ الْحُجّةُ وانْقطعتْ مِنْهُمُ الْمعْذِرةُ فمنْ تمّ على ذلِك مِنْهُمْ فهُو الّذِي أنْقذهُ اللّهُ مِن الْهلكةِ ومنْ لجّ وتمادى فهُو الرّاكِسُ الّذِي ران اللّهُ على قلْبِهِ وصارتْ دائِرةُ السّوْءِ على رأسِهِ.

Letter 58
Written to the people of various countries[1] describing what took place between him and the people of Siffīn

It all began thus: We and the Syrians met in an encounter although we believe in one and the same God and follow the same Prophet ﷺ, and our message in Islam is the same. We did not want them to add anything to the belief in Allāh or to acknowledging His Messenger ﷺ, nor did they want us to add any such things. In fact, there was a complete unity except that we differed on the question of shedding `Othmān's blood, although we were not involved in it. We suggested to them to appease the situation by calming the temporary agitation and pacifying the people till matters settle down and stabilize when we will gain strength to put matters right.

"They, however, said that they will settle it by war. Thus, they refused our offer and consequently war spread its wings and came to

[1]Commander of the Faithful Ali ibn Abū Tālib ﷺ ruled over an area which is now divided into as many as fifty countries. This prompted him to move the capital of the Muslim domains from Medīna, Hijāz, to Kūfa, Iraq, so it would be in the center of Islamic lands.

stay. Its flames rose and gained momentum. Once the war had bitten us as well as them and pierced its talons into us as well as into them, they accepted what we had proposed to them. So, we agreed to what they suggested and hastened to meet their request. In this way, the plea became clear to them and no excuse was left to them. Now, whoever among them adheres to this will be saved by Allāh from ruin, and whoever shows obstinacy and insistence (on wrong) is the opposite: one whose heart is blinded, and evils will surround his head."



من كتاب له عليه السلام إلى الأسود بن قطبة، صاحب جند حلوان

أمّا بعْدُ، فإنّ الْوالِي إذا اخْتلف هواهُ منعهُ ذلِك كثِيراً مِن الْعدْلِ فلْيكُنْ أمْرُ النّاسِ عِنْدك فِي الْحقِّ سواءً فإنّهُ ليْس فِي الْجوْرِ عِوضٌ مِن الْعدْلِ فاجْتنِبْ ما تُنْكِرُ أمْثالهُ وابْتذِلْ نفْسك فِيما افْترض اللّهُ عليْك راجِياً ثوابهُ ومُتخوِّفاً عِقابهُ واعْلمْ أنّ الدُّنْيا دارُ بلِيّةٍ لمْ يفْرُغْ صاحِبُها فِيها قطُّ ساعةً إلّا كانتْ فرْغتُهُ عليْهِ حسْرةً يوْم الْقِيامةِ وأنّهُ لنْ يُغْنِيك عن الْحقِّ شيْءٌ أبداً ومِن الْحقِّ عليْك حِفْظُ نفْسِك والِاحْتِسابُ على الرّعِيّةِ بجُهْدِك فإنّ الّذِي يصِلُ إلِيْك مِنْ ذلِك أفْضلُ مِن الّذِي يصِلُ بك والسّلامُ.

Letter 59
To al-Aswad ibn Qutbah, commaner of Hulwan's troops

"If actions of a governor follow his passions, his justice will be greatly hampered. All people should be equal in their rights before you because injustice cannot substitute justice. Avoid that thing the like of which you will not like for your own self. Exert yourself in what Allāh has made obligatory on you, hoping for His reward and fearing His chastisement.

"Be informed that this world is a place of trial. Whoever here wastes any hour of his time will repent it on the Day of Judgment and nothing can ever make you too satisfied as not to need righteousness. One of your obligations is that you should protect yourself (from sins) and do your best to look after the subjects. The benefit that will come to you from this will be greater than that which will accrue (to people) through you, and that is the end of the matter."

اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى العمال الذين يطأ الجيش عملهم

مِنْ عبْدِ اللّهِ عليٍّ أميرِ المُؤْمِنِين إلى منْ مرّ بهِ الجيْشُ مِنْ جُباةِ الخراجِ وعُمّال البلادِ أمّا بعْدُ، فإنّي قدْ سيّرْتُ جُنُوداً هِي مارّةٌ بكُمْ إنْ شاء اللّهُ وقدْ أوْصيْتُهُمْ بما يجِبُ لِلّهِ عليْهِمْ مِنْ كفِّ الأذى وصرْفِ الشّذا وأنا أبْرأ إليْكُمْ وإلى ذِمّتِكُمْ مِنْ معرّةِ الجيْشِ إلّا مِنْ جوْعةِ المُضْطرِّ لا يجِدُ عنْها مذْهباً إلى شبِعِهِ فنكِّلُوا منْ تناول مِنْهُمْ شيْئاً ظُلْماً عنْ ظُلْمِهِمْ وكُفُّوا أيْدِي سُفهائِكُمْ عنْ مُضارّتِهِمْ والتّعرُّضِ لهُمْ فِيما اسْتثْنيْناهُ مِنْهُمْ وأنا بيْن أظْهُرِ الجيْشِ فارْفعُوا إليّ مظالِمكُمْ وما عراكُمْ مِمّا يغْلِبُكُمْ مِنْ أمْرِهِمْ وما لا تُطِيقُون دفْعهُ إلّا باللّهِ وبي فأنا أغيِّرُهُ بمعُونةِ اللّهِ إنْ شاء اللّهُ.

Letter 60
To the provincial governors through whose jurisdictions the army passes

"From the servant of Allāh, Ali ibn Abū Tālib, to all collectors of revenue and officers of the realm through whose area the army passes.

"I have sent an army that will pass by you, if Allāh so wills. I have instructed them about what Allāh has made obligatory on them, namely that they should avoid assault and shun harm. I hold myself clear before you and those (non-Muslims) who are under your protection from any annoyance committed by the army except when one is compelled by hunger and there is no other way to satisfy it. If anyone of them takes anything by force, you should punish him. None of you should be foolish enough to obstruct them or intervene in matters which we have allowed them by way of exception. I myself am in the army. So, refer to me their high-handedness and any hardship which is caused by them and which you cannot avert except through Allāh and through myself. I shall then avert it with the help of Allāh, if He so wills.

اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى كميل بن زياد النخعي،
وهو عامله على هيت، ينكر عليه تركه دفع من يجتاز به من جيش العدو طالبا الغارة:

أمّا بعْدُ، فإنّ تضييع المرْءِ ما وُلّي وتكلُّفهُ ما كُفِي لعجْزٌ حاضِرٌ ورأيٌ مُتبَرٌ وإنّ تعاطِيك الغارة على أهْل قِرْقِيسِيا وتعْطِيلك مسالِحك التِي ولّيْناك ليْس بها منْ يمْنعُها ولا يرُدُّ الجيْش عنْها لرأيٌ شعاعٌ فقدْ صِرْت جِسْراً لِمنْ أراد الغارة مِنْ أعْدائِك على أوْلِيائِك غيْر شدِيدِ المنْكِبِ ولا مهِيبِ الجانِبِ ولا سادٌ ثُغْرةً ولا كاسِرٍ لِعدُوٌ شوْكةً ولا مُغْنٍ عنْ أهْل مِصْرِهِ ولا مُجْزٍ عنْ أمِيرِهِ.

Letter 61
To Kumayl ibn Ziyād an-Nakh`i, governor of Hīt, expressing displeasure with his inability to prevent the (Syrian) enemy forces from passing through his area to loot:

"The negligence by a man of what he has been made responsible for, and the doing of what is to be done by others, is a manifest weakness and a ruinous sight. Certainly, your advance on the people of Qarqisiya and your abandonment of the forces over which we had appointed you, without anyone to protect them or to repulse the enemy force, are signs of a shattered mentality. In this way, you served like a bridge for the enemy who came marauding on your allies while your arms were weak. You had no force around you. You could not prevent the enemy from advancing. You could not break its might. You could not defend the people of your area, and you could not carry out functions on behalf of your Imām."

اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى أهل مصر مع مالك الأشتر لما ولاه إمارتها

أمّا بعْدُ، فإنّ اللّه سُبْحانهُ بعث مُحمّداً (صلى الله عليه وآله) نذِيراً لِلعالمِين ومُهيْمِناً على المُرْسلِين فلمّا مضى (عليه السلام) تنازع المُسْلِمُون الأمْر مِنْ بعْدِهِ فواللّهِ ما كان يُلقى فِي رُوعِي ولا يخْطرُ ببالِي أنّ العرب تُزْعِجُ هذا الأمْر مِنْ بعْدِهِ (صلى الله عليه وآله) عنْ

أهْلِ بيْتِهِ ولا أنّهُمْ مُنحُّوهُ عنّي مِنْ بعْدِهِ فما راعني إلا انثيالُ النّاسِ على فُلانٍ يُبايعُونهُ فأمْسكْتُ يدِي حتّى رأيْتُ راجِعة النّاسِ قدْ رجعتْ عن الإسْلامِ يدْعُون إلى محْقِ دِينِ مُحمّدٍ (صلى الله عليه وآله) فخشِيتُ إنْ لمْ أنْصُر الإسْلام وأهْلهُ أنْ أرى فِيهِ ثلْماً أوْ هدْماً تكُونُ المُصِيبةُ بِهِ عليّ أعْظم مِنْ فوْتِ ولايتِكُمُ الّتِي إنّما هِي متاعُ أيّامٍ قلائِل يزُولُ مِنْها ما كان كما يزُولُ السّرابُ أوْ كما يتقشّعُ السّحابُ فنهضْتُ فِي تِلْك الأحْداثِ حتّى زاح الباطِلُ وزهق واطْمأنّ الدِّينُ وتنهْنه.

ومِنْهُ: إنّي واللهِ لوْ لقِيتُهُمْ واحِداً وهُمْ طِلاعُ الأرْض كُلّها ما باليْتُ ولا استوْحشْتُ، وإنّي مِنْ ضلالِهِمُ الّذِي هُمْ فِيهِ والهُدى الّذِي أنا علَيْهِ لعلى بصِيرةٍ مِنْ نفْسِي ويقِينٍ مِنْ ربّي، وإنّي إلى لِقاءِ اللهِ لمُشْتاقٌ وحُسْنِ ثوابِهِ لمُنْتظِرٌ راجٍ، ولكِنّنِي آسى أنْ يلِي أمْر هذِهِ الأمّةِ سُفهاؤُها وفُجّارُها فيتّخِذُوا مال اللهِ دُولاً وعِبادهُ خولاً والصّالِحِين حرْباً والفاسِقِين حِزْباً، فإنّ مِنْهُمُ الّذِي قدْ شرِب فِيكُمُ الحرام وجُلِد حدّاً فِي الإسْلامِ وإنّ مِنْهُمْ مِنْ لمْ يُسْلِمْ حتّى رُضِختْ لهُ علَى الإسْلامِ الرّضائِخُ، فلوْلا ذلِك ما أكْثرْتُ تأْلِيبكُمْ وتأْنِيبكُمْ وجمْعكُمْ وتحْرِيضكُمْ ولتركْتُكُمْ إذْ أبيْتُمْ وونيْتُمْ. أ لا ترون إلى أطْرافِكُمْ قدِ انْتقصتْ وإلى أمْصارِكُمْ قدِ افْتُتِحتْ وإلى ممالِكِكُمْ تُزْوى وإلى بلادِكُمْ تُغْزى؟ انْفِرُوا رحِمكُمُ اللهُ إلى قِتالِ عدُوِّكُمْ ولا تثّاقلُوا إلى الأرْض فتُقِرُّوا بالْخسْفِ وتبُوءُوا بالذُّلِّ، ويكُون نصِيبُكُمُ الأخسّ، وإنّ أخا الحرْبِ الأرِقُ ومنْ نام لمْ يُنمْ عنْهُ، والسّلامُ.

Letter 62

To the people of Egypt sent through Mālik al-Ashtar when the Commander of the Faithful ﷺ made him its governor:

"Allāh, the Glorified One, deputed Muhammed ﷺ as a warner for all the worlds and a witness for all the prophets. When the Prophet ﷺ passed away, the Muslims quarrelled after him about power. By Allāh, it never occured to me and I never imagined that after the Prophet ﷺ the Arabs would snatch away the caliphate from his Ahlul-Bayt ﷺ, nor that they would take it away from me after him, but I suddenly noticed how people surrounded the man to swear the oath of allegiance to him.[1]

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[1]The Prophet ﷺ made many declarations about Imām Ali ibn Abū Tālib ﷺ such as: "This is my brother, my vicegerent and my caliph among you." While returning from his farewell *hajj* at Ghadīr Khumm, he decalred, "For whomsoever I am the master, Ali is his master." Such statements had already settled the issue of the Prophet's replacement and succession. Besides them, there was no further need at all for any new "election", nor could it be imagined that the people of Medīna would feel the need for an "election" after Allāh had already elected a man to succeed

I, therefore, withheld my hand till I saw that many people were reverting from Islam and trying to destroy the religion of Muhammed ﷺ. I then feared that if I did not protect Islam and its people, and if there occurred in it a breach or destruction, it will mean a greater blow to me than the loss of power over you which was, in any case, to last for a few days of which everything will pass away as the mirage passes away, or as the cloud scuds away. Therefore, in these eventualities, I rose till wrong was destroyed and disappeared and religion attained peace and safety."

An excerpt from the same letter:

"By Allāh, if I had encountered them alone and they had been so numerous as to fill the earth, I would not have worried or become perplexed. I am clear in myself and possess conviction from Allāh

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His Prophet ﷺ. But some power-hungry individuals ignored these clear injunctions as if their ears had never been acquainted with them and considered the "election" so necessary that, forgetting completely about performing the burial rites for the Prophet ﷺ, they assembled at the *saqīfa* of Banū Sā`idah and "elected" Abū Bakr as caliph without the slightest show of a democratic process. This was a very critical moment for Imām Ali ibn Abū Tālib ﷺ. On one hand, some interested individuals declared that he should take up arms and, on the other hand, he noticed that those Arabs who had accepted Islam by dint of its military might were abandoning it, and that Musaylimah ibn Thumāmah al-Hanafi, the Liar (al-Kadhdhāb), and Tulayhah ibn Khuwaylid al-Assadi (the Liar) were hurling tribe after tribe into misguidance. In these circumstances, had there been a civil war and Muslims had fought against Muslims, the forces of heresy and hypocrisy would have joined together and swept Islam off the surface of the earth. Therefore, Imām Ali ibn Abū Tālib ﷺ preferred to keep quiet rather than to fight and, with the purpose of maintaining the solidarity of Islam, confined himself to peacefully protesting rather than taking up arms. This was because formal power was not so dear to him as the good and prosperity of the community. For stopping the machinations of the hypocrites and defeating the aims of the mischief mongers, there was no other course but that he should not fan the flames of war by giving up his own claim. This was such a big deed for the preservation of Islamic policy that it is acknowledged by all sects of Islam.

about their misguidance versus my guidance. I am hopeful and expectant that I will meet Allāh and get His good rewards. But I am worried that foolish and wicked people will control the affairs of the entire community. The result: They will grab the funds of Allāh as their own property and make His people servants[1], fighting with the virtuous and allying themselves with the sinful. Inaction, there is among them whoever drank (wine) unlawfully[2] and was whipped by

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[1]This refers to the saying of the Holy Prophet ﷺ about the children of Umayyah and the children of Abul-`Ās ibn Umayyah (grandfather of `Othmān ibn `Affān and ancestor of the dynasty of rulers from Marwān's loins), as related by Abū Dharr al-Ghifāri, that the Holy Prophet ﷺ said the following: "When the number of Banū Umayyah reaches forty men, they will make Allāh's people their slaves, grab Allāh's funds as their own property and render the Book of Allāh a cause of corruption," according to al-Hākim, *Al-Mustadrak*, Vol. 4, p. 479 and al-Muttaqi al-Hindi, *Kanz al-`Ummāl*, Vol. 11, p. 149). About the children of Abul-`Ās, it is related by Abū Dharr, Abū Sa`īd al-Khudri, Ibn Abbās, Abū Hurayra and others that the Holy Prophet ﷺ said the following: "When the number of Banū Abul-`Ās reaches thirty men, they will grab the funds of Allāh as their own property, make Allāh's people their slaves and render the religion of Allāh a cause of corruption," according to imām Ahmed ibn Hanbal, *Al-Musnad*, Vol. 3, p. 80; al-Hākim, *Al-Mustadrak*, Vol. 4, p. 480; Ibn Hajar, *Al-Matalib al-Aliyah*, Vol. 4, p. 332; al-Haythami, *Majma` az-Zawā'id*, Vol. 5, pp. 241, 243 and al-Muttaqi al-Hindi, *Kanz al-`Ummāl*, Vol. 11, pp. 148, 149, 351, 354. The history of Islam (after the death of the Holy Prophet ﷺ) contains sufficient testimony to prove this prediction of the Holy Prophet ﷺ. The fear of Imām Ali ibn Abū Tālib عليه السلام for the Muslim community was based on it.

[2]The man who drank wine was al-Walīd ibn `Uqbah ibn Abū Mu`eet. He was born by the same mother as that of caliph `Othmān ibn `Affān as well as of that of his governor over Kūfa. Al-Walīd, on an occasion, was in a state of intoxication when he led the congregational morning prayers in the central mosque of Kūfa with four *raka`āt* instead of the usual two as prescribed by the Holy Prophet ﷺ. The congregation, which consisted of several pious persons like Ibn Mas`ūd, was outraged and felt further irritated when, finishing the four *raka`at*, al-Walīd said the following: "What a pleasant morning?! I would like to extend the prayers. Furthermore, if you consent, repeated complaints had already been made to the caliph against al-Walīd on account of his debauchery, but as often dismissed." People now reproached `Othmān for not listening to their

way of punishment fixed by Islam and there is whoever did not accept Islam till he had secured financial gain through it.[1] If this had not been so, I would not have emphasized gathering you, reprīmānding you, mobilizing you and urging you (for *jihād*), but if you refuse and show weakness, I will leave you.

"Do you not see that the boundaries of your cities have collapsed, your populated areas have been conquered, your possessions have been snatched away and your cities and lands have been assaulted? May Allāh have mercy on you, get up to fight your enemy and do not remain confined to the ground; otherwise, you will face oppression, suffer ignominy and your fate will be the worst. The warrior should be wakeful because if he sleeps, the enemy does not sleep, and that is the end of the matter."



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grievances and for favoring such a scoundrel. By chance, they succeeded in taking off the signet ring from the hand of the governor as he lay unconscious from the effects of an act of his debauchery (wine drinking). It was carried off to Medīna. Still, the caliph was too slow and reluctant to enforce the punishment on his governor (who was also his half brother). He thus cause himself to be held reprehensible by the Muslims who accused him of ignoring the Islamic laws. At last, he was persuaded to have al-Walīd whipped forty lashes. The latter was consequently deposed from his office. Sa`īd ibn al-`Ās, a cousin of `Othmān, was appointed to take his place, and this was a matter of a great reproach against `Othmān," as recorded by: al-Balādhiri, *Ansāb al-Ashrāf*, Vol. 5, pp. 33 - 35; Abul-Faraj al-Isfahāni, *Al-Aghāni*, Vol. 4, pp. 174 - 187; *Al-Istī`āb*, Vol. 4, pp. 1554 - 1557; Ibn al-Athīr, *Usd al-Ghāba*, Vol. 5, pp. 91 - 92; al-Tabari, *Tārīkh*, Vol. 1, pp. 2843 - 2850; Ibn al-Athīr, Vol. 3, pp. 105 - 107 and Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 17, pp. 227 - 245.

[1]The man who accepted Islam only after securing financial gain was Mu`āwiyah who did so only for worldly gains.

من كتاب له عليه السلام إلى أبي موسى الأشعري،
وهو عامله على الكوفة، وقد بلغه عنه تثبيطه الناس عن الخروج إليه لما ندبهم لحرب أصحاب الجمل

مِنْ عبْدِ اللّهِ، عليٍّ، أميرِ المُؤْمِنِين، إلى عبْدِ اللّهِ بْن قيْس: أمّا بعْدُ، فقدْ بلغني عنْك قوْلٌ هُو لك وعليْك، فإذا قدِم رسُولِي عليْك، فارْفعْ ذيْلك واشْدُدْ مِئْزرك واخْرُجْ مِنْ جُحْرك وانْدُبْ منْ معك، فإنْ حققْت فانْفُذْ، وإنْ تفشّلْت فابْعُدْ، وايْمُ اللّهِ لتُؤْتيْنّ مِنْ حيْثُ أنْت، ولا تُتْركُ حتّى يُخْلط زُبْدُك بخاثِرك وذانِبُك بجامِدِك، وحتّى تُعْجلُ عنْ قِعْدتِك وتحْذر مِنْ أمامِك كحذرِك مِنْ خلْفِك، وما هِي بالْهُوينى الّتِي ترْجُو، ولكِنّها الدّاهِيةُ الكُبْرى، يُرْكبُ جملُها ويُذلّلُ صعْبُها ويُسهّلُ جبلُها، فاعْقِلْ عقْلك وامْلِكْ أمْرك وخُذْ نصِيبك وحظّك، فإنْ كرِهْت فتنحّ إلي غيْرِ رحْبٍ ولا فِي نجاةٍ، فبالحريّ لتُكْفيْنّ وأنْت نائِمٌ حتّى لا يُقال أيْن فُلانٌ، واللّهِ إنّهُ لحقٌّ مع مُحِقٍّ، وما أبالِي ما صنع المُلْحِدُون، والسّلامُ.

Letter 63
To Abū Mūsa (Abdullāh ibn Qays) al-Ash`ari, governor of Kūfa, when Imām Ali ibn Abū Tālib ﷺ learned that he was dissuading the people of Kūfa from joining the forces to fight in the Battle of Jamal when Imām Ali ibn Abū Tālib ﷺ had called them to do so:

"From the servant of Allāh, Ali ibn Abū Tālib, to Abdullāh ibn Qays: I have come to know of words uttered by you which go in your favor as well as against you[1]. So, when my messenger reaches

[1] When Imām Ali ibn Abū Tālib ﷺ had the idea of quelling the rebellion of the people of Basra, he sent this letter through Imām al-Hassan ﷺ to Abū Mūsa (Abdullāh ibn Qays) al-Ash`ari, who had been appointed governor of Kūfa by `Othmān ibn `Affān. In it, the Imām ﷺ scolds al-Ash`ari for his duplicity and self-contradictory behavior. He also attempted to persuade him to carry out *jihād* because on one hand, he used to say that Imām Ali ibn Abū Tālib ﷺ was the true Imām and allegiance to him was right while, on the other, he said that to support him in fighting against the Muslims was not right, that it was a mischief, and it was necessary to ward off this mischief. Thus, Imām Ali ibn Abū Tālib ﷺ has referred to this contradictory view with the words "huwa laka wa'alayka" (which go in

you, prepare yourself and get ready, come out of your den and call on those who are with you. Then, if you are convinced of the truth, get up. But if you feel cowardly, begone. By Allāh, you will be caught wherever you may be and you will not be spared till you are completely upset and everything about you is scattered till you are shaken from your seat. Then, you will fear from your front as you do from the rear.

"What you hope for is not a light matter; it is a serious calamity. We have to ride its camels, overcome its difficulties and level its mountains. Set your mind in order, take a grip on your affairs and acquire your (lot and) share. If you do not like it, go away to where neither you are welcome nor can you escape. It is better that you be left alone and lie asleep. Then no one will inquire where is so-and-so. By Allāh, this is the case of right with the rightful person. We do not care what the heretics do, and that is the end of the matter."

اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى معاوية جواباً

أمّا بعْدُ، فإنّا كُنّا نحْنُ وأنْتُمْ على ما ذكرْت مِن الْألفةِ والْجماعةِ ففرّق بيْننا وبيْنكُمْ أمْس أنّا آمنّا وكفرْتُمْ والْيوْم أنّا اسْتقمْنا وفُتِنْتُمْ وما أسْلم مُسْلِمُكُمْ إلّا كرْهاً وبعْد أنْ كان أنْفُ الْإسْلامِ كُلُّهُ لِرسُولِ اللّهِ (صلى الله عليه وآله) حِزْباً وذكرْت أنّي قتلْتُ طلْحة والزُّبيْر وشرّدْتُ بِعائِشة ونزلْتُ بيْن الْمِصْريْن وذلِك أمْرٌ غِبْت عنْهُ فلا عليْك ولا الْعُذْرُ فِيهِ إلِيْك وذكرْت أنّك زانِري فِي الْمُهاجِرين والْأنْصار وقدِ انْقطعتِ الْهِجْرةُ يوْم أسِر أخُوك فإنْ كان

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your favor as well as against you). The intention is that when Imām Ali ibn Abū Tālib ﷺ is the rightful Imām, how can fighting his enemy in his own company be wrong? And if fighting on his side is wrong, then what is the meaning of saying that he is the rightful Imām? In any case, in spite of his reluctance to fight, the people of Kūfa came out in large numbers to join Imām Ali ibn Abū Tālib's army and fully participated in the battle, giving such a defeat to the people of Basra that the latter never again dared to rebel thereafter.

فِيهِ عجلٌ فاسْتَرْفِهْ فإنّي إنْ أزُرْكَ فذلِك جدِيرٌ أنْ يكُون اللّـهُ إنّما بعثَنِي إلَيْك لِلنّقْمةِ مِنْك وإنْ تزُرْنِي فكما قال أخُو بنِي أسدٍ:

مُسْتَقْبِلِين رياح الصّيْفِ تضْرِبُهُمْ * بحاصِبٍ بيْن أغْوارٍ وجُلْمُودِ

وعِنْدِي السّيْفُ الّذِي أعْضضْتُهُ بجدِّك وخالِك وأخِيك فِي مقامٍ واحِدٍ وإنّك واللّـهِ ما علِمْتُ الأغْلفُ القلْبِ المُقارِبُ العقْلِ والأوْلى أنْ يُقال لك إنّك رقِيت سُلّماً أطلعك مطلع سُوءٍ عليْك لا لك لِأنّك نشدْت غيْر ضالّتِك ورعيْت غيْر سائِمتِك وطلبْت أمْراً لسْت مِنْ أهْلِهِ ولا فِي معْدِنِهِ فما أبْعد قوْلك مِنْ فِعْلِك وقرِيبٌ ما أشْبهْت مِنْ أعْمامٍ وأخْوالٍ حملتْهُمُ الشّقاوةُ وتمنّي الباطِلِ على الْجُحُودِ بِمُحمّدٍ (صلى الله عليه وآله) فصُرِعُوا مصارِعهُمْ حيْثُ علِمْت لمْ يدْفعُوا عظِيماً ولمْ يمْنعُوا حرِيماً بوقْعِ سُيُوفٍ ما خلا مِنْها الْوغى ولمْ تُماشِها الْهُوينى وقدْ أكْثرْت فِي قتلةِ عُثْمان فادْخُلْ فِيما دخل فِيهِ النّاسُ ثُمّ حاكِمِ الْقوْم إلَيّ أحْمِلْك وإيّاهُمْ على كِتابِ اللّـهِ تعالى وأمّا تِلْك الّتِي تُرِيدُ فإنّها خُدْعةُ الصّبِيِّ عن اللّبنِ فِي أوّلِ الْفِصالِ والسّلامُ لِأهْلِهِ.

Letter 64
Replying to Mu`āwiyah

"Certainly, we and you were on amicable terms, as you mentioned, but differences arose between us and your own self the other day when we accepted belief (*īmān*) while you rejected it. Today, the status is that we are steadfast (in our belief) but you are creating mischief. Those of you who accepted Islam did so reluctantly and that, too, took place when all the chief men had accepted Islam and joined the Messenger of Allāh (may Allāh bless him and his descendants).

"You have stated that I killed Talhah and az-Zubayr, forced `Ā'isha out of her house and took residence between the two cities (Kūfa and Basra). These matters are none of your concerns, nor do they involve anything against you. Therefore, no explanation about them is due to you.

"You also state that you are coming to me with a party of Muhājirūn and Ansār, but *hijra* came to an end on the day your brother was taken prisoner. If you are in a hurry, wait a bit as I may come to meet you and that will be more befitting as it will mean that Allāh has appointed me to punish you. But if you come to me, it will be just as the poet of Banū Assad said: 'They are advancing against

summer winds which are hurling stones on them in the highlands and in the lowlands.'

"(Remember that) I still have the sword with which I dispatched your grandfather, mother's brother and brother to one and the same place (Hell). By Allāh, I know *what* you are! Your heart is sheathed and your intelligence is weak. It is better to say that you have ascended to where you view a bad scene which is against you, not in your favor, because you are searching a thing lost by someone else, you are tending someone else's cattle, and you are hankering after a thing which is neither yours, nor do you have anything to do with it. How remote your words are from your actions, and how closely you resemble your paternal and maternal uncles who were led by their wickedness and love for wrong so as to oppose Muhammed ﷺ, consequently, they were both killed as you know! They could not put up a defense against the calamity and could not protect their "safe haven" from the striking of swords which abound in the battle and which do not show weakness.

"You have said a lot about the killing of `Othmān. You must first join what the people have joined (i.e. allegiance) then seek a verdict about (the accused people) from me, and I shall settle the matter between you and them according to the Book of Allāh, the Sublime. But what you are aiming at is just the fake nipple given to a child in the first days of weaning. And peace with those who deserve it."

Mu`āwiyah had written a letter to Imām Ali ibn Abū Tālib ﷺ in which he, having recalled mutual unity and amicability, laid on him the blame of killing Talhah and az-Zubayr and getting `Ā'isha out of her house with the objective to adopt Kūfa as his seat of government in place of Medīna. In the end, he made a threat of war, saying that he was about to come out with a force of Muhājirūn and Ansār to fight. Imām Ali ibn Abū Tālib ﷺ wrote this letter in reply to him wherein he commented about Mu`āwiyah's claim of unity. He meant to say the following: "There might have been unity between you and us, but with the advent of Islam, such a huge gap has developed between both of us that it is not possible to bridge it and such a separation has occurred which cannot be rejoined. The reason for all

of this is that we responded to the call of the Prophet ﷺ and hastened towards Islam while you were still an unbeliever and living in ignorance; hence, we and you came to adopt *separate ways*. But when Islam secured stability and the chief of Arabs entered its fold, you, too, felt obliged to do so [with the threat of otherwise losing your life]. *You secured protection of your lives by pretending to accept Islam, but you continued secretly to fan the mischief intended to shatter Islam's foundations.* Since we had accepted Islam of our own free will and pleasure, we adhered to the right path. At no stage did any faltering take place in our steadfastness. Therefore, your acceptance of Islam could not make us agree with your views."

As regarding Mu`āwiyah accusing Imām Ali ibn Abū Tālib عليه السلام of having managed the killing of Talhah and az-Zubayr, even if this blame is admitted as true, is it not a fact that they had both openly revolted against Imām Ali ibn Abū Tālib عليه السلام and had risen for war after breaking their oath of allegiance to him? Therefore, if they were killed with regard to their rebellion, their blood would be wasted, and no blame would lie on the killer because the penalty for whoever rebels against the rightful Imām is death and fighting him is permissible, without any doubt. The fact, however, is that this accusation is baseless because Talhah was killed by a man from his own party. Thus, historians write the following: Marwān ibn al-Hakam shot Talhah with an arrow and, turning to Aban ibn `Othmān, said the following: "We have killed a killer of your father and relieved you of revenge" in these references: Ibn Sa`d, *Al-Tabaqāt Al-Kubra*, Vol. 3, part 1, p. 159; Ibn Al-Athir, Vol. 3, p. 244; *Al-Istī`āb*, Vol. 2, pp. 766 - 769; *Usd al-Ghāba*, Vol. 3, pp. 60, 61; *Al-Isāba*, Vol. 2, p. 230; *Tahdhīb al-Tahdhīb*, Vol. 5, p. 21.

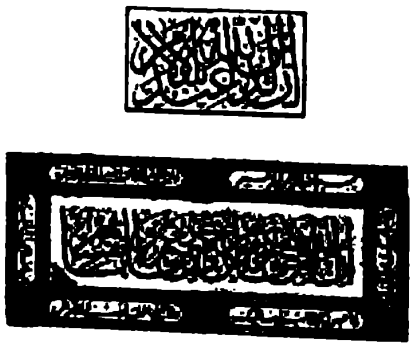
As for az-Zubayr, he was killed by `Amr ibn Jurmuz as he was on his way back from Basra, and Imām Ali ibn Abū Tālib عليه السلام had nothing to do with it. Similarly, `Ā'isha herself came out of her house as the head of this rebellious group, while Imām Ali ibn Abū Tālib عليه السلام advised her several times to realize her status and not step out of her bounds, but these suggestions had no effect on her.

Of the same note was his criticism that Imām Ali ibn Abū Tālib عليه السلام

left Medīna and adopted Kūfa as the seat of his government, that Medīna turned out bad people, spewing away dirt. The reply to this is only that Mu`āwiyah himself always retained Damascus as his capital, always staying away from Medīna.

In this way, what right can he have to object to Imām Ali ibn Abū Tālib ﷺ changing his seat of government? Imām Ali ibn Abū Tālib ﷺ left Medīna because of those rebellions which had cropped up from all directions. In order to suppress them, only the selection of such a place as a capital, from where military assistance would be mobilized at any time, could be useful. Thus, Imām Ali ibn Abū Tālib ﷺ had seen on the occasion of the Battle of Jamal that a great majority of the people of Kūfa had supported him. By making it a base for the army, the defense of the Imām ﷺ against the enemy could be easily managed, while Medīna was not appropriate for military mobilization, supplies or reinforcements.

Finally, as for Mu`āwiyah's threat that he would march with the Muhājirūn and the Ansār, Imām Ali ibn Abū Tālib ﷺ replied to this point in a very subtle way: "How will you bring the Muhājirūn now since the gate for *hijra* was closed when your brother, Yazīd ibn Abū Sufyān, was taken prisoner?" This man was taken prisoner on the day of the fall of Mecca. There is no question of *hijra* after the fall of Mecca so as to enable anyone to be called a *muhājir* because of the Prophet's saying: "There is no *hijra* after the victory over Mecca."



من كتاب له عليه السلام إلى معاوية أيضا

أمّا بعْدُ، فقدْ آن لك أنْ تنْتفع باللمْح الباصِرِ مِنْ عِيانِ الأُمُور فقدْ سلكْت مدارج أسْلافِك بادِّعائِك الأباطِيل واقْتِحامِك غُرُور المينِ والأكاذِيبِ وبانْتِحالِك ما قدْ علا عنْك وابْتِزازك لِما قدِ اخْتُزِن دُونك فِراراً مِن الحقِّ وجُحُوداً لِما هُو ألْزمُ لك مِنْ لحْمِك ودمِك ممّا قدْ وعاهُ سمْعُك ومُلِئ بِهِ صدْرُك فما ذا بعْد الْحقِّ إلّا الضّلالُ الْمُبِينُ وبعْد الْبيانِ إلّا اللّبْسُ فاحْذر الشُّبْهة واشْتِمالها على لُبْستِها فإنّ الْفِتْنة طالما أعْدفتْ جلابيبها وأعْشتِ الأبْصار ظُلْمتُها وقدْ أتانِي كِتابٌ مِنْك ذُو أفانِين مِن الْقوْلِ ضعُفتْ قُواها عن السّلْمِ وأساطِير لمْ يحُكْها مِنْك عِلْمٌ ولا حِلْمٌ أصْبحْت مِنْها كالْخائِضِ فِي الدّهاسِ والْخابِطِ فِي الدِّيماسِ وترقيْت إلى مرْقبةٍ بعِيدةِ الْمرامِ نازِحةِ الأعْلامِ تقْصُرُ دُونها الأنُوقُ ويُحاذى بها الْعيُّوقُ وحاش لِلّهِ أنْ تلِي لِلْمُسْلِمِين بعْدِي صدْراً أوْ وِرْداً أوْ أجْرِي لك على أحدٍ مِنْهُمْ عقْداً أوْ عهْداً فمِن الآن فتدارك نفْسك وانْظُرْ لها فإنّك إنْ فرّطْت حتّى ينْهد إلْيْك عِبادُ اللّهِ ارْتجتْ عليْك الأُمُورُ ومُنِعْت أمْراً هُو مِنْك الْيوْم مقْبُولٌ، والسّلامُ.

Letter 65
To Mu`āwiyah

"Now is the time[1] that you should benefit by observing a clear view

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[1]At the end of the battle of the Khārijites, Mu`āwiyah wrote a letter to Imām Ali ibn Abū Tālib ﷺ wherein he, as usual, indulged in mud slinging. In reply, Imām Ali ibn Abū Tālib ﷺ wrote this letter in which he tried to draw Mu`āwiyah's attention to the clear facts about this very battle of the Khārijites. This battle took place as predicted by the Prophet ﷺ. Imām Ali ibn Abū Tālib ﷺ himself had said before the battle that besides the people of Jamal and Siffīn, he had to fight against members of one more group: These were the "deviators" from the religion, namely the Khārijites. The occurrence of this battle and the killing of the man with breasts (Dhul-Thudayya) was a clear proof of Imām Ali ibn Abū Tālib ﷺ being on the right track, if evidence is lacking at all. If Mu`āwiyah had not been obsessed with self-praise and lust for conquests, and had he not shut his eyes against what is right, as was the case with his father, Abū Sufyān, and brother, `Utbah, he would probably have seen right and joined its tracks. Compelled by his natural inclinations, however, he always evaded what is right and shunned the truth, keeping himself blind to those sayings

of the main matters because you have been treading in the path of your forefathers of making wrong claims, spreading false and untrue notions, claiming for yourself what is far above you and demanding what is not meant for you: You want to run away from what is right and to rebel against what is more fastened to your flesh and blood, namely what has been heard by the depth of your ears and has filled your chest. After forsaking right, nothing remains except clear misguidance, and after disregarding a (clear) statement, there is nothing left but confusion. You should, therefore, guard (yourself) against doubts and the ill-effects of confusion because for a long time, mischief has spread its veils, and its gloom has blinded your eyes.

"I have received your letter which is full of uncouth utterances: They weaken the cause of peace. It also is full of nonsensical expressions which have not been prepared with knowledge and forbearance. By reason of these things, you have become like one who is sinking in a marshy land or groping in a dark place. You have raised yourself to a status which is difficult to approach and is devoid of any signs (of guidance). Even the royal kite cannot reach it. It is parallel to the Ayyuq (the Capella star), in loftiness.

"May Allāh forbid that you should be in charge of people's affairs after my assuming authority as caliph, or that I should issue an edict or document granting you authority over any of them. Therefore, from now on, you should guard yourself and be watchful because if you recalcitrate till the people of Allāh (are forced to) rush on you, matters will be closed for you, and whatever can be accepted from

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of the Prophet ﷺ which threw light on Imām Ali ibn Abū Tālib's Imāmate and vicegerency. Because of being with the Prophet ﷺ in the farewell pilgrimage, the Prophet's saying: "Of whomsoever I am the master, Ali is his master" was not hidden from Mu`āwiyah. Neither was the Prophet's saying: "O Ali! You are to me as Hārūn (Aaron) was to Mūsa (Moses)" because of his presence during the Battle of Tabūk. In spite of all of this, Mu`āwiyah spent all his life concealing right and promoting wrong. This was not due to any misunderstanding; rather, it was due to his own lust for power. This is what kept him busy prompting himself through means of suppression, trampling on the truth and violating justice, and thus do some people behave.

you today will not be accepted then, and that is the end of the matter."

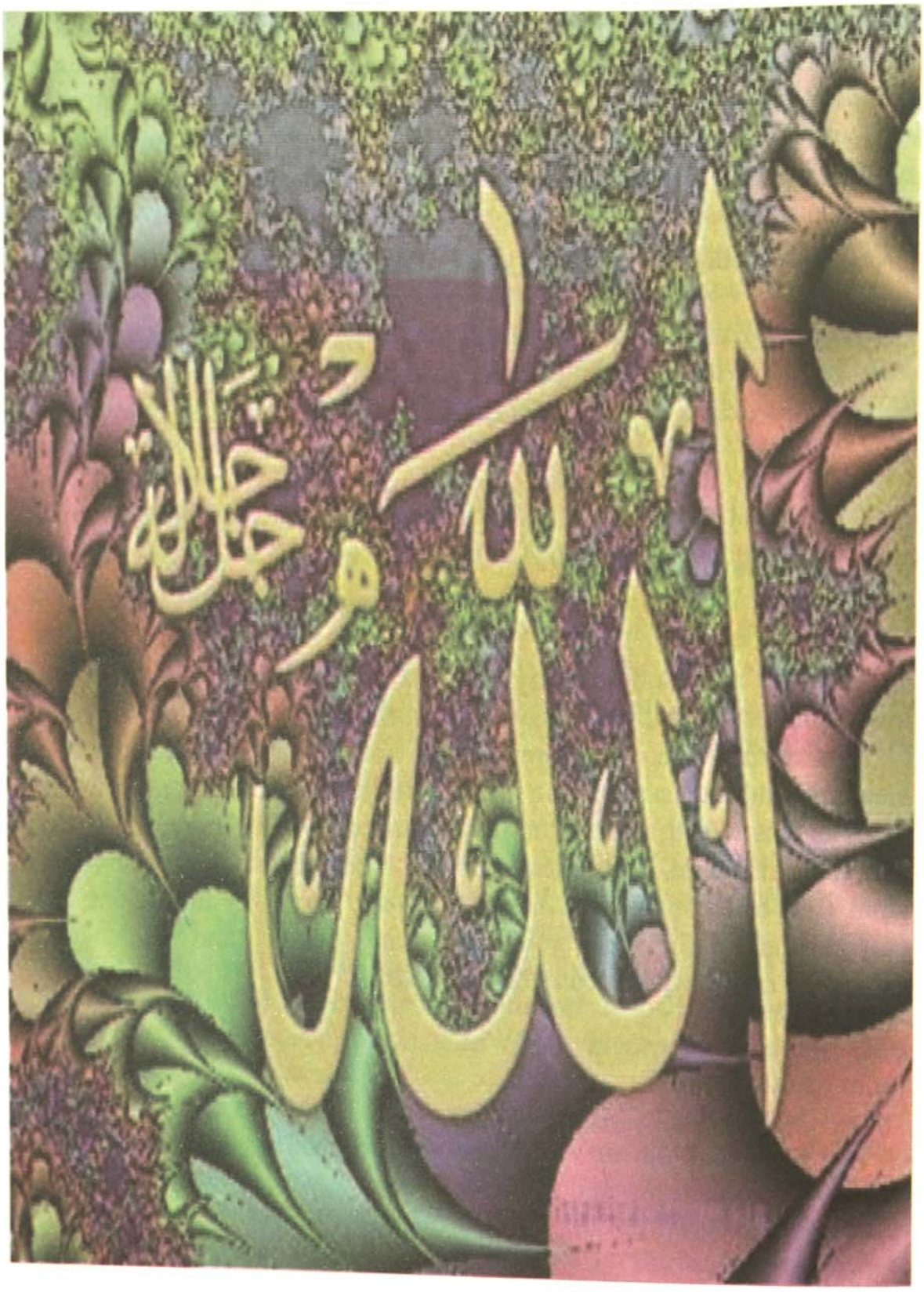
اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ

من كتاب له عليه السلام إلى عبد الله بن العباس، و قد تقدم ذكره بخلاف هذه الرواية

أمّا بعْدُ، فإنّ المرْء ليفْرحُ بالشّيْءِ الّذِي لمْ يكُنْ لِيفُوتهُ ويحْزنُ على الشّيْءِ الّذِي لمْ يكُنْ لِيُصِيبهُ فلا يكُنْ أفضل ما نِلت فِي نفْسِك مِنْ دُنْياك بُلُوغ لذّةٍ أوْ شِفاءُ غيْظٍ ولكِنْ إطْفاءُ باطِلٍ أوْ إحْياءُ حقٍّ وليكُنْ سُرُورُك بما قدّمْت وأسفُك على ما خلّفْت وهمُّك فِيما بعْد الموْتِ.

Letter 66
To Abdullāh ibn Abbās
(A different version of this letter has already been included)

"Sometimes a person feels joyful about a thing which he was not to miss in any case and feels grieved for a thing which was not to come to him at all. You, therefore, should not regard the attainment of pleasure and the satisfaction of the desire for revenge as the best favor in this world; rather, the postponement of the (flame of) wrong and the revival of right should be so. Your pleasure should be for what (good deeds) you have sent forward; our grief for having lost you should be for what you are leaving behind, and your worry should be about what is to befall after death."


الله جل جلاله

من كتاب له عليه السلام إلى قثم بن العباس و هو عامله على مكة

أمّا بعْدُ، فأقِمْ لِلنّاسِ الحجّ وذكِّرْهُمْ بأيّامِ اللّهِ واجْلِسْ لهُمُ العصْرَيْنِ فأفْتِ المُسْتفْتِي وعلِّمِ الْجاهِلَ وذاكِرِ الْعالِمَ ولا يكُنْ لك إلى النّاسِ سفِيرٌ إلّا لِسانُك ولا حاجِبٌ إلّا وجْهُك ولا تحْجُبَنّ ذا حاجةٍ عنْ لِقائِك بها فإنّها إنْ ذِيدتْ عنْ أبْوابِك فِي أوّلِ ورْدِها لمْ تُحْمدْ فِيما بعْدُ على قضائِها وانْظُرْ إلى ما اجْتمع عِنْدك مِنْ مالِ اللّهِ فاصْرِفْهُ إلى منْ قِبلك مِنْ ذوي الْعِيالِ والْمجاعةِ مُصِيباً بِهِ مواضِعَ الْفاقةِ والْخلّاتِ وما فضل عنْ ذلِك فاحْمِلْهُ إلَيْنا لِنقْسِمهُ فِيمنْ قِبلنا ومُرْ أهْل مكّة ألّا يأْخُذُوا مِنْ ساكِنٍ أجْراً فإنّ اللّه سُبْحانهُ يقُولُ سواءً الْعاكِفُ فِيهِ والْبادِ فالْعاكِفُ الْمُقِيمُ بِهِ والْبادِي الّذِي يحُجُّ إلَيْهِ مِنْ غيْرِ أهْلِهِ وفقنا اللّهُ وإيّاكُمْ لِمحابِّهِ، والسّلامُ.

Letter 67
To Qutham ibn al-Abbās, his governor over Mecca

"Make arrangements for people's *hajj*. Remind them of the days (of devotion to) Allāh. Give them audience in the morning and in the evening. Explain the law to the seekers, teach the ignorant and hold discussions with the learned. There should be no intermediary between you and the people except your tongue and no guard save your own face. Do not prevent any needy person from meeting you because if the needy is returned unsatisfied from your gate in the first instance, even doing it thereafter will not bring you praise.

"See what has been levied with you of the funds of Allāh (in the public treasury) and spend it over the persons who have families, the distressed, the starving, those who need clothing, at your end. Then send the remainder to us for distribution at this end.

"Ask the people of Mecca not to charge rent from lodgers because Allāh, the Glorified One, says the following: سَوَاء الْعَاكِفُ فِيهِ وَالْبَادِ ... *alike for the dweller therein as well as the stranger* (Qur'ān, 22:25). 'Al-`ākif' (the mosque dweller) here means whoever is living there, while 'al-bādi' (the stranger) means whoever is not from among the people of Mecca, one who comes for *hajj* from outside. May Allāh

grant us and yourself promptitude for seeking His love (by doing good deeds), and that is the end of the matter."

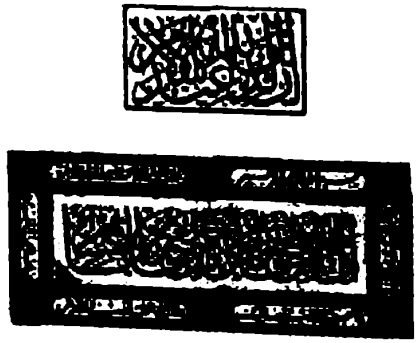
اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى سلمان الفارسي، رحمه الله، قبل أيام خلافته

أمّا بعدُ، فإنّما مثلُ الدُّنيا مثلُ الحيّةِ ليِّنٌ مسُّها قاتِلٌ سمُّها فاعرِضْ عمّا يُعجِبُك فِيها لِقِلّةِ ما يصحبُك مِنْها وضعْ عنْك هُمُومها لِما أيقنْت بِهِ مِنْ فِراقِها وتصرُّفِ حالاتِها وكُنْ آنس ما تكُونُ بِها أحْذر ما تكُونُ مِنْها فإنّ صاحِبها كُلّما اطمأنّ فِيها إلى سُرُورٍ أشْخصتْهُ عنْهُ إلى محْذُورٍ أوْ إلى إيناسٍ أزالتْهُ عنْهُ إلى إيحاشٍ والسّلامُ.

Letter 68
To Salman al-Fārisi prior to Imām Ali ibn Abū Tālib's caliphate:

"The example of the world is like that of a snake which is soft in touch but whose poison is fatal. Therefore, keep yourself aloof from whatever appears to be good to you because of its short stay with you. Do not worry about it because of your conviction that it will leave you and that its circumstances are vicissitudes. When you feel most attracted to it, shun it the most because whenever someone is assured of happiness in it, it throws him into danger, or when he feels secure in it, the world turns his security into fear, and that is the end of the matter."



اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى الحارث الهمذاني

وتمسّكْ بحبْلِ القُرْآنِ واسْتَنْصِحْهُ وأحِلّ حلالهُ وحرِّمْ حرامهُ وصدِّقْ بما سلف مِن الحقّ واعْتبرْ بما مضى مِن الدُّنيا لِما بقِي مِنْها فإنّ بعْضها يُشْبهُ بعْضاً وآخِرها لاحِقٌ بأوّلِها وكُلُّها حائِلٌ مُفارِقٌ وعظِّمِ اسْم اللّهِ أنْ تذْكُرهُ إلا على حقّ وأكْثِرْ ذِكْر الموْتِ وما بعْد الموْتِ ولا تتمنّ الموْت إلا بشرْطٍ وثِيقٍ واحْذرْ كُلّ عملٍ يرْضاهُ صاحِبُهُ لِنفْسِهِ ويُكْرهُ لِعامّةِ المُسْلِمين واحْذرْ كُلّ عملٍ يُعْملُ بهِ فِي السِّرّ ويُسْتحى مِنْهُ فِي العلانِيةِ واحْذرْ كُلّ عملٍ إذا سُئِل عنْهُ صاحِبُهُ أنْكرهُ أوْ اعْتذر مِنْهُ ولا تجْعلْ عِرْضك غرضاً لِنِبالِ القوْلِ ولا تُحدِّثِ النّاس بكُلّ ما سمِعْت بهِ فكفى بذلِك كذِباً ولا ترُدّ على النّاسِ كُلّ ما حدّثُوك بهِ فكفى بذلِك جهْلًا واكْظِمِ الغيْظ وتجاوزْ عِنْد المقْدرةِ واحْلُمْ عِنْد الغضبِ واصْفحْ مع الدّوْلةِ تكُنْ لك العاقِبةُ واسْتصْلِحْ كُلّ نِعْمةٍ أنْعمها اللّهُ عليْك ولا تُضيِّعنّ نِعْمةً مِنْ نِعمِ اللّهِ عِنْدك ولْيُر عليْك أثرُ ما أنْعم اللّهُ بهِ عليْك واعْلمْ أنّ أفْضل المُؤْمِنِين أفْضلُهُمْ تقْدِمةً مِنْ نفْسِهِ وأهْلِهِ ومالِهِ فإنّك ما تُقدِّمْ مِنْ خيْرٍ ينْبق لك ذُخْرُهُ وما تُؤخِّرْهُ يكُنْ لِغيْرِك خيْرُهُ واحْذرْ صحابة منْ يفِيلُ رأيُهُ ويُنْكرُ عمْلُهُ فإنّ الصّاحِب مُعْتبرٌ بصاحِبِهِ واسْكُن الأمْصار العِظام فإنّها جِماعُ المُسْلِمِين واحْذرْ منازل الغفْلةِ والْجفاءِ وقِلّة الأعْوانِ على طاعةِ اللّهِ واقْصُرْ رأيك على ما يعْنِيك وإيّاك ومقاعِد الأسْواق فإنّها محاضِرُ الشّيْطانِ ومعاريضُ الفِتنِ وأكْثِرْ أنْ تنْظُر إلى منْ فُضِّلت عليْهِ فإنّ ذلِك مِنْ أبْوابِ الشُّكْرِ ولا تُسافِرْ فِي يوْمِ جُمُعةٍ حتّى تشْهد الصّلاة إلا فاصِلًا فِي سبِيلِ اللّهِ أوْ فِي أمْرٍ تُعْذرُ بهِ وأطِعِ اللّه فِي جمِيعِ أمُورِك فإنّ طاعة اللّهِ فاضِلةٌ على ما سِواها وخادِعْ نفْسك فِي العِبادةِ وارْفُقْ بها ولا تقْهرْها وخُذْ عفْوها ونشاطها إلا ما كان مكْتُوباً عليْك مِن الفرِيضةِ فإنّهُ لا بُدّ مِنْ قضائِها وتعاهُدِها عِنْد محلِّها وإيّاك أنْ ينْزِل بك الموْتُ وأنْت آبِقٌ مِنْ ربِّك فِي طلبِ الدُّنيا وإيّاك ومُصاحبة الْفُسّاقِ فإنّ الشّرّ بالشّرِّ مُلْحقٌ ووقِّر اللّه وأحْبِبْ أحِبّاءهُ واحْذر الغضب فإنّهُ جُنْدٌ عظِيمٌ مِنْ جُنُودِ إبْلِيس والسّلامُ.

Letter 69
To al-Hārith (ibn Abdullāh, al-A`war) al-Hamthāni:

"Adhere to the rope of the Holy Qur'ān and seek instructions from it. Regard its lawful as lawful and its unlawful as unlawful. Testify to the right that has been in the past. Take lessons for the present condition of this world from the past (conditions) because its one phase resembles the other, its end is to meet its beginning, and everything in it is to change and disappear. Regard the Name of Allāh as too great to mention Him save in the matter of righteousness. Remember death more often and (what is to come)

after death. Do not long for death except when depending on a reliable condition.

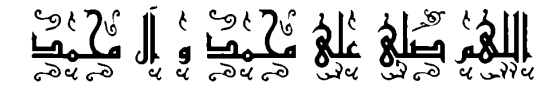
"Avoid every action the doer of which likes for himself but dislikes for the Muslims in general. Avoid every action which is performed in secrecy and from which shame is felt openly. Also avoid the action the doer of which is questioned and he himself regards it as bad or offers excuses for it. Do not expose your honor to be treated as the subject of people's talks. Do not relate to the people all that you hear, for that will amount to falsehood. Do not contest all that the people relate to you for that will mean ignorance. Kill your anger and forgive when you have power (to punish). Show forbearance in the moment of rage and pardon in spite of authority; the eventual end will then be in your favor. Seek goodness out of every favor that Allāh has bestowed on you, and do not waste any favor of Allāh over you. The effect of Allāh's favors over you should be visible on you.

"Be informed that the most distinguished among the believers is one who is the most forward in spending from his own funds on himself, his family and property because whatever good you send forth will remain in store for you, while the benefit of whatever you keep behind will be derived by others. Avoid the company of the person whose opinion is unsound and whose action is detestable because a man is judged according to the company he keeps.

"Live in big cities because they are collective centers of the Muslims. Avoid places of neglectfulness and wickedness and places where there are paucity of supporters for the obedience of Allāh. Confine your thinking to matters which are helpful to you. Do not sit in the market centers because they are the meeting places of Satan and the targets of mischief mongers. Frequently look at those over whom you enjoy superiority because this is a way of giving thanks.

"Do not undertake a journey on a Friday until you have attended the prayers except when you are going in the way of Allāh, or for an excusable matter. Obey Allāh in all your affairs because obedience of Allāh has precedence over all other things. Lure your heart into worshipping, persuade it and do not force it. Engage it (in

worshipping) when it is free and merry, except as regarding the obligations enjoined on you, for they should not be neglected and must be performed at the five appointed times. Be on guard lest death should come on you while you have fled away from your Lord in search of worldly pleasures. Avoid the company of the wicked because vice adjoins vice. Regard Allāh as great and love His lovers. Keep off anger because it is one large army from Satan's armies, and that is the end of the matter."



من كتاب له عليه السلام إلى سهل بن حنيف الأنصاري،
وهو عامله على المدينة، في معنى قوم من أهلها لحقوا بمعاوية

أمّا بعْدُ، فقدْ بلغنِي أنّ رجالًا مِمّنْ قِبلك يتسلّلون إلى مُعاوية فلا تأسفْ على ما يفُوتُك مِنْ عددِهِمْ ويذْهبُ عنْك مِنْ مددِهِمْ فكفى لهُمْ غيّاً ولك مِنْهُمْ شافِياً فِرارُهُمْ مِن الْهُدى والْحقِّ وإيضاعُهُمْ إلى الْعمى والْجهْلِ فإنّما هُمْ أهْلُ دُنْيا مُقْبِلون عليْها ومُهْطِعُون إلَيْها وقدْ عرفُوا الْعدْل ورأوْهُ وسمِعُوهُ ووعوْهُ وعلِمُوا أنّ النّاس عِنْدنا فِي الْحقِّ أسْوةٌ فهرَبُوا إلى الْأثرةِ فبُعْداً لهُمْ وسُحْقاً إنّهُمْ واللّهِ لمْ ينْفِرُوا مِنْ جوْرٍ ولمْ يلْحقُوا بعدْلٍ وإنّا لنطْمعُ فِي هذا الْأمْرِ أنْ يُذلّل اللّهُ لنا صعْبهُ ويُسهِّل لنا حزْنهُ إنْ شاء اللّهُ والسّلامُ.

Letter 70
To Sahl ibn Hunayf al-Ansāri, his governor over Medīna, about certain persons in Medīna who had joined Mu`āwiyah

"I have come to know that certain persons from your side are stealthily going over to Mu`āwiyah. Do not feel sorry for their numbers being lost to you or for their help of which you are deprived. It is enough that they have gone into misguidance and you have been relieved of them.

"They are running away from guidance and truth and advancing towards blindness and ignorance. They are seekers of this world and are proceeding to it, leaping towards it. They have known justice, seen it, heard it and appreciated it. They have realized that here, to us, all men are equal in matters of what is right. Therefore, they ran

away to selfishness and partiality. Let them remain remote and far away.

"By Allāh, surely they have not gone away from oppression nor joined justice. In this matter, we only desire Allāh to resolve for us its hardships and to level for us its unevenness, if Allāh so wills, and that is the end of the matter."

اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

من كتاب له عليه السلام إلى المنذر بن الجارود العبدي وخان في بعض ما ولاه من أعماله

أمّا بعْدُ، فإنّ صلاح أبيك غرّني مِنك وظننْتُ أنّك تتّبعُ هدْيهُ وتسْلكُ سبيلهُ فإذا أنْت فِيما رُقّي إليّ عنْك لا تدعُ لِهواك انْقِياداً ولا تُبْقِي لِآخِرتِك عتاداً تعْمُرُ دُنْياك بخراب آخِرتِك وتصِلُ عشِيرتك بقطِيعةِ دِينِك ولئِنْ كان ما بلغنِي عنْك حقّا لجملُ أهْلِك وشِسْعُ نعْلِك خيْرٌ مِنْك، ومنْ كان بصِفتِك فلَيْس بأهْلٍ أنْ يُسدّ بِهِ ثغْرٌ أوْ يُنْفذ بِهِ أمْرٌ أوْ يُعْلى لهُ قدْرٌ أوْ يُشْرك فِي أمانةٍ أوْ يُؤْمن على جِبايةِ فاقْبلْ إليّ حِين يصِلُ إليْك كِتابي هذا إنْ شاء اللهُ.
قال الرضي: و المنذر بن الجارود هذا هو الذي قال فيه أمير المؤمنين (عليه السلام): إنه لنظار في عطفيه مختال في برديه تفال في شراكيه.

Letter 71
To Mundhir ibn Jarud al-Abdi who, in his administrative charge, had misappropriated certain things:

"The good behavior of your father deceived me about you, and I thought that you would follow his way and tread on his path. But according to what has reached me about you, you are not giving up following your own inclinations and are not retaining any provision for the Hereafter. You are making this world by ruining your next life and doing good things to your kinsmen by cutting yourself off from religion.

"If what has reached me about you is correct, then the camel of your family and the strap of your shoe are better (for me) than your own

self. A man with qualities like yours is not fit to close a hole in the ground, nor for performing any action, nor for increasing his status, nor for taking him as a partner in any trust, nor for trusting him against misappropriation. Therefore, proceed to me as soon as this letter reaches you if Allāh so wills."

Sayyid ar-Radi says the following: "Al-Mundhir ibn Jarud al-Abdi is the one about whom Imām Ali ibn Abū Tālib عليه السلام said the following: 'He looks very often at his own shoulders, feeling proud of his garments (appearance) and usually blowing away (dust) from his shoes.'"

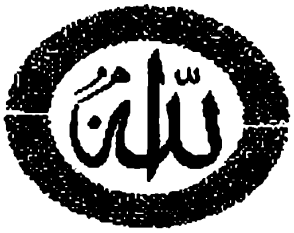
اللهم صل على محمد و آل محمد

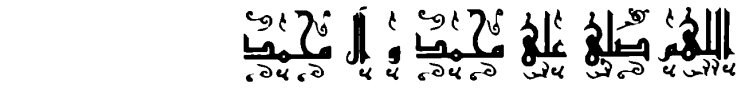
من كتاب له عليه السلام إلى عبد الله بن العباس

أمّا بعْدُ، فإنّك لستَ بسابقِ أجلك ولا مرزُوقٍ ما ليْس لك واعْلمْ بأنّ الدّهْر يوْمان يوْمٌ لك ويوْمٌ عليْك وأنّ الدُّنْيا دارُ دُولٍ فما كان مِنْها لك أتاك على ضعْفِك وما كان مِنْها عليْك لمْ تدْفعْهُ بقُوّتِك.

Letter 72
To Abdullāh ibn Abbās:

"You cannot go farther than the limit of your lifespan, nor can you be given a livelihood which is not intended for you. Remember that this life consists of two days: a day for you and a day against you, and that the world is a house (changing) authorities. Whatever in it is for you and will come to you despite your weakness, and if anything in it turns against you, it cannot be brought back despite your strength."



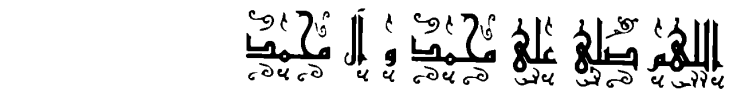


ومن كتاب له عليه السلام إلى معاوية

أمّا بعْدُ، فإنّي على التّردُّدِ في جوابك والِاستِماع إلى كِتابك لمُوهِنٌ رأيي ومُخطِئٌ فِراستي وإنّك إذْ تُحاوِلُني الأُمُور وتُراجِعُني السُّطور كالمُستثقِل النّائِم تكذِبُهُ أحلامُهُ والمُتحيِّر القائِم يبْهظُهُ مقامُهُ لا يدْري أ لهُ ما يأتِي أمْ عليْهِ ولستَ بهِ غيْر أنّهُ بك شبيهٌ وأقْسِمْ بالله إنّهُ لوْ لا بعْضُ الِاستِبْقاءِ لوصلتْ إليْك مِنّي قوارِعُ تقْرعُ العظْم وتهْلِسُ اللّحْم واعْلمْ أنّ الشّيْطان قدْ ثبّطك عنْ أنْ تُراجِع أحْسن أُمُورك وتأذن لِمقال نصِيحتِك والسّلامُ لأهْلِهِ.

Letter 73
To Mu`āwiyah

"In exchanging replies and listening to your letters, my view has been weak and my intelligence has been erring. When you refer your demands over me and expect me to send you written replies, you are like one who is in deep slumber while his dreams contradict him, or one who stands perplexed and overwhelmed, not knowing whether what comes to him is for him or against him. You are not such a man but he is (to some extent) like you. I swear by Allāh that, had it not been for (my) giving you time, you would have faced from me a catastrophe that will have crushed bones and removed flesh. Be informed that Satan has prevented you from turning to good deeds and from listening to the words of advice. Peace with those who deserve it."



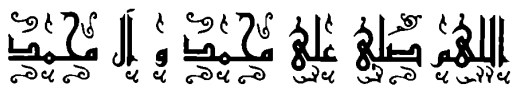
من حلف له عليه السلام كتبه بين ربيعة واليمن ونقل من خط هشام بن الكلبي

هذا ما اجْتمع عليْهِ أهْلُ اليمن حاضِرُها وباديها وربيعةُ حاضِرُها وباديها أنّهُمْ على كِتابِ اللّهِ يدْعُون إليْهِ ويأمُرُون بهِ ويُجِيبُون منْ دعا إليْهِ وأمر بهِ لا يشْترُون بهِ ثمنا ولا يرْضوْن بهِ بدلًا وأنّهُمْ يدٌ واحِدةٌ على منْ خالف ذلِك وتركهُ أنْصارٌ بعْضُهُمْ لِبعْضٍ دعْوتُهُمْ واحِدةٌ لا ينْقُضُون عهْدهُمْ لِمعْتبةِ عاتِبٍ ولا لِغضبِ غاضِبٍ ولا لِاسْتِذْلال قوْمٍ قوْما ولا لِمسبّةِ قوْمٍ قوْما على ذلِك شاهِدُهُمْ وغائِبُهُمْ وسفِيهُهُمْ وعالِمُهُمْ وحلِيمُهُمْ وجاهِلُهُمْ ثُمّ إنّ عليْهِمْ بذلِك عهْد اللّهِ ومِيثاقهُ إنّ عهْد اللّهِ كان مسْئُولًا وكتب عليُّ بْنُ أبي طالِبٍ.

Document 74

Written by Imām Ali ibn Abū Tālib ﷺ as a protocol between the tribes of Rabī`ah and the people of Yemen, taken from the writing of Hishām ibn (Muhammed) al-Kalbi:

"This indenture contains what the people of Yemen, including the townsmen and the nomads, in addition to the tribes of Rabī`ah, have agreed on: They will adhere to the Book of Allāh, will invite others to it and enjoin according to it. They will respond to whoever calls to it and enjoins accordingly. They will not sell it for any price nor accept any substitute for it. They will join hands against anyone who opposes it and abandons it. They will help one another. Their voice will be one. They will not break their pledge on account of the rebuke of one who rebukes, or of the wrath of an angry person, or the humiliating treatment of a group to another, or the use of abūsive terms by one party against the other."



من كتاب له عليه السلام إلى معاوية في أول ما بويع له ذكره الواقدي في كتاب "الجمل"

مِنْ عبْدِ اللّهِ عليٍّ أمِير المُؤْمِنِين إلى مُعاوية بْن أبي سُفْيان أمّا بعْدُ، فقدْ علِمْت إعْذاري فِيكُمْ وإعْراضِي عنْكُمْ حتّى كان ما لا بُدّ مِنْهُ ولا دفْع لهُ والْحدِيثُ طويلٌ والكلامُ كثِيرٌ وقدْ أدْبر ما أدْبر وأقْبل ما أقْبل فبايِعْ منْ قِبلك وأقْبلْ إليّ فِي وفْدٍ مِنْ أصْحابك والسّلامُ.

Letter 75

To Mu`āwiyah, immediately after Imām Ali ibn Abū Tālib ﷺ was sworn-in. (Historian Muhammed ibn `Omar) al-Wāqidi has mentioned this letter in his book *Kitāb al-Jamal*:

"From the servant of Allāh, Ali ibn Abū Tālib, to Mu`āwiyah son of Abū Sufyān: You are aware of my excuses before you, folks, and my shunning you till that happened which was inevitable and which could not be prevented. The story is long and much is to be said.

What was to pass has passed and what was to come has come. Therefore, secure (my) allegiance from those who are with you and come in a deputation of your people to me, and that is the end of the matter."

اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

من وصية له عليه السلام لعبد الله بن العباس عند استخلافه إياه على البصرة

سعِ النّاس بوجْهك ومجْلِسِك وحُكْمِك وإيّاك والْغضب فإنّهُ طيْرةٌ مِن الشّيْطان واعْلمْ أنّ ما قرّبك مِن اللّهِ يُباعِدُك مِن النّار وما باعدك مِن اللّهِ يُقرّبُك مِن النّار.

Instruction 76
Given to Abdullāh ibn Abbās at the time of his appointment as governor of Basra:

"Meet people with a broad smile, allow them free audience and pass honorable orders. Avoid anger because it is Satan's augury. Remember that whatever takes you near Allāh takes you away from the Fire (of Hell), whereas whatever takes you away from Allāh takes you near the Fire."

اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

من وصية له عليه السلام لعبد الله بن العباس لما بعثه للاحتجاج على الخوارج

لا تُخاصِمْهُمْ بالْقُرْآن فإنّ الْقُرْآن حمّالٌ ذو وُجُوهٍ تقُولُ ويقُولون... ولكِنْ حاجِجْهُمْ بالسُّنّةِ فإنّهُمْ لنْ يجِدُوا عنْها محِيصاً.

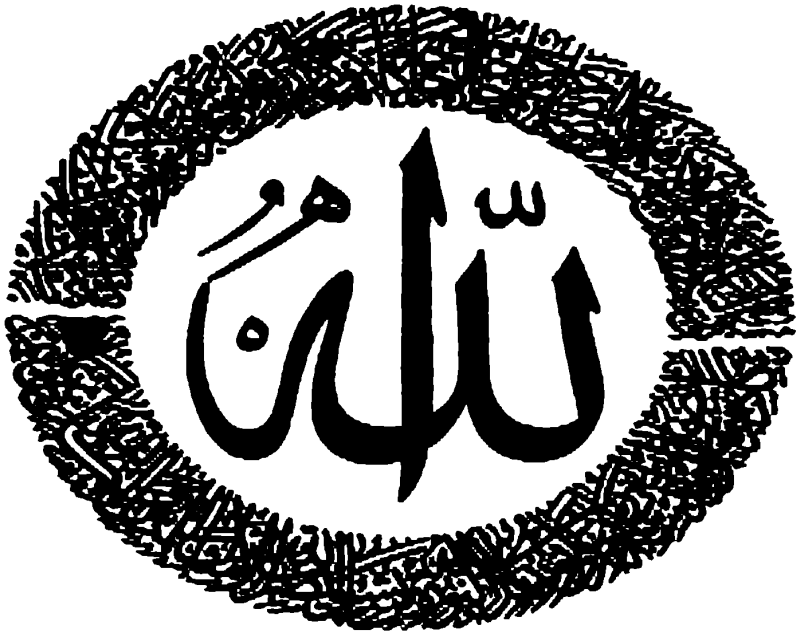
Instruction 77
To Abdullāh ibn Abbās whom he عليه السلام dispatched to debte with the Khārijites:

"Do not argue with them through the medium of the Holy Qur'ān because the Holy Qur'ān has many faces (ways to interpret). You will say your own and they will say theirs. Rather, argue with them through the Sunnah because they cannot find any escape from it."

اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى أبي موسى الأشعري
جوابا في أمر الحكمين، ذكره سعيد بن يحيى الأموي في كتاب "المغازي"

فإنّ النّاس قد تغيّر كثيرٌ مِنْهُمْ عنْ كثيرٍ مِنْ حظّهِمْ فمالُوا مع الدُّنْيا ونطقُوا بالْهوى وإنّي نزلْتُ مِنْ هذا الأمْرِ منْزلًا مُعْجِبًا اجْتمع بِهِ أقوامٌ أعْجبتْهُمْ أنْفُسُهُمْ وأنا أداوي مِنْهُمْ قرْحًا أخافُ أنْ يكُون علقًا وليْس رجُلٌ فاعْلمْ أحْرص على جماعةِ أمّةِ مُحمّدٍ (صلى الله عليه وآله) وألفتِها مِنّي أبْتغِي بذلِك حُسْن الثّوابِ وكرم المآبِ وسأفِي بالّذِي وأيْتُ على نفْسِي وإنْ تغيّرْت عنْ صالِحِ ما فارقْتنِي عليْهِ فإنّ الشّقِيّ منْ حُرِم نفْع ما أوتِي مِن العقْلِ والتّجْربةِ وإنّي لأعْبدُ أنْ يقُول قائِلٌ بباطِلٍ وأنْ أفْسِد أمْرًا قدْ أصْلحهُ اللّهُ فدعْ ما لا تعْرفُ فإنّ شِرار النّاسِ طائِرُون إلِيْك بأقاوِيلِ السُّوءِ والسّلامُ.



Letter 78

To Abū Mūsa al-Ash`ari in reply to the latter's correspondence regarding the two arbitrators. Sa`īd ibn Yahya al-Umawi Has Mentioned this in his *Kitāb al-Maghāzi*:

"Certainly, many people have turned away from many a (lasting) benefit (of the next life), for they inclined towards the world and spoke with passion. I have been struck with wonder in this matter on what conceited people have agreed on. I am providing a cure for their wound, but I fear lest it should develop into a clot of blood (and becomes incurable). Remember that nobody is more desirous than I for the unity of the *umma* of Muhammed ﷺ and their solidarity. I seek through it good rewards and an honorable place to return to.

"I shall fulfill what I have pledged even though you may go back from the sound status that existed when you last left me. This is so because wretched is the one who is denied the benefit of wisdom and experience. I feel enraged if anyone utters falsehood, or if I should worsen a matter which Allāh has kept sound. Therefore, leave out what you do not understand because wicked people will be conveying to you vicious things; and that is the end of the matter."

اللهم صل على محمد و آل محمد

من كتاب كتبه عليه السلام لما استخلف إلى أمراء الأجناد

أمّا بعْدُ، فإنّما أهْلك منْ كان قبْلكُمْ أنّهُمْ منعُوا النّاس الحقّ فاشْتروْهُ وأخذُوهُمْ بالْباطِل فاقْتدوْهُ.

Letter 79

To army commanders when Imām Ali ibn Abū Tālib عليه السلام became caliph:

"What ruined those (nations) before you was that they denied people their rights, then they had to purchase them (with bribes), and they led the people to wrongdoing, and the latter followed their lead."

