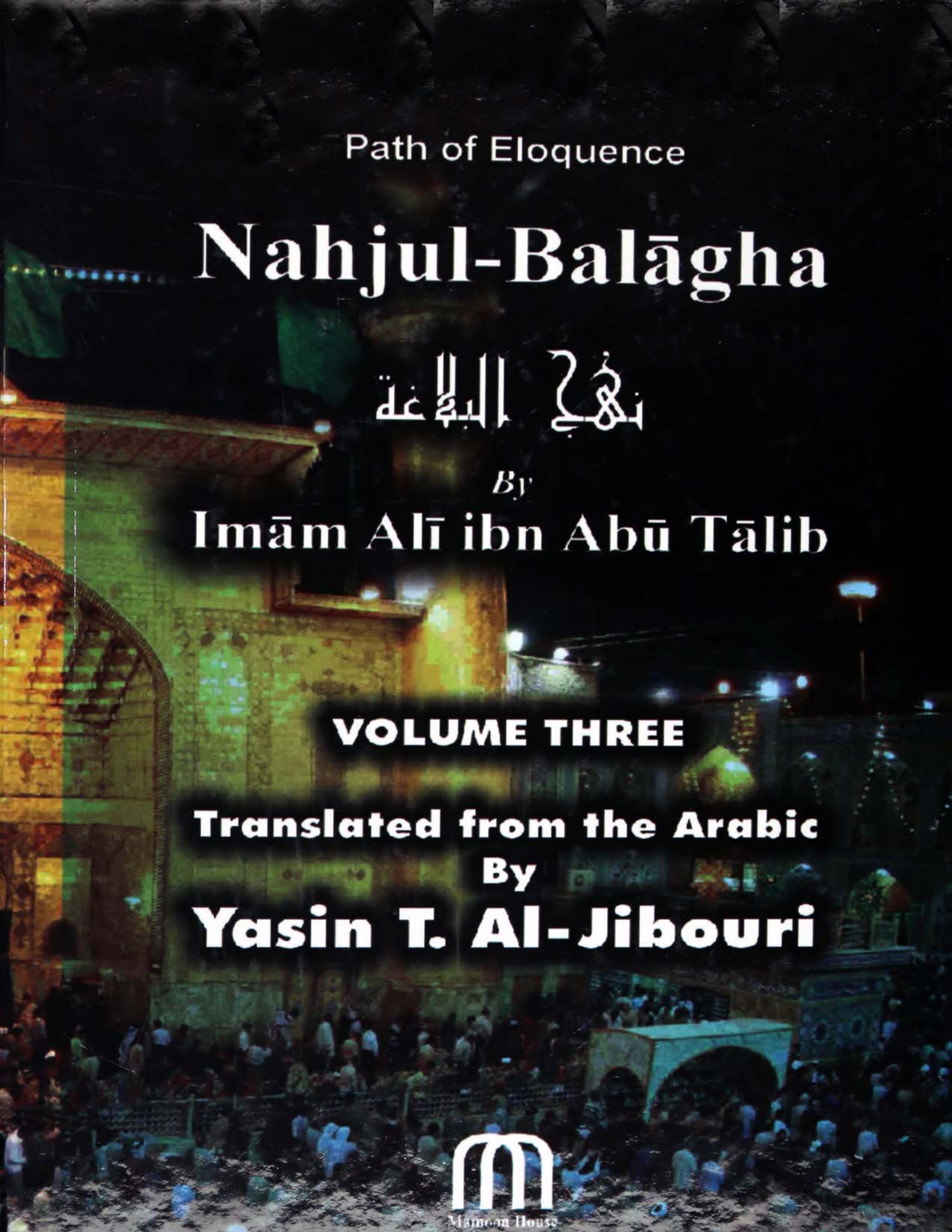


Path of Eloquence

Nahjul-Balāgha

نهج البلاغة

By

Imām Alī ibn Abū Tālib

VOLUME THREE

Translated from the Arabic
By

Yasin T. Al-Jibouri

Maimoon House

Republic of Iraq
Ministry of Culture

Al-Mamoon House for Translation and Publication

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طباعة وإشراف

CONTENTS

AMAZING RULINGS AND JUDGMENTS OF THE COMMANDER OF THE FAITHFUL ALI IBN ABŪ TĀLIB عليه السلام: 3

SELECTED SHORT STATEMENTS OF THE PROPHET صلى الله عليه وآله وسلم IN PRAISE OF ALI IBN ABŪ TĀLIB عليه السلام FROM AUTHENTIC SUNNI REFERENCES 15

SELECTED SAYINGS AND SERMONS OF IMĀM ALI IBN ABŪ TĀLIB عليه السلام, INCLUDING HIS REPLIES TO QUESTIONS AS WELL AS MAXIMS MADE FOR VARIOUS PURPOSES 23

FAITH, UNBELIEF, DOUBT AND THEIR PILLARS 37
THE IMĀM ADMONISHING HIS SON: 41
ON THE TOPIC OF PREDESTINATION 57
ABOUT THOSE WHO UNFAIRLY BLAME LIFE IN THIS WORLD: 84
IMĀM ALI IBN ABŪ TĀLIB'S DIALOGUE WITH KUMAYL IBN ZIYĀD 89
AL-NAKH`I 90
ON PREACHING 93

SELECTED SHORT AXIOMS OF THE COMMANDER OF THE FAITHFUL عليه السلام 210

SHRINE OF IMĀM ALI عليه السلام 219

A LOOK AT THE SHRINE OF THE COMMANDER OF THE FAITHFUL, ... 224

OUTER BRICK WALL 230
NAVE'S GATES 231
1. *Southern Gate: Bab al-Qibla* *231*
2. *Western Gate: Bab al-Faraj* *232*
3. *Northern (Tusi) Gate:* *233*

NAVE'S ARCADES 236
NAVE'S GRANDIOSE HALL: 237
GOLD SPOUT HALL: 238
GRAND HALL OF THE CEMETERY OF SAYYID AL-HABBOOBI قدس سره: 238
CEMETERY OF SAYYID ABUL-HASSAN AL-ISFAHANI قدس سره: 240
BOTH GRANDIOSE HALLS OF THE SULTANS' CEMETERIES: 241
OMRAN IBN SHAHIN MOSQUE: 243
MOSQUE OF THE HEAD (*MASJID AL-RA'S*): 246
GHARAWI HUSAINIYYA AND SCHOOL: 247

LIBRARY OF THE HAYDERI SHRINE: 248

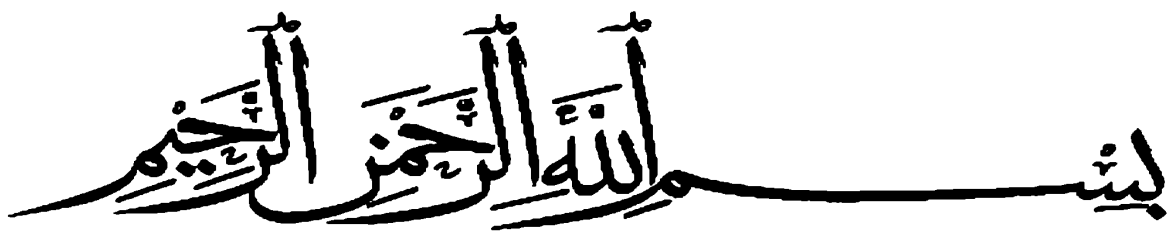
CONCLUSION:..... 266

BIBLIOGRAPHY FOR SOME SOURCES OF NAHJUL-BALAGHA 270



أدم الصلاة على النبي محمد فقبولها حتما بغير تـردد
أعمالنا بين القبول و ردها إلا الصلاة على النبي محمد

Let your blessing of Muhammed endure,
Without hesitation it is accepted for sure.
Between acceptance and rejection do our deeds swing,
But in the way of blessinging Prophet Muhammed stands nothing.



Amazing rulings and judgments of the Commander of the Faithful Ali ibn Abū Tālib عليه السلام:

Very Interesting Stories

من غرائب قضاء وأحكام أمير المؤمنين علي أبن أبي طالب عليه السلام

قصص في غاية الروعة و التشويق

أم نكرت إبنها

في كتاب عجائب أحكامه: حدثني أبي، عن محمد بن ابي عمير، عن عمر بن يزيد، عن أبي المعلى، عن أبي عبد الله عليه السلام، الخ .. ثم قال: وعنه، عن أبي اسحاق السبيعي، عن عاصم بن ضمرة، قال: سمعت غلاما بالمدينة وهو يقول: "يا أحكم الحاكمين، أحكم بيني وبين أمي بالحق". فقال عمر بن الخطاب: "يا غلام، لم تدعو على أمك؟" قال: "يا امير المؤمنين، انها حملتني في بطنها تسعا، وأرضعتني حولين كاملين، فلما ترعرعت وعرفت الخير من الشر، ويميني من شمالي، طردتني وانتفت مني، وزعمت انها لا تعرفني." فقال عمر: "أين تكون الوالدة؟" قال: "في سقيفة بني فلان ." فقال عمر: "علي بأم الغلام." فأتوا بها مع اربعة اخوة لها واربعين قسامة يشهدون لها أنها لا تعرف الصبي، وأن هذا الغلام غلام مدعي ظلوم غشوم، ويريد ان يفضحها في عشيرتها، وأن هذه الجارية من قريش لم تتزوج قط، وانها بخاتم ربها . فقال عمر: "ما تقول، يا غلام؟" فقال الغلام: "يا أمير المؤمنين، هذه والله أمي، حملتني في بطنها تسعا، وارضعتني حولين كاملين، فلما ترعرعت وعرفت الخير من الشر، ويميني من شمالي، طردتني وانتفت مني، وزعمت انها لا تعرفني ."

فقال عمر: "يا هذه، ما يقول الغلام؟" فقالت: "يا أمير المؤمنين، والذي احتجب بالنور ولا عين تراه، وحق محمد وما ولد، ما أعرفه، ولا أدري أي الناس هو. انه غلام مدع يريد ان يفضحني في عشيرتي، وانا جارية من قريش لم أتزوج قط، وانا بخاتم ربي ."

فقال عمر: "ألك شهود؟" قالت: "نعم، هؤلاء"، فتقدم الاربعون القسامة، فشهدوا عند عمر أن هذا الغلام مدع يريد ان يفضحها في عشيرتها، وأن هذه جارية من قريش بخاتم

ربها، لم تتزوج قط . فقال عمر: "خذوا بيد الغلام فآنطلقوا به الى السجن حتى نسال عنه وعن الشهود، فن عدلت شهادتهم جلدته حد المفتري".

فاخذ بيد الغلام ينطلق به الى السجن، فتلقاهم أميرالمؤمنين علي ابن ابي طالب عليه السلام في بعض الطريق فقال الغلام: "يا ابن عم محمد، اني غلام مظلوم، وهذا عمر قد أمر بي الى السجن." فقال أمير المؤمنين عليه السلام: "ردوه الى عمر"، فردوه اليه . فقال عمر: "أمرت به الى السجن فرددتموه؟!" فقالوا: "يا أمير المؤمنين، أمرنا برده علي بن أبي طالب، وقد قلت أنت: لاتعصوا لعلي أمرا" .

فبينا هم كذلك، اذ أقبل أمير المؤمنين عليه السلام، فقال: "علي بأم الغلام"، فآتوا بها، فقال: "يا غلام، ما تقول؟" فأعاد الكلام . فقال علي عليه السلام لعمر: "أتأذن لي ان اقضي بينهم؟" فقال عمر: "يا سبحان الله! وكيف لا وقد سمعت رسول الله(ص) يقول: أعلمكم علي بن ابي طالب؟ !" ثم قال علي عليه السلام للمرأة: "يا هذه، ألك شهود؟" قالت: "نعم"، فتقدم الأربعون القسامة فشهدوا بالشهادة الاولى . فقال علي أمير المؤمنين عليه السلام: "والله لأقضين اليوم بينكما بقضية هي مرضاة للرب من فوق عرشه علمنيها حبيبي رسول الله صلى الله عليه وآله"، ثم قال عليه السلام: "ألك ولي؟" قالت: "نعم، هؤلاء إخوتي" .

فقال لهم: "أمري فيكم وفيها جائز؟" قالوا: "نعم، يا ابن عم محمد، أمرك فينا وفي أختنا جائز." فقال علي عليه السلام: "أشهد الله، وأشهد رسوله صلى الله عليه وآله ومن حضر من المسلمين، أني قد زوجت هذه الجارية من هذا الغلام بأربعمائة درهم، والنقد من مالي. يا قنبر، علي بالدراهم"، فأتاه قنبر بها، فصبها في حجر الغلام، فقال: "خذها وصبها في حجر إمرأتك، ولا تأتنا إلا وبك أثر العرس"، يعني الغسل.

فقام الغلام الى المرأة فصب الدراهم في حجرها، ثم أخذ بيدها وقال لها: "قومي"، فنادت المرأة: "الأمان الأمان، يا إبن عم محمد! تريد ان تزوجني منولدي؟! هذا والله ولدي، زوجوني هجينا فولدت منه هذا، فلما ترعرع وشب أمروني ان أنتفي منه وأطرده، وهذا والله ابني، وفؤادي يتقلى أسفا على ولدي"، ثم أخذت بيد الغلام فانطلقت .

نادى عمر: "واعمراه! لولا علي لهلك عمر! "

رواه ابن شهرآشوب في المناقب (مناقب علي بن أبي طالب) باختصار عن حدائق ابي تراب الخطيب، وكافي الكليني، وتهذيب أبي جعفر عن عاصم بن ضمرة.

معضلة في الرياضيات محيره للعقول يحلها ابو الحسن عليه السلام

مما ورد في المسائل القضائية عن الامام علي عليه السلام:

كان هناك ثلاثة رجال يملكون ١٧ جملا ،بنسب متفاوته ،فكان الأول يملك نصفها والثاني ثلثها ،والثالث تسعها ،ولم يجدوا طريقه لتقسيم تلك الجمال فيما بينهم . وحسب النسب، يكون التوزيع كالآتي:

الاول يملك ١٧÷٢=٨,٥
الثاني يملك ١٧÷٣=٥,٦٧
الثالث يملك ١٧÷٩=١,٨٩

فقال لهم الامام علي عليه السلام: "هل لي باضافة جملي الى القطيع؟" فوافقوا بعد الاستغراب الشديد. فصار مجموع الجمال ١٨ جملا وقام بالتوزيع كالاتي:

الاول يملك ١٨÷٢=٩
الثاني يملك ١٨÷٣=٦
الثالث يملك ١٨÷٩=٢

ولكن الغريب في الموضوع ان المجموع النهائي بعد التقسيم يكون المجموع ١٧ جملا؛ فاخذ كل واحد منهم اكثر من حقه ،وارجع الامام جمله اليه ....

رجلا ضرب رجلا على هامته

رفع الى أمير المؤمنين صلوات الله عليه أن رجلا ضرب رجلا على هامته، فادعى المضروب أنه لا يبصر شيئا بعينيه، وأنه لا يشم رائحة، وأنه قد خرس فلا ينطق. فقال أمير المؤمنين عليه السلام: "ان كان صادقا فيما ادعاه، فقد وجبت له ثلاث ديات". فقيل: "كيف يستبرأ ذلك منه يا أمير المؤمنين حتى يعلموا انه صادق؟" فقال: أما ما ادعاه في عينيه وانه لا يبصر بهما شيئا، فانه يستبرأ ذلك بان يقال له: ارفع عينيك الى عين الشمس، فان كان صحيحا، لم يتمالك ان يغمض عينيه. وان كان كما زعم لا يبصر بهما، بقيتا عيناه مفتوحتين. وأما ما ادعاه في خياشيمه وانه لا يشتم رائحة، فانه يستبرأ ذلك بحراق يدنى من أنفه، فان كان صحيحا، وصلت رائحة الحراق الى دماغه، ودمعت عيناه، ونحى رأسه. وأما ما ادعاه في لسانه وأنه لا ينطق، فانه يستبرأ ذلك بابرة تضرب على لسانه، فان كان ينطق، خرج الدم أحمر؛ وان كان كما ادعى لا ينطق، خرج الدم أسود."

نزاع على صبي

تنازعت إمرأتان على طفلين رضيعين، أحدهما ذكر والآخر أنثى، فادعت كل منهما بأن الولد هو ابنها، فجاءتا إلى عمر بن الخطاب للقضاء بينهما، فعجز عن حل المسألة، وقال عمر: "أين أبو الحسن كاشف الهم والغم ؟"

فأخبروا الإمام علي عليه السلام بالأمر وطلبوا منه الحضور لحل هذه المسألة ، فجاء الإمام علي عليه السلام وقال : "آتوني بقارورتين" ، فأحضروا له القارورتين، فوزَنَ كَلاً منهما ثم قال : "اعطوا هاتين القارورتين لكل من هاتين الامرأتين ليملننها من حليب ثدييهما" . فملنت الأمرأتان القوارير من الحليب وأعطتهما إلى الإمام علي عليه السلام فوزَنَ الإمام علي عليه السلام كل من القارورتين، فشاهد أنّ وزن الحليب في أحدى القارورتين أثقل من وزنه في القارورة الأخرى، فقال عليه السلام : "ان الولد هو إبن صاحب هذه القارورة التي ثقل حليبها، والبنت هي بنت صاحبة القارورة الأخرى التي خف وزن حليبها " . فقال عمر : "وبأي حجة تقضي بذلك يا علي ؟ " فقال الإمام علي عليه السلام : "لقد جعل الله للذكر حظاً كحظ الانثيين في الأرث."

وجعل الأطباء هذا الأمر ميزاناً للاستدلال على تشخيص الذكر من الأنثى

(١) مناقب ابن شهرآشوب : ج ٢ ، ص ٣٦٧.

أمرأتان تنازعتا على طفل

كثيرا ما كان الامام علي عليه السلام يتبع الجانب النفسي ليعرف الصدق من الكذب. قال الامام علي عليه السلام: ((ما أضمر أحد شينا الا ظهر في فلتات لسانه وصفحات وجهه))

قال الشيخ المفيد : ان امرأتين تنازعتا في عهد عمر بن الخطاب على طفل ادعته كل واحدة منهما بغير بينة، فألتبس الحكم على عمر وفزع فيه الى أمير المؤمنين الإمام علي عليه السلام .. فأمر الخليفة أن يرسلوا المرأتين والطفل إلى بيت الإمام علي عليه السلام ليحكم بينهما ، فأستجوب الإمام علي عليه السلام الإمرأتين كل امرأة لوحدها ، ولكن بدون جدوى لأن جوابهما كان جواباً واحداً .

فقال لغلامه : "آتني بسيفي"، فأتى الغلام بالسيف، ثم قال الإمام علي عليه السلام: "أعطوني الطفل" ، فقالت إحداهن : "ما تريد أن تفعل يا أمير المؤمنين؟" فقال الإمام علي عليه السلام: "أريد أن اقسم الطفل قسمين لأعطي لكلٍ منكما حقها منه." فقالت إحداهما :الله الله يا أبا الحسن! ان كان لا بد من ذلك، فقد سمحت لها به." فقال عند ذلك الإمام علي عليه السلام: "لقد ثبت لي الآن أن الطفل هو ابنك لحنانك وخوفك عليه من السيف." فأقرت المرأة الثانية بأن الطفل ليس ابنها، وأنه استأنس بها لأنها كانت تعطف عليه وتطعمه.

من كتاب "الاعجاز العلمي عند الامام علي عليه السلام" تأليف لبيب بيضون (مؤسسة الأعلمي للمطبوعات، بيروت، لبنان).

أسئلة وحكم

في كتاب الارشاد : حدثنا جعفر بن شريح الحضرمي عن مالك بن أعين الجهني عن أبي عبد الله عليه السلام قال: لما ولى عمر بن الخطاب، جاءه رجل يهودي فدخل المسجد وهو قاعد ومعه ابو أيوب (الأنصاري). قال اليهودي: أأنت الذي يسالك الناس ولاتسأل، وأنت أمير المؤمنين تحكم ولا يحكم عليك؟" قال عمر: "نعم".

قال اليهودي: "أخبرني عن واحد ليس له ثان، واثنين ليس لهما ثالث، وثلاثه ليس لهم رابع، واربعة ليس لها خامس، وخمسة ليس لها سادس، وستة ليس لها سابع، وسبعة ليس لها ثامن، وثمانية ليس لها تاسع، وتسعة ليس لها عاشر، وعشرة ليس لها حادي عشر؟؟"

عجز عمر عن الإجابة، فلم يجبه وأطرق. فقال أبو أيوب لليهودي: "عنك مشغول، ولكن انت ذلك الرجل القاعد"، و أشار الى أمير المؤمنين علي أبن ابي طالب عليه السلام, فجاءه اليهودي وسأله كما سأل عمر، فقال علي بن أبي طالب عليه السلام : "أما الواحد الذي لا ثاني له فالله الواحد تبارك وتعالى؛ وأما الاثنان اللذان ليس لهما ثالث فالشمس والقمر؛ وأما الثلاثه التي ليس لها رابع فالطلاق؛ واما الأربعه التي ليس لها خامس فالنساء؛ وأما الخمسه التي ليس لها سادس فالصلاة؛ وأما الستة التي ليس لها سابع فالستة أيام التي خلق الله فيها السموات والأرض؛ وأما السبعة التي ليس لها ثامن فالسموات السبع؛ وأما الثمانية التي ليس لها تاسع فحملة العرش؛ وأما التسعة التي ليس لها عاشر فحمل المرأة؛ وأما العشرة التي ليس لها حادي عشر فالعشرة أيام التي تمم الله بها ميقات موسى عليه السلام"؛ فأسلم اليهودي على يد أبي الحسن عليه السلام.

A Woman Who Disowned her Son

In a chapter about amazing rulings of the Imām, Ibn Shahr Āshūb narrates the following in his book *Manāqib Ali ibn Abī Tālib*, and the same text exists in al-Kulayni's *Al-Kāfi* and in Abū Ja`far's *Tahtheeb al-Tahtheeb*, all quoting Āsim ibn Damrah, a companion of the Imām, as saying the following:

"A young man in Medīna was heard calling out thus: 'O most just of all Rulers! Do judge between myself and my mother in truth.' Omar ibn al-Khattāb asked him, 'Young man! Why are you making an invocation against your own mother?!' The youth said, 'O Commander of the faithful! She carried me in her womb for nine months and breast-fed me for two full years. When I grew up and

came to distinguish between goodness and evil, right and left, she expelled me and disowned me, and she even claimed that she did not know me."

Omar said, "Where is your mother?" He said, "She is at the shed of so-and-so." Omar ordered his men to bring him the young man's mother. She was brought to caliph Omar accompanied by four of her brothers and forty men swearing in testimony that she did not know who the young man was, and that he was a pretender, an unfair and an oppressive individual who wanted to scandalize her in her tribe, that the woman belonged to Quraish and was never married, that she was sealed (a virgin) just as her Lord created her. The young man, seeing his mother, said, "O Commander of the faithful! This by Allāh is my mother who carried me in her womb for nine months and breast-fed me for two full years. Once I grew up and came to distinguish between goodness and evil, right and left, she expelled me and disowned me. She even claimed that she did not know me." Omar said, "You, woman, what do you say about this youth's statement?" She said, "O Commander of the faithful! I swear by the One Who is veiled by *noor* and Whom no eye can see, and by the righteousness of Muhammed and of his Progeny, I do not know him, I do not know who among the people he is. He is a youth who makes a claim desiring to scandalize me in my tribe. I am a woman from Quraish, and I never got married. I am sealed (with virginity) by my Lord."

Omar asked the woman, "Do you have witnesses?" She said, "Yes, here they are." The forty swearing men stepped forward and testified to Omar that the youth was a pretender who wanted to scandalize the women in her tribe, and that she was a woman from Quraish who was virgin and was never married. Omar said, "Take the youth by the hand to the prison so we may inquire about him and about the witnesses. If their testimony is just, I shall whip him as one who has committed calumny."

The youth was taken by the hand to the prison. On the way, they were met by the Commander of the Faithful Ali ibn Abū Tālib عليه السلام to whom the youth cried out, "O cousin of Muhammed! I am an oppressed young man, and this Omar has ordered me to be jailed."

The Commander of the Faithful said to them (to the escorting policemen), "Take him back to Omar," so they took him back. Seeing them, Omar said, "I ordered him jailed, yet you bring him back?!" They said, "O Commander of the faithful! Ali ibn Abū Tālib ordered us to send him back, and you yourself had told us not to disobey any order of Ali."

As they were thus engaged, the Commander of the Faithful came. He said, "Bring me the youth's mother." She was brought to him. He asked the youth, "Young man! What do you have to say?" The youth repeated to Ali عليه السلام what he had said to Omar. Ali عليه السلام said to Omar, "Do you give me permission to rule in their regard?" Omar said, "*Subhān-Allāh* (Praise is due to Allāh)! Why not, since I have heard the Messenger of Allāh say, 'The most knowledgeable man among you is Ali ibn Abū Tālib'?!" Ali asked the woman, "Do you have witnesses?" She said, "Yes," whereupon the forty witnesses pronounced their oath as they had done the first time. Ali, the Commander of the Faithful عليه السلام, said, "By Allāh, I shall rule between you in a case wherein there is Pleasure for Allāh from above His `Arsh and which the one I love, the Messenger of Allāh, taught me." He asked the woman, "Do you have a guardian?" She said, "Yes, these are my guardians, my brothers."

Ali عليه السلام said to them, "Is my command regarding you all and regarding herself permissible?" They said, "Yes, O cousin of Muhammed; your command is obeyed by all of us and by our sister; it is permissible." Ali عليه السلام said, "I invoke Allāh to testify, and I invoke His Messenger to testify as well as the Muslims who are present here, that I have married this woman off to this youth for (the dower of) four hundred dirhams, and the cash is of my own money. O Qanbar, bring me the dirhams." Qanbar brought the Imām the cash which the Imām emptied in the youth's lap saying, "Take these dirham and place them in the lap of your woman, and do not come back to us except so we would see the wedding's sign," meaning his having performed the *ghusul* (ceremonial post-intercourse bath).

The young man went out to the woman and dropped the dirhams in

her lap, took her hand and said, "Stand up." The woman screamed, "Security! Security (against the fire of Hell)! O cousin of Muhammed! Do you want to marry me off to my own son?! This by Allāh is my son. They married me off to a non-Arab man, so I gave birth by him to this youth. When he grew up and became an adult, they ordered me to disown him and to expel him. This, by Allāh, is my son, and my heart is burning in sorrow for my son." She then took the youth's hand and went away.

It was then that caliph Omar called out, "O Omar! Had it not been for Ali, Omar would have perished!"

This incident is also documented and traced, in addition to the above, by the author of *Hadā'iq Abū Turāb al-Khatīb*.

A Baffling Mathematical Problem Solved by Abul-Hassan عليه السلام

The following incident is included among judicial issues involving Imām Ali ibn Abū Tālib عليه السلام:

Three men owned 17 camels in varying percentages. The first owned half of them, the third owned a third of them and the third owned a ninth of them. They found no way to divide those camels among them. According to the ratios, the distribution would be as follows:

The first owned $17 \div 2 = 8.5$
The second owned $17 \div 3 = 5.67$
The third owned $17 \div 9 = 1.89$

Imām Ali عليه السلام said to them, "May I add my own camel to the herd?" They agreed though with extreme amazement. The total number of the camels became 18 which the Imām distributed as follows:

The first owned $18 \div 2 = 9$
The second owned $18 \div 3 = 6$
The third owned $18 \div 9 = 2$

What is amazing in this regard is that the final total, after the distribution is made, totals 17 camels thus: 9 + 6 + 2 = 17. The Imām, therefore, took his camel back.

A Man Hits another on the Head

A man who had hit another man on the head was brought to the Commander of the Faithful عليه السلام. The assaulted man claimed that he could neither see nor smell anything, and that he had lost his ability to speak. The Commander of the Faithful عليه السلام said, "If he is truthful in his claim, he should be compensated with three times the sum of blood money." He was asked, "How can this be verified, O Commander of the Faithful عليه السلام, so we may know that he is truthful?" Ali said, "As regarding his eyes, his claim that he sees nothing, it is verified by his being told to raise his eyes towards the sun. If his claim is true, he will involuntarily have to close his eyes. But if he, as he claims, has lost his eyesight, his eyes will remain open. As regarding his claim that he has lost the ability to smell, he is to be tested by something burning brought near his nose. If he is healthy, the smell of burning will reach his head, so his eyes will be tearful and he will bend his head. As regarding his claim about having lost the ability to speak, he is to be tested by a needle hitting his tongue: If he does speak, red blood will come out. If he, as he claims, cannot speak, the color of the blood that will come out will be black."

Conflict over a Boy

We read this incident on p. 367, Vol. 2 of Ibn Shahr Āshūb's work titled *Manāqib Āl Abī Tālib*:

Two women disputed with each other about two suckling babies one of whom was a male and the other was a female. Each woman claimed that the boy was her son. They went to caliph Omar ibn al-Khattāb in order to judge between them, but he was unable to solve

the issue. Omar said, "Where is the father of al-Hassan, the one who removes the worry and the concern?"

Imām Ali عليه السلام was informed about the matter and he was requested to go to solve this issue. The Imām عليه السلام went and said, "Bring me two (empty) bottles." Two empty bottles were brought to the Imām which he weighed. He said, "Give each of these bottles to one of these women to fill with the milk of her breast." The women filled the small bottles with their beast milk, and the bottles were handed over to Imām Ali عليه السلام who weighted each of them again, noticing that the milk in one of the bottles was heavier than that in the other. He said, "The son belongs to the women who filled this bottle and whose milk is heavier, while the girl belongs to the woman who filled the other bottle with lighter weight milk."

Omar then said, "What is the evidence which requires you to judge like that, O Ali?" Imām Ali عليه السلام said, "Allāh has assigned for the male twice the inheritance which He assigned for the female."

Muslim doctors have since this incident used this criterion to identify the gender of a fetus.

Two Women Dispute over a Child

Imām Ali ibn Abū Tālib used quite often to follow the psychological route in order to distinguish between truth and falsehood. The Imām عليه السلام has said, "Nobody hides anything except that it comes out in slips of his tongue or it appears on his face."

The following incident is recorded in a book by Labeeb Baydoun titled *Al-I`jaz al-`Ilmi `Inda al-Imām Ali* (scientific miracles by Imām Ali) which the A`lami Foundation of Beirut, Lebanon, published:

Mentor al-Mufīd has said that two women disputed during the time of caliph Omar ibn al-Khattāb over a child: Each of them claimed him, but neither produced any evidence. The matter confused Omar,

so he sought the advice of Commander of the Faithful Imām Ali عليه السلام. The caliph ordered the two men and the child to be sent to the Imām's house so he would judge between them. Imām Ali عليه السلام questioned each woman separately, but this was to no avail since the answer of each of them was the same.

The Imām ordered his servant to bring him his sword. Then the Imām said, "Give me the child." One of them asked him, "What do you want to do, O Commander of the Faithful?!" Imām Ali عليه السلام said, "I want to divide the child into two portions in order to give each of you her own share of him." Hearing this, one of them screamed, "O Allāh! O Allāh! O father of al-Hassan! If this measure is unavoidable, I have relinquished my share of him to her." It was then that Imām Ali عليه السلام said, "It is now confirmed to me that the child is your son on account of your compassion and fear that he might be killed with the sword." The other woman then admitted that the child was not her son, and that he had treated her as his mother because she had compassion for him, and she was feeding him."

Tough Questions, Moral Lessons

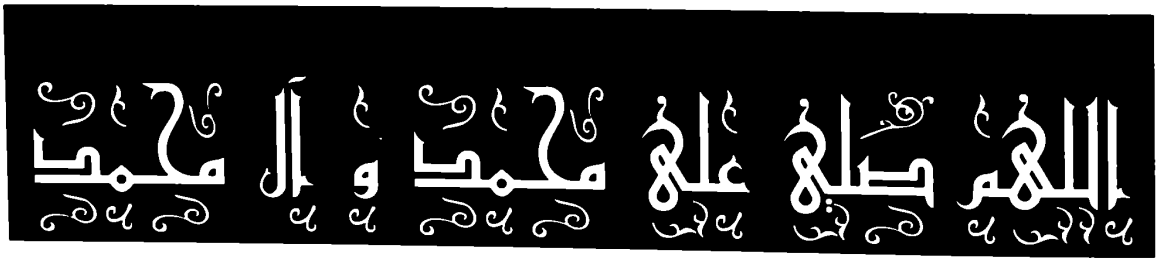
This incident is recorded in the famous *Al-Irshād* book:

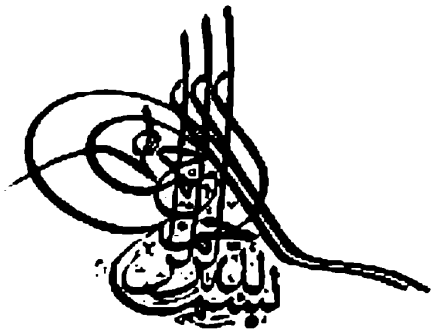
Ja`far ibn Shurayh al-Hadrami quotes Mālik ibn A`yan al-Juhni quoting Imām Abū Abdullāh (al-Sādiq عليه السلام) as saying that when Omar ibn al-Khattāb became the caliph, a Jew went to meet him. He entered the (Prophet's) Mosque as Omar was sitting in the company of Abū Ayyūb (al-Ansāri). The Jew asked Omar, "Are you the one who questions people without being himself questioned, the Commander of the Faithful who rules and is not ruled?" Omar said, "Yes."

The Jew said, "Tell me about one who has no second, two who have no third, three who have no fourth, four who have no fifth, five who have no sixth, six who have no seventh, seven who have no eighth, eight who have no ninth, nine who have no tenth and ten who have

no eleventh?!"

Omar could not answer. He lowered his head. Abū Ayyūb said to the Jew, "He is busy now, so go to that man who is sitting over there," pointing at the Commander of the Faithful Ali ibn Abū Tālib عليه السلام. The Jew went to the Imām عليه السلام and asked him just as he had asked Omar. Ali ibn Abū Tālib عليه السلام said, "As for the one who has no second, it is Allāh, the One and only, glorified and exalted is He. As for the two who have no third, they are the sun and the moon. As for the three who have no fourth, they are the three pronouncements of divorce. As for the fourth who have no fifth, they are women (since Islam, starting in the 8th Hijri year, which coincided with 629 A.D., restricted the number of women one man can marry to a maximum of four, putting conditions to be met for marriage with more than one wife). As regarding the five that have no sixth, they are the periods of the daily prayers. As for the six that have no seventh, they are the days (periods) during which Allāh created the heavens and the earth. As regarding the seven that have no eighth, they are the seven heavens (spheric strata). As regarding the eight that have no ninth, they are the bearers of the Arsh. As regarding the nine that have no tenth, they are the months of a woman's pregnancy. As regarding the ten that have no eleventh, they are the days during which Allāh completed the term for Moses." When the Jew heard all of this from al-Hassan's father عليه السلام, he immediately converted to the Islamic faith.





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

SELECTED SHORT STATEMENTS OF THE PROPHET ﷺ IN PRAISE OF ALI IBN ABŪ TĀLIB عليه السلام FROM AUTHENTIC SUNNI REFERENCES

قال رسول الله صلى الله عليه واله:

The Messenger of Allah, peace and blessings of Allah with him and his Progeny, has said:

١- أشقى الآخرين الذي يطعنك يا علي.

The worst wretch, O Ali, is one who stabs you.[1]

٢- اعلم أمتي من بعدي علي.

The most knowledgeable person in my nation, after me, is Ali.[2]

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[1]Ibn Sa`d, *Al-Tabaqāt al-Kubra*, Vol. 3, p. 35.

[2]Ibrāhīm ibn Muhammed al-Hamawayni, *Farā'id al-Simtayn*, Vol. 1, p. 97; al-Muttaqi al-Hindi, *Kanzul-`Ummāl*; Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawadda*.

٣- اللهم لا تمتني حتى تريني علي.
O Allah! Do not let me die before seeing Ali![1]

٤- إن الله أمرني أن أزوج فاطمة من علي.
Allah commanded me to marry Fatima off to Ali.[2]

٥- إن الله جعل ذرية محمد من صلب علي.
Allah has placed Muhammed's progeny in Ali's loins.[3]

٦- إن أول أهل الجنة دخولا اليها علي.
The first to enter Paradise is Ali.[4]

٧- ان اول من صلى معي علي.
The first person who prayed with me is Ali.[5]

٨- ان على السراط لعقبة لايجوزها احد الا بجواز من علي.
Ali is an obstacle on the Sirat which nobody can pass by except through a pass from Ali.[6]

٩- اوصي من امن بي وصدقني بولاية علي.
I commend everyone who believes in me and who holds me as truthful to accept the mastership of Ali.[7]

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[1]Ibn al-Athir, *Usd al-Ghāba*, Vol. 4, p. 26; Ibn Asākir, *Tārkīh*, Vol. 2, p. 258; Ibn Kathir, *Al-Bidāya wal Nihāya*, Vol. 7, p. 357; Muhib ad-Deen al-Tabari, *Thakhā'ir al-`Uqba*.

[2]al-Muttaqi al-Hindi, *Kanzul-`Ummāl*, p. 606.

[3]Ibn al-Maghāzili, *Al-Manāqib*, p. 49; al-Zamakhshari, *Yanābee` al-Mawaddah*.

[4]Al-Nanafi, *Arjah al-Matālib*, p. 661.

[5]Ibrāhīm ibn Muhammed al-Hamawayni, *Farā'id al-Simtayn*, Vol. 1, p. 245; Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawaddah*.

[6]al-Khatīb al-Baghdādi, *Tārkīh Baghdād*, Vol. 1, p. 357.

[7]Ibrāhīm ibn Muhammed al-Hamawayni, *Farā'id al-Simtayn*, Vol. 1, p. 291; *Majma` al-Zawā'id*; Ibn al-Maghāzli, *Al-Manāqib*.

١٠ - اول ثلمة في الاسلام مخالفة علي.

The first crack in Islam is disobeying Ali.[1]

١١ - اولكم وارد علي الحوض اولكم إسلاما علي.

The first of you who meets me at the Pool (of Kawthar) is the one who was the first to accept Islam: Ali.[2]

١٢ - زينوا مجالسكم بذكر علي.

Decorate your gathering places by mentioning Ali.[3]

١٣ - سدوا أبواب المسجد كلها الا باب علي.

Shut down all mosque doors save that of Ali.[4]

١٤ -عنوان صحيفة المؤمن حب علي.

The label of a believer's record of deeds is love for Ali.[5]

١٥ -لاسيف الا ذو الفقار ولافتى الا علي.

There is no sword like Thul-Fiqar, and there is no youth like Ali.[6]

١٦ - لايبلغ عني الا انا أوعلي.

Nobody speaks on my behalf save I or Ali.[7]

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[1]Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawaddah*, p. 257; al-Kashfi al-Tirmidhi, *Al-Manāqib Al-Murtadawiyya*.

[2]Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawaddah*, p. 257; al-Kashfi al-Tirmidhi, *Al-Manāqib Al-Murtadawiyya*.

[3]Ibn al-Maghāzli, *Al-Manāqib*, p. 211.

[4]Ibrāhīm ibn Muhammed al-Hamawayni, *Farā'id al-Simtayn*, Vol. 1, p 208.

[5]Al-Khatīb al-Baghdādi, *Tārīkh Baghdād*, Vol. 4, p. 410; Ibn Asākir, *Tahtheeb Tārīkh Dimashq*; Ibn al-Maghāzli, *Al-Manāqib*.

[6]al-Tabari, *Tārīkh*, Vol. 2, p. 197; Muhammed ibn Yousuf al-Kanji al-Shāfi`i, *Kifāyat al-Tālib*; Ibrāhīm ibn Muhammed al-Hamawayni, *Farā'id al-Simtayn*.

[7]Abul-Na`eem, *Tārīkh Isfahān*, Vol. 1, p. 253.

١٧ - لايدخل الجنة الا من جاء بجواز من علي.
Nobody enters Paradise save one who brings a pass from Ali.[1]

١٨ - لايقضي ديني غيري او علي.
Nobody pays off my debt save I or Ali.[2]

١٩ - لكل نبي خليل وان خليلي واخي علي.
Every prophet has a close friend, and my close friend and brother is Ali.[3]

٢٠ - لكل نبيي صاحب، وصاحب سري علي.
Every prophet has a companion, and my confidant/companion is Ali.[4]

٢١ - لكل نبي وصي ووارث، وان وصيي و وارثي علي.
Every prophet has a *wasi* and an heir, and my *wasi* and heir is Ali.[5]

٢٢ - من سره ان ينظر ال سيد شباب العرب فلينظر الى علي.
If one is pleased by looking at the master of the youths of the Arabs, let him look at Ali.[6]

٢٣ - من كنت مولاه فان مولاه علي.
Whoever accept me as his master, Ali is his master.[7]

٢٤ - يايها الناس اوصيكم بحب علي.
O People! I commend you to love Ali.[8]

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[1]Ibn al-Maghāzli, *Al-Manāqib*, p. 119.

[2]al-Muttaqi al-Hindi, *Kanzul-`Ummāl*, Vol. 11, p. 613.

[3]*Ibid.*, Vol. 11, p. 634.

[4]Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawaddah*, p. 235.

[5]Ibn al-Maghāzli, *Al-Manāqib*, p. 214.

[6]*Ibid.*, p. 214.

[7]Al-Hākim, *Al-Mustadrak*, Vol. 3, p. 134.

[8]Ibn Asākir, *Tārīkh*, Vol. 2, p. 207.

٢٥ - يفتخريوم القيامة آدم بابنه شيث، وأفتخرأنا بعلي.

On the Judgment Day, Adam will be proud of his son Seth, and I will be proud of Ali.[1]

٢٦-علي أخي في الدنيا والآخرة.

Ali is my brother in the life of this world and in the Hereafter.[2]

٢٧ - علي بن أبي طالب أعلم الناس بالله.

Ali ibn Abu Talib is the most knowledgeable of all people of Allah.[3]

٢٨-علي إمام البررة مقاتل الفجرة.

Ali is the Im¡m of the righteous, the fighter of the licentious.[4]

٢٩ - على أميرالمؤمنين وسيد المسلمين.

Ali is the Commander of the Faithful and the master of the Muslims.[5]

٣٠ - ياعلي، أنت أول من آمن بي وصدقني.

O Ali! You are the first to believe in me and to hold me as truthful.[6]

٣١ - علي بن أبي طالب باب حطة.

Ali ibn Abu Talib is the Gate of Hitta.[7]

٣٢ - علي باب علمي ومبين لأمتي ما أرسلت به من بعدي.

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[1]Ibrāhīm ibn Muhammed al-Hamawayni, *Farā'id al-Simtayn*, Vol. 1, p. 232.

[2]al-Muttaqi al-Hindi, *Kanzul-`Ummāl*, Vol. 11, p. 602; Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawaddah*.

[3]al-Muttaqi al-Hindi, *Kanzul-`Ummāl*, Vol. 11, p. 614.

[4]*Ibid.*, vol. 11, p. 602.

[5]Muhammed ibn Yousuf al-Kanji al-Shāfi`i, *Kifāyat al-Tālib*, p. 168; Ibrāhīm ibn Muhammed al-Hamawayni, *Farā'id al-Simtayn*.

[6]Ibn Asākir, *Mukhtasar Tārīkh Dimashq*, Vol. 1, p. 63

[7]al-Muttaqi al-Hindi, *Kanzul-`Ummāl*, Vol. 11, p. 603.

Ali is the gate of my knowledge and the one who, after my demise, explains to my nation the message I was sent to convey.[1]

٣٣-علي خير البشر؛فمن أبى فقد كفر.

Ali is the best of humans; one who rejects it commits apostasy.[2]

٣٤-علي راية الهدى ومنار الإيمان.

Ali is the flag of guidance and the lighthouse of belief.[3]

٣٥-علي طاعته طاعتي ومعصيته معصيتي.

Obeying Ali is obeying me, and disobeying him disobeying me.[4]

٣٦- علي على بينة من ربه، وأنا الشاهد منه.

Ali is on the right guidance of His Lord, and I am the witness from Him to it.[5]

٣٧- علي قسيم الجنة والنار.

Ali is the one who assigns Paradise and Hell.[6]

٣٨- علي مع الحق، والحق مع علي.

Ali is with the truth, and the truth is with Ali.[7]

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[1] *Ibid.*, Vol. 11, p. 614; Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawaddah.*

[2] Ibn Asākir, *Tārīkh*, Vol. 2, p. 445; al-Muttaqi al-Hindi, *Kanzul-`Ummāl*; Muhammed ibn Yousuf al-Kanji al-Shāfi`i, *Kifāyat al-Tālib.*

[3] al-Khatīb al-Baghdādi, *Tārīkh Baghdād*, Vol. 14, p. 99.

[4] Ibrāhīm ibn Muhammed al-Hamawayni, *Farā'id al-Simtayn*, Vol. 1, p. 179.

[5] Muhammed ibn Yousuf al-Kanji al-Shāfi`i, *Kifāyat al-Tālib*, p. 235.

[6] Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawaddah*, p. 180.

[7] al-Khatīb al-Baghdādi, *Tārīkh Baghdād*, Vol. 14, p. 321; Ibn Asākir, *Tārīkh.*

٣٩- علي مع القرآن، والقرآن مع علي.
Ali is with the Qur'an, and the Qur'an is with Ali.[1]

٤٠- على ملئ إيمانا الى مشاشه.
Ali is full of *iman* (conviction) up to his bones.[2]

٤١- علي مني بمنزلة رأسي من بدني.
Ali's position to me is my head to my body.[3]

٤٢-علي مني بمنزلة هارون من موسى.
Ali's status with me is like that of Aaron to Moses.[4]

٤٣- علي منى، وأنا من علي.
Ali is of me, and I am of Ali.[5]

٤٤- علي مني وأنا منه، وهو ولي كل مؤمن بعدي.
Ali of me, and I am of him; and he is the master of every believer after me.[6]

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[1]al-Hākim, *Al-Mustadrak*, Vol. 3, p. 124; Ibn Hajar al-Haithami, *Majma` al-Zawā'id*; al-Hāfiz Jalalud-Dīn al-Sayyūti, *Tārīkh al-Khulafā'*.

[2]Muhammed ibn Abdul-Rauf al-Mannāwi, Kinūz al-Haqā'iq, p. 98; Yanābee` al-Mawaddah.

[3]al-Khatīb al-Baghdādi, *Tārīkh Baghdād*, Vol. 7, p. 12; al-Muttaqi al-Hindi, *Kanzul-`Ummāl*; Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawaddah*.

[4]Ibn Asākir, *Mukhtasar Tārīkh Dimashq*; al-Muttaqi al-Hindi, *Kanzul-`Ummāl*.

[5]Imām Ahmed ibn Hanbal, *Musnad*; Ibn Asākir; *Tārīkh Isfahān*; Ibrāhīm ibn Muhammed al-Hamawayni, *Farā'id al-Simtayn*.

[6]Ibn Asākir, *Tārīkh*, Vol. 1, p. 379; Ibrāhīm ibn Muhammed al-Hamawayni, *Farā'id al-Simtayn*; Ibn al-Maghāzli, *Al-Manāqib*.

٤٥- علي مولا من كنت مولاه.
Ali is the master of everyone whose master is I.[1]

٤٦- علي هو نفسي، وأنا نفسه.
Ali is my soul, and I am his soul.[2]

٤٧-علي وشيعته هم الفائزون.
Ali and his supporters are the winners.[3]

٤٨-علي يزهر لاهل الجنة.
Ali shines to the people of Paradise.[4]

٤٩-علي يعسوب المؤمنين.
Ali is the chief of the faithful.[5]

٥٠- علي يقضي ديني وينجزموعدي.
Ali pays off my debt and fulfills my pledge.[6]

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[1]Ibn Asākir, *Tārīkh*, Vol. 1, p. 366; al-Muttaqi al-Hindi, *Kanzul-`Ummāl*; Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawaddah*.

[2]al-Muwaffaq ibn Ahmed al-Makki al-Bakri al-Khawārizmi, *Al-Manāqib*, p. 90.

[3]Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawaddah*, pp. 180, 237.

[4]Ibrāhīm ibn Muhammed al-Hamawayni, *Farā'id al-Simtayn*, Vol. 1, p. 295; Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawaddah*; al-Muttaqi al-Handi, *Kanzul-`Ummāl*.

[5]Ibn Asākir, *Tārīkh*, Vol. 2, p. 260; Muhammed ibn Yousuf al-Kanji al-Shāfi`i, *Kifāyat al-Tālib*; al-Muttaqi al-Hindi, *Kanzul-`Ummāl*; Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawaddah*.

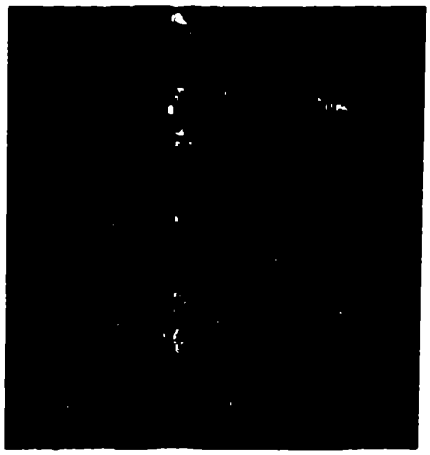
[6]Ibrāhīm ibn Muhammed al-Hamawayni, *Farā'id al-Simtayn*, Vol. 1, p. 60.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

Selected Sayings and Sermons of Imām Ali ibn Abū Tālib عليه السلام, Including His Replies to Questions as well as Maxims Made for Various Purposes

١ ـ قال (عليه السلام): كُنْ فِي الفِتْنةِ كابْنِ اللبُون: لا ظهْرٌ فيُرْكب، ولا ضرْعٌ فيُحْلب.

1. Imām Ali ibn Abū Tālib عليه السلام said the following: "During sedition (civil disturbance), be like an adolescent camel that has neither a back strong enough to ride nor udders to milk."



"Labūn" [which exists in the original Arabic text] means a "milch camel" and "ibnul-labūn" means its two-year old young. In this age, the young is neither suitable for riding nor does it have udders which can be milked. It is called "ibnul-labūn" because during this two years period, its mother bears other young ones, and it begins yielding milk again.

The idea is that during a civil disturbance or trouble, a man should behave in such a manner that he may be regarded of no consequence and is thus ignored. No need should be felt for his participation in either contending party. This is so because during mischief making, only dissociation can save one from being targeted. Of course, when the clash is between right and wrong, it is not permissible to keep aloof, nor can it be called civil disturbance. But on such occasions, it is obligatory to rise up to support what is right and suppress what is wrong. For example, during the battles of Jamal and Siffīn, it was obligatory to support what is right and to fight against wrongdoing.

٢- وقال (عليه السلام): أزْرى بنفسِهِ من استشعر الطمع، ورضِي بالذُّلِّ من كشف عنْ ضُرِّهِ، وهانتْ عليْهِ نفسُهُ منْ أمّر عليْها لِسانهُ.

2. Imām Ali ibn Abū Tālib عليه السلام said the following: "Whoever adopts greed as a habit demeans himself; whoever discloses his hardship agrees to be humiliated, and whoever allows his tongue to overpower his soul delittles the soul."

٣- وقال (عليه السلام): البُخْلُ عارٌ، والجُبْنُ منقصة والفقرُ يُخرسُ الفطِن عنْ حُجَتِهِ والمُقِلُّ غريبٌ فِي بلدتِهِ.

3. Imām Ali ibn Abū Tālib عليه السلام said the following: "Miserliness is a shame; cowardice is a defect; poverty disables an intelligent man from arguing his case, and a destitute person is a stranger in his own home town."

٤- وقال (عليه السلام): العجزُ آفة، والصّبْرُ شجاعة، والزُّهْدُ ثرْوة، والورعُ جُنّة، ونِعْم القرينُ الرِّضى.

4. Imām Ali ibn Abū Tālib عليه السلام said the following: "Incapability is a catastrophe; endurance is bravery; abstinence is wealth; self-restraint is a shield (against sinning), and the best company is submission (to Allāh's will)."

٥- وقال (عليه السلام): العِلْمُ وراثة كريمة، والآدابُ حُللٌ مُجدّدة، والفِكْرُ مِرْآة صافِية.

5. Imām Ali ibn Abū Tālib عليه السلام said the following: "Knowledge is a venerable inheritance; good manners are ever-new outfits, and an intellect is a clear mirror."

٦- وقال (عليه السلام): صدرُ العاقِلِ صُنْدُوقُ سِرِّهِ، والبشاشة حِبالة المودّةِ والِاحْتِمالُ قبْرُ العُيُوبِ.

ورُوي أنّهُ قال فِي العِبارةِ عنْ هذا المعْنى أيْضاً: المسْألة خِباءُ العُيُوبِ ومنْ رضِي عنْ نفْسِهِ كثُر السّاخِطُ عليْهِ.

6. Imām Ali ibn Abū Tālib عليه السلام said the following: "The wise man's bosom is his secrets' safe; cheerfulness is the bond of friendship, and

forbearance is the graveyard of shortcomings."

It is narrated that Imām Ali ibn Abū Tālib عليه السلام said the following in order to explain the same thought: "A plea is the hiding place of shortcomings; whoever admires his own self increases the numer of those who condemn him."[1]

٧- وقال (عليه السلام): الصَدقةُ دواءٌ مُنجِحٌ، وأعْمالُ العِبادِ فِي عاجِلِهِمْ تُصْبُ أعْيُنِهِمْ فِي آجالِهِمْ.

7. Imām Ali ibn Abū Tālib عليه السلام said the following: "Charity is an effective cure; people's actions in their present life will stand before their eyes in the next."

This saying incorporates two phrases:

The first sentence relates to charity. Imām Ali ibn Abū Tālib عليه السلام describes it as an effective cure, medicine, balsam. This is so because when a man helps the poor and the destitute with his wealth by way of charity, they pray for his health from the depths of their hearts; therefore, their prayer is granted by the Almighty, so it brings him a cure from whatever ails him. In this regard, there is this saying of the Holy Prophet ﷺ: "Cure your sick with charity."

The second sentence relates to the disclosure of actions on the Day of Judgment: Good and bad actions which a person performs in this world cannot be perceived by human senses because of the veil of material elements. But on the Day of Judgment, when the curtains will be lifted, they will appear before one's eyes, in forms, in shapes, in sizes, etc., so much so that there will be no possibility of any

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[1]In the last phrase, Imām Ali ibn Abū Tālib عليه السلام describes the consequences and effects that result from self-admiration, conceit, arrogance, etc.: It brings about others' hatred and contempt. Thus, the man who demonstrates his "greatness" through every pretext, in order to make himself conspicuous, is never regarded with esteem. People despise him because of his seeking self-elevation. They are not prepared to accord him the esteem which he claims to have. They regard him much less than what he regards himself.

denial. Allāh has said the following:

﴿ يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ ۞ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۞ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴾

On that Day, people shall come out (of their graves) in (scattered) groups in order to be shown their own actions: Whoever has done an atom's weight of goodness shall see it, and whoever has done an atom's weight of evil shall see it (too) (Qur'ān, 99:6-8).

٨- وقال (عليه السلام): اعْجَبُوا لِهذا الْإِنْسانِ يَنْظُرُ بِشَحْمٍ ويَتَكَلَّمُ بِلَحْمٍ ويَسْمَعُ بِعَظْمٍ ويَتَنَفَّسُ مِنْ خَرْمٍ



8. Imām Ali ibn Abū Tālib عليه السلام said the following: "I wonder about this human being: He speaks with (a piece of) fat, talks with a piece of flesh, hears with a bone and breathes through a hole!"

٩- وقال (عليه السلام): إذا أقْبلتِ الدُّنْيا على أحدٍ أعارتْهُ محاسِنَ غيْرِهِ وإذا أدْبرتْ عنْهُ سلبتْهُ محاسِنَ نفْسِهِ.

9. Imām Ali ibn Abū Tālib عليه السلام said the following: "When this world

advances towards anyone (with its riches), it attributes to him the good of others, and when it turns away from him, it deprives him of his own good."[1]

They are friends of him whom the world favors, and they are foes of him whom the world hits.

١٠ ـ وقال (عليه السلام): خالِطُوا النّاس مُخالطةً إنْ مِتُّمْ معها بكوْا عليْكُمْ وإنْ عِشْتُمْ حنُّوا إليْكُمْ.

10. Imām Ali ibn Abū Tālib عليه السلام said the following: "Deal with people in such a manner that if you die, they weep over you, and if you live they long for (miss) you."[2]

١١ ـ وقال (عليه السلام): إذا قدرْت على عدُوِّك فاجْعل العفْو عنْهُ شُكْراً لِلْقُدْرةِ عليْهِ.

11. Imām Ali ibn Abū Tālib عليه السلام said the following: "When you gain the upper hand over your adversary, pardon him as your way of expressing thanks [to Allāh] for being able to overpower him."[3]

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[1]The meaning is that when a man's fortune helps him and the world is favorable to him, people will describe his performances with exaggeration and give credit to him for others' actions. But if a man loses the favor of the world and the clouds of ill-luck and misfortune engulf him, people ignore his virtues and do not at all tolerate even to recall his name.

[2]To the person who behaves with others with benignity and good manners, people extend their hand of cooperation. They honor and respect him and shed tears when he dies. Therefore, a person should lead such an agreeable life that no one should have any complaint against him, nor should he cause anyone harm so that during his life-time, he will attract others, and after his death, too, he will be well remembered.

[3]The occasion for pardoning and forgiving is when there is the ability to avenge. But when there is no such ability, pardon is just the result of helplessness for which there is no credit. However, to practice pardon despite having power and ability to avenge is the essence of human distinction and an expression of thanks to Allāh for bestowing such power. The feeling of gratefulness necessitates it. It is then that man should bow down to Allāh in humbleness and humility by which the delicate feeling of pity and kindness will rise in his heart. The rising flames of rage and anger



١٢- وقال (عليه السلام): أعْجزُ النّاس منْ عجز عن اكْتِسابِ الإخْوان وأعْجزُ مِنْهُ منْ ضيّع منْ ظفِر بهِ مِنْهُمْ.

12. Imām Ali ibn Abū Tālib عليه السلام said: "The most helpless of all men is one who cannot find a few brothers during his lifetime, but still more helpless is whoever finds such a brother but loses him."[1]

١٣- وقال (عليه السلام): إذا وصلتْ إليْكُمْ أطرافُ النّعمِ فلا تُنفّرُوا أقصاها بقِلّةِ الشُّكْرِ.

13. Imām Ali ibn Abū Tālib عليه السلام said the following: "When you get (only) small blessings, do not push their greatest away by being ungrateful."

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will cool down. Thereafter, there will be no urge to take revenge under the effect of which one will use his strength and ability to satisfy his anger instead of using it properly.

[1]It is not difficult to attract others with good manners and cheerfulness and to befriend them by sweet talk because no physical exertion or mental worry is required for this. Having made friends, it is still easier to maintain the friendship and good relationship. For making real friends, some effort is needed, while for maintaining friendship, no difficulty is unsurmountable. Therefore, no one can be more wretched than one who cannot even retain a thing which could be retained just by keeping away from frowning. The idea here is that a man should meet everyone with good manners and cheerfulness so that people may like to associate with him and extend a hand of friendship to him.

١٤ ـ وقال (عليه السلام): منْ ضيّعهُ الأقربُ أتيح لهُ الأبْعدُ.

14. Imām Ali ibn Abū Tālib عليه السلام said the following: "Whoever is abandoned by near ones is dear to distant ones."

١٥ ـ وقال (عليه السلام): ما كُلُّ مفتُونٍ يُعاتبُ.

15. Imām Ali ibn Abū Tālib عليه السلام said the following: "Not everyone who suffers from sedition is to be reproved."[1]

١٦ ـ وقال (عليه السلام): تذِلُّ الأمُورُ لِلمقادِيرِ حتّى يكُون الحتْفُ فِي التّدْبيرِ.

16. Imām Ali ibn Abū Tālib عليه السلام said the following: "All matters are subject to destiny, so much so that sometimes death results from effort."

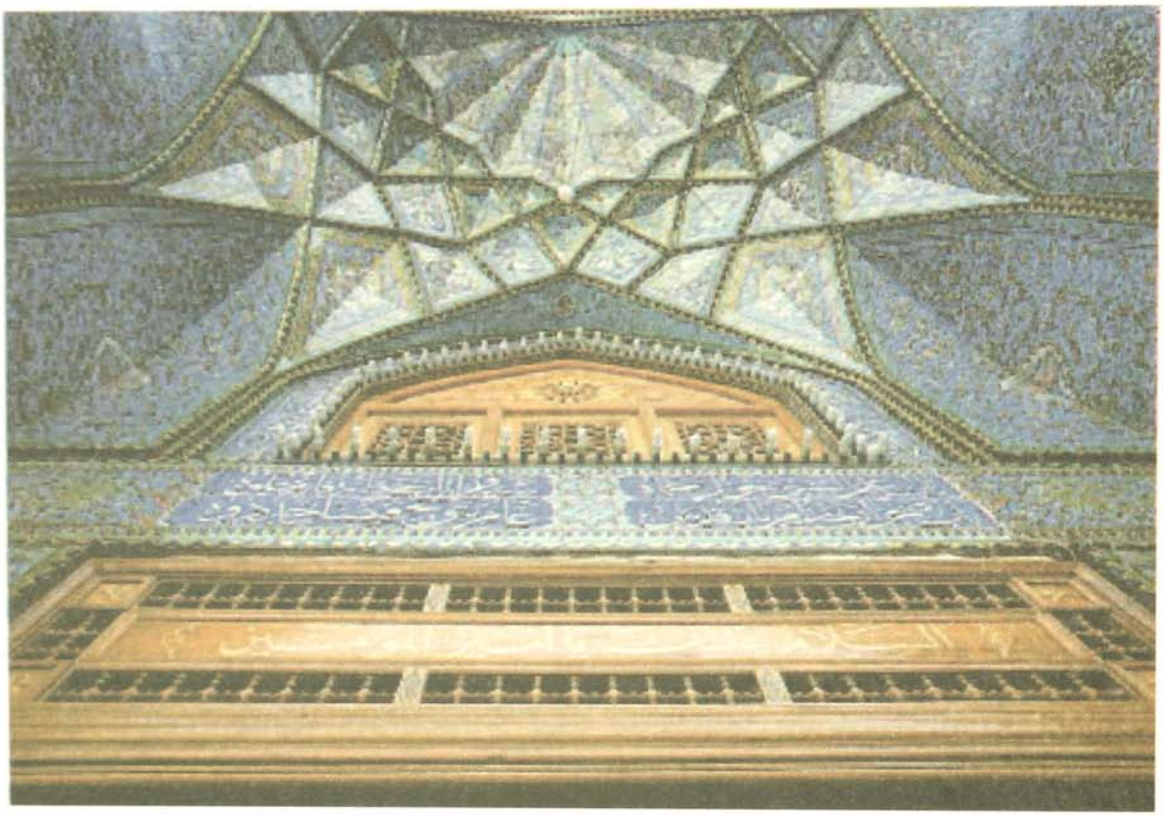
١٧ ـ وسُئِل (عليه السلام) عنْ قوْلِ الرّسُولِ (صلى الله عليه وآله): غيِّرُوا الشّيْب ولا تشبّهُوا باليهُودِ، فقال (عليه السلام): إنّما قال (صلى الله عليه وآله) ذلِك والدِّينُ قُلٌّ فأمّا الآن وقدِ اتّسع نِطاقُهُ وضرب بِجِرانِهِ فامْرُؤٌ وما اخْتار.

17. Imām Ali ibn Abū Tālib عليه السلام was asked once to explain this saying of the Messenger of Allāh: "Change your gray hair (with dye) and do not acquire resemblance to the Jews." Imām Ali ibn Abū Tālib عليه السلام replied: "The Prophet ﷺ said this at a time when the religion was confined to only a few, but now since its expanse has widened and it is firmly settled, everyone is free to choose."[2]

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[1]Imām Ali ibn Abū Tālib عليه السلام uttered this sentence when Sa`d ibn Abū Waqqās, Muhammed ibn Maslamah and Abdullāh ibn `Omar refused to support him against the people of the Jamal. He means to say that these people are so much against him that neither his words nor any evidence suffices to reproof, rebuke or correct them.

[2]The idea here is that since in the dawn of Islam the number of Muslims was limited, it was necessary to keep them distinct from the Jews in order to maintain their collective entity. The Prophet ﷺ, therefore, ordered the use of hair-dye which was not in use among the Jews. Besides, it was also



١٨ ـ وقال (عليه السلام): فِي الذين اعْتزلُوا القِتال معهُ: خذلُوا الحقّ ولمْ ينْصرُوا الباطِل.

18. Imām Ali ibn Abū Tālib عليه السلام said the following about those who avoided fighting on his side: "They abandoned righteousness but did not support wrong."[1]

١٩ ـ وقال (عليه السلام): منْ جرى فِي عِنان أملِهِ عثر بأجلِهِ.

19. Imām Ali ibn Abū Tālib عليه السلام said the following: "Whoever gallops with a loose rein stumbles on death."

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the aim that when facing the enemy, people should not look old and weak.

[1]This saying is about those who claimed to be neutral, such as Abdullāh ibn `Omar, Sa`d ibn Abū Waqqās, Abū Mūsa al-Ash`ari, al-Ahnaf ibn Qays, Muhammed ibn Maslamah, Usamah ibn Zaid and Anas ibn Mālik. Undoubtedly, these people did not openly support wrong but did not support right, either. Such a conduct is also a kind of support for wrong. Therefore, they will be counted among the opponents of what is right.

٢٠ـ وقال (عليه السلام): أقِيلوا ذوي المُرُوءاتِ عثراتِهِمْ فما يعثُرُ مِنهُمْ عاثِرٌ إلّا ويدُ اللهِ بيدِهِ يرْفعُهُ.

20. Imām Ali ibn Abū Tālib عليه السلام said the following: "Forgive the shortcomings of people of esteem because when they fall into error, Allāh lifts them."

٢١ـ وقال (عليه السلام): قُرنتِ الهيْبةُ بالخيْبةِ والحياءُ بالحِرْمان والفُرْصةُ تمُرُّ مرّ السّحابِ، فانْتهزُوا فُرص الخيْر.

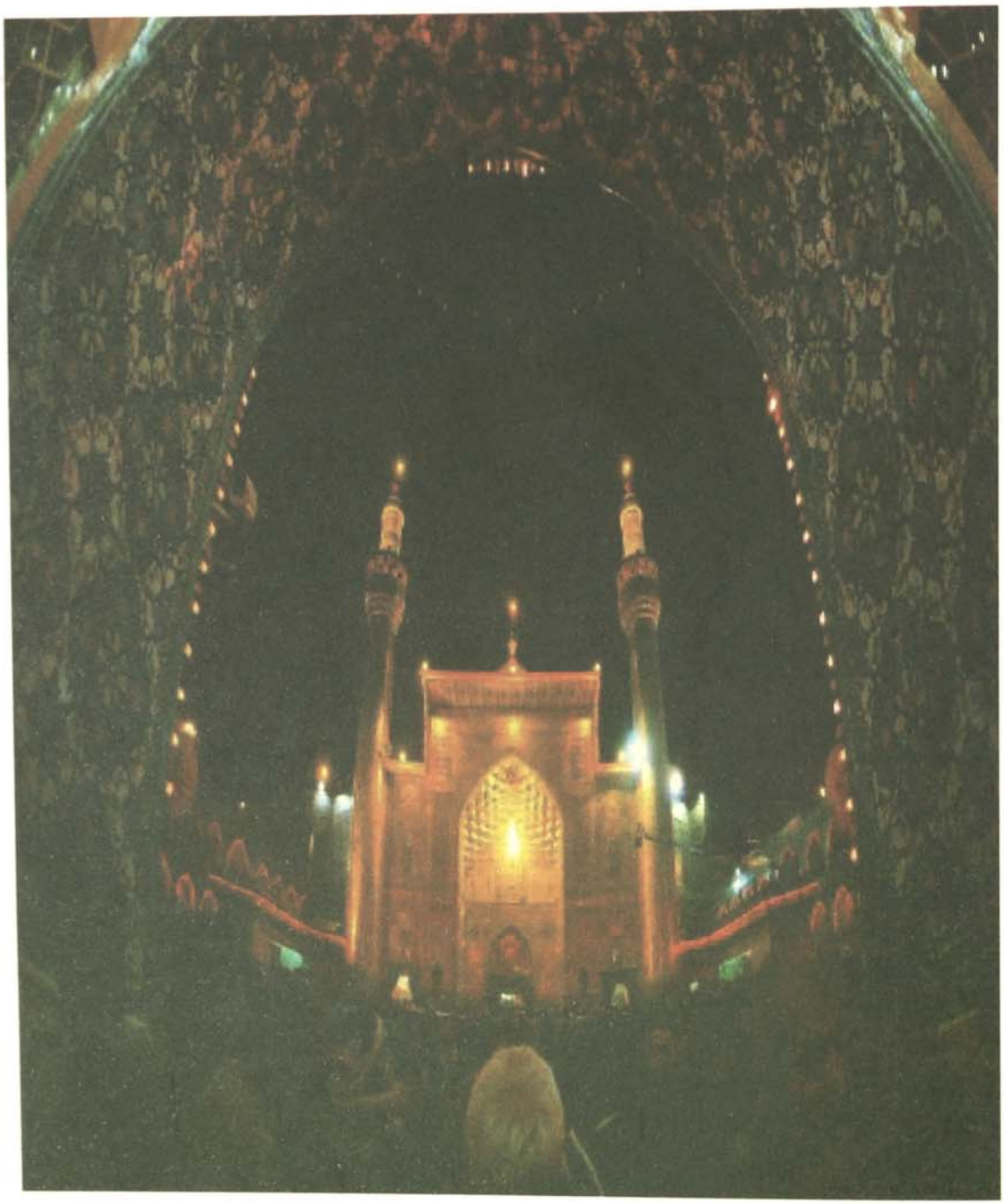
21. Imām Ali ibn Abū Tālib عليه السلام said the following: "The consequence of fear is disappointment and of bashfulness is frustration. Opportunity passes away like a cloud; therefore, make use of good opportunities."[1]

٢٢ـ وقال (عليه السلام): لنا حقٌّ فإنْ أعْطِيناهُ وإلّا ركِبْنا أعْجاز الإبل وإنْ طال السُّرى.

قال الرضي: و هذا من لطيف الكلام و فصيحه و معناه أنا إن لم نعط حقنا كنا أذلاء و ذلك أن الرديف يركب عجز البعير كالعبد و الأسير و من يجري مجراهما.

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[1]However bad a thing may be regarded among people, and however it may be looked down on, if it is not really bad, then to feel bashful about it is quite foolish because it will often cause deprivation from things which are the source of success and achievements in this as well as in the next world. For example, if a man fears lest people should regard him as being ignorant, he feels bashful in asking about an important and a necessary issue, then this misplaced bashfulness will result in his being deprived of knowledge. Hence, no sane person should feel bashful about making enquiries. Thus, an old man who was learning despite his old age was asked once whether he did not feel ashamed of learning in his old age. He replied in the following words: "I do not feel any shame for being ignorant in my old age. How can I feel shame for learning in old age? Of course, to feel shame in doing things which are really bad and mischievous is the essence of humanity and nobility. For instance, there are immoral deeds which are bad according to religion, intelligence and ethics. In any case, the first kind of bashfulness is bad and the second is good." In this regard, the Holy Prophet's saying is this: "Bashfulness is of two kinds: bashfulness of intelligence and bashfulness of foolishness. The bashfulness of intelligence is knowledge, whereas the bashfulness of foolishness is ignorance."



22. Imām Ali ibn Abū Tālib عليه السلام said the fol-lowing: "We have a right. If it is granted to us, that is good; otherwise, we will ride on the hind of the camel even though the night journey may be long."

    Sayyid ar-Radi says the following: "This is a very fine and eloquent expression. It means that if we are not allowed to enjoy our right, we will be regarded as weak. This meaning comes out of this expression because on the rear part of the camel only servants, prisoners or

other people of this type used to ride."[1]

٢٣ ـ وقال (عليه السلام): منْ أبْطأ بهِ عملُهُ لمْ يُسْرعْ بهِ نسبُهُ.

23. Imām Ali ibn Abū Tālib عليه السلام said the following: "If the actions of someone accord (him) a back status, he cannot be given a front status simply on account of his lineage."

٢٤ ـ وقال (عليه السلام): مِنْ كفّاراتِ الذُّنُوبِ العِظامِ إغاثةُ الملْهُوفِ والتَّنْفِيسُ عن المكْرُوبِ.

24. Imām Ali ibn Abū Tālib عليه السلام said the following: "To render relief to the grief-stricken and to provide comfort in hardship is the atonement of great sins."

٢٥ ـ وقال (عليه السلام): يا ابْن آدم إذا رأيْت ربّك سُبْحانهُ يُتابِعُ عليْك نِعمهُ وأنْت تعْصِيهِ فاحْذرْهُ.

25. Imām Ali ibn Abū Tālib عليه السلام said the following: "O son of Adam! When you see that your Lord, the Glorified One, bestows His favors

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[1]The interpretation written by Sayyid ar-Radi is that Imām Ali ibn Abū Tālib عليه السلام intends to say that if our right, it lies with others in our status, as with the Imām whom it is obligatory to obey, is acknowledged and we are given the chance of worldly rule, it is well and good; otherwise, we will have to bear all sorts of hardships and ignominies, and we shall be compelled to live the life of ignominy and humiliation for some time to come. Some commentators have adopted a different meaning than this, namely that: "If our status is belittled and put aside while others are awarded precedence over us, we shall bear it patiently and agree to remain behind, and this is what is meant by riding on the hind part of the camel because the person who rides on the hind part is on the rear while the person who sits on its back is in the fore." Some people take it to mean:If we are allowed our right, we will accept it, but if it is not given to us, we shall not behave like the rider who gives over the rein of his animal to someone else who is free to take him wherever he likes, but we shall stick to our right even though a long time may elapse, rather than surrender to the usurpers.

on you while you are disobeying Him, you should fear Him."[1]

٢٦ - وقال (عليه السلام): ما أضمر أحدٌ شيئاً إلّا ظهر فِي فلتاتِ لِسانِهِ وصفحاتِ وجْهِهِ.

26. Imām Ali ibn Abū Tālib عليه السلام said the following: "Whenever a person conceals a thing in his heart, it manifests itself through his unintentional words and (in the form of) expressions on his face."[2]

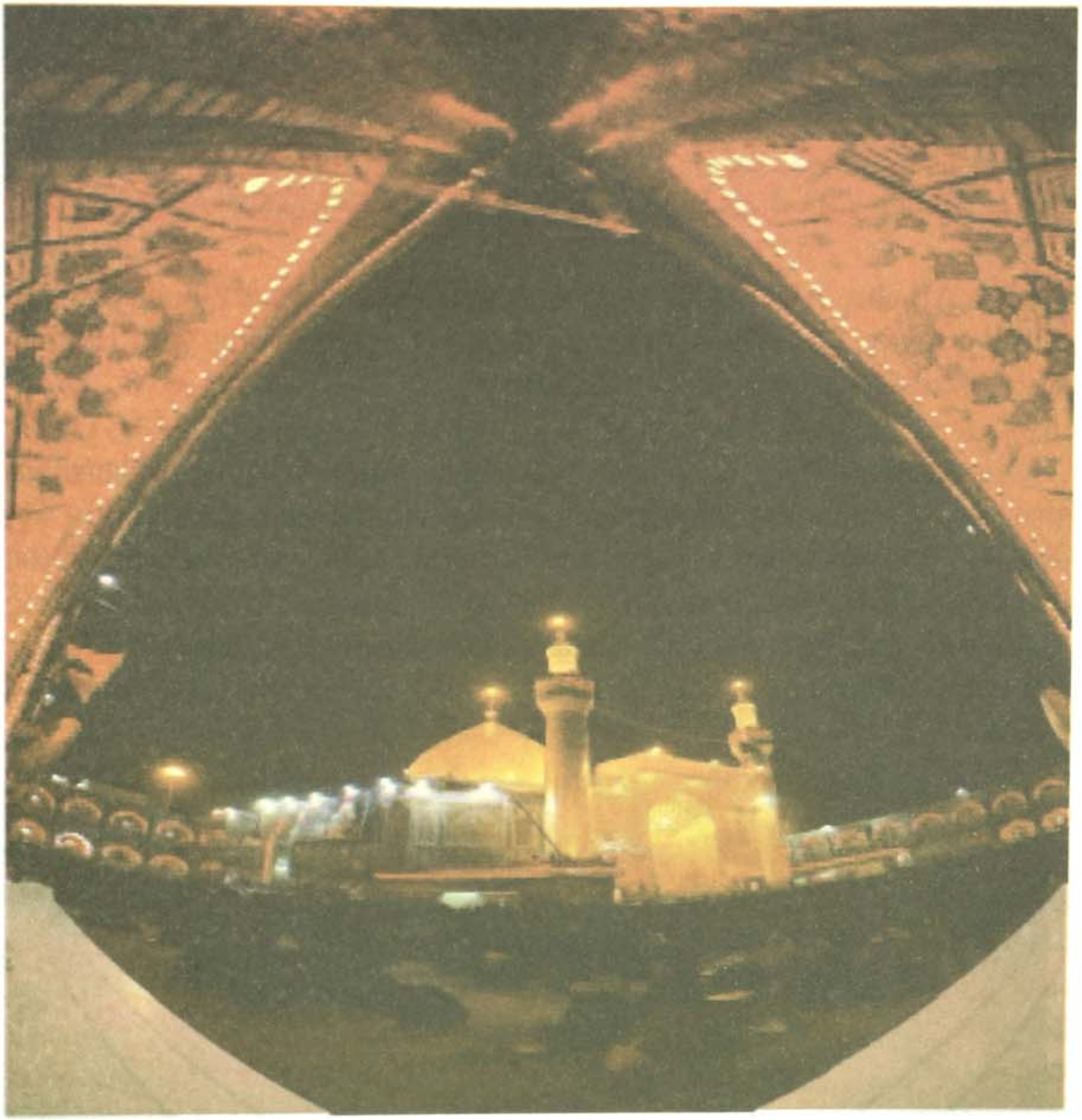
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[1]When a person goes on receiving favors despite his accumulated sins, he develops a misconception that Allāh is pleased with him, and that this is the result of His pleasure because the increase in favors arises out of gratefulness. In the event of ungratefulness, the bestowal of favors stops. In this sense, Allāh says the following:

﴿ وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ، وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴾

"Your Lord declared: 'If you are grateful, I will increase (My favors) on you, and if you are ungrateful, verily, My torment is indeed severe" (Qur'ān, 14:7). Nevertheless, the continuous bestowal of favors, despite disobedience and ungratefulness, cannot be the result of Allāh's pleasure, nor can it be said that in this way Allāh has put him under the misconception that he should regard this exuberance of favors as the result of Allāh's pleasure because when he knows that he is a sinner and disobedient, fully recognizing his sins and vices, then there are no grounds for misconception on his part when assuming Allāh's pleasure and consent. He should rather think that this is a sort of trial and a respite. When his sinfulness and high-handedness reaches its zenith, he will be caught at once. Therefore, in such a case, he should keep waiting as to when Allāh's favors are taken away from him and he is punished with deprivation.

[2]The things which a man wants to conceal from others do, indeed, come out on his tongue one time or another, and his effort at concealment is unsuccessful. This is so because although the far-sighted mind desires to keep them concealed, sometimes it gets entangled in some more important matters and becomes careless on this score when the concealed thing comes out in articulated words. When the mind becomes attentive, it is not possible to undo the matter just as an arrow cannot be recalled after being shot. Even if this is not the case and the mind is fully cautious and attentive, the thing cannot remain concealed because the lines of the face are indicative of mental feelings and reflect the heart's emotions;



٢٧ - وقال (عليه السلام): امْش بدائِك ما مشى بك.

27. Imām Ali ibn Abū Tālib عليه السلام said the following: "Keep walking in your sickness as long as it carries you."[1]

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consequently, redness of the face can easily point out to the sense of shame.

[1]The idea here is that as long as sickness does not become serious, do not give it importance because by giving it importance, the feelings get affected and the illness intensifies. Therefore, continue your activity and regard yourself as being well. This will dispel your sickness and also prevent the power of resistance from getting weak. It keeps up its

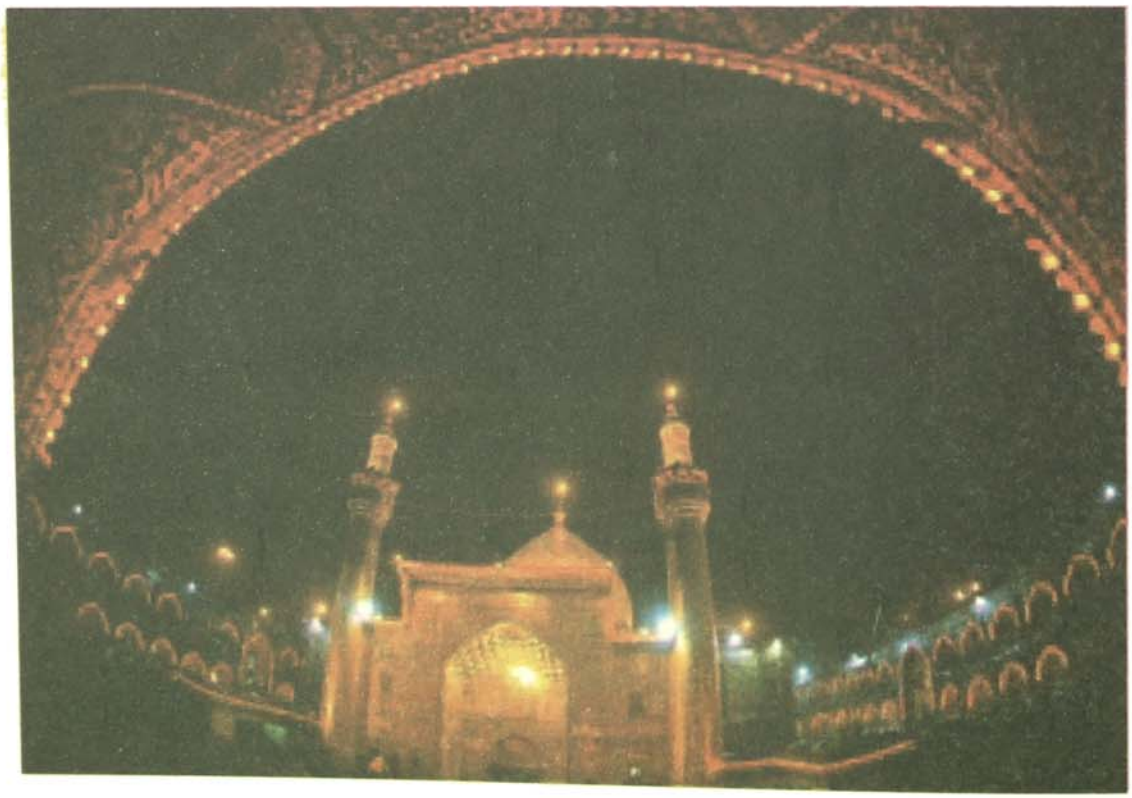
٢٨ - وقال (عليه السلام): أفضلُ الزُّهدِ إخفاءُ الزُّهدِ.

28. Imām Ali ibn Abū Tālib عليه السلام said the following: "The best kind of asceticism is concealing it."

٢٩ - وقال (عليه السلام): إذا كُنْت فِي إدبارٍ والموْتُ فِي إقبالٍ، فما أسْرع المُلتقى.

29. Imām Ali ibn Abū Tālib عليه السلام said the following: "When you are running away from the world and death is approaching you, there is no question of delay in the encounter.

"Endurance, again, has four aspects: eagerness, apprehension, abstention (from the allurements of the world) and anticipation (of death). So, whoever is eager for Paradise will ignore his passions; whoever fears the Fire (of Hell) will refrain from committing prohibited actions; whoever abstains from the world takes hardships lightly, and whoever anticipates death will hasten towards good deeds.



psychological power, while the psychological power curbs small ailments by itself, provided it is not forced to give up resistance by surrendering the imagination to the ailment.

٣٠- وقال (عليه السلام): الحذر الحذر، فواللهِ لقدْ ستر حتّى كأنّهُ قدْ غفر.

30. Imām Ali ibn Abū Tālib عليه السلام said the following: "Beware! Beware! By Allāh, He has hidden your sins, so much so that it is as though He has forgiven them!"

Faith, Unbelief, Doubt and Their Pillars

٣١- وسُئِل (عليه السلام) عن الإيمان فقال: الإيمانُ على أربع دعائِم: على الصّبْر واليقِين والعدْل والجِهادِ؛ والصّبْرُ مِنْها على أربع شُعبٍ: على الشّوْق والشّفق والزُّهْدِ والتّرقُّبِ. فمن اشْتاق إلى الجنّةِ سلا عن الشّهواتِ، ومنْ أشْفق مِن النّار اجْتنب المُحرّماتِ، ومنْ زهِد فِي الدُّنْيا استهان بالمُصِيباتِ، ومن ارْتقب الموْت سارع إلى الخيْراتِ واليقِينُ مِنْها على أربع شُعبٍ: على تبْصِرةِ الفِطنةِ وتأوُّلِ الحِكْمةِ وموْعِظةِ العِبْرةِ وسُنّةِ الأوّلِين؛ فمنْ تبصّر فِي الفِطنةِ تبيّنتْ لهُ الحِكْمةُ، ومنْ تبيّنتْ لهُ الحِكْمةُ عرف العِبْرة، ومنْ عرف العِبْرة فكأنّما كان فِي الأوّلِين. والعدْلُ مِنْها على أربع شُعبٍ: على غائِصِ الفهْمِ وغوْرِ العِلْمِ وزُهْرةِ الحُكْمِ ورساخةِ الحِلْمِ؛ فمنْ فهِم علِم غوْر العِلْمِ، ومنْ علِم غوْر العِلْمِ صدر عنْ شرائِعِ الحُكْمِ، ومنْ حلُم لمْ يُفرِّط فِي أمْرِهِ وعاش فِي النّاسِ حمِيداً. والجِهادُ مِنْها على أربع شُعبٍ: على الأمْرِ بالمعْرُوفِ والنّهْيِ عن المُنْكرِ والصِّدْق فِي المواطِنِ وشنآن الفاسِقِين؛ فمنْ أمر بالمعْرُوفِ شدّ ظُهُور المُؤْمِنِين، ومنْ نهى عن المُنْكرِ أرْغم أُنوف الكافِرِين، ومنْ صدق فِي المواطِنِ قضى ما علَيْهِ، ومنْ شنِئ الفاسِقِين وغضِب لِلّهِ غضِب اللّهُ لهُ وأرْضاهُ يوْم القِيامةِ. والكُفْرُ على أرْبع دعائِم: على التّعمُّقِ والتّنازُعِ والزّيْغِ والشِّقاقِ؛ فمنْ تعمّق لمْ يُنِبْ إلى الحقِّ، ومنْ كثُر نِزاعُهُ بالجهْلِ دام عماهُ عن الحقِّ، ومنْ زاغ ساءتْ عِنْدهُ الحسنةُ وحسُنتْ عِنْدهُ السّيِّئةُ وسكِر سُكْرِ الضّلالةِ، ومنْ شاقّ وعُرتْ علَيْهِ طُرُقُهُ وأعْضل علَيْهِ أمْرُهُ وضاق علَيْهِ مخْرجُهُ. والشّكُّ على أرْبعِ شُعبٍ: على التّماري والهوْلِ والتّردُّدِ والِاسْتِسْلامِ؛ فمنْ جعل المِراء دِيْدناً لمْ يُصْبحْ ليْلُهُ، ومنْ هالهُ ما بيْن يدِيْهِ نكص على عقِبيْهِ، ومنْ تردّد فِي الرّيْبِ وطِئتْهُ سنابِكُ الشّياطِينِ، ومن اسْتسْلم لِهلكةِ الدُّنْيا والآخِرةِ هلك فِيهِما.

قال الرضي: و بعد هذا كلام تركنا ذكره خوف الإطالة و الخروج عن الغرض المقصود في هذا الكتاب.

31. Imām Ali ibn Abū Tālib عليه السلام, was asked once about faith. He said the following: "Faith stands on four pillars: endurance, conviction, justice and *jihād*.



Shrine of Imām al-Abbās عليه السلام in Kerbala

"Conviction also has four aspects: prudent perception, intelligence and understanding, drawing lessons from instructive things and following the precedents of past people. So, whoever perceives with prudence, wise knowledge will be manifested to him. To whomsoever wise knowledge becomes manifest appreciates instructive objectives. Whoever appreciates instructive objectives is just like past people.

"Justice also has four aspects: keen understanding, deep knowledge, a good power of decision and firm forbearance. Therefore, whoever understands comes to acquire the depth of knowledge; whoever acquires the depth of knowledge drinks from the spring of judgment, and whoever exercises forbearance never commits evil actions in his affairs and leads a praiseworthy life among the people.

"*Jihād*, also, has four aspects: enjoining others to do good deeds, keeping others away from doing evil, fighting (in the way of Allāh)

sincerely and firmly on all occasions and detesting anyone who is vicious. So, whoever commends others to do good deeds provides strength to the believers; whoever dissuades others from committing evil humiliates the unbelievers; whoever fights sincerely on all occasions carries out all his obligations, and whoever detests the vicious folks and becomes angry for the sake of Allāh, then Allāh will be angry in favor of him and will keep him pleased on the Day of Judgment.

"Unbelief stands on four pillars: hankering after whims, quarreling with others, deviating from the truth and dissenting. So, whoever hankers after whims does not incline towards righteousness; whoever quarrels much on account of ignorance remains permanently blinded from what is right; whoever deviates from the truth, for him good becomes evil and evil becomes good:He remains intoxicated with misguidance. Whoever makes a breach (with Allāh and His Messenger), his path becomes difficult, his affairs become complicated and his way of escape becomes narrow.

"Doubt has also four aspects: irrationality, fear, wavering and undue surrender to everything. So, whoever adopts irrationality as his way of life, for him there is no dawn after the night; whoever is afraid of what befalls him has to run on his heels; whoever wavers in doubt, the demons trample on him with their feet, and whoever surrenders to the destruction of all of this, his Hereafter succumbs to it."

Sayyid ar-Radi adds the following: "We have left out the remaining portion of this statement for fear of being too lengthy and for being outside the scope of this chapter."

٣٢- وقال (عليه السلام): فاعِلُ الْخيْر خيْرٌ مِنْهُ، وفاعِلُ الشَرِّ شرٌّ مِنْهُ.

32. Imām Ali ibn Abū Tālib عليه السلام said: "The doer of goodness is better than goodness itself, and the doer of evil is worse than evil itself."

٣٣- وقال (عليه السلام): كُنْ سمْحاً ولا تكُنْ مُبذِّراً، وكُنْ مُقدِّراً ولا تكُنْ مُقتِّراً.



33. Imām Ali ibn Abū Tālib عليه السلام said the following: "Be generous but not extravagant; be thrifty but not stingy."

٣٤- وقال (عليه السلام): أشْرفُ الغِنى ترْكُ المُنى.

34. Imām Ali ibn Abū Tālib عليه السلام said the following: "The best of riches is the abandonment of desires."

٣٥- وقال (عليه السلام): منْ أسْرع إلى النّاس بما يكْرهُون قالُوا فِيهِ بما لا يعْلمُون.

35. Imām Ali ibn Abū Tālib عليه السلام said the following: "If someone is quick in saying about people what they dislike, they will speak about him that with which they have no knowledge."

٣٦- وقال (عليه السلام): منْ أطال الأمل أساء العمل.

36. Imām Ali ibn Abū Tālib عليه السلام said the following: "Whoever prolongs his desire ruins his actions."

٣٧- وقال (عليه السلام): وقدْ لقِيهُ عِنْد مسِيرِهِ إلى الشّام دهاقِينُ الأنْبار، فترجّلُوا لهُ واشْتدُّوا بيْن يديْهِ فقال: ما هذا الّذِي صنعْتُمُوهُ؟ فقالُوا: خُلُقٌ مِنّا نُعظّمُ بِهِ أمراءنا. فقال: واللّهِ ما ينْتفِعُ بهذا أمراؤُكُمْ، وإنّكُمْ لتشْقُون على أنْفُسِكُمْ فِي دُنْياكُمْ وتشْقوْن بِهِ فِي آخِرتِكُمْ، وما أخْسر المشقّة وراءها العِقابُ وأرْبح الدّعة معها الأمانُ مِن النّار.

37. Once Imām Ali ibn Abū Tālib عليه السلام was proceeding to Syria when the Anbār[1] countrymen met him. Seeing him, they began to walk on foot then ran in front of him. He inquired why they were doing so. They replied that this was the way they expressed respect for their chiefs. He عليه السلام said the following: "By Allāh, this does not benefit your chiefs. You are belaboring yourselves in this world and earning misery for the next by thus behaving. How harmful the labor in the wake of which there is punishment, and how profitable the case with which there is deliverance from the Fire (of Hell) is!"

٣٨- وقال (عليه السلام): لِابْنِهِ الحسن (عليه السلام): يا بُنيّ! احْفظ عنّي أرْبعاً وأرْبعاً لا يضُرُّك ما عمِلت معهُنّ: إنّ أغْنى الغِنى العقْلُ، وأكْبر الفقْر الحُمْقُ، وأوْحش الوحْشةِ العُجْبُ، وأكْرم الحسبِ حُسْنُ الخُلُق. يا بُنيّ، إيّاك ومُصادقة الأحْمق فإنّهُ يُريدُ أنْ ينْفعك فيضُرّك، وإيّاك ومُصادقة البخِيل فإنّهُ يقْعُدُ عنْك أحْوج ما تكُونُ إليْهِ، وإيّاك ومُصادقة الفاجِر فإنّهُ يبيعُك بالتّافِهِ، وإيّاك ومُصادقة الكذّابِ فإنّهُ كالسّرابِ: يُقرِّبُ عليْك البعِيد ويُبعِّدُ عليْك القريب.

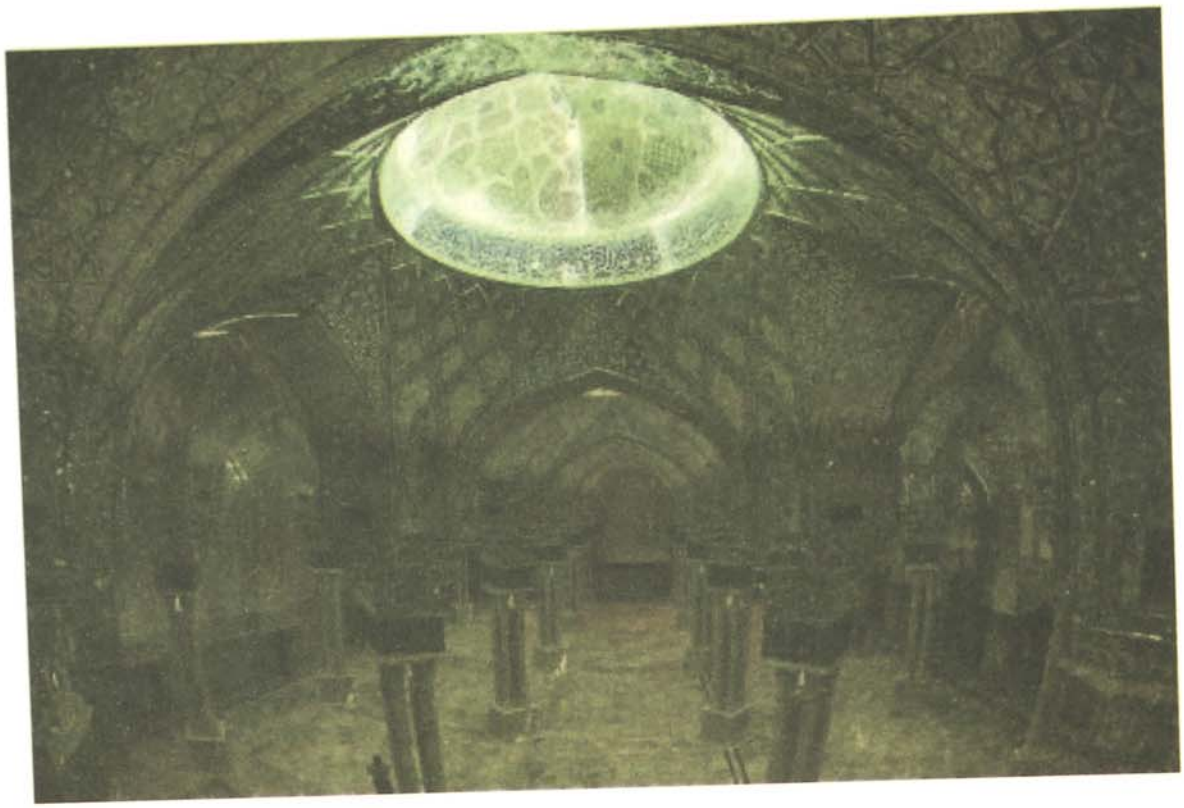
The Imām admonishing his son:

38. Imām Ali ibn Abū Tālib عليه السلام said the following to his son al-Hassan عليه السلام: "O son! Learn four things and (a further) four things from me:Nothing will harm you if you practice them. The richest of all riches is intelligence; the biggest destitution is foolishness; the most wild of the wild is vanity, and the best achievement is goodness of the moral character.

"O my son! You should avoid making friends with a fool because if he intends to benefit you, he harms you. You should avoid making friends with a miser because he will run away from you when you need him the most. You should avoid making friends with a sinful person because he will sell you for naught. And you should avoid making friends with a liar because he is like a mirage, making you see far things as near and near things as far."

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[1]The vast Anbār area is now the largest western governorate in Iraq, about one third of the entire country with the exclusion of northern Iraq (Kurdistan), and its population—mostly tribal—is predominantly Sunni. Its metropolis is Ramadi City, 110 km west of Baghdad.



٣٩- وقال (عليه السلام): لا قُرْبة بالنّوافِلِ إذا أضرّتْ بالفرائِض.

39. Imām Ali ibn Abū Tālib عليه السلام said the following: "Supererogatory worship cannot bring about nearness to Allāh if it hampers what is obligatory."

٤٠- وقال (عليه السلام): لِسانُ العاقِلِ وراء قلبِهِ، وقلبُ الأحْمق وراء لِسانِهِ.

قال الرضي: و هذا من المعاني العجيبة الشريفة، و المراد به أن العاقل لا يطلق لسانه إلا بعد مشاورة الروية و مؤامرة الفكرة، و الأحمق تسبق حذفات لسانه و فلتات كلامه مراجعة فكره و مماخضة رأيه، فكأن لسان العاقل تابع لقلبه، و كأن قلب الأحمق تابع للسانه.

40. Imām Ali ibn Abū Tālib عليه السلام said the following: "The tongue of the wise man is behind his heart, while the heart of the fool is behind his tongue."

Sayyid ar-Radi says the following: "This sentence has an unusual and beautiful meaning. It means that the wise man does not speak with his tongue except after consulting his mind and exercising his imagination, but the fool quickly utters whatever comes to his

tongue without pondering on it. In this way, the tongue of the wise man follows his heart while the heart of the fool follows his tongue."

٤١ ـ و قد روي عنه (عليه السلام) هذا المعنى بلفظ آخر و هو قوله: قَلْبُ الْأَحْمَقِ فِي فِيهِ، ولِسانُ الْعاقِلِ فِي قَلْبِهِ. ومعناهما واحد.

41. This very thought has been related from Imām Ali ibn Abū Tālib عليه السلام in a different way thus: "The heart of a fool is in his mouth, while the tongue of the wise man is in his heart." The meaning of both sayings (40 and 41) is the same.

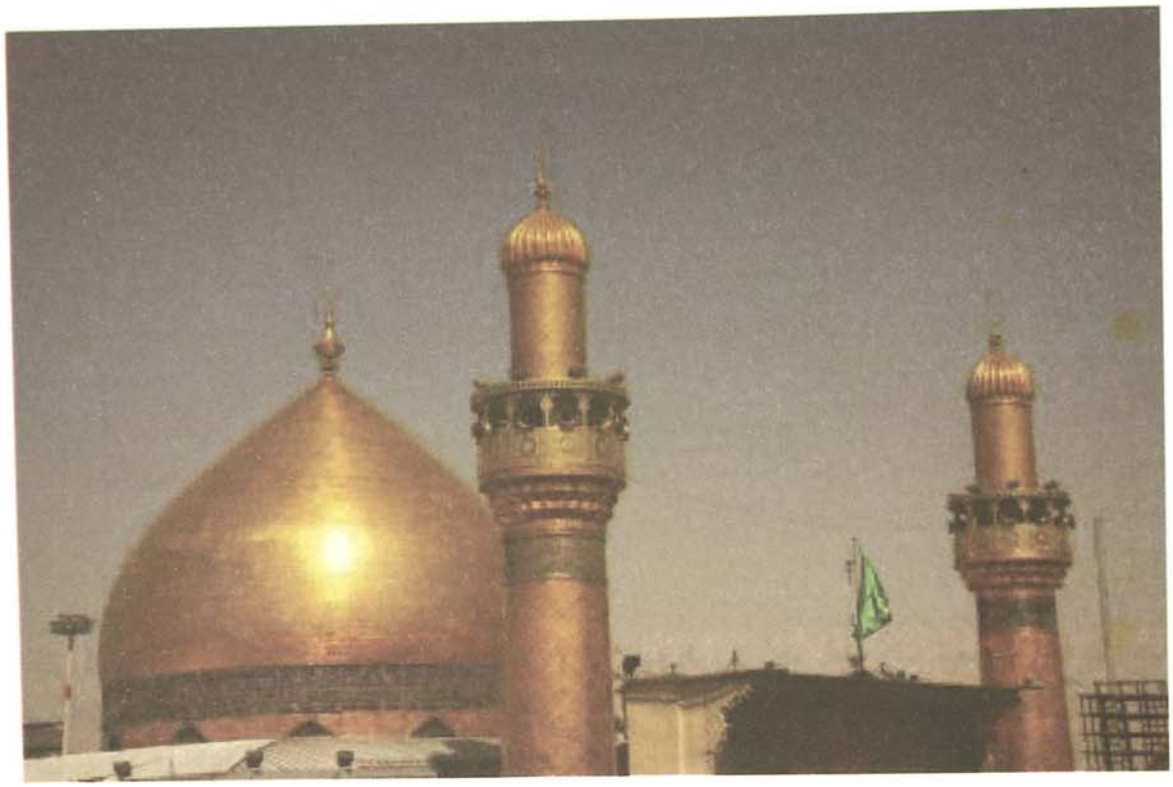
٤٢ ـ وقال (عليه السلام): لِبَعْضِ أَصْحابِهِ فِي عِلَّةٍ اعْتَلَّها: جعل اللهُ ما كان مِنْ شَكْواك حطّاً لِسَيِّئاتِك، فإنّ المرض لا أجْر فِيهِ، ولكِنَّهُ يَحُطُّ السَّيِّئاتِ ويَحُتُّها حتّ الْأَوْراق، وإنّما الْأَجْرُ فِي الْقَوْلِ باللِّسانِ والعملِ بالْأَيْدِي والْأَقدام، وإنّ اللّه سُبْحانهُ يُدْخِلُ بِصِدْقِ النِّيَّةِ والسَّرِيرةِ الصّالِحةِ منْ يشاءُ مِنْ عِبادِهِ الْجنّة.

قال الرضي: و أقول صدق (عليه السلام) إن المرض لا أجر فيه لأنه ليس من قبيل ما يستحق عليه العوض لأن العوض يستحق على ما كان في مقابلة فعل الله تعالى بالعبد من الآلام و الأمراض و ما يجري مجرى ذلك و الأجر و الثواب يستحقان على ما كان في مقابلة فعل العبد فبينهما فرق قد بينه (عليه السلام) كما يقتضيه علمه الثاقب و رأيه الصائب.

42. Imām Ali ibn Abū Tālib عليه السلام said the following to one of his companions during the latter's sickness: "May Allāh make your illness a means for wiping out your sins because there is no reward for sickness except that it obliterates sins and makes them fall like (dried) leaves. Reward lies in saying by the tongue and doing something with the limbs. Certainly, Allāh, the Glorified One, admits into Paradise, by virtue of truthfulness of intention and purity of the heart, whomsoever He pleases from among His servants."

Sayyid ar-Radi says the following: "Imām Ali ibn Abū Tālib عليه السلام is right in saying that there is no reward for sickness as such because compensation is admissible with regard to how Allāh, the Sublime One, deals with His creatures such as causing them grief, illness and the like. However, reward and recompense become admissible with regard to the actions of a creature. This is the difference between the two. Imām Ali ibn Abū Tālib عليه السلام has clarified it through his lustrous

knowledge and sound view."



٤٣ - وقال (عليه السلام): فِي ذِكْر خبّابِ بْن الأرتّ: يرْحمُ اللّهُ خبّاب بْن الأرتّ، فلقدْ أسْلم راغِباً وهاجر طائِعاً وقنِع بالكفافِ ورضِي عن اللّهِ وعاش مُجاهِداً.

43. Imām Ali ibn Abū Tālib ﷺ said the following about Khabbab ibn al-`Aratt: "May Allāh have mercy on Khabbāb ibn al-`Arātt, for he accepted Islam willingly, immigrated (from Mecca) obediently, remained content with what sufficed him, was pleased with Allāh and lived the life of a *mujāhid*."

Khabbāb ibn al-`Arātt (586 – 659 A.D.) was a distinguished companion of the Holy Prophet ﷺ and an early Muhājir. He suffered various sorts of hardships at the hands of the tribesmen of Quraish. He was made to stand in the scorching sun and to lie down on burning pieces of timber, but he did not at all abandon his support for the Holy Prophet ﷺ. He accompanied the Holy Prophet ﷺ in Badr and other battles. He supported Imām Ali ibn Abū Tālib ﷺ in Siffīn and Nahrawān. He left Medīna and settled in Kūfa. Thus, he died there in 39 A.H./659 A.D. at the age of 73. Imām Ali ibn Abū

Tālib ﷺ led his funeral prayer service, and he was buried outside Kūfa. Imām Ali ibn Abū Tālib ﷺ uttered these mercy-invoking words above as he stood at his grave."

٤٤ ـ وقال (عليه السلام): طوبى لِمنْ ذكر المعاد وعمِل لِلحِسابِ وقنِع بالكفافِ ورضِي عن اللّهِ.



44. Imām Ali ibn Abū Tālib ﷺ said the following: "Blessed is the person who keeps the next life in mind, acts so as to be able to render his account, remains contented with what suffices him and remains pleased with Allāh."

٤٥ ـ وقال (عليه السلام): لوْ ضربْتُ خيْشُوم المُؤْمِن بسيْفِي هذا على أنْ يُبْغِضنِي ما أبْغضنِي ولوْ صببْتُ الدُّنْيا بجمّاتِها على المُنافِق على أنْ يُحِبّنِي ما أحبّنِي وذلِك أنّهُ قُضِي فانْقضِي على لِسان النّبيِّ الأُمّيِّ (صلى الله عليه وآله) أنّهُ قال يا علِيُّ لا يُبْغِضُك مُؤْمِنٌ ولا يُحِبُّك مُنافِقٌ.

45. Imām Ali ibn Abū Tālib ﷺ said the following: "Even if I strike the nose of a believer with my sword, so he may hate me, he will not hate me, and even if I pile all the wealth of the world before a hypocrite (Muslim) so he may love me, he will not love me. This is

so because it is a verdict pronounced by the tongue of the revered Prophet ﷺ who said the following:'O Ali! A believer will never hate you and a hypocrite (Muslim) will never love you.'"[1]

٤٦ - وقال (عليه السلام): سيِّئة تسُوءُك خيْرٌ عِنْد اللّهِ مِنْ حسنةٍ تُعْجِبُك.

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[1]This is one of the authentic traditions (ahādīth) of the Holy Prophet ﷺ the authenticity of which scholars of traditions have never doubted. It was narrated by certain companions of the Holy Prophet ﷺ such as Abdullāh ibn Abbās, `Imrān ibn al-Haseen, Umm al-Mu'minīn (mother of the faithful) Umm Salamah and others such as Imām Ali ibn Abū Tālib عليه السلام himself who also narrated saying: "By the One Who split the seed and created the soul, verily the Messenger of Allāh ﷺ and his progeny gave me a promise that no one but a true believer will love me, and none but a hypocrite will hate me." For references, refer to these sources:Muslim, *Sahīh*, Vol. 1, p. 60; [Muslim, in his book, regards the love of Ali as the sign of dissemblance]; al-Bukhāri, *Al-Jāmi` al-Sahīh* (better known as simply *Sahīh* or *Sahīh al-Bukhāri*), Vol. 5, pp. 635, 643; Ibn Mājah, *Al-Sunan*, Vol. 1, p. 55; al-Nisā'i, *Al-Sunan*, Vol. 8, pp. 115 - 116, 117; imām Ahmed ibn Hanbal, *Al-Musnad*, Vol. 1, pp. 84, 95, 128; Vol. 6, p. 292; Abū Hātim, *`Ilal al-Hadīth*, Vol. 2, p. 400; Abū Nu`aym, *Hilyat al-Awliyā'*, Vol. 4, p. 185; Ibn al-Athīr, *Jāmi` al-Usūl,* Vol. 9, p. 473; Ali ibn Abū Bakr al-Haithami, *Majma` az-Zawā'id*, Vol. 9, p. 133; Ibn al-Maghāzili, *Manāqib Ali ibn Abū Tālib*, pp. 190 - 195; Ibn Abd al-Barr, *Al-Istī`āb*, Vol. 3, p. 1100; Ibn al-Athīr, *Usd al-Ghāba*, Vol. 4, p. 26; Ibn Hajar al-`Asqalāni, *Al-Isāba fi Akhbār al-Sahāba*, Vol. 2, p. 509; al-Khatīb al-Baghdādi, *Tārīkh Baghdad*, Vol. 2, p. 255; Vol. 8, p. 417 and Vol. 14, p. 426; Ibn Kathīr, *Tārīkh*, Vol. 7, p. 354, to cite just few. It was in this way that the revered *Sahāba*, companions of the Holy Prophet ﷺ, used to test the faith (*īmān*) or hypocrisy (*nifaq*) of the Muslims through their love or hatred towards Imām Ali ibn Abū Tālib عليه السلام, as is related by Abū Dharr al-Ghifāri, Abū Sa`īd al-Khudri, Abdullāh ibn Mas`ūd and Jābir ibn Abdullāh [al-Ansāri] that: "We (companions of the Holy Prophet ﷺ) used to distinguish the hypocrites by their hatred towards Ali ibn Abū Tālib," as we read in the following classic references:al-Tirmidhi, *Sunan*, Vol. 5, p. 635; *Al-Mustadrak*, Vol. 3, p. 129; *Hilyat al-Awliyā'*, Vol. 6, p. 294; *Majma` az-Zawā'id*, Vol. 9, pp. 132 - 133; *Jāmi` al-Usūl*, Vol. 9, p. 473; *Al-Durr al-Manthūr*, Vol. 6, pp. 66 - 67; *Tārīkh Baghdād*, Vol. 13, p. 153; *Ar-Riyād an-Nadira*, Vol. 2, pp. 214 - 15; *Al-Istī`āb*, Vol. 3, p. 1110; *Usd al-Ghāba*, Vol. 4, pp. 29-30).

46. Imām Ali ibn Abū Tālib ﷺ said the following: "The sin that displeases you is better in the view of Allāh than the virtue that makes you proud."[1]

٤٧ ـ وقال (عليه السلام): قدْرُ الرّجُل على قدْر هِمّتِهِ، وصِدْقُهُ على قدْر مُرُوءتِهِ، وشجاعتُهُ على قدْر أنفتِهِ، وعِفّتُهُ على قدْر غيْرتِهِ.

47. Imām Ali ibn Abū Tālib ﷺ said the following: "The worth of a man is according to his courage, his truthfulness is according to his balance of temper, his valor is according to his self-respect and his chastity is according to his sense of shame."

٤٨ ـ وقال (عليه السلام): الظفرُ بالحزْم، والحزْمُ بإجالةِ الرّأي، والرّأيُ بتحْصِين الأسْرار.

48. Imām Ali ibn Abū Tālib ﷺ said the following: "Victory is (won) with determination; deter-mination is pondering over thoughts and thoughts are formed by guarding secrets."

٤٩ ـ وقال (عليه السلام): احْذرُوا صوْلة الكريم إذا جاع واللّئيم إذا شبع.

49. Imām Ali ibn Abū Tālib ﷺ said the following: "Beware of the might of a noble person when he is hungry and of an ignoble one when his belly is full."[2]

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[1]The person who feels ashamed and repentant after committing a sin and offers repentance before Allāh remains safe from the penalty of that sin and deserves the reward of repentance. But the person who, having done a virtuous deed, begins to feel his "superiority" over others and becomes proud of his virtues thinks that he has no apprehension whatever. Thus, he destroys his virtue and remains deprived of the reward of that virtuous deed. Obviously, whoever has erased the shame of his sin by repentance will be better than one who ruins his action by being proud of it without having repented.

[2]The meaning is that a man of prestige and esteem never tolerates humiliation or disgrace. If his honor is assailed, he will leap like a hungry lion and break away the shackles of humiliation. If a low and narrow minded person is raised in status above what he deserves, he will not be able to contain himself but, regarding himself very high, he will assail the

٥٠- وقال (عليه السلام): قُلوبُ الرِّجالِ وحْشِيّة، فمنْ تألّفها أقبلتْ عليْهِ.

50. Imām Ali ibn Abū Tālib عليه السلام said the following: "People's hearts are like wild beasts. If someone tries to tame them, they will pounce back on him."[1]

٥١- وقال (عليه السلام): عيْبُك مسْتُورٌ ما أسْعدك جدُّك.

51. Imām Ali ibn Abū Tālib عليه السلام said the following: "So long as your status is good, your defects will remain covered."

٥٢- وقال (عليه السلام): أوْلى النّاس بالعفْو أقدرُهُمْ على العُقُوبةِ.

52. Imām Ali ibn Abū Tālib عليه السلام said: "The most capable of pardoning is one who is the ablest to punish."

٥٣- وقال (عليه السلام): السّخاءُ ما كان ابْتِداءً فأمّا ما كان عنْ مسْألةٍ فحياءٌ وتذمُّمٌ.

53. Imām Ali ibn Abū Tālib عليه السلام said: "Generosity is that which is by one's own initiative because giving on being asked is either due to one's esteem or to avoid rebuke."

٥٤- وقال (عليه السلام): لا غِنى كالعقْل ولا فقْر كالجهْل ولا مِيراث كالأدبِ ولا ظهِير كالمُشاورةِ.

54. Imām Ali ibn Abū Tālib عليه السلام said: "There is no wealth like wisdom, no destitution like ignorance, no inheritance like refinement and no support like consultation."

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status of others.

[1]This statement confirms the theory that by nature, human hearts love wildness and that the feeling of love and affection in them is an acquired attribute. Consequently, when elements and causes of love and affection crop up, they are tamed. But when these elements disappear, or when the feelings of hatred are created against them, people return to wildness and thereafter return to the path of love and affection but with a great deal of difficulty. Do not tease the heart because it is a wild bird. If once it flies away, it will come down with a great deal of difficulty, if at all.



٥٥ـ وقال (عليه السلام): الصَبْرُ صبْران: صبْرٌ على ما تكْرهُ وصبْرٌ عمّا تُحِبُّ.

55. Imām Ali ibn Abū Tālib عليه السلام said: "Patience is of two kinds:patience over what pains you, and patience regarding what you covet."

٥٦ـ وقال (عليه السلام): الغِنى فِي الغُرْبةِ وطنٌ والفقْرُ فِي الوطن غُرْبةٌ.

56. Imām Ali ibn Abū Tālib عليه السلام said: "With wealth, a strange land is a homeland, while with destitution, even a homeland is a strange land.[1] With destitution, one is a stranger even in his own homeland."

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[1]A person who has wealth and riches will get friends and acquaintances wherever he may be. He, therefore, will not feel strange in any foreign land. But if he is poor and destitute, he will have no friends even in his homeland because people do not like to make friends with the poor and the destitute, nor do they establish relationships with them. He is, therefore, a stranger even at home and has no friends or well-wishers.

One who has no worldly successor remains unknown.

٥٧- وقال (عليه السلام): القناعةُ مالٌ لا ينْفدُ.

قال الرضي: و قد روي هذا الكلام عن النبي (صلى الله عليه وآله).

57. Imām Ali ibn Abū Tālib عليه السلام said: "Contentment is wealth that never diminishes."[1]

Sayyid ar-Radi says, "This saying has also been related from the Prophet ﷺ."

٥٨- وقال (عليه السلام): المالُ مادّةُ الشّهواتِ.

58. Imām Ali ibn Abū Tālib عليه السلام said: "Wealth is the substance of passions."

٥٩- وقال (عليه السلام): منْ حذّرك كمنْ بشّرك.

59. Imām Ali ibn Abū Tālib عليه السلام said: "One who warns you is like one who gives you glad tidings (of safety)."

٦٠- وقال (عليه السلام): اللّسانُ سبُعٌ؛ إنْ خُلّي عنْهُ، عقر.

60. Imām Ali ibn Abū Tālib عليه السلام said: "The tongue is a beast; when it is let loose, it devours."

٦١- وقال (عليه السلام): المرْأةُ عقْربٌ حُلْوةُ اللّسْبةِ.

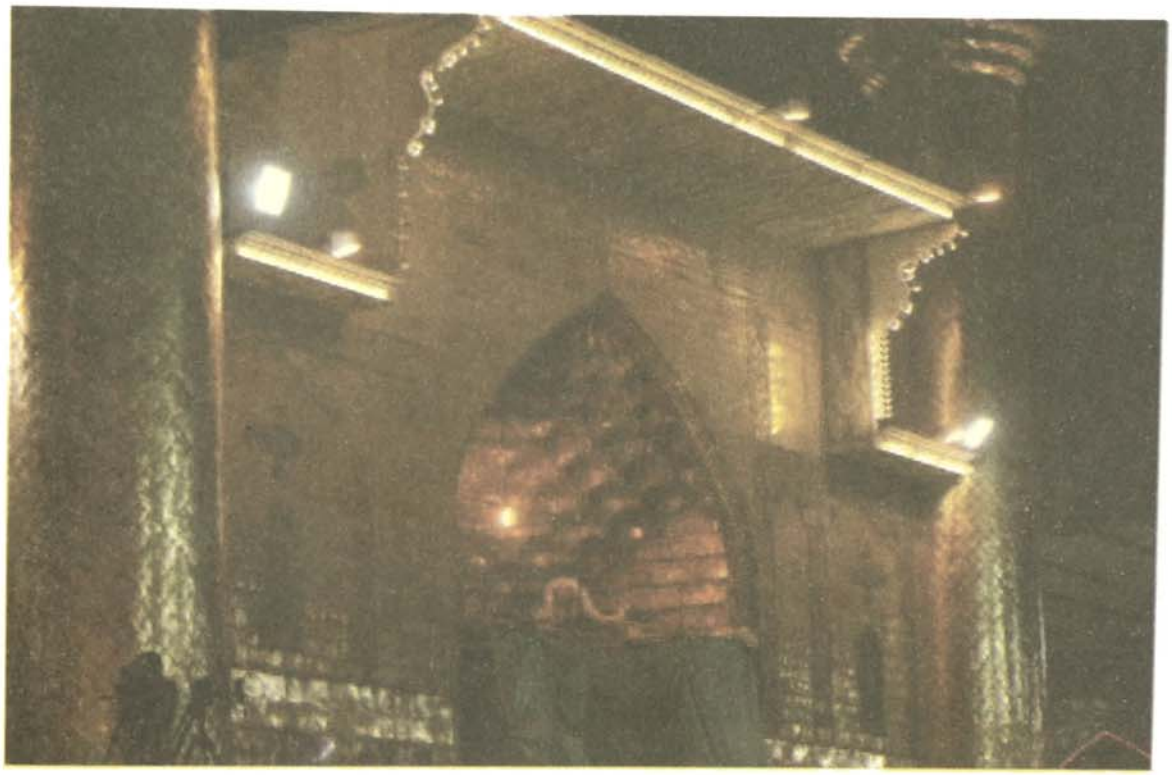
61. Imām Ali ibn Abū Tālib عليه السلام said: "Woman is a scorpion whose

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[1]Contentment means that a man should remain satisfied with what he gets and should not complain if he gets less. If he is not so contented, he will try to satisfy his greed by committing social crimes such as misappropriation, cheating and deceiving others because greed compels one to satisfy one's needs by any means whatever. Then the satisfaction of one's need opens the gate for another need, and so on. As a man's needs get satisfied, his craving increases, and he can never get rid of his needs or dissatisfaction. The increasing dissatisfaction can be stopped only by contentment which makes a man carefree from all wants except the most essential ones. Such is everlasting wealth that gives satisfaction for good.

touch is pleasant."

٦٢ ـ وقال (عليه السلام): إذا حُيِّيت بتحيَّةٍ فحيِّ بأحسن مِنْها، وإذا أُسْدِيتْ إليْك يدٌ فكافِئْها بما يُرْبي عليْها، والفضْلُ مع ذلِك لِلْبادِئ.



62. Imām Ali ibn Abū Tālib عليه السلام said: "If you are met with a greeting, give a better greeting in return. If a helping hand is extended to you, do a better favor in return, although the credit will remain with the one who was the first.

٦٣ ـ وقال (عليه السلام): الشَّفِيعُ جناحُ الطالِبِ.

63. Imām Ali ibn Abū Tālib عليه السلام said: "One who intercedes is the wing of one who seeks."

٦٤ ـ وقال (عليه السلام): أهْلُ الدُّنْيا كركْبٍ يُسارُ بهِمْ وهُمْ نِيامٌ.

64. Imām Ali ibn Abū Tālib عليه السلام said: "The people of the world are like travelers who are being carried away as they asleep."

٦٥- وقال (عليه السلام): فقْدُ الأحِبّةِ غُرْبة.

65. Imām Ali ibn Abū Tālib عليه السلام said: "The loss of friends is estrangement."

٦٦- وقال (عليه السلام): فوْتُ الحاجةِ أهْونُ مِنْ طلبها إلى غيْر أهْلِها.

66. Imām Ali ibn Abū Tālib عليه السلام said: "To miss what one needs is easier than to beg the wrong person."[1]

٦٧- وقال (عليه السلام): لا تسْتح مِنْ إعْطاءِ القَلِيل، فإنّ الحِرْمان أقلُّ مِنْهُ.

67. Imām Ali ibn Abū Tālib عليه السلام said: "Do not feel ashamed of giving little because refusal is even less than that."

٦٨- وقال (عليه السلام): العفافُ زينةُ الفقْر، والشُّكْرُ زينةُ الغِنى.

68. Imām Ali ibn Abū Tālib عليه السلام said: "Charity is the adornment of destitution, while gratefulness (to Allāh) is the adornment of riches."

٦٩- وقال (عليه السلام): إذا لمْ يكُنْ ما تُريدُ فلا تُبلْ ما كُنْت.

69. Imām Ali ibn Abū Tālib عليه السلام said: "If what you aim at does not come about, then do not worry as to what you were."

٧٠- وقال (عليه السلام): لا ترى الجاهِل إلّا مُفْرطاً أوْ مُفرِّطاً.

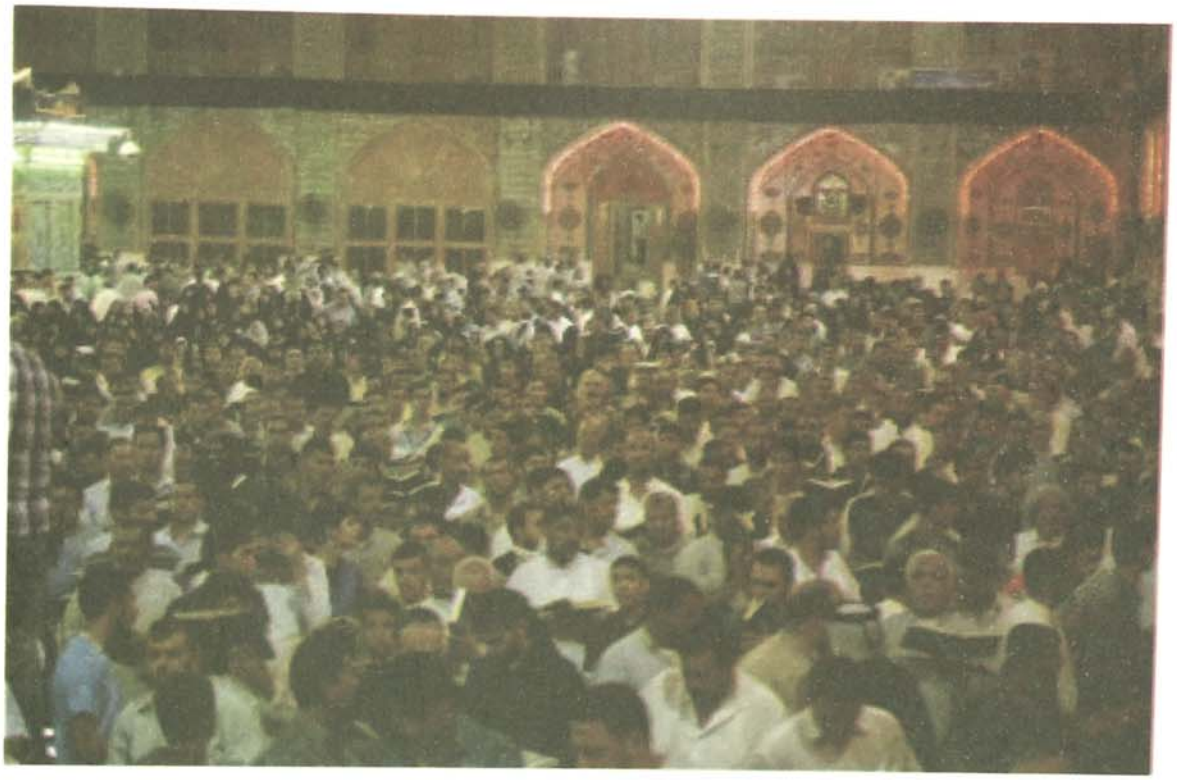
70. Imām Ali ibn Abū Tālib عليه السلام said: "You will not find an ignorant person but at one extreme: exaggerating or neglecting."

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[1]The shame that is felt in putting a request before an inappropriate person gives more mental pain than the grief in not obtaining its fulfillment. That is why non-fulfillment of a request can be tolerated, but the obligation of a low and humble person is intolerable. Every self-respecting person will, therefore, prefer deprivation to being under obligation to an inappropriate man and will not tolerate placing his request before a low and mean person.

٧١ـ وقال (عليه السلام): إذا تمّ العقلُ، نقص الكلامُ.

71. Imām Ali ibn Abū Tālib عليه السلام said: "As intelligence increases, speech decreases."[1]



٧٢ـ وقال (عليه السلام): الدّهرُ يُخْلِقُ الأبْدان ويُجدِّدُ الآمال ويُقرِّبُ المنيّة ويُباعِدُ الأمْنِيّة منْ ظفِر بهِ نصِب ومنْ فاتهُ تعِب.

72. Imām Ali ibn Abū Tālib عليه السلام said: "Time wears out bodies, renews desires, brings death nearer and takes away aspirations. Whoever is successful with it encounters grief, and whoever misses its favors also undergoes hardships."

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[1]Being talkative is an indication of a diffused thinking, while diffusion of thought is the result of immaturity. When wisdom attains perfection and understanding ripens, one's mind and thoughts are balanced. Wisdom acquires power and control over the tongue. As over other parts of the body, the tongue does not need any thinking or anything outside the dictates of wisdom. Obviously, uttering after thinking is short and free from extras. As a man's intelligence increases, his speech decreases and he does not speak save at the opportune moment.

٧٣- وقال (عليه السلام): منْ نصب نفسهُ لِلنّاس إماماً فليبْدأ بتعْلِيم نفسِهِ قبْل تعْلِيم غيْرِهِ، وليكُنْ تأدِيبُهُ بسِيرتِهِ قبْل تأدِيبِهِ بِلِسانِهِ، ومُعلّمُ نفسِهِ ومُؤدّبُها أحقُّ بالإجْلال مِنْ مُعلّمِ النّاسِ ومُؤدّبِهِمْ.

73. Imām Ali ibn Abū Tālib عليه السلام said: "Whoever places himself as a leader of the people should commence with educating his own self before educating others, and his teaching should be by his own conduct before teaching by the tongue. The person who teaches and instructs his own self is more entitled to esteem than whoever teaches and instructs others."

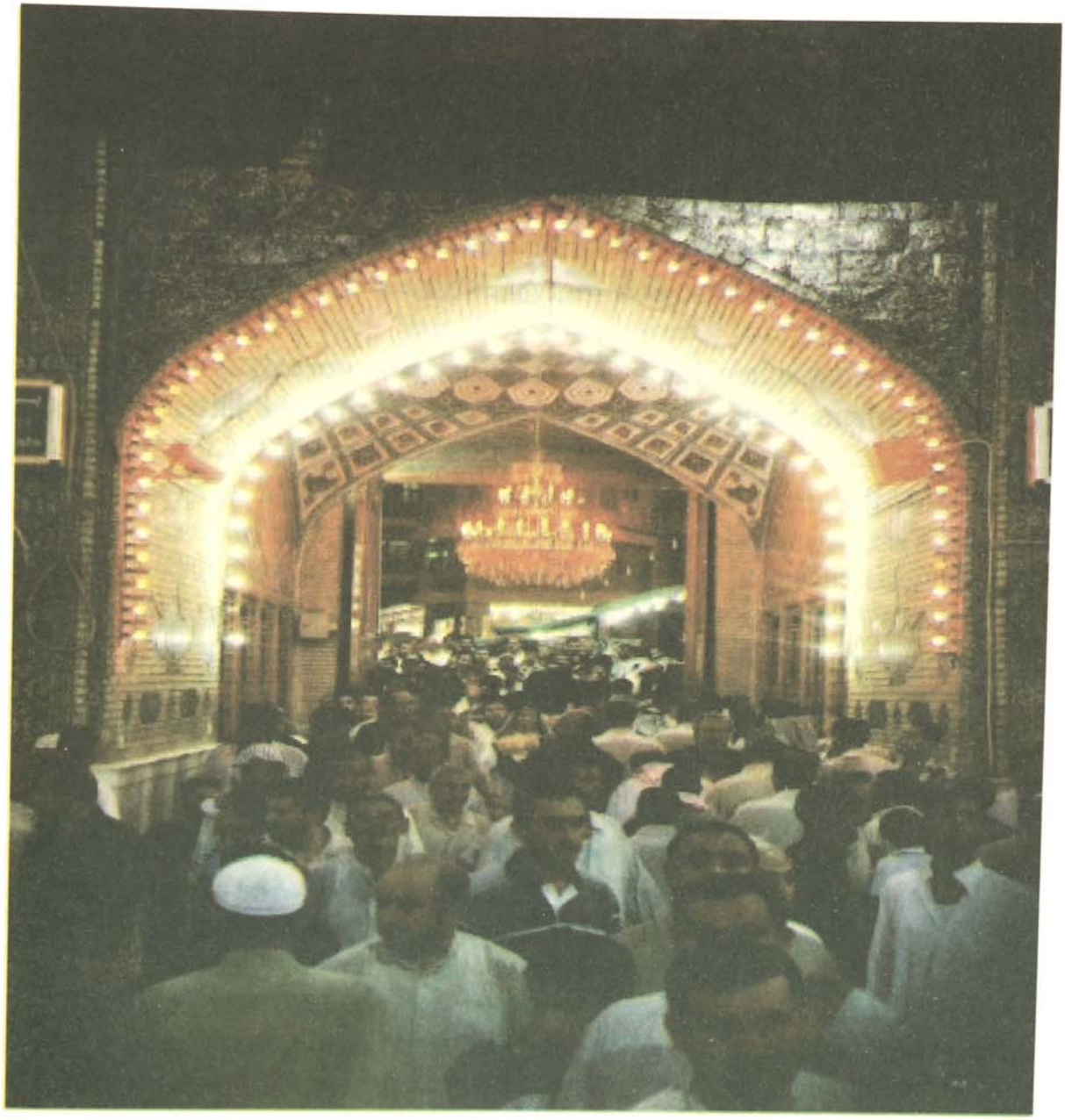
٧٤- وقال (عليه السلام): نفسُ المرْءِ خُطاهُ إلى أجلِهِ.

74. Imām Ali ibn Abū Tālib عليه السلام said: "Each breath taken by a man is a step towards his death."[1]





[1]That is just as each step makes way for the other, and this exercise by steps is the means of nearing the goal. Similarly, every breath of life serves as a death-knell for the previous one and carries life towards death, as if the breath the motion of which is regarded as a sign of life is, in fact, the sign of the passing away of one moment of life and a means of nearing death because each breath is death for the previous one, and life is the name of those very death-carrying breaths. Every breath is a dead body of the life that passed by. Life is the name of living by facing successive deaths.



٧٥ـ وقال (عليه السلام): كُلُّ معْدُودٍ مُنْقضٍ، وكُلُّ مُتوقع آتٍ.

75. Imām Ali ibn Abū Tālib عليه السلام said: "Every countable thing is to pass away; every expected thing must come about."

٧٦ـ وقال (عليه السلام): إنّ الْأُمُور إذا اشْتبهتْ اعْتُبر آخِرُها بأوّلِها.

76. Imām Ali ibn Abū Tālib عليه السلام said: "If matters get mixed up, the last ones should be appreciated compared to the previous ones."[1]

[1]By looking at a seed, a cultivator can say what plant will come out of it,

٧٧- ومِنْ خبر ضِرار بْن حمْزة الضّبائيّ عِنْد دُخُولِهِ على مُعاوية ومسْألتِهِ لهُ عنْ أمِير الْمُؤْمِنِين (عليه السلام) وقال: فأشْهدُ لقدْ رأيْتُهُ فِي بعْضِ مواقِفِهِ وقدْ أرْخى اللّيْلُ سُدُولهُ وهُو قائِمٌ فِي مِحْرابِهِ قابِضٌ على لِحْيتِهِ، يتململُ تململُ السّلِيمِ ويبْكِي بُكاء الْحزِين ويقُولُ: يا دُنْيا يا دُنْيا إلِيْكِ عنِّي، أ بِي تعرّضْتِ أمْ إلِيّ تشوّقْتِ؟ لا حان حِينُكِ؛ هيْهات غُرِّي غيْرِي، لا حاجة لِي فِيكِ، قدْ طلّقْتُكِ ثلاثاً لا رجْعة فِيها، فعيْشُكِ قصِيرٌ وخطرُكِ يسِيرٌ وأمْلُكِ حقِيرٌ. آهِ مِنْ قِلّةِ الزّادِ وطُولِ الطّرِيقِ وبُعْدِ السّفرِ وعظِيمِ الْمورِدِ.

77. It is related that when Dirār ibn Hamzah (the correct is "Damrah") ad-Dibabi (or as-Suda'i[1]) went to Mu`āwiyah, and the latter inquired

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what fruits, flowers or leaves it will bring about, and what its expanse will be. Likewise, a guess can be made about the success of a student by looking at his endeavor and effort. The same applies to the failure of some other student by looking at his leisureliness and idleness. This is so because the beginning is indicative of the end and the premises of the conclusion. Therefore, if the end of any matter is not visible, its beginning should be looked at. If its beginning is bad, the end, too, will be bad, and if the beginning is good, the end, too, will be good. An auspicious river begins from the very spring.

[1]Dirār ibn Damrah was one of the companions of Imām Ali ibn Abū Tālib عليه السلام. After the death of Imām Ali ibn Abū Tālib عليه السلام, he went to Syria where he met Mu`āwiyah. The latter said to him, "Describe Ali to me." He replied, "Will you please excuse me from answering?" But Mu`āwiyah insisted, "You must describe him," whereupon Dirār said the following: "If there is no alternative, then you should know that Ali عليه السلام was a man whose personality knew no limits, terrific in power, his speech was decisive, his judgments based on justice, his knowledge spread out in all directions and wisdom manifested itself on all his behavior. Among the food he liked the most was the coarse kind, and among the clothes, the short (and humble) ones. By Allāh, he was among us like one of us. He used to respond to our questions and fulfill all our requests. By Allāh, although he used to let us get close to him and he himself was close to us, we did not dare address him due to our feeling of awe towards him, nor did we dare to speak first due to his greatness in our hearts. His smile displayed a row of pearls. He used to honor the pious. He liked to be kind to the needy, to feed the orphans, the near of kin or the needy in the day of hunger, clothe bare ones and help the vulnerable person. He used to detest the world and its flowering. I testify to all of this." So far, the testimony is as quoted above by Sayyid ar-Radi. When Mu`āwiyah heard this from Dirār, his eyes became full of tears and he said: "May Allāh have mercy on

from him about Imām Ali ibn Abū Tālib عليه السلام, he said the following: "I testify that I have seen him on several occasions when night had spread and he was standing in the niche (of the mosque) holding his beard, groaning like a man bitten by a snake and weeping as a grieved man, saying:O world, O world! Get away from me! Why do you present yourself tome?! Or are you eager for me?! You may not get that opportunity to impress me. Deceive some other person. I have no concern with you. I have divorced you thrice after which there is no restitution. Your life is short, your importance is little and your liking is humble. Alas! The provision is little, the way is long, the journey is far and the goal is hard to reach."

On the Topic of Predestination

٧٨- ومِنْ كلامٍ لهُ (عليه السلام) لِلسّائِلِ الشّامِيِّ لمّا سألهُ: أ كان مسيرُنا إلى الشّام بقضاءٍ مِن اللهِ وقدرٍ؟ بعْد كلامٍ طويلٍ هذا مُخْتارُهُ: ويْحك! لعلّك ظننْت قضاءً لازماً وقدراً حاتِماً؟ لوْ كان ذلِك كذلِك لبطل الثّوابُ والْعِقابُ وسقط الْوعْدُ والْوعِيدُ. إنّ اللّه سُبْحانهُ أمر عِبادهُ تخْييراً ونهاهُمْ تحْذِيراً وكلّف يسِيراً ولمْ يُكلّفْ عسِيراً وأعْطى على الْقلِيلِ كثِيراً ولمْ يُعْص مغْلوباً ولمْ يُطعْ مُكْرهاً ولمْ يُرْسِلِ الْأنْبياء لعِباً ولمْ يُنْزِلِ الْكُتُب لِلْعِبادِ عبثاً ولا خلق السّماواتِ والْأرْض وما بيْنهُما باطِلًا، ذلِك ظنُّ الّذِين كفرُوا، فويْلٌ لِلّذِين كفرُوا مِن النّار.

78. A man inquired from Imām Ali ibn Abū Tālib عليه السلام saying, "Was our going to fight the Syrians destin-ed by Allāh?" Imām Ali ibn Abū Tālib عليه السلام detailed his reply, a selec-tion from which is here:

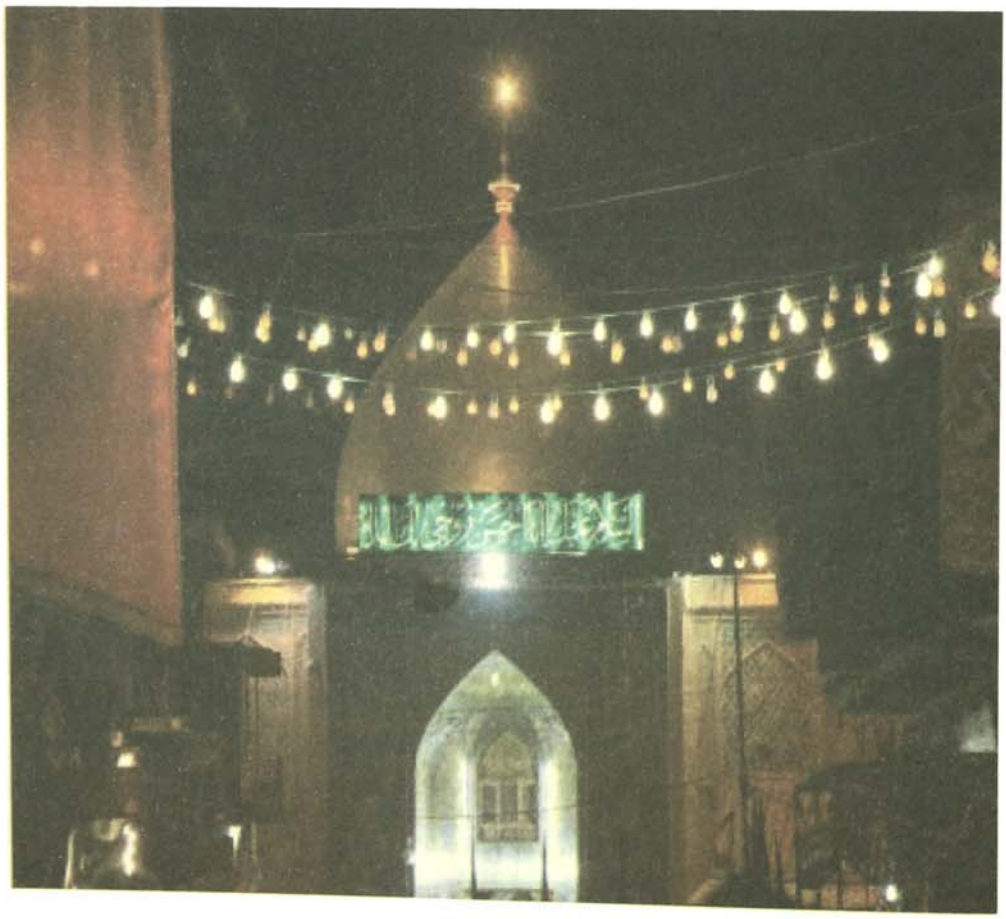
Woe to you! You take it as a final and un-avoidable des-tiny[1] (ac-

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Abul-Hassan. He really was so." Then, turning to Dirār, he said: "How do you feel in his absence, O Dirār?" Dirār replied, "My grief is like that of a woman whose only child is butchered in her own arms," as we read in these references:*Al-Istī`āb*, Vol. 3, pp. 1107 - 1108; *Hilyat al-Awliyā'*, Vol. 2, p. 84; *Sifatul-Safwah*, Ibn al-Jawzi, Vol. 1, p. 121; *Al-Amāli*, Abū Ali al-Qāli, Vol. 2, p. 147; *Zahr al-Adab*, al-Husari, Vol. 1, pp. 40 - 41; *Murūj al-Dhahab*, Vol. 2, p. 421; *Ar-Riyād al-Nadira*, Al-Muhibb al-Tabari, Vol. 2, p. 212; Ibn Abul-Hadīd, Vol. 18, pp. 225 - 26).

[1]The end of this story is that after this encounter, the man inquired, "What kind of destiny it was by which we had to go?" Imām Ali ibn Abū Tālib عليه السلام said, "قضاء (destiny) means the command of Allāh." For example, He has said:وقضى ربك أن لا تعبدوا الا اياه *wa qada rabbuka alla ta'budu illa iyyah* (And your Lord commanded that you shall worship none but Him [Qur'ān,

cording to which we are bound to act). If it were so, there will have been no question of reward or chastisement, and there will have been no sense in Allāh's promises or warnings. (On the other hand) Allāh, the Glori-fied One, has ordered His ser-vants to act according to their free will and has cautioned them and protected them (from evil). He has placed easy obligations on them and has not put heavy obligations. He gives them much (reward) in return for little action. He is disobeyed, not because He is overpowered. He is obeyed but not by force. He did not send prophets just for fun. He did not send down the Book for the people without a purpose. He did not create the heavens, the earth and all that is in between them in vain. That is the imagination of those who disbelieve: فَوَيْلٌ لِّلَّذِينَ كَفَرُوا مِنَ النَّارِ ... *then woe to those who disbelieve because of the Fire* (Qur'ān, 38:27)."



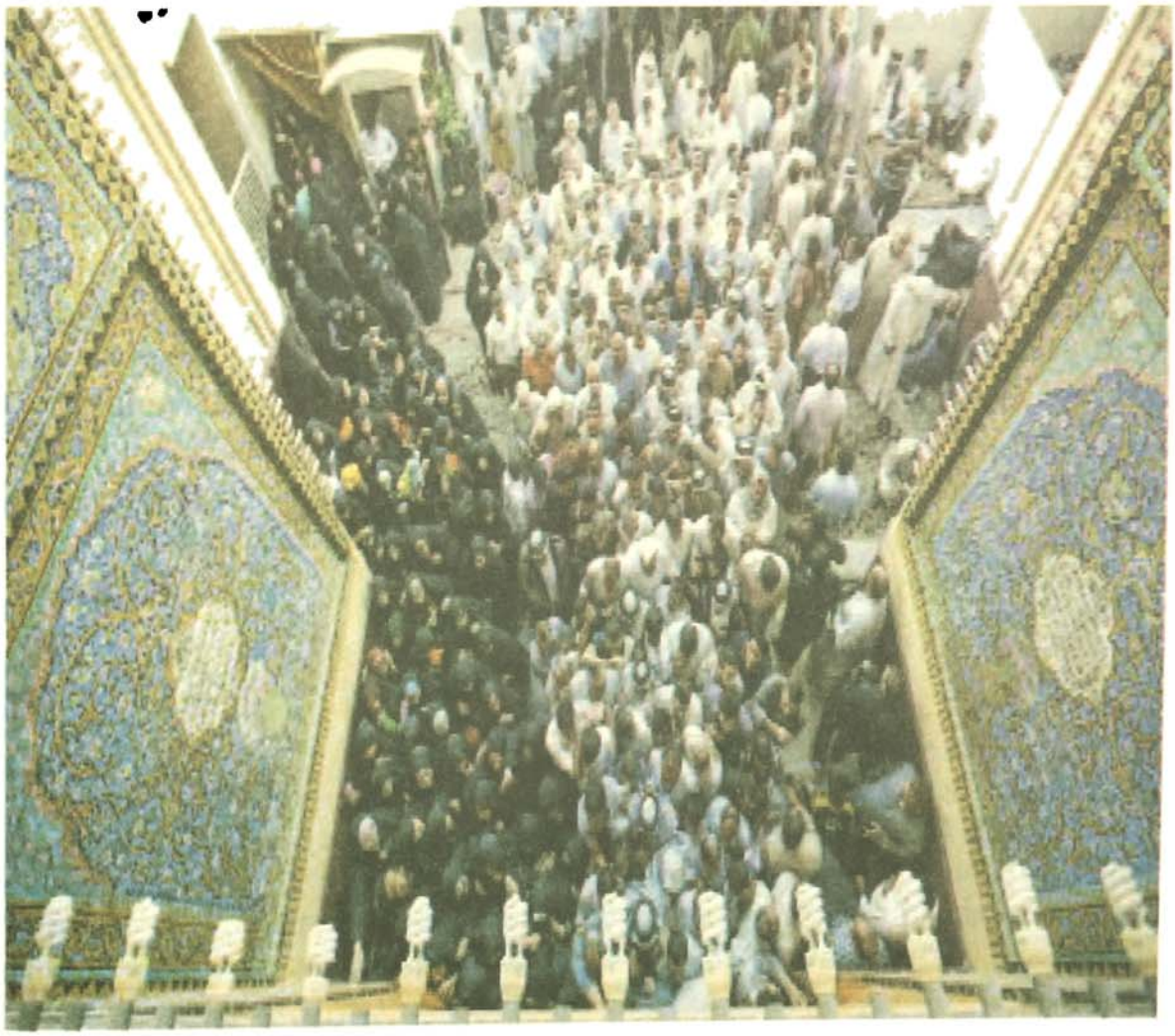
17:23]). Here, the Arabic word قضاء *qadā'* (in the original text) stands for destiny, fate, Divine command.

٧٩- وقال (عليه السلام): خُذِ الحِكْمة أنّى كانتْ، فإنّ الحِكْمة تكُونُ فِي صدْرِ المُنافِقِ فتلجْلجُ فِي صدْرِهِ حتّى تخْرُج فتسْكُن إلى صواحِبها فِي صدْرِ المُؤْمِنِ.

79. Imām Ali ibn Abū Tālib عليه السلام said: "Take wisdom from wherever it may be because if a wise saying is in the bosom of a hypocrite, it flutters in his bosom till it comes out and settles with others of its own category: in the bosom of the believer."

٨٠- وقال (عليه السلام): الحِكْمةُ ضالّةُ المُؤْمِنِ، فخُذِ الحِكْمة ولوْ مِنْ أهْلِ النِّفاقِ.

80. Imām Ali ibn Abū Tālib عليه السلام said: "Wisdom is the believer's pursuit; therefore, attain wisdom even if it may be from the people of hypocrisy."



٨١- وقال (عليه السلام): قِيمةُ كُلِّ امْرئٍ ما يُحْسِنُهُ.

قال الرضي: و هي الكلمة التي لا تصاب لها قيمة و لا توزن بها حكمة و لا تقرن إليها كلمة.

81. Imām Ali ibn Abū Tālib عليه السلام said: "The worth of every man lies in his accomplishments."[1]

Sayyid ar-Radi says that this is the statement the value of which is too precious to assess, one compared to which no wise saying can be weighed and with which no other sentence can be matched.

٨٢- وقال (عليه السلام): أوصِيكُمْ بِخمْسٍ لوْ ضربْتُمْ إليْها آباط الإبِل لكانتْ لِذلِك أهْلا: لا يرْجُونّ أحدٌ مِنْكُمْ إلّا ربّهُ، ولا يخافنّ إلّا ذنْبهُ، ولا يسْتحِينّ أحدٌ مِنْكُمْ إذا سُئِل عمّا لا يعْلمُ أنْ يقُول لا أعْلمُ، ولا يسْتحِينّ أحدٌ إذا لمْ يعْلمِ الشّيْء أنْ يتعلمهُ، وعلَيْكُمْ بالصّبْر فإنّ الصّبْر مِن الإيمان كالرّأس مِن الجسدِ، ولا خيْر فِي جسدٍ لا رأس معهُ، ولا فِي إيمان لا صبْر معهُ.

82. Imām Ali ibn Abū Tālib عليه السلام said: "I impart to you five things which, if you ride your camels fast in search of them, you will find them worth the effort:None of you should rest his hope save on his Lord (Allāh); none of you should fear anything save his sin; none of you should feel ashamed of saying, 'I do not know' when asked about a matter which he does not know; none of you should feel ashamed of learning a thing that he does not know and you should practice endurance because endurance is for belief what the head is for the body:Just as there is no good in a body without the head, there is no good in belief without endurance.

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[1]The real value of a person is his knowledge (and perfection of attainment). His worth and status will be in accordance with the status of knowledge and attainment which he holds. Eyes that are conscious of real values do not look at the face, features, tallness of stature, size or worldly pomp and status. Rather, they look at the attainments of a person and assess his worth according to these attainments. The conclusion is that a man should strive to acquire distinction and be admonished. The worth of every person is according to the extent of his knowledge.

٨٣- وقال (عليه السلام) لِرجُلٍ أفرط فِي الثّناءِ عليْهِ، وكان لهُ مُتّهماً: أنا دُون ما تقُولُ وفوْق ما فِي نفْسِك.

83. Imām Ali ibn Abū Tālib عليه السلام said the following about a man who praised him much, although he did not admire him: "I am below what you express and above what you feel in your heart."

٨٤- وقال (عليه السلام): بقِيّةُ السّيْفِ أبْقى عدداً وأكْثرُ ولداً.

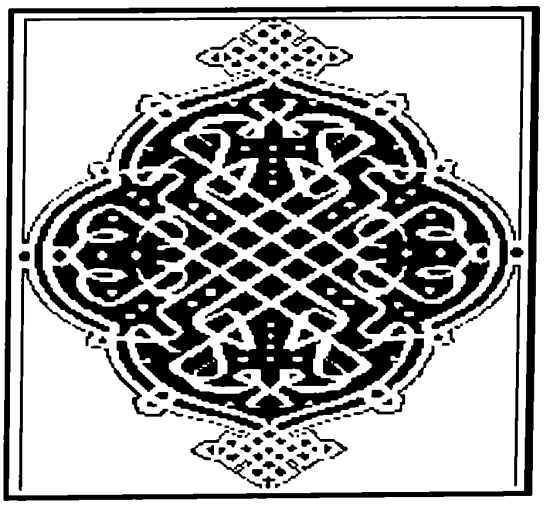
84. Imām Ali ibn Abū Tālib عليه السلام said: "The survivors of the sword are large in number and have many offspring."

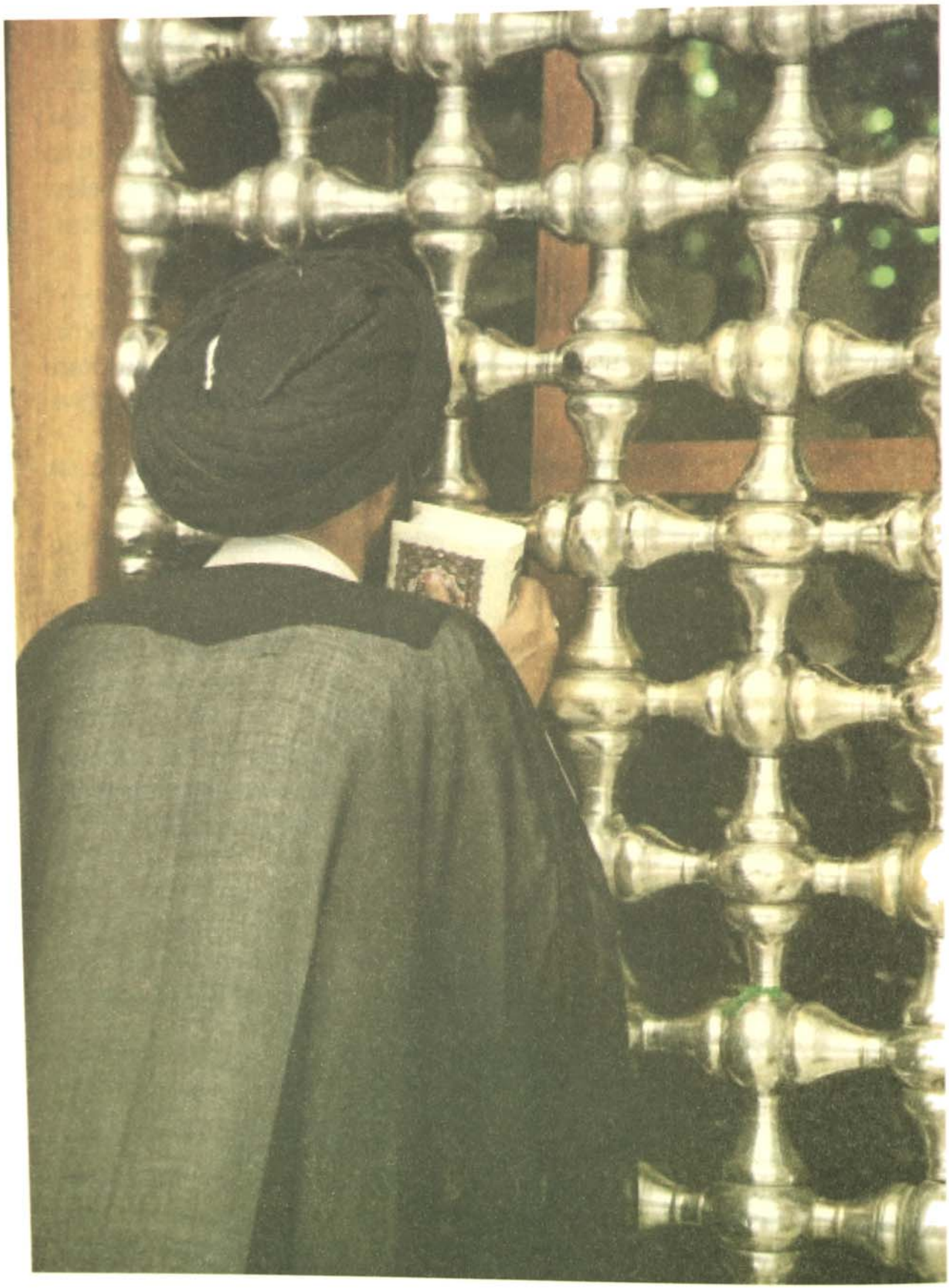
٨٥- وقال (عليه السلام): منْ ترك قوْل لا أدْري أصِيبتْ مقاتِلُهُ.

85. Imām Ali ibn Abū Tālib عليه السلام said: "Whoever abandons saying, 'I do not know' meets his destruction."

٨٦- وقال (عليه السلام): رأيُ الشّيْخ أحبُّ إليّ مِنْ جلدِ الغُلام؛ ورُوي "مِنْ مشْهدِ الغُلام".

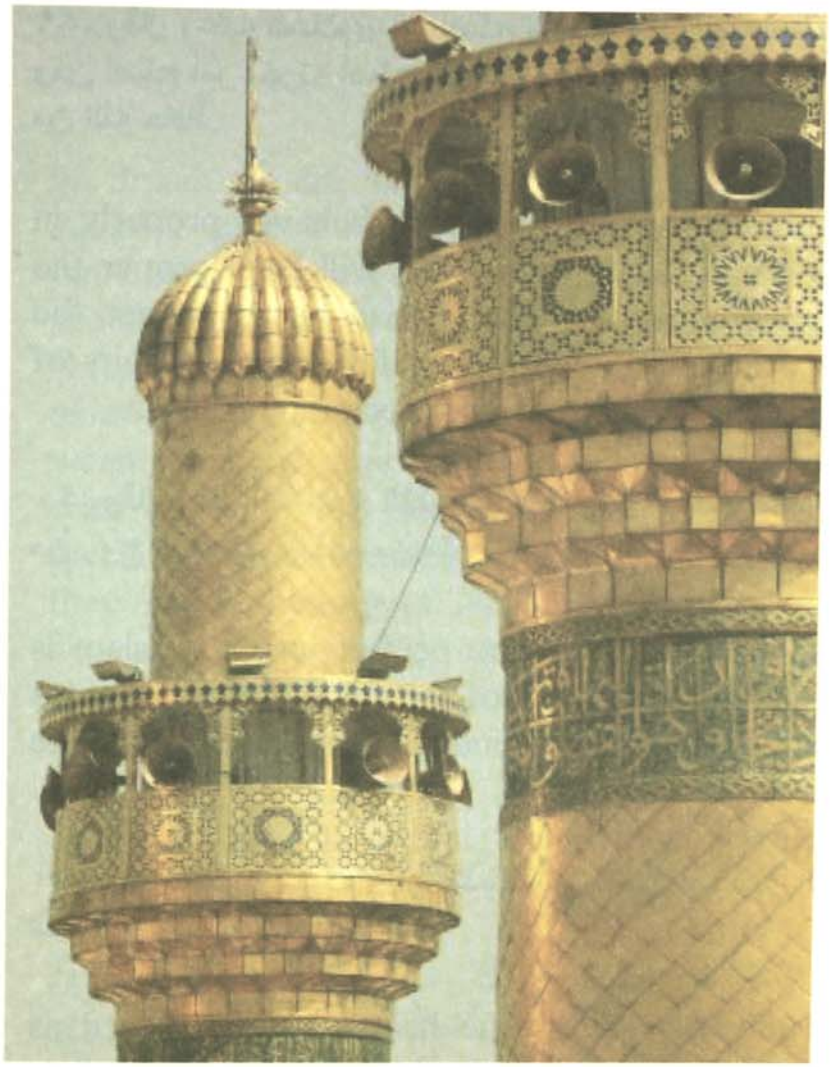
86. Imām Ali ibn Abū Tālib عليه السلام said: "I love the opinion of an old man more than the determination of a young man: (or according to another version: more than the martyrdom of a young man).





٨٧- وقال (عليه السلام): عجِبْتُ لِمنْ يقنط ومعهُ الِاستِغفارُ.

87. Imām Ali ibn Abū Tālib عليه السلام said: "I wonder about one who loses hope despite his ability to seek forgiveness."



٨٨- وحكى عنهُ أبُو جعْفر مُحمّدُ بْنُ علِيٍّ الباقِرُ (عليه السلام) أنّهُ قال: كان فِي الأرْض أمانان مِنْ عذابِ اللّهِ، وقدْ رُفِع أحدُهُما، فدُونكُمُ الآخر فتمسّكُوا بِهِ: أمّا الأمانُ الّذِي رُفِع، فهُو رسُولُ اللّهِ (صلى الله عليه وآله)، وأمّا الأمانُ الباقِي فالِاستِغفارُ. قال اللّهُ تعالى: وما كان اللّهُ لِيُعذّبهُمْ وأنْت فِيهِمْ، وما كان اللّهُ مُعذّبهُمْ وهُمْ يستغفِرُون.

قال الرضي: و هذا من محاسن الاستخراج و لطائف الاستنباط.

88. (Imām) "Abū Ja`far" Muhammed ibn Ali al-Bāqir عليه السلام has related from Imām Ali ibn Abū Tālib عليه السلام that the Imām had said: "There are two sources of deliverance from the punishment of Allāh:one of them has been raised up, while the other is before you. You should, therefore, adhere to it. The source of deliverance, which has been raised up is the Messenger of Allāh Muhammed ﷺ, while the source of deliverance that remains is the seeking of forgiveness. Allāh, the Glorified One, has said the following:*And Allāh is not to chastise them while you are among them, nor is Allāh to chastise them while yet they seek [His] forgiveness* (Qur'ān, 8:33)."

Sayyid ar-Radi says that this is one of the most beautiful ways of

deriving the meaning and a most delicate manner of an interpretation.

٨٩- وقال (عليه السلام): منْ أصْلح ما بيْنهُ وبيْن اللهِ أصْلح اللهُ ما بيْنهُ وبيْن النّاس، ومنْ أصْلح أمْر آخِرتِهِ أصْلح اللهُ لهُ أمْر دُنْياهُ، ومنْ كان لهُ مِنْ نفْسِهِ واعِظٌ كان عليْهِ مِن اللهِ حافِظٌ.

89. Imām Ali ibn Abū Tālib عليه السلام said: "If a man behaves properly in matters between himself and Allāh, then Allāh will keep proper the matters between him and others. And if a man keeps proper the affairs of his next life, Allāh will keep proper for him the affairs of this world. Whoever admonishes himself is protected by Allāh."

٩٠- وقال (عليه السلام): الفقِيهُ كُلُّ الفقِيهِ منْ لمْ يُقنِّطِ النّاس مِنْ رحْمةِ اللهِ ولمْ يُؤْيسْهُمْ مِنْ روْحِ اللهِ ولمْ يُؤْمِنْهُمْ مِنْ مكْرِ اللهِ.

90. Imām Ali ibn Abū Tālib عليه السلام said: "The perfect jurist of Islam is whoever does not let people lose hope of the mercy of Allāh, does not make him despondent of Allāh's kindness and does not make them feel safe from Allāh's punishment."

٩١- وقال (عليه السلام): إنّ هذِهِ القُلوب تملُّ كما تملُّ الأبْدانُ، فابْتغُوا لها طرائِف الْحِكمِ.

91. Imām Ali ibn Abū Tālib عليه السلام said: "The hearts become bored as bodies become bored; so look for beautiful wise sayings for them."

٩٢- وقال (عليه السلام): أوْضعُ الْعِلْمِ ما وُقِف على اللّسان وأرْفعُهُ ما ظهر فِي الْجوارح والْأرْكان.

92. Imām Ali ibn Abū Tālib عليه السلام said: "The most humble knowledge is that which remains on the tongue, and the most honorable one is that which manifests itself through (the action of) the limbs and the organs of the body."

٩٣- وقال (عليه السلام): لا يقُولنّ أحدُكُمْ اللّهُمّ إنّي أعُوذُ بك مِن الْفِتْنةِ لِأنّهُ ليْس أحدٌ إلّا وهُو مُشْتمِلٌ على فِتْنةٍ، ولكِنْ من اسْتعاذ فلْيسْتعِذْ مِنْ مُضِلّاتِ الْفِتنِ، فإنّ اللّه سُبْحانهُ يقُولُ: واعْلمُوا أنّما أمْوالُكُمْ وأوْلادُكُمْ فِتْنةٌ؛ ومعْنى ذلِك أنّهُ يخْتبِرُهُمْ بالْأمْوالِ والْأوْلادِ

لِيتبيّن السّاخِط لِرزْقِهِ والرّاضِي بِقِسْمِهِ، وإنْ كان سُبْحانهُ أعْلم بِهِمْ مِنْ أنْفُسِهِمْ، ولكِنْ لِتظْهر الْأفْعالُ الّتِي بِها يُسْتحقُّ الثّوابُ والْعِقابُ، لِأنّ بعْضهُمْ يُحِبُّ الذُّكُور ويكْرهُ الْإناث، وبعْضهُمْ يُحِبُّ تثْمِير الْمالِ ويكْرهُ انْثِلام الْحالِ.

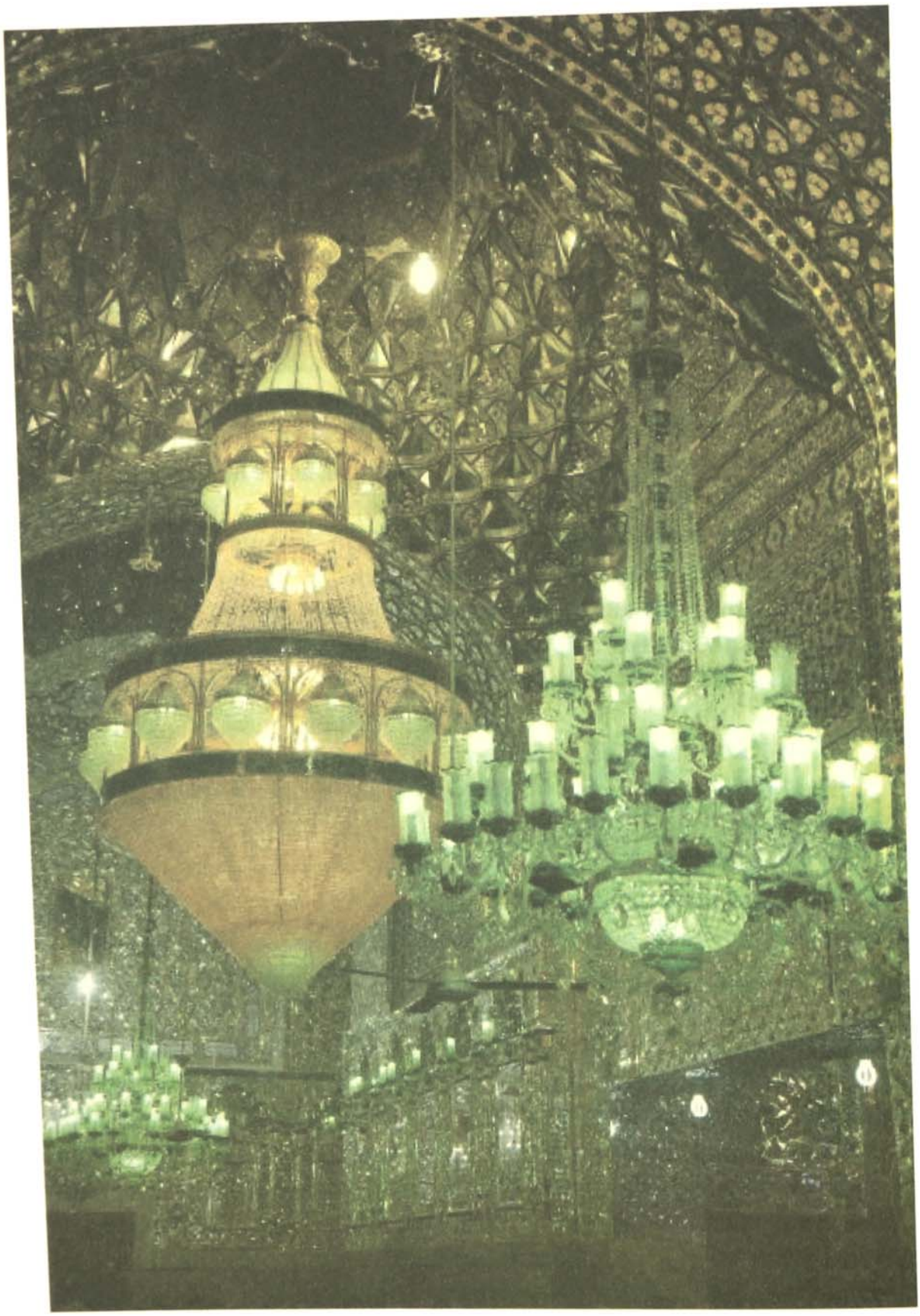
قال الرضي: و هذا من غريب ما سمع منه في التفسير.

93. Imām Ali ibn Abū Tālib عليه السلام said: "None of you should say, 'O Allāh! I seek Your protection against affliction' because there is none who is not afflicted. But whoever seeks Allāh's protection should seek it from misguiding troubles because Allāh, the Glorified One, says the following:*And be admonished that your wealth and children are a trial* (Qur'ān, 8:28). It means that He tries people with wealth and progeny in order to distinguish one who is displeased with his livelihood from one who is happy with what he has been given. Even though Allāh, the Glorified One, knows them more than they know themselves, He does so in order to let them perform actions with which they earn rewards or penalties. This is so because some of them like to have male (children) and dislike to have females, whereas some like to amass wealth and dislike adversity."

Sayyid ar-Radi says that this is a wonderful interpretation related from the Imām عليه السلام.

٩٤- وسُئِل عنِ الْخيْرِ ما هُو، فقال: لـيْس الْخيْرُ أنْ يكْثُر مالُك وولدُك، ولكِنّ الْخيْر أنْ يكْثُر عِلْمُك وأنْ يعْظُم حِلْمُك وأنْ تُباهِي النّاس بِعِبادةِ ربِّك، فإنْ أحْسنْت حمِدْت اللّه، وإنْ أسأت اسْتغْفرْت اللّه، ولا خيْر فِي الدُّنْيا إلّا لِرجُليْن: رجُلٍ أذْنب ذُنُوباً فهُو يتداركُها بالتّوْبةِ، ورجُلٍ يُسارِعُ فِي الْخيْراتِ.

94. Imām Ali ibn Abū Tālib عليه السلام was asked what goodness is. He replied thus:" Goodness is not that your wealth and progeny should be much, but goodness is that your knowledge should be much, your forbearance should be great and that you should vie with other people in worshipping Allāh. If you do good deeds, you should thank Allāh, but if you commit evil, you should seek forgiveness of Allāh. In this world, goodness is for two persons only:the man who commits sins but rectifies them by repentance, and the man who hastens towards good deeds."



٩٥ـ وقال (عليه السلام): لا يقِلُّ عملٌ مع التّقوى، وكيْف يقِلُّ ما يُتقبّلُ؟!

95. Imām Ali ibn Abū Tālib عليه السلام said: "Action accompanied by fear for

Allāh does not fail; how can a thing fail that has been accepted?!"[1]

٩٦ـ وقال (عليه السلام): إنّ أولى النّاس بالأنبياءِ أعلمُهُمْ بما جاءُوا بهِ، ثُمّ تلا: إنّ أولى النّاس بإبراهِيم للّذِين اتّبعُوهُ وهذا النّبيُّ والّذِين آمنُوا ـ الآية، ثُمّ قال: إنّ وليّ مُحمّدٍ منْ أطاع اللّه وإنْ بعُدتْ لُحمتُهُ، وإنّ عدُوّ مُحمّدٍ منْ عصى اللّه وإنْ قرُبتْ قرابتُهُ.



96. Imām Ali ibn Abū Tālib ﷺ said: "The persons who are attracted to the prophets the most are those who know the most what the prophets have brought." Then Imām Ali ibn Abū Tālib ﷺ recited this verse: *Verily, of men, the nearest to Abraham are surely those who followed him and this (Our) Prophet (Muhammed) and those who believe* (Qur'ān, 3:68). Then he said the following: "The friend of Muhammed ﷺ is whoever obeys Allāh, even though he may have no blood relationship [with him], and the enemy of Muhammed ﷺ is whoever disobeys Allāh even though he may have near kinship [with the Prophet ﷺ]."

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[1]Allāh says the following: إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ "Verily, Allāh does accept (an offering only) from those who guard (themselves against evil)" (Holy Qur'ān, 5:27).

٩٧- وسمع (عليه السلام) رجُلًا مِن الحرُوريّةِ يتهجّدُ ويقرأ فقال: نوْمٌ على يقِينٍ خيْرٌ مِنْ صلاةٍ فِي شكٍّ.

97. Imām Ali ibn Abū Tālib ﷺ heard a Khārijite performing mid-night prayers and reciting the Qur'ān, so he said: "Sleeping in a state of firm belief is better than praying in a state of doubt."

٩٨- وقال (عليه السلام): اعْقِلُوا الخبر إذا سمِعْتُمُوهُ عقْل رعايةٍ، لا عقْل روايةٍ، فإنّ رُواة الْعِلْمِ كثِيرٌ، ورُعاتهُ قلِيلٌ.

98. Imām Ali ibn Abū Tālib ﷺ said: "When you hear a tradition, test it according to the criterion of intel-ligence, not to that of mere hearsay, because those who relate knowledge are numerous, but those who safe-guard it are few."

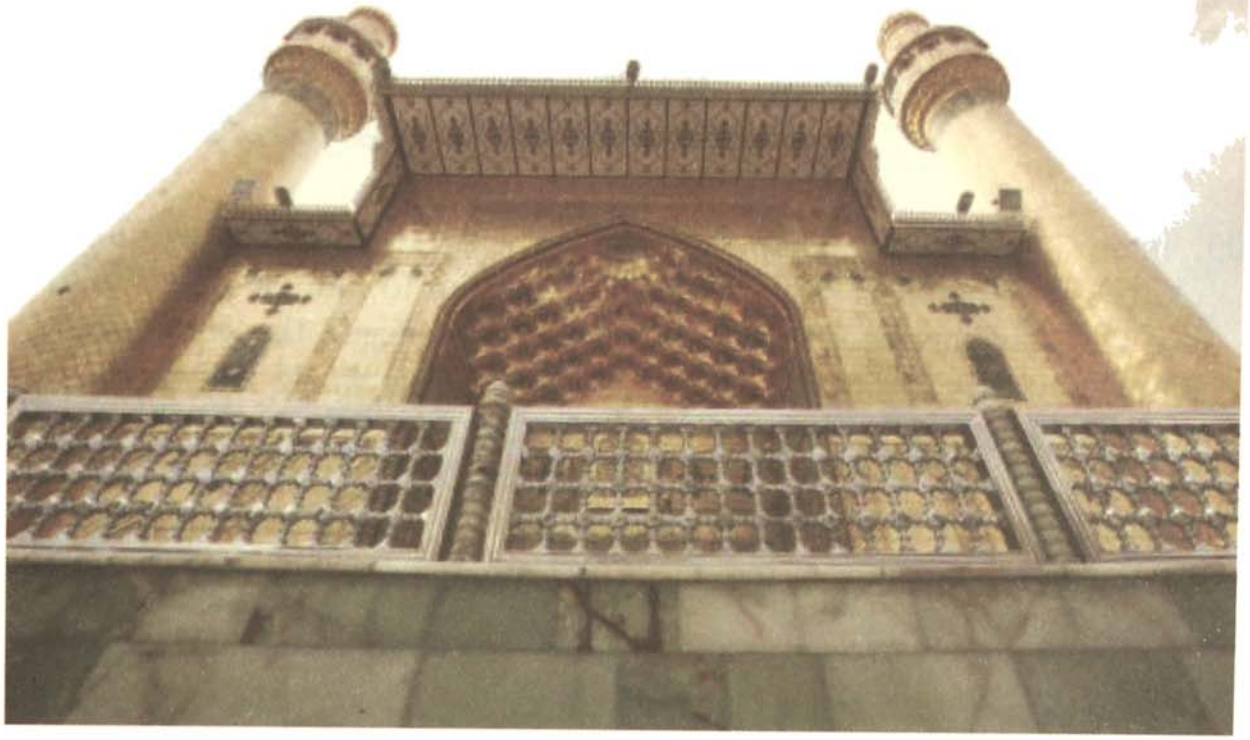
٩٩- وسمع رجُلًا يقُولُ: "إنّا لِلّهِ وإنّا إليْهِ راجِعُون"، فقال: إنّ قوْلنا "إنّا لِلّهِ" إقرارٌ على أنْفسِنا بالْمُلْكِ، وقوْلنا "وإنّا إليْهِ راجِعُون" إقرارٌ على أنْفسِنا بالْهُلْكِ.

99. Imām Ali ibn Abū Tālib ﷺ heard a man reciting the following: "Verily, we are Allāh's, and verily to Him shall we return" (Qur'ān, 2:156). The Imām ﷺ said, "Our saying, *Inna lillah* (Verily we are Allāh's) is an admission of His majesty over us, while our saying, *Wa inna ilayhi raji`un* (and verily to Him shall we return) is an admission of our being mortal."

١٠٠- وقال (عليه السلام) ومدحهُ قوْمٌ فِي وجْهِهِ فقال: اللّهُمّ إنّك أعْلمُ بِي مِنْ نفْسِي، وأنا أعْلمُ بنفْسِي مِنْهُمْ؛ اللّهُمّ اجْعلْنا خيْراً مِمّا يظُنُّون واغْفِرْ لنا ما لا يعْلمُون.

100. Some people praised Imām Ali ibn Abū Tālib ﷺ in his presence. The Imām ﷺ said: "O Lord! You know me better than I know myself, and I know myself better than they know. O Lord! Make us better people than what they think and forgive what they do not know."

١٠١- وقال (عليه السلام): لا يسْتقِيمُ قضاءُ الحوائِجِ إلّا بثلاثٍ باسْتِصْغارِها لِتعْظُم وباسْتِكْتامِها لِتظْهر وبتعْجِيلِها لِتهْنُؤ.



101. Imām Ali ibn Abū Tālib عليه السلام said: "The fulfillment of (others') needs becomes a lasting virtue in three ways:regarding it as small, so that it attains greatness, concealing it so that it may manifest itself, and doing it quickly so that it may please them."

١٠٢ - وقال (عليه السلام): يأتي على النّاس زمانٌ لا يُقرَبُ فِيهِ إلّا الماحِلُ ولا يُظرَفُ فِيهِ إلّا الفاجِرُ ولا يُضعَفُ فِيهِ إلّا المُنْصِفُ، يعُدُّون الصّدقة فِيهِ غُرْماً، وصِلة الرّحِمِ منّاً، والعِبادة اسْتِطالة على النّاس؛ فعِنْد ذلِك يكُونُ السُّلْطانُ بمشُورةِ النِّساءِ وإمارةِ الصِّبْيان وتدْبير الخِصْيان.

102. Imām Ali ibn Abū Tālib عليه السلام said: "Shortly, a period of time will come for people when high [government] posts will be given only to those who defame others, when vicious people will be regarded as witty, whereas the fair ones will be regarded as weak. People will regard charity as a loss, consider kinship as a burden and worship as grounds for gaining prestige among others. At such a time, authority will be exercised through the counsel of women, and there will be posting of young boys in high places, and the administration will be run by eunuchs."

١٠٣ - ورُئِي عليْهِ إزارٌ خلقٌ مرْقُوعٌ، فقِيل لهُ فِي ذلِك، فقال: يخْشعُ لهُ القلْبُ وتذِلُّ بِهِ النّفْسُ ويقْتدِي بِهِ المُؤْمِنُون؛ إنّ الدُّنْيا والآخِرة عدُوّان مُتفاوتان وسبيلان مُخْتلِفان، فمنْ

أحبّ الدُّنْيا وتولّاها أبْغض الآخِرة وعاداها، وهُما بمنْزلةِ المشْرق والمغْربِ، وماش بيْنهُما كُلّما قرُب مِنْ واحِدٍ بعُد مِن الآخر، وهُما بعْدُ ضرّتان.

103. Imām Ali ibn Abū Tālib عليه السلام was publicly seen waring worn-out clothes with patches. When it was pointed out to him, he said, "With it [such shabbiness of dressing] the heart fears, the mind feels humble and the believers emulate. Certainly this world and the next are enemies of each other, two paths in opposite directions. Whoever likes this world and loves it hates the next and is its enemy. These two are like the East and the West. If the walker between them gets close to one, he gets farther from the other. After all, they are like two fellow-wives."

١٠٤ - وعنْ نوْفٍ الْبكالِيِّ، قال: رأيْتُ أمِير الْمُؤْمِنِين (عليه السلام) ذات ليْلةٍ وقدْ خرج مِنْ فِراشِهِ فنظر فِي النُّجُوم، فقال لِي: يا نوْفُ أ راقِدٌ أنْت أمْ رامِقٌ؟ فقُلْتُ بلْ رامِقٌ، قال: يا نوْفُ، طُوبى لِلزّاهِدِين فِي الدُّنْيا الرّاغِبين فِي الآخِرةِ، أولئِك قوْمٌ اتّخذُوا الأرْض بساطاً وتُرابها فِراشاً وماءها طِيباً والْقُرْآن شِعاراً والدُّعاء دِثاراً، ثُمّ قرضُوا الدُّنْيا قرْضاً على مِنْهاج الْمسِيح. يا نوْفُ! إنّ داوُد (عليه السلام) قام فِي مِثْل هذِهِ السّاعةِ مِن اللّيْل فقال إنّها لساعة لا يدْعُو فِيها عبْدٌ إلّا استُجِيب لهُ إلّا أنْ يكُون عشّاراً أوْ عرِيفاً أوْ شُرْطِيّاً أوْ صاحِب عرْطبةٍ - وهِي الطُّنْبُورُ - أوْ صاحِب كوْبةٍ - وهِي الطّبْلُ، (وقدْ قِيل أيْضاً إنّ الْعرْطبة الطّبْلُ والْكوْبة الطُّنْبُور) .

104. It is related by Nawf al-Bikali that: "One night, I saw Imām Ali ibn Abū Tālib عليه السلام coming out of his bed and looking at the stars. Then he said to me:'O Nawf! Are you awake or asleep?' I said: 'I am awake, O Imām Ali ibn Abū Tālib عليه السلام!' whereupon the Imām عليه السلام said the following:'O Nawf! Blessed be those who abstain from this world and are eager for the next. They are the people who regard this earth as the floor, its dust as their mattress and its water as their perfume. They recite the Holy Qur'ān in low tones and supplicate in high tones, then they are cut off from the world as Isa (Jesus) used to be."

"'O Nawf! Prophet Dāwūd (David) عليه السلام rose up at a similar hour one night and said:This is the hour when whatever a person pleads, his plea is granted unless he is a tax-collector, an intelligence collector, a policeman, a lute player or a drummer.'"

Sayyid ar-Radi says the following: "It is also said that 'artabah' means طبل (drum) and 'kubah' means lute."

١٠٥ - وقال (عليه السلام): إنّ اللّه افترض عليْكُمْ فرائِض فلا تُضيِّعُوها، وحدّ لكُمْ حُدُوداً فلا تعْتدُوها، ونهاكُمْ عنْ أشْياء فلا تنْتهكُوها، وسكت لكُمْ عنْ أشْياء ولمْ يدعْها نِسْياناً، فلا تتكلفُوها.

105. Imām Ali ibn Abū Tālib عليه السلام said: "Allāh has placed on you some obligations which you should not ignore, has laid down for you limits which you should not transgress, has prohibited you from certain things which you should not violate and has kept quiet about certain things, but He has not left them out by mistake so that you should not find them."

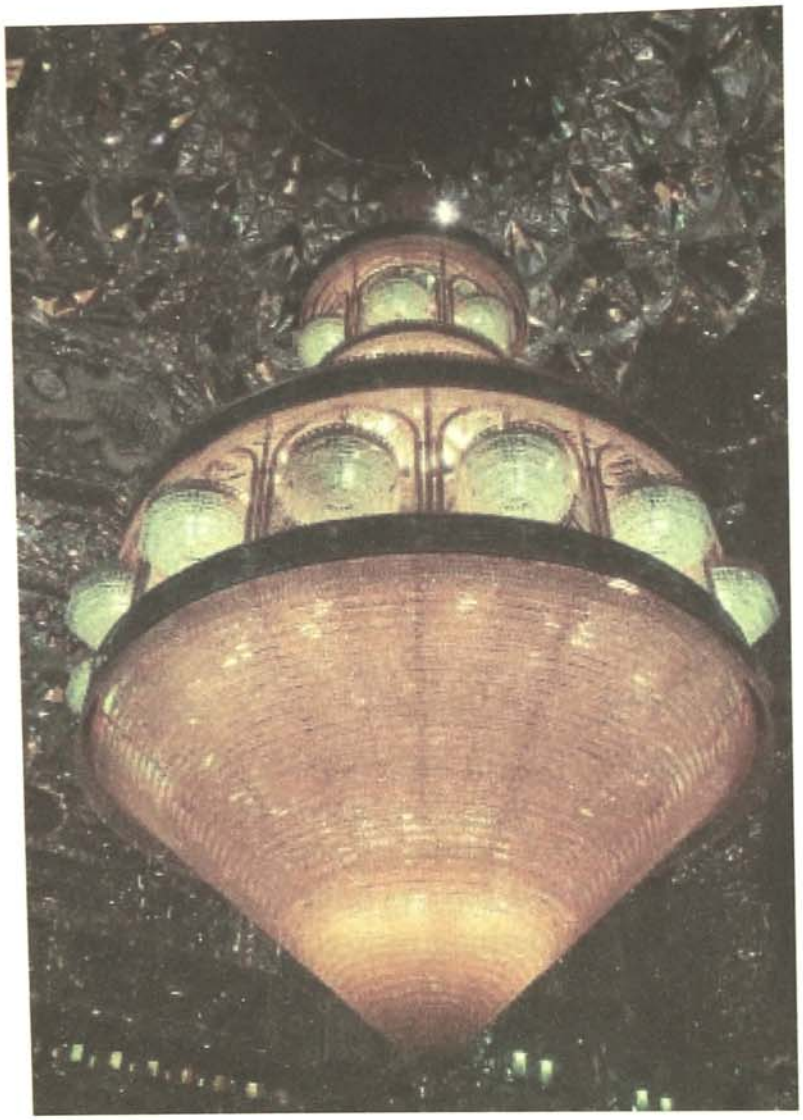
١٠٦ - وقال (عليه السلام): لا يتْرُكُ النّاسُ شيْئاً مِنْ أمْر دِينِهِمْ لِاسْتِصْلاح دُنْياهُمْ إلّا فتح اللّهُ عليْهِمْ ما هُو أضرُّ مِنْهُ.

106. Imām Ali ibn Abū Tālib عليه السلام said: "If people abandon the doing of something related to the creed for the benefit of their worldly affairs, Allāh will inflict on them something more harmful than it."

١٠٧ - وقال (عليه السلام): رُبّ عالِمٍ قدْ قتلهُ جهْلُهُ وعِلْمُهُ معهُ لا ينْفعُهُ.

107. Imām Ali ibn Abū Tālib عليه السلام said: "Often, the ignorance of a learned man ruins him, while the knowledge he has does not avail him."

١٠٨ - وقال (عليه السلام): لقدْ عُلّق بِنِياطِ هذا الْإنْسان بضْعة هِي أعْجبُ ما فِيهِ وذلِك الْقلْبُ، وذلِك أنّ لهُ موادّ مِن الْحِكْمةِ وأضْداداً مِنْ خِلافِها، فإنْ سنح لهُ الرّجاءُ أذلّهُ الطمعُ، وإنْ هاج بِهِ الطمعُ أهْلكهُ الْحِرْصُ، وإنْ ملكهُ الْياسُ قتلهُ الْأسفُ، وإنْ عرض لهُ الْغضبُ اشْتدّ بِهِ الْغيْظُ، وإنْ أسْعدهُ الرِّضى نسِي التّحفُّظ، وإنْ غالهُ الْخوْفُ شغلهُ الْحذرُ، وإن اتّسع لهُ الْأمْرُ اسْتلبتْهُ الْغِرّةُ، وإنْ أفاد مالًا أطْغاهُ الْغِنى، وإنْ أصابتْهُ مُصِيبةٌ فضحهُ الْجزعُ، وإنْ عضّتْهُ الْفاقةُ شغلهُ الْبلاءُ، وإنْ جهدهُ الْجُوعُ قعد بِهِ الضّعْفُ، وإنْ أفْرط بِهِ الشِّبعُ كظّتْهُ الْبطنةُ... فكُلُّ تقْصِيرٍ بِهِ مُضِرٌّ، وكُلُّ إفْراطٍ لهُ مُفْسِدٌ.



108. Imām Ali ibn Abū Tālib عليه السلام said: "In man, there is a piece of flesh attached to him which is the most amazing thing in him. It is the heart. It has a store of wisdom and things contrary to wisdom. If it sees a ray of hope, eagerness humiliates it, and when eagerness intensifies, greed ruins it. If disappointment overtakes it, grief kills it. If anger rises in it, a serious rage develops. If it is blessed with pleasure, it forgets to be cautious. If it is apprehensive, it becomes heedless. If peace extends all around it, it becomes neglectful. If it earns wealth, freedom from care places it in the wrong. If trouble befalls it, impatience makes it humble. If it faces starvation, distress overtakes it. If hunger attacks it, weakness seats it. If its food increases, heaviness of stomach pains it. Thus, every diminution harms it, and every excess is harmful."

١٠٩ - وقال (عليه السلام): نحنُ النُّمْرُقةُ الوُسْطى، بها يلْحقُ التَّالِي، وإليْها يرْجِعُ الغالِي.

109. Imām Ali ibn Abū Tālib عليه السلام said: "We (members of the Prophet's family عليهم السلام) are like the pillow in the middle: Whoever lags behind has to come forward to meet it, while whoever exceeds the bounds has to return to it."



١١٠ - وقال (عليه السلام): لا يُقِيمُ أمْر اللهِ سُبْحانهُ إلا منْ لا يُصانِعُ ولا يُضارِعُ ولا يتَّبِعُ المطامِع.

110. Imām Ali ibn Abū Tālib عليه السلام said: "None can establish the rule of Allāh, the Glorified One, except whoever shows no relenting (in the matter of what is right), who does not behave like wrong doers and who does not run to satisfy his greed."

١١١- وقال (عليه السلام): وقدْ تُوُفّي سهْلُ بْنُ حُنيْفٍ الأنصاريُّ بالكُوفةِ بعْد مرْجِعِهِ معهُ مِنْ صِفّين، وكان أحبّ النّاس إليْهِ: لوْ أحبّنِي جبلٌ لتهافت.

معنى ذلك أن المحنة تغلظ عليه فتسرع المصائب إليه و لا يفعل ذلك إلا بالأتقياء الأبرار و المصطفين الأخيار، و هذا مثل قوله (عليه السلام):

111. Sahl ibn Hunayf al-Ansāri died in Kūfa after his return from the battle of Siffīn, and he was very much loved by Imām Ali ibn Abū Tālib عليه السلام. On this occasion, Imām Ali ibn Abū Tālib عليه السلام said: "Even if a mountain had loved me, it will have now crumbled."

Sayyid ar-Radi says that the meaning of this statement is that since the trial of the man who loves Imām Ali ibn Abū Tālib عليه السلام will be so, severe troubles will leap towards him, and this is not the case except with the God-fearing, the virtuous and the select good ones." He adds saying that there is another similar saying of Imām Ali ibn Abū Tālib about certain individuals, and it is cited below:

١١٢- منْ أحبّنا أهْل البيْتِ فليسْتعِدّ لِلفقْر جِلْباباً.

وقد يؤول ذلك على معنى آخر ليس هذا موضع ذكره.

112. Imām Ali ibn Abū Tālib عليه السلام said: "Whoever loves us, we members of the Household (of the Prophet صلى الله عليه وآله), should be prepared to face destitution."

Sayyid ar-Radi says that this has been interpreted in a different way as well, but on this occasion, it is not fit to mention here.[1]

١١٣- وقال (عليه السلام): لا مال أعْودُ مِن العقْل، ولا وحْدة أوْحشُ مِن الْعُجْبِ، ولا عقْل كالتّدْبير، ولا كرم كالتّقْوى، ولا قرين كحُسْنِ الْخُلُق، ولا مِيراث كالأدبِ، ولا قائِد كالتّوْفِيق، ولا تِجارة كالْعمل الصّالِح، ولا ربْح كالثّوابِ، ولا ورع كالْوُقُوفِ عِنْد الشُّبْهةِ، ولا زُهْد كالزُّهْدِ فِي الْحرامِ، ولا عِلْم كالتّفكُّر، ولا عِبادة كأداءِ الْفرائِض، ولا إيمان

[1]Perhaps the other meaning of this saying is this: "Whoever loves us should not hanker after worldly matters even though in consequence he may have to face destitution and poverty. He should rather remain content and avoid seeking worldly benefits."

كالحياءِ والصّبْر، ولا حسب كالتّواضُع، ولا شرف كالعِلْم، ولا عِزّ كالحِلْم، ولا مُظاهرة أوْثقُ مِن المُشاورةِ.

113. Imām Ali ibn Abū Tālib عليه السلام said: "No wealth is more profitable than wisdom; no loneliness is more estranging than vanity; no wisdom is as good as tact; no honor is like fearing Allāh; no companion is like the goodness of moral character; no inheritance is like civility; no guide is like promptitude; no trade is like the doing of deeds of virtue; no profit is like a Divine reward; no self-control is like inaction in time of doubt; no abstention is like that from prohibitions; no knowledge is like thinking; no worship is like the carrying out of obligations; no belief is like modesty and endurance; no attainment is like humility; no honor is like knowledge; no power is like forbearance and no support is more reliable than a good piece of advice."

١١٤ - وقال (عليه السلام): إذا استَوْلى الصّلاحُ على الزّمان وأهْلِهِ، ثُمّ أساء رجُلٌ الظّنّ برجُلٍ لمْ تظهرْ مِنْهُ حوْبة، فقدْ ظلم؛ وإذا استَوْلى الفسادُ على الزّمان وأهْلِهِ، فأحْسن رجُلٌ الظّنّ برجُلٍ، فقدْ غرّر.

114. Imām Ali ibn Abū Tālib عليه السلام said: "At a time when virtue is in vogue in the world and among people, if a person entertains an evil suspicion about another person from whom nothing evil has ever been seen, he becomes unjust. And at a time when vice is in vogue in the world and among people, if a man entertains a good impression about another person, he hurls himself into peril."

١١٥ - وقِيل لهُ (عليه السلام): كيْف نجِدُك يا أمِير المُؤْمِنِين؟ فقال (عليه السلام): كيْف يكُونُ حالُ منْ يفْنى ببقائِهِ ويسْقمُ بصِحّتِهِ ويُؤْتى مِنْ مأمنِهِ؟

115. It was said to Imām Ali ibn Abū Tālib عليه السلام: "How are you, O Imām Ali ibn Abū Tālib عليه السلام?" He replied: How can he be well whom life is driving towards death, whose state of health can change into sickness any moment and who is to be caught (by death) from his place of safety?"

١١٦ - وقال (عليه السلام): كمْ مِنْ مُسْتدْرج بالإحْسان إليْهِ ومغْرُور بالسّتْر عليْهِ ومفْتُون بحُسْن القوْل فِيهِ، وما ابْتلى اللّهُ أحداً بمِثْل الإمْلاءِ لهُ.

116. Imām Ali ibn Abū Tālib عليه السلام said: "There are many people who are given time (by Allāh) through good treatment towards them. Many are deceived because their sinful activities are veiled. There are many who are impressed by good talk about themselves. And Allāh does not try anyone as seriously as He tries one whom He allows time (to remain sinful)."

١١٧ - وقال (عليه السلام): هلك فِيّ رجُلان: مُحِبٌّ غالٍ ومُبْغِضٌ قالٍ.

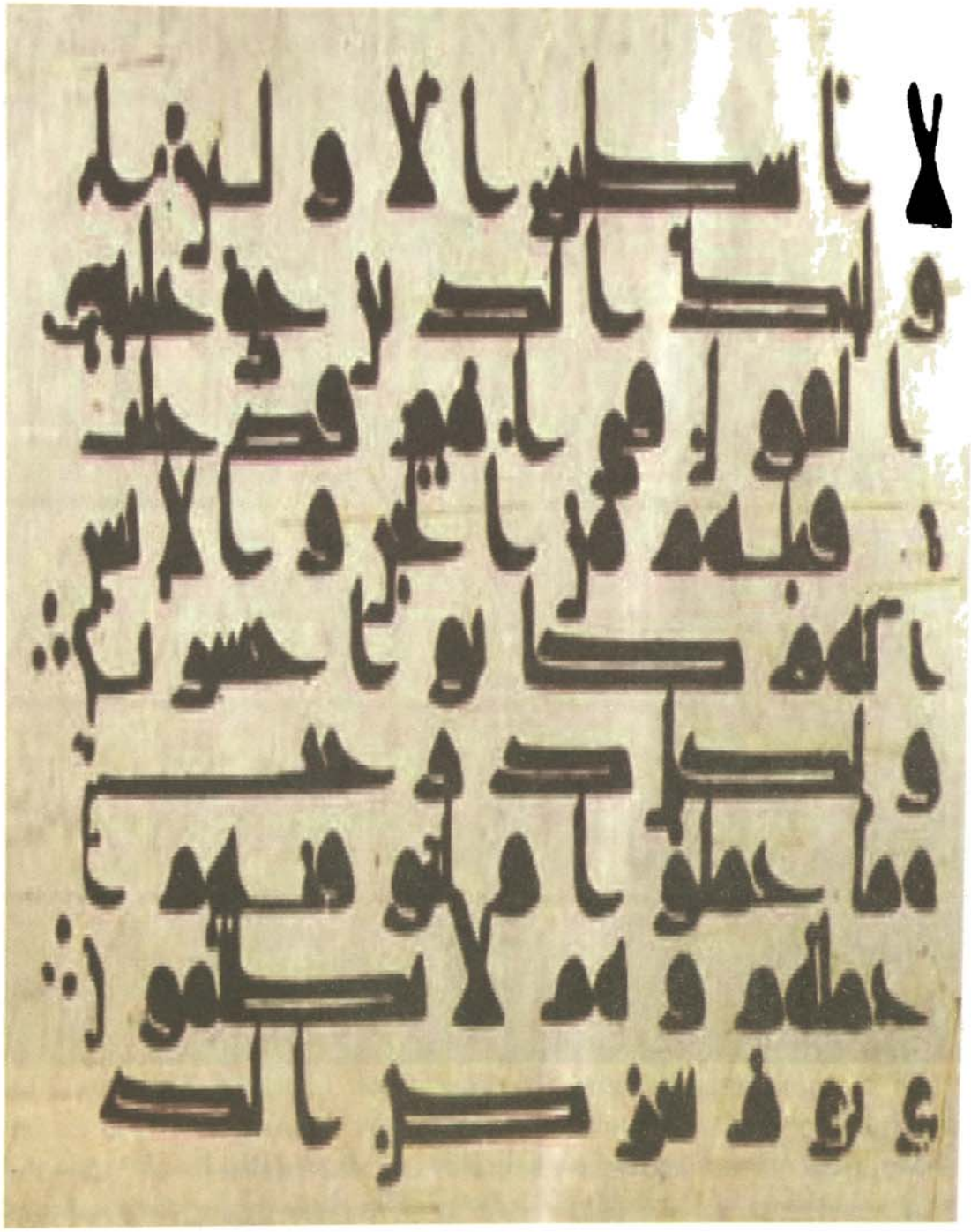
117. Imām Ali ibn Abū Tālib عليه السلام said: "Two categories of persons will face ruin on my account: one who exaggerates in loving me and one who hates me intensely."

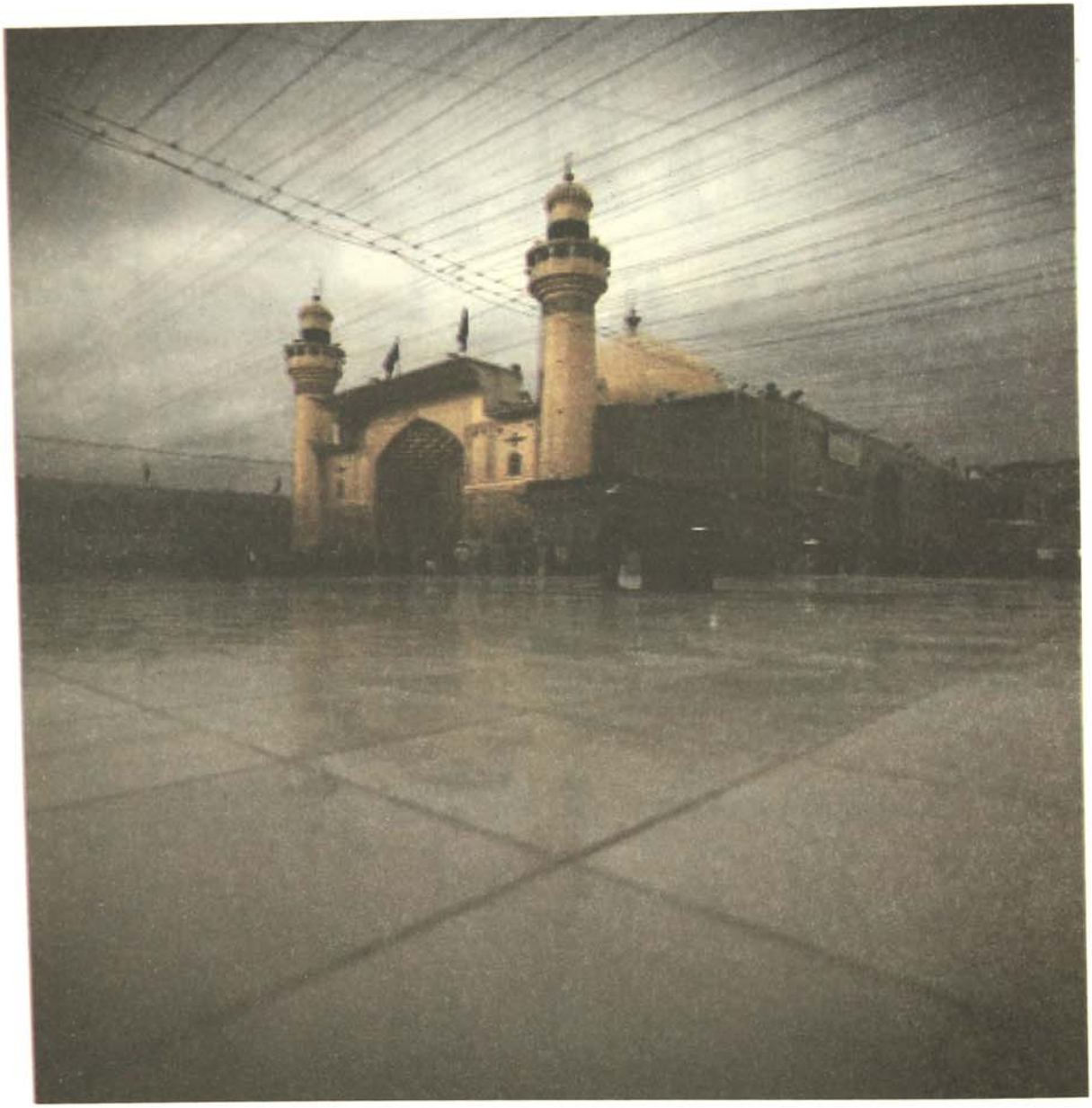
١١٨ - وقال (عليه السلام): إضاعةُ الْفُرْصةِ غُصَّة.

118. Imām Ali ibn Abū Tālib عليه السلام said: "To miss an opportunity is to be choked by grief."

١١٩ - وقال (عليه السلام): مثلُ الدُّنيا كمثلِ الحيَّةِ: ليِّنٌ مسُّها والسَّمُّ النّاقِعُ فِي جوْفِها، يهْوِي إليْها الْغِرُّ الْجاهِلُ، ويحْذرُها ذُو اللُّبِّ الْعاقِلُ.

119. Imām Ali ibn Abū Tālib عليه السلام said: "The example of the world is like a snake: It is soft in touch but its inside is full of venom. An ignorant person who has fallen into deceit is attracted to it, but a wise and intelligent man stays on guard against it."





١٢٠ - وسُئِل (عليه السلام) عنْ قُريْشٍ فقال: أمّا بنُو مخْزُومٍ فريْحانةُ قُريْشٍ، تُحِبُّ حدِيث رجالِهِمْ والنِّكاح فِي نِسائِهِمْ؛ وأمّا بنُو عبْدِ شمْسٍ فأبْعدُها رأياً وأمْنعُها لِما وراء ظُهُورها؛ وأمّا نحْنُ فأبْذلُ لِما فِي أيْدِينا وأسْمحُ عِنْد الْموْتِ بنُفُوسِنا، وهُمْ أكْثرُ وأمْكرُ وأنْكرُ، ونحْنُ أفْصحُ وأنْصحُ وأصْبحُ.



120. Imām Ali ibn Abū Tālib عليه السلام was asked about the tribesmen of Quraish. He replied as follows: "As for Banū Makhzūm, they are the blossoms of the tribesmen of Quraish. It is delightful to talk to their men and to marry their women. As for Banū Abd Shams, they are far-sighted and cautious about all that is hidden from them. As for ourselves (Banū Hāshim), we spend whatever we get and are very generous in offering ourselves to death. Consequently, those (other) people are more numerous, more contriving and more ugly, while we are most eloquent, well-wishing and handsome!"

١٢١ ـ وقال (عليه السلام): شتّان ما بيْن عملَيْن: عملٍ تذهبُ لذّتُهُ وتبْقى تبعتُـهُ، وعملٍ تذهبُ مئُونتُهُ ويبْقى أجْرُهُ.

121. Imām Ali ibn Abū Tālib عليه السلام said: "What a difference there is between two kinds of actions:an action the pleasure of which passes away but its (ill) consequence remains, and an action the hardship of which passes away but its reward stays."

١٢٢ - وتبع جِنازةً فسمع رجُلًا يضْحكُ فقال كأنّ الموْت فِيها على غيْرِنا كُتِب وكأنّ الحقّ فِيها على غيْرِنا وجب وكأنّ الّذِي نرى مِن الْأمْواتِ سفْرٌ عمّا قلِيلٍ إلينا راجِعُون نُبوِّئُهُمْ أجْداثهُمْ ونأكُلُ تُراثهُمْ كأنّا مُخلّدُون بعْدهُمْ ثُمّ قدْ نسِينا كُلّ واعِظٍ وواعِظةٍ ورُمِينا بكُلّ فادِحٍ وجائِحةٍ.

122. Imām Ali ibn Abū Tālib عليه السلام was walking once behind a borne coffin when he heard someone laughing. He, therefore, said: "Is it that death has been ordained only for others? Is it that right is obligatory only on others? Is it that those whom we see departing on their death journey will come back to us? We place them in their graves then enjoy their estate (as if we will live for good after them). We have ignored every preacher, man or woman, exposing ourselves to every type of catastrophe."

١٢٣ - وقال (عليه السلام): طُوبى لِمنْ ذلّ فِي نفْسِهِ وطاب كسْبُهُ وصلحتْ سرِيرتُهُ وحسُنتْ خلِيقتُهُ وأنْفق الْفضْل مِنْ مالِهِ وأمْسك الْفضْل مِنْ لِسانِهِ وعزل عن النّاس شرّهُ ووسِعتْهُ السُّنّةُ ولمْ يُنْسبْ إلى الْبِدْعةِ.

قال الرضي: أقول و من الناس من ينسب هذا الكلام إلى رسول الله (صلى الله عليه وآله) و كذلك الذي قبله.

123. Imām Ali ibn Abū Tālib عليه السلام said: "Blessed be whoever humbles himself, whose livelihood is pure, whose heart is pure, whose habits are virtuous, who spends his savings (in the cause of Allāh), who prevents his tongue from speaking nonsense, who keeps people safe from his evil, who is pleased with the (Prophet's) Sunnah and who is unconnected with innovation (in religion)."

Sayyid ar-Radi says that some people attribute this and the previous saying to the Messenger of Allāh ﷺ.

١٢٤ - وقال (عليه السلام): غيْرةُ الْمرْأةِ كُفْرٌ وغيْرةُ الرّجُل إيمانٌ.

124. Imām Ali ibn Abū Tālib عليه السلام said: "The jealousy of a woman (with regard to fellow-wives) is heresy, while the jealousy of a man is part of his faith."

١٢٥ - وقال (عليه السلام): لأنسبنّ الإسلام نسبة لم ينسبها أحدٌ قبلي: الإسلامُ هُو التّسْليمُ، والتّسْليمُ هُو اليقينُ، واليقينُ هُو التّصْديقُ، والتّصْديقُ هُو الإقرارُ، والإقرارُ هُو الأداءُن والأداءُ هُو العملُ.

125. Imām Ali ibn Abū Tālib عليه السلام said: "I am defining Islam as none has defined it before:Islam is submission, submission is conviction, conviction is affirmation, affirmation is acknowledgment, acknowledgment is carrying out (obligations) and carrying out obligations is action."

١٢٦ - وقال (عليه السلام): عجِبْتُ لِلبخِيلِ يسْتعْجِلُ الفقْر الّذِي مِنْهُ هرب ويفُوتُهُ الْغِنى الّذِي إيّاهُ طلب، فيعِيشُ فِي الدُّنْيا عيْش الْفُقراءِ ويُحاسبُ فِي الآخِرةِ حِساب الأغْنِياءِ. وعجِبْتُ لِلْمُتكبِّر الّذِي كان بالأمْس نُطفةً ويكُونُ غداً جِيفةً. وعجِبْتُ لِمنْ شكّ فِي اللّهِ وهُو يرى خلْق اللّهِ. وعجِبْتُ لِمنْ نسِي الموْت وهُو يرى الموْتى. وعجِبْتُ لِمنْ أنْكر النّشْأة الأخْرى وهُو يرى النّشْأة الأولى. وعجِبْتُ لِعامِرِ دار الْفناءِ وتارِكِ دار الْبقاءِ.

126. Imām Ali ibn Abū Tālib عليه السلام said: "I wonder about a miser who hastens towards the very destitution from which he wants to run away, missing the very ease of life which he covets. Consequently, he passes his life in this world like the destitute but will have to render an account (of it) in the Hereafter like the rich.

I wonder about a proud man who was just a drop of semen the other day and will turn into a corpse tomorrow. I wonder about a man who doubts Allāh although He sees what He has created. I wonder about one who has forgotten death although he sees people dying. I wonder about one who denies the second life although he has seen the first. I wonder about one who inhabits this transient abode but ignores the everlasting one."

١٢٧ - وقال (عليه السلام): منْ قصّر فِي الْعمل ابْتُلِي بالْهمِّ، ولا حاجة لِلّهِ فِيمنْ ليْس لِلّهِ فِي مالِهِ ونفْسِهِ نصِيبٌ.

127. Imām Ali ibn Abū Tālib عليه السلام said: "Whoever falls short of good deeds falls into grief, and Allāh has nothing to do with one who sets aside nothing of his wealth for the sake of Allāh."

١٢٨ - وقال (عليه السلام): توقوا البرد في أوله وتلقوه في آخره، فإنه يفعل في الأبدان كفعله في الأشجار: أوله يحرق وآخره يورق.

128. Imām Ali ibn Abū Tālib عليه السلام said: "Protect yourselves from cold in its (season's) beginning and welcome it towards its end because it affects bodies in the same way as it affects plants: In the beginning, it destroys them, but in the end it gives them fresh leaves."

During autumn (fall), protection from cold is necessary because with the change of weather, the body's temperature also changes and ailments such as flu, catarrh, cough, etc. take place. This is so because bodies are accustomed to warm weather. When suddenly cold comes, the tissue becomes contracted, and cold dryness increases in the body. Thus, bathing with cold water soon after bathing with hot water is harmful for this very reason. With hot water, the tissues expand, so they at once admit the effect of cold water and, in consequence, the natural heat of the body is affected. On the other hand, there is no need for protection from cold during spring season, nor is it harmful for the health because the body is already accustomed to cold prior to that. Thus, the cold temperate of the spring is not unpleasant to the body. Rather, with the decline of cold, there is an increase of heat and dampness in the body as a result of which growth is stimulated, natural heat rises, the body cells multiply, the temperaments feel pleasant and the spirit is joyful. Similarly, there is the same effect in the plant world. Thus, during autumn, due to the prevalence of coldness and dryness, leaves wither, the vegetative power decreases, the freshness of the plants fades and there is a death-like effect on the green areas. Spring brings the message of life for them. Then with the blowing of healthy winds, blossoms begin to sprout, plants become fresh and healthy, and forests and wildernesses are all painted green.

١٢٩ - وقال (عليه السلام): عظم الخالق عندك يصغر المخلوق في عينك.

129. Imām Ali ibn Abū Tālib عليه السلام said: "The Greatness of the Creator appreciated by you will belittle the creatures in your view."

١٣٠ - وقال (عليه السلام): وقدْ رجع مِنْ صِفّين فأشْرف على القُبُور بظاهِرِ الكُوفةِ: يا أهْل الدِّيار المُوحِشةِ والمحالِّ المُقْفِرةِ والقُبُور المُظْلِمةِ! يا أهْل التُّرْبةِ! يا أهْل الغُرْبةِ! يا أهْل الوحْدةِ! يا أهْل الوحْشةِ! أنْتُمْ لنا فرطٌ سابقٌ، ونحْنُ لكُمْ تبعٌ لاحِقٌ؛ أمّا الدُّورُ فقدْ سُكِنتْ، وأمّا الأزْواجُ فقدْ نُكِحتْ، وأمّا الأمْوالُ فقدْ قُسِمتْ. هذا خبرُ ما عِنْدنا، فما خبرُ ما عِنْدكُمْ؟ ثُمّ التفت إلى أصْحابِهِ فقال: أما لوْ أذِن لهُمْ فِي الكلامِ لأخْبرُوكُمْ أنّ خيْر الزّادِ التّقْوى.

130. When Imām Ali ibn Abū Tālib عليه السلام returned from (the battle of) Siffīn and noticed the graves outside Kūfa, he said: "O residents of houses which give a sense of loneliness, of areas depopulated, of gloomy graves! O people of the dust! O victims of strangeness! O people of loneliness and O people of desolation! You have gone ahead and preceded us while we are following you and will join you. The houses (you left) have been inhabited by others; the wives (you left) have been married by others; the properties (you left) have been distributed (among heirs).

"This is the news about those around us; what is the news about things around you?!"

Imām Ali ibn Abū Tālib عليه السلام then turned to his companions and said: "Beware! If they were allowed to speak, they will inform you that: *Verily, the best provision is fear of Allāh* (Qur'ān, 2:197)."



About those who unfairly blame life in this world:

١٣١ - وقال (عليه السلام) وقد سمع رجُلًا يذمُّ الدُّنيا: أيُّها الذامُّ لِلدُّنيا المُغترُّ بغُرُورها المخْدُوعُ بأباطِيلِها، أ تغْترُّ بالدُّنيا ثُمّ تذمُّها؟! أنْت المُتجرِّمُ عليْها أمْ هِي المُتجرِّمةُ عليْك؟! متى استهْوتْك أمْ متى غرّتْك؟! أ بمصارع آبائِك مِن البلى أمْ بمضاجِع أمّهاتِك تحْت الثّرى؟! كمْ علّلْت بكفّيْك وكمْ مرّضْت بيديْك؟! تبْتغِي لهُمُ الشِّفاء وتسْتوْصِفُ لهُمُ الأطِبّاء غداة لا يُغْنِي عنْهُمْ دواؤُك ولا يُجْدِي عليْهِمْ بُكاؤُك؟! لمْ ينْفعْ أحدهُمْ إشْفاقُك ولمْ تُسْعفْ فِيهِ بطِلبتِك ولمْ تدْفعْ عنْهُ بقُوّتِك، وقدْ مثّلتْ لك بِهِ الدُّنيا نفْسك وبمصْرعِهِ مصْرعك. إنّ الدُّنيا دارُ صِدْقٍ لِمنْ صدقها ودارُ عافِيةٍ لِمنْ فهِم عنْها ودارُ غِنًى لِمنْ تزوّد مِنْها ودارُ موْعِظةٍ لِمنِ اتّعظ بها، مسْجِدُ أحِبّاءِ اللّهِ ومُصلّى ملائِكةِ اللّهِ ومهْبِطُ وحْيِ اللّهِ ومتْجرُ أوْلِياءِ اللّهِ، اكْتسبُوا فِيها الرّحْمة وربِحُوا فِيها الْجنّة؛ فمنْ ذا يذمُّها وقدْ آذنتْ ببيْنِها ونادتْ بفِراقِها ونعتْ نفْسها وأهْلها فمثّلتْ لهُمْ ببلائِها الْبلاء وشوّقتْهُمْ بسُرُورها إلى السُّرُور؟! راحتْ بعافِيةٍ وابْتكرتْ بفجِيعةٍ ترْغِيباً وترْهِيباً وتخْوِيفاً وتحْذِيراً، فذمّها رجالٌ غداة النّدامةِ وحمِدها آخرُون يوْم الْقِيامةِ، ذكّرتْهُمُ الدُّنيا فتذكّرُوا، وحدّثتْهُمْ فصدّقُوا، ووعظتْهُمْ فاتّعظُوا.

131. Imām Ali ibn Abū Tālib عليه السلام heard a man speaking ill of life in this world, so he said to him: "O you, the man who abuses the world! O you who has been deceived by it and is cheated by its wrongs! Do you thus covet the world then abuse it?! Do you accuse it or should it accuse you?! When did it bewilder you or deceive you, whether by the decay and fall of your forefathers, or by the sleeping places of your mothers deep under the ground? How much did you look after them in their illness and nursed them during sickness, desiring them to be cured and consulting physicians for them in the morning when your medicine did not avail them and your wailing for them did not benefit them? Your mourning over them did not prove useful to them, and you could not achieve your aim. You could not ward off (death) from them with all your power. In fact, through the dying man, the world presented an illustration for you by the example of his falling down how you, too, will fall.

"Certainly, this world is a house of truth for whoever appreciates it, a place of safety for whoever understands it, a house of riches for whoever gathers provision from it (for the Hereafter), and a house of instructions for whoever draws instruction from it. It is the place of worship for those who love Allāh, the place of praying for the angels of Allāh, the place where the revelation of Allāh descends, and the trading place for those devoted to Allāh. Herein, they earned mercy

and herein they acquired Paradise by way of profit.

"Therefore, who can abuse it when it has announced its departure, calling out that it will leave?! It had given news of its own destruction and the death of its own people. By its hardship, it set an example of their hardships. By its pleasures, it created eagerness for the pleasures (of the Hereafter). It brings ease in the evening and grief in the morning by way of persuading, dissuading, alarming and warning. People abuse it on the morning of their repentance, but there are others who will praise it on the Day of Judgment. The world recalled to them the next life and they bore it in mind. It related to them (things of the next life) and they acknowledged them. It preached to them and they derived lessons from them.[1]

١٣٢ ـ وقال (عليه السلام): إنّ لِلّهِ ملكاً يُنادِي فِي كُلِّ يوْمٍ: لِدُوا لِلْموْتِ، واجْمعُوا لِلْفناءِ، وابْنُوا لِلْخرابِ.

132. Imām Ali ibn Abū Tālib عليه السلام said: "There is an angel of Allāh who calls out every day: "Beget children for death! Gather wealth for destruction and raise construction for ruin!"

١٣٣ ـ وقال (عليه السلام): الدُّنْيا دارُ ممرٍّ لا دارُ مقرٍّ، والنّاسُ فِيها رجُلان: رجُلٌ باع فِيها نفْسهُ فأوْبقها، ورجُلٌ ابْتاع نفْسهُ فأعْتقها.

133. Imām Ali ibn Abū Tālib عليه السلام said: "This world is a transient place,

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[1]Every speaker and preacher manifests the force of his speech in subjects in which he is well-versed. If he has to change the subject, neither will his mind move, nor will his tongue be able to speak out. But anyone's intellect has the capability of adaptation:His mind has the power of imagination. It can turn around his utterances in whatever manner he likes and can show the excellence of speech on whatever subject he desires. Consequently, when the tongue, which had for so long been abūsing the world and unveiling its deceitfulness, starts praising the world, it shows the same mastery of speech and power of argument, something which has always been its main distinction. Then, the use of commendatory words does not alter the principle. Although the ways are different, the objective remains one and the same.

not a place of stay. The people herein are of two types: One is a man who sold away his soul (to his passions) and thus ruined it, and the other is a man who purchased his soul (by controlling his desires) and freed it."

١٣٤- وقال (عليه السلام): لا يكُونُ الصَّدِيقُ صدِيقاً حتّى يحْفظ أخاهُ فِي ثلاثٍ: فِي نكْبتِهِ وغيْبتِهِ ووفاتِهِ.

134. Imām Ali ibn Abū Tālib عليه السلام said: "A friend is not a friend unless he affords protection to his comrade on three occasions: in his adversity, in his absence and at the time of his death."

١٣٥- وقال (عليه السلام): منْ أعْطِي أرْبعاً لمْ يُحْرمْ أرْبعاً: منْ أعْطِي الدُّعاء لمْ يُحْرم الْإجابة، ومنْ أعْطِي التَّوْبة لمْ يُحْرم الْقبُول، ومنْ أعْطِي الِاسْتِغْفار لمْ يُحْرم الْمغْفِرة، ومنْ أعْطِي الشُّكْر لمْ يُحْرم الزِّيادة.

قال الرضي: و تصديق ذلك كتاب الله: قال الله في الدعاء: ﴿ادْعُونِي أسْتجِبْ لكُمْ﴾، و قال في الاستغفار: ﴿ومنْ يعْملْ سُوءاً أوْ يظْلِمْ نفْسهُ ثُمّ يسْتغْفِرِ اللّه يجِدِ اللّه غفُوراً رحِيماً﴾، و قال في الشكر: ﴿لئِنْ شكرْتُمْ لأزِيدنّكُمْ﴾، و قال في التوبة: ﴿إنّما التّوْبةُ على اللّهِ لِلّذِين يعْملُون السُّوء بجهالةٍ ثُمّ يتُوبُون مِنْ قرِيبٍ، فأُولئِك يتُوبُ اللّهُ عليْهِمْ، وكان اللّهُ علِيماً حكِيماً﴾.

135. Imām Ali ibn Abū Tālib عليه السلام said: "Whoever is bestowed four things is not disallowed four things:Whoever is allowed to pray is not deprived of the response; whoever is allowed to offer repentance is not deprived of acceptance; whoever is allowed to seek forgiveness is not deprived of forgiveness, and whoever is allowed to be grateful is not deprived of furtherance of favors."

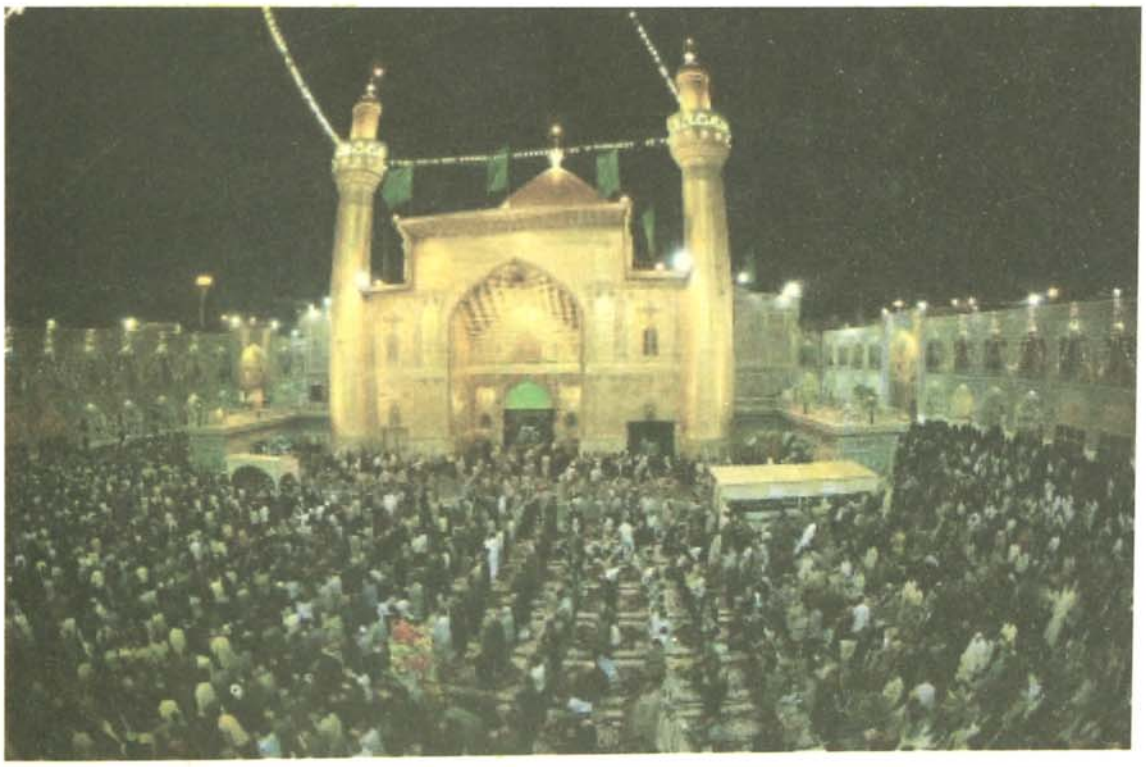
Sayyid ar-Radi says that this is confirmed by the Book of Allāh. About praying, Allāh says, "Call to Me, I will answer you" (Qur'ān, 4:60). About forgiveness Allāh says, "And whoever does evil, or wrongs his own self and thereafter seeks Allāh's forgiveness shall find Allāh oft-Forgiving, most Merciful" (Qur'ān, 4:110). About gratefulness He says, "If you show gratitude, I will increase (my favors) to you" (Qur'ān, 14:7). About repentance He says, "Verily, repentance (acceptable) with Allāh is only for those who do evil out of ignorance then turn (to Allāh) soon (thereafter); to these, Allāh

will turn mercifully, and Allāh is all-Knowing, all-Wise" (Qur'ān, 4:17).

١٣٦ - وقال (عليه السلام): الصَلاةُ قُرْبانُ كُلِّ تقِيٍّ، والحجُّ جِهادُ كُلِّ ضعِيفٍ، ولِكُلِّ شيْءٍ زكاةٌ، وزكاةُ البدن الصِّيامُ، وجِهادُ المرْأةِ حُسْنُ التَّبعُّل.

136. Imām Ali ibn Abū Tālib عليه السلام said: "For the God-fearing, prayers is a means of seeking nearness to Allāh, and for the weak, the *hajj* is as good as *jihād*. For everything there is a tax, and the tax of the body is fasting. The *jihād* of a woman is to afford pleasant company to her husband."

١٣٧ - وقال (عليه السلام): استنْزِلوا الرِّزْق بالصَدقةِ.



137. Imām Ali ibn Abū Tālib عليه السلام said: "Seek livelihood by giving charity."

١٣٨ - وقال (عليه السلام): منْ أيْقن بالْخلفِ جاد بالْعطِيَةِ.

138. Imām Ali ibn Abū Tālib عليه السلام said: "Whoever is sure of a good return is generous in giving."

١٣٩- وقال (عليه السلام): تنزلُ المعُونةُ على قدْرِ المئُونةِ.

139. Imām Ali ibn Abū Tālib عليه السلام said: "Assistance is allowed according to (one's) need."

١٤٠- وقال (عليه السلام): ما عال من اقتصد.

140. Imām Ali ibn Abū Tālib عليه السلام said: "Whoever is moderate does not become a destitute."

١٤١- وقال (عليه السلام): قِلّةُ العِيالِ أحدُ اليسارين.

141. Imām Ali ibn Abū Tālib عليه السلام said: "A small family is one of the ways of (securing) ease."

١٤٢- وقال (عليه السلام): التّودُدُ نِصفُ العقْلِ.

142. Imām Ali ibn Abū Tālib عليه السلام said: "Loving one another is half the measure of wisdom."

١٤٣- وقال (عليه السلام): الهمُّ نِصفُ الهرمِ.

143. Imām Ali ibn Abū Tālib عليه السلام said: "Grief is half the old age."[1]

١٤٤- وقال (عليه السلام): ينْزلُ الصّبْرُ على قدْرِ المُصِيبةِ، ومنْ ضرب يدهُ على فخِذِهِ عِنْد مُصِيبتِهِ حبط عملهُ.

144. Imām Ali ibn Abū Tālib عليه السلام said: "Endurance comes according to affliction. Whoever beats his hand on the thigh in his affliction ruins all his good deeds."

١٤٥- وقال (عليه السلام): كمْ مِنْ صائمٍ ليْس لهُ مِنْ صِيامِهِ إلّا الْجُوعُ والظمأ، وكمْ مِنْ قائمٍ ليْس لهُ مِنْ قِيامِهِ إلّا السّهرُ والْعناءُ؟ حبّذا نوْمُ الْأكْياس وإفْطارُهُمْ.

145. Imām Ali ibn Abū Tālib عليه السلام said: "There are many who fast but

[1] I think the other half is sickness.

whose fast is nothing more than hunger and thirst. There are many who pray and whose prayer is not better than wakefulness and hardship:The sleep as well as the eating and drinking of the intelligent (God-fearing) individual is far better."

١٤٦ ـ وقال (عليه السلام): سُوسُوا إيمانكُمْ بالصَدقةِ، وحصِّنُوا أمْوالكُمْ بالزَكاةِ، وادْفَعُوا أمْواج البلاءِ بالدُّعاءِ.

146. Imām Ali ibn Abū Tālib عليه السلام said: "Protect your belief through charity; guard your wealth by paying Allāh's share thereof, and repel the waves of calamity with supplication."



Imām Ali ibn Abū Tālib's dialogue with Kumayl ibn Ziyād al-Nakh`i

People are of three kinds:

١٤٧ - ومِنْ كلامٍ لهُ (عليه السلام) لِكُميْلِ بْنِ زيادِ النّخعيِّ: قال كُميْلُ بْنُ زيادٍ: أخذ بيدِي أميرُ المُؤْمِنين عليُّ بْنُ أبي طالِبٍ (عليه السلام) فأخْرجني إلى الجبّان، فلمّا أصْحر تنفّس الصُّعداء ثُمّ قال: يا كُميْل بْن زيادٍ! إنّ هذِهِ القُلوب أوْعِيةٌ، فخيْرُها أوْعاها، فاحْفظ عنّي ما أقُولُ لك: النّاسُ ثلاثةٌ: فعالِمٌ ربّانِيٌّ، ومُتعلّمٌ على سبيلِ نجاةٍ، وهمجٌ رعاعٌ أتْباعُ كُلِّ ناعِقٍ، يمِيلُون مع كُلِّ رِيحٍ، لمْ يسْتضِيئُوا بنُورِ العِلْمِ ولمْ يلْجئُوا إلى رُكْنٍ وثِيقٍ. يا كُميْلُ! العِلْمُ خيْرٌ مِن المالِ؛ العِلْمُ يحْرُسُك وأنْت تحْرُسُ المالَ، والمالُ تنْقُصُهُ النّفقةُ والعِلْمُ يزْكُوا على الإنْفاقِ، وصنِيعُ المالِ يزُولُ بزوالِهِ. يا كُميْل بْن زيادٍ! معْرفةُ العِلْمِ دِينٌ يُدانُ بهِ، بهِ يكْسِبُ الإنْسانُ الطّاعة فِي حياتِهِ وجمِيلَ الأحْدُوثةِ بعْد وفاتِهِ، والعِلْمُ حاكِمٌ والمالُ محْكُومٌ عليْهِ. يا كُميْلُ! هلك خُزّانُ الأمْوالِ وهُمْ أحْياءٌ والعُلماءُ باقُون ما بقِي الدّهْرُ، أعْيانُهُمْ مفْقُودةٌ وأمْثالُهُمْ فِي القُلُوبِ موْجُودةٌ؛ ها إنّ هاهُنا لعِلْماً جمّاً -- وأشار بيدِهِ إلى صدْرِهِ -- لوْ أصبْتُ لهُ حمَلةً؛ بلى أصبْتُ لقِناً غيْر مأمُونٍ عليْهِ مُسْتعْمِلًا آلةَ الدِّينِ لِلدُّنْيا ومُسْتظْهِراً بِنِعمِ اللّهِ على عِبادِهِ وبحُججِهِ على أوْلِيائِهِ، أوْ مُنْقاداً لِحمَلةِ الحقِّ، لا بصِيرة لهُ فِي أحْنائِهِ، ينْقدِحُ الشّكُّ فِي قلْبِهِ لِأوّلِ عارِضٍ مِنْ شُبْهةٍ؛ ألا لا ذا ولا ذاك، أوْ منْهُوماً باللّذّةِ سلِس القِيادِ لِلشّهْوةِ أوْ مُغْرماً بالْجمْعِ والِادِّخارِ ليْسا مِنْ رُعاةِ الدِّينِ فِي شيْءٍ أقْربُ شيْءٍ شبهاً بهِما الأنْعامُ السّائِمةُ، كذلِك يمُوتُ العِلْمُ بموْتِ حامِلِيهِ. اللّهُمّ بلى لا تخْلُو الأرْضُ مِنْ قائِمٍ لِلّهِ بحُجّةٍ، إمّا ظاهِراً مشْهُوراً وإمّا خائِفاً مغْمُوراً، لِئلّا تبْطُل حُججُ اللّهِ وبيِّناتُهُ؛ وكمْ ذا وأيْن أولئِك؟ أولئِك واللّهِ الأقلُّون عدداً والأعْظمُون عِنْد اللّهِ قدْراً، يحْفظُ اللّهُ بهِمْ حُججهُ وبيِّناتِهِ حتّى يُودِعُوها نُظراءهُمْ ويزْرعُوها فِي قُلُوبِ أشْباهِهِمْ، هجم بهِمُ العِلْمُ على حقِيقةِ البصِيرةِ وباشرُوا رُوح اليقِينِ واسْتلانُوا ما اسْتوْعرهُ المُتْرفُون وأنِسُوا بما اسْتوْحش مِنْهُ الجاهِلُون، وصحِبُوا الدُّنْيا بأبْدانٍ أرْواحُها مُعلّقةٌ بالمحلِّ الأعْلى؛ أولئِك خُلفاءُ اللّهِ فِي أرْضِهِ والدُّعاةُ إلى دِينِهِ... آهِ آهِ شوْقاً إلى رُؤْيتِهِمْ...! انْصرفْ يا كُميْلُ إذا شِئْت...

147. Kumayl ibn Ziyād[1] has related saying that Imām Ali ibn Abū Tālib

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[1]Famous for "Du`a Kumayl," Kumayl's Supplication, Kumayl ibn Ziyād an-Nakh`i was the holder of the secrets of the Imāmate and one of the most prominent companions of Imām Ali ibn Abū Tālib عليه السلام. He held a great status in knowledge and attainment, occupying a sublime position due to abstinence and Godliness. He was Imām Ali ibn Abū Tālib's governor of Hīt (a city 190 km northwest of Baghdad, Iraq) for some time. He was killed by blood-thirsty al-Hajjāj ibn Yousuf ath-Thaqafi in 83 A.H./702 A.D. although he was ninety years old.... He was buried in Kūfa's outskirts.

عليه السلام caught hold of his hand and took him to the graveyard. When the Imām عليه السلام had passed through the graveyard, leaving the city (Kūfa) behind, he let a deep sigh and said the following:

"O Kumayl! These hearts are containers:The best of them is that which preserves (its contents); so, preserve what I say to you:

"People are of three types:One is the scholar and the Divine. Another is the seeker of knowledge who is also on the way to deliverance. The third is the common rot that runs after every caller and bends in the direction of every wind, seeking no light from the glory of knowledge taking no protection from any reliable support.

"O Kumayl! Knowledge is better than wealth. Knowledge guards you, while you have to guard wealth. Wealth decreases by spending, while knowledge multiplies through dissemination, and the results of wealth die as wealth decays.

"O Kumayl! Knowledge is belief which is acted on. With it, man acquires obedience during his life and a good name after his death. Knowledge rules whereas wealth is ruled.

"O Kumayl! Those who amass wealth are dead even though they may be living, while those endowed with knowledge will remain as long as the world lives. Their bodies are not available but their figures exist in the hearts. Look, here is a heap of knowledge (Imām Ali ibn Abū Tālib عليه السلام then pointed to his bosom). I wish I could get someone to bear it. Yes, I did find (such a person): He either is one on whom nobody can rely, or he is one who exploits religion for worldly gains. By virtue of Allāh's favors on him, he will dominate the people, and through Allāh's pleas he will master His devotees. Or he is one who obeys those who listen to the truth while having no intelligence in his bosom. At the first appearance of doubt, he will entertain misgivings in his heart.

"So, neither this nor that is good enough. Either man is eager for pleasures, easily led away by passions, or he covets and hoards wealth. Neither of them has any regard for religion in any matter.

The nearest similitude to these (categories of men) is loose cattle. This is the way knowledge dies as those who bear it die.

"O Lord! Yes! The earth is never without those who maintain Allāh's plea either openly and reputedly or, being afraid, discreetly so that Allāh's pleas and proofs will not be rebutted. How many are they and where are they? By Allāh, they are few in number, but they are great in esteem before Allāh. Through them, Allāh guards His pleas and proofs till they are entrusted to others like themselves who sow the seeds thereof in the hearts of those who are like them (receptive to them).

"Knowledge has led them to a real understanding, so they have associated themselves with the spirit of conviction. They take easy what the easygoing regard as hard. They endear what the ignorant take as strange. They live in this world with their bodies here but with their spirits resting in the high above. They are the vicegerents of Allāh on His earth and the advocates of His creed. O, how I yearn to see them!

"Go away, O Kumayl, if you please!"

١٤٨ - وقال (عليه السلام): اَلْمرْءُ مخْبُوءٌ تحْت لِسانِهِ.

148. Imām Ali ibn Abū Tālib عليه السلام said: "Man is hidden under his tongue[1]. You cannot know his worth and value (unless he speaks)."

١٤٩ - وقال (عليه السلام): هلك امْرُؤٌ لمْ يعْرفْ قدْرهُ.

149. Imām Ali ibn Abū Tālib عليه السلام said: "Whoever does not know his own worth is ruined."

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[1]The meaning is that a man's worth can be known by his speech because the speech of every person is indicative of his mind and mannerism. By virtue of it, his feelings and temperament can be very easily assessed. Therefore, so long as he is silent, his weaknesses, as well as attainments, are concealed, but when he speaks, his real self manifests itself.

Man is hidden under his tongue... unless he speaks.

On Preaching

١٥٠ ـ وقال (عليه السلام) لِرجُلٍ سألهُ أنْ يعِظهُ: لا تكُنْ مِمَّنْ يرْجُو الآخِرة بغيْر عمل، ويُرجِّي التَّوْبة بطُول الأمل؛ يقُولُ فِي الدُّنْيا بقوْل الزَّاهِدِين ويعْملُ فِيها بعمل الرَّاغِبين. إنْ أعْطِي مِنْها لمْ يشْبعْ، وإنْ مُنِع مِنْها لمْ يقْنعْ؛ يعْجِزُ عنْ شُكْر ما أوتِي ويبْتغِي الزِّيادة فِيما بقِي؛ ينْهى ولا ينْتهِي، ويأمُرُ بما لا يأتِي؛ يُحِبُّ الصَّالِحِين ولا يعْملُ عملهُمْ، ويُبْغِضُ الْمُذْنِبين وهُو أحدُهُمْ؛ يكْرهُ الموْت لِكثْرةِ ذُنُوبِهِ ويُقِيمُ على ما يكْرهُ الموْت مِنْ أجْلِهِ. إنْ سقِم ظلّ نادِماً، وإنْ صحّ أمِن لاهِياً، يُعْجبُ بِنفْسِهِ إذا عُوفِي ويقْنطُ إذا ابْتُلِي. إنْ أصابهُ بلاءٌ دعا مُضْطرّاً، وإنْ نالهُ رخاءٌ أعْرض مُغْترّاً، تغْلِبُهُ نفْسُهُ على ما يظُنُّ ولا يغْلِبُها على ما يسْتيْقِنُ، يخافُ على غيْرِهِ بأدْنى مِنْ ذنْبِهِ ويرْجُو لِنفْسِهِ بأكْثر مِنْ عملِهِ. إنِ اسْتغْنى بطِر وفُتِن، وإنِ افْتقر قنِط ووهن؛ يُقصِّرُ إذا عمِل ويُبالِغُ إذا سأل. إنْ عرضتْ لهُ شهْوةٌ أسْلف الْمعْصِية وسوّف التَّوْبة، وإنْ عرِثهُ مِحْنةٌ انْفرج عنْ شرائِطِ الْملّةِ، يصِفُ الْعِبْرة ولا يعْتبِرُ، ويُبالِغُ فِي الْموْعِظةِ ولا يتّعِظُ، فهُو بالْقوْلِ مُدِلٌّ ومِن الْعملِ مُقِلٌّ، يُنافِسُ فِيما يفْنى ويُسامِحُ فِيما يبْقى، يرى الْغُنْم مغْرماً والْغُرْم مغْنماً، يخْشى الْموْت ولا يُبادِرُ الْفوْت، يسْتعْظِمُ مِنْ معْصِيةِ غيْرِهِ ما يسْتقِلُّ أكْثر مِنْهُ مِنْ نفْسِهِ، ويسْتكْثِرُ مِنْ طاعتِهِ ما يحْقِرُهُ مِنْ طاعةِ غيْرِهِ، فهُو على النّاسِ طاعِنٌ ولِنفْسِهِ مُداهِنٌ، اللّهْوُ مع الأغْنِياءِ أحبُّ إلِيْهِ مِن الذِّكْر مع الْفُقراءِ، يحْكُمُ على غيْرِهِ لِنفْسِهِ ولا يحْكُمُ عليْها لِغيْرِهِ، يُرْشِدُ غيْرهُ ويُغْوِي نفْسهُ، فهُو يُطاعُ ويعْصِي ويسْتوْفِي ولا يُوفِي، ويخْشى الْخلْق فِي غيْر ربِّهِ ولا يخْشى ربّهُ فِي خلْقِهِ.

قال الرضي: و لو لم يكن في هذا الكتاب إلا هذا الكلام لكفى به موعظة ناجعة و حكمة بالغة و بصيرة لمبصر و عبرة لناظر مفكر.

150. Imām Ali ibn Abū Tālib عليه السلام said the following to a man who had requested him to preach: "Do not be like one who hopes for (bliss in) the next life without action and delays repentance by prolonging his desires, who utters words like ascetics in this world but whose actions are like those who are eager for it. If he is granted something of it, he does not feel satisfied. If he is denied, he is not content. He is not grateful for what he gets and covets an increase in whatever remains with him. He curbs others (from wrongdoing) but not his own self. He commands others for what he himself does not do. He loves the virtuous but does not behave like them. He hates the vicious but he himself is one of them. He dislikes death because of the excess of his sins but adheres to that because of which he is afraid of death.

"If he falls ill, he feels ashamed:If he is healthy, he feels secure and

indulges in amusements. When he recovers from illness, he feels vain about himself. When he is afflicted, he loses hope. If distress befalls him, he prays like a bewildered man. When he finds ease of life, he falls into deceit and turns his face away. His heart overpowers him by means of imaginary things while he cannot control his heart by his conviction. For others, he is afraid of minor sins, but for himself, he expects more rewards than his performance. If he becomes wealthy, he becomes self-conscious and falls into vice. If he is impoverished, he despairs and becomes weak. He is brief when he is doing a good thing but goes too far when he is begging. When passion overtakes him, he is quick in committing sin but delays repentance. If hardship befalls him, he goes beyond the canons of the (Islamic) community. He describes instructive events but does not take instruction himself. He preaches at length but does not accept any preaching for himself. He is tall on speech but short on action. He aspires for things that will perish and ignores things that will last for good. He regards profit as loss and loss as profit. He fears death but does nothing while expecting it.

"He regards the sins of others as big but considers the same things for himself as small. If he does something in obedience to Allāh, he considers it much, but if others do the same, he considers it small. He, therefore, rebukes others but flatters himself. Entertainment in the company of the wealthy is dearer to him than remembrance (of Allāh) in the company of the poor. He passes verdicts against others for his own interests and does not do so against himself for others' interests. He guides others but misguides himself. He is obeyed by others but he himself disobeys (Allāh). He seeks the fulfillment of obligations (to himself) but does not fulfill his own obligations (towards others). He fears people (and actions) for others besides his Lord (Allāh) and does not fear his Lord as he deals with the public."

Sayyid ar-Radi says that if this book had contained nothing save this short statement, it will have sufficed as a successful piece of preaching, a specimen of high philosophy, an objective of wisdom for the onlooker and a source of instruction for the meditative onlooker.

١٥١ ـ وقال (عليه السلام): لِكُلّ امْرئ عاقِبة حُلوة أوْ مُرّة

151. Imām Ali ibn Abū Tālib عليه السلام said: "Every human being has to meet the end, sweet or sour."

١٥٢ ـ وقال (عليه السلام): لِكُلّ مُقْبِلٍ إدْبارٌ، وما أدْبر كأنْ لمْ يكُنْ

152. Imām Ali ibn Abū Tālib عليه السلام said: "Whatever approaches departs, and if anything departs, it is as though it never existed."

١٥٣ ـ وقال (عليه السلام): لا يغدمُ الصّبُورُ الظفر وإنْ طال بهِ الزّمانُ

153. Imām Ali ibn Abū Tālib عليه السلام said: "The one who endures does not miss success although it may take a long time."

١٥٤ ـ وقال (عليه السلام): الرّاضِي بِفِعْلِ قوْمٍ كالدّاخِلِ فِيهِ معهُمْ، وعلى كُلّ داخِلٍ فِي باطِلٍ إثْمان: إثْمُ العمل بهِ، وإثْمُ الرّضى بهِ

154. Imām Ali ibn Abū Tālib عليه السلام said: "Whoever agrees with the action of some people is as though he participates with them in it. And anyone who joins others in a wrongdoing commits two sins: one for committing the wrongdoing and the other for accepting it."



١٥٥- وقال (عليه السلام): اعْتَصِمُوا بالذِّمَمِ فِي أَوْتَادِهَا

155. Imām Ali ibn Abū Tālib عليه السلام said: "Adhere to your covenants, entrusting their fulfillment to steadfast persons."

١٥٦- وقال (عليه السلام): عليْكُمْ بطاعةِ منْ لا تُعْذرُون بجهالتِهِ

156. Imām Ali ibn Abū Tālib عليه السلام said: "On you lies (the obligation of) obedience to the person about whom you cannot plead the excuse of ignorance."[1]

١٥٧- وقال (عليه السلام): قدْ بُصِّرْتُمْ إنْ أبْصرْتُمْ وقدْ هُدِيتُمْ إن اهْتديْتُمْ وأسْمِعْتُمْ إن استمعْتُمْ.

157. Imām Ali ibn Abū Tālib عليه السلام said: "Your minds are opened when you see. You are guided when you receive guidance, and you are made to hear when you do hear."

١٥٨- وقال (عليه السلام): عاتِبْ أخاك بالْإحْسان إليْهِ، وارْدُدْ شرّهُ بالْإنْعام عليْهِ.

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[1]Just as Allāh sent prophets as a token of His justice and mercy to guide and direct us towards a perfect life and even a better hereafter, likewise, He has laid down the system of the Imāmate to protect the creed from alteration, so that every Imām may save the Divine teachings from the onslaught of personal desires and give directions about the correct principles of Islam. And just as it is obligatory to know the pioneer of the faith (i.e. the Prophet صلى الله عليه وآله), it is necessary to know its protector. Whoever remains ignorant of him cannot be excused. This is so because the issue of Imāmate is supported by so many proofs and testimonies that no intelligent person can find any way to deny it. Thus, the Holy Prophet صلى الله عليه وآله has said, "Whoever dies without knowing the Imām of his times dies the death of *jāhiliyya* (the pre-Islamic period of ignorance and oppression)." One's life-span is limited, but the punishment for oppression is perpetual Hell. Its most fearful aspect is that life there will last forever, without an end, and there will be no death for one to be spared its punishment. This is why, if an oppressor kills someone, with such killing, the oppression terminates, and there is no further scope for any further oppression on the same person.

158. Imām Ali ibn Abū Tālib عليه السلام said: "Remonstrate with your brother by being kind to him, and respond to his evil by being generous to him."

١٥٩ - وقال (عليه السلام): منْ وضع نفسهُ مواضِع التُّهمةِ فلا يلُومنّ منْ أساء بهِ الظنّ.

159. Imām Ali ibn Abū Tālib عليه السلام said: "If one places himself where he may be charged, let him not blame those who may think ill of him."

١٦٠ - وقال (عليه السلام): منْ ملك اسْتأثر.

160. Imām Ali ibn Abū Tālib عليه السلام said: "One who possesses (riches) prefers himself over others."

١٦١ - وقال (عليه السلام): من اسْتبدّ برأيهِ هلك، ومنْ شاور الرِّجال شاركها فِي عُقُولِها.

161. Imām Ali ibn Abū Tālib عليه السلام said: "One who follows only his view perishes, and one who consults with others shares their wisdom."

١٦٢ - وقال (عليه السلام): منْ كتم سِرّهُ كانتِ الْخِيرةُ بيدِهِ.

162. Imām Ali ibn Abū Tālib عليه السلام said: "One who hides his secret holds his own option."

١٦٣ - وقال (عليه السلام): الْفقْرُ الْموْتُ الْأكْبرُ.

163. Imām Ali ibn Abū Tālib عليه السلام said: "Poverty is the greatest death."

١٦٤ - وقال (عليه السلام): منْ قضى حقّ منْ لا يقْضِي حقّهُ فقدْ عبدهُ.

164. Imām Ali ibn Abū Tālib عليه السلام said: "If one is fair to another person who is not fair to him, it is as though he worships him."

١٦٥ - وقال (عليه السلام): لا طاعة لِمخْلُوق فِي معْصِيةِ الْخالِق.

165. Imām Ali ibn Abū Tālib عليه السلام said: "No creature should be obeyed if such obedience means disobeying the Creator."

١٦٦ - وقال (عليه السلام): لا يُعابُ المرْءُ بتأخِير حقِّهِ، إنّما يُعابُ منْ أخذ ما ليْس لهُ.

166. Imām Ali ibn Abū Tālib عليه السلام said: "No blame should be placed on one in delaying taking what belongs to him; blame should be on the one who takes what does not belong to him."

١٦٧ - وقال (عليه السلام): الإعْجابُ يمْنعُ الِازْدِياد.

167. Imām Ali ibn Abū Tālib عليه السلام said: "Conceit stops one from pursuing perfection."

١٦٨ - وقال (عليه السلام): الأمْرُ قريبٌ والِاصْطِحابُ قلِيلٌ.

168. Imām Ali ibn Abū Tālib عليه السلام said: "The undertaking is near, but the company is not."

١٦٩ - وقال (عليه السلام): قدْ أضاء الصُّبْحُ لِذِي عيْنيْن.

169. Imām Ali ibn Abū Tālib عليه السلام said: "The morning surely shines for those who have vision."

١٧٠ - وقال (عليه السلام): ترْكُ الذّنْبِ أهْونُ مِنْ طلبِ المعُونةِ.

170. Imām Ali ibn Abū Tālib عليه السلام said: "Abandoning a sin is easier than seeking help (thereafter)."

١٧١ - وقال (عليه السلام): كمْ مِنْ أكْلةٍ منعتْ أكلاتٍ.

171. Imām Ali ibn Abū Tālib عليه السلام said: "How often one meal blocks many!"

١٧٢ - وقال (عليه السلام): النّاسُ أعْداءُ ما جهِلُوا.

172. Imām Ali ibn Abū Tālib عليه السلام said: "People are enemies of what they do not know."

١٧٣ - وقال (عليه السلام): من استقْبل وُجُوه الآراءِ عرف مواقِع الخطإِ.

173. One who welcomes various views gets to know where error lies."

١٧٤ - وقال (عليه السلام): منْ أحدّ سِنان الغضبِ لِلهِ قوي على قتْل أشِدّاءِ الباطِلِ.

174. Imām Ali ibn Abū Tālib عليه السلام said: "One who sharpens his weapon seeking revenge against those who incur the Wrath of Allāh will be strong enough to kill those who are strong in committing falsehood."

١٧٥ - وقال (عليه السلام): إذا هِبْت أمْراً فقعْ فِيهِ، فإنّ شِدّة توقّيهِ أعْظمُ مِمّا تخافُ مِنْهُ.

175. Imām Ali ibn Abū Tālib عليه السلام said: "If you fear doing something, then do it, because your fear (itself) is greater than actually doing it!"

١٧٦ - وقال (عليه السلام): آلةُ الرِّياسةِ سعةُ الصّدْر.

176. Imām Ali ibn Abū Tālib عليه السلام said: "The mechanism whereby one earns mastership is forbearance."

١٧٧ - وقال (عليه السلام): ازْجُر المُسِيء بثوابِ المُحْسِنِ.

177. Imām Ali ibn Abū Tālib عليه السلام said: "Reprimand the evil doer by rewarding the doer of righteousness."

١٧٨ - وقال (عليه السلام): احْصُدِ الشّرّ مِنْ صدْر غيْرك بقلْعِهِ مِنْ صدْرك.

178. Imām Ali ibn Abū Tālib عليه السلام said: "Remove evil from the chest of others by eradicating it from your own.

١٧٩ - وقال (عليه السلام): اللّجاجةُ تسُلُّ الرّأي.

179. Imām Ali ibn Abū Tālib عليه السلام said: "Fanatically insisting on disagreeing poisons one's opinion."

١٨٠ - وقال (عليه السلام): الطّمعُ رقٌّ مُؤبّدٌ.

180. Imām Ali ibn Abū Tālib عليه السلام said: "Greed is perpetual bondage."

١٨١ - وقال (عليه السلام): ثمرةُ التّفْريطِ النّدامةُ، وثمرةُ الحزْمِ السّلامةُ.

181. Imām Ali ibn Abū Tālib عليه السلام said: "The fruit of carelessness is regret, whereas the fruit of resolve is safety."

١٨٢ - وقال (عليه السلام): لا خيْر فِي الصّمْتِ عن الْحُكْم، كما أنّهُ لا خيْر فِي القوْل بالْجهْل.

182. Imām Ali ibn Abū Tālib عليه السلام said: "Preferring silence over articulating wisdom produces nothing good; similarly is to speak out of ignorance."

١٨٣ - وقال (عليه السلام): ما اخْتلفتْ دعْوتان إلّا كانتْ إحْداهُما ضلالة.

183. Imām Ali ibn Abū Tālib عليه السلام said: "No two cases vary from each other except that one of them is falsehood."

١٨٤ - وقال (عليه السلام): ما شككْتُ فِي الْحقّ مُذْ أريتُهُ.

184. Imām Ali ibn Abū Tālib عليه السلام said: "Never have I ever doubted the truth whenever I witnessed it."

١٨٥ - وقال (عليه السلام): ما كذبْتُ ولا كُذّبْتُ، ولا ضللْتُ ولا ضُلّ بي.

185. Imām Ali ibn Abū Tālib عليه السلام said: "Never have I told a lie, nor was I ever called a liar. Never did I ever stray, nor could anyone use me to cause others to stray."

١٨٦ - وقال (عليه السلام): لِلظالِمِ الْبادِي غداً بكفّهِ عضّة.

186. Imām Ali ibn Abū Tālib عليه السلام said: "The oppressor who starts oppressing will tomorrow bite his hand (in regret)."

١٨٧ - وقال (عليه السلام): الرّحِيلُ وشِيكٌ.

187. Imām Ali ibn Abū Tālib عليه السلام said: "Departure (from this world) is nigh."

١٨٨ - وقال (عليه السلام): منْ أبْدى صفْحتهُ لِلحقّ هلك.

188. Imām Ali ibn Abū Tālib عليه السلام said: "One who openly opposes what is right perishes."

١٨٩ - وقال (عليه السلام): منْ لمْ يُنْجِهِ الصّبْرُ أهْلكهُ الْجزعُ.

189. Imām Ali ibn Abū Tālib عليه السلام said: "One who is not saved by patience will be finished by impatience.

١٩٠ - وقال (عليه السلام): وا عجباهْ! أ تكُونُ الْخِلافةُ بالصّحابةِ والْقرابةِ؟!

قال الرضي: و روي له شعر في هذا المعنى:

فإن كنت بالشورى ملكت أمورهم * فكيف بهذا و المشيرون غيبُ؟
و إن كنت بالقربى حججت خصيمهم * فغيرك أولى بالنبي و أقربُ

190. Imām Ali ibn Abū Tālib عليه السلام said: "How strange! Should caliphate (government authority) be obtained through friends and relatives?!"

Al-Sharīf ar-Radi says that it is narrated that Imām Ali ibn Abū Tālib عليه السلام composed two verses of poetry in this same meaning the rough translation of which is as follows:

If you through shūra took charge of them,
How so since those whose advice is sought were absent?!
And if you through kinsfolk argued with the opponent,
Others are more worthy of and nearer
To the Prophet than you.

١٩١ - وقال (عليه السلام): إنّما الْمرْءُ فِي الدُّنْيا غرضٌ تنْتضِلُ فِيهِ الْمنايا ونهْبٌ تُبادِرُهُ الْمصائِبُ، ومع كُلِّ جُرْعةٍ شرقٌ، وفِي كُلِّ أكْلةٍ غصصٌ، ولا ينالُ الْعبْدُ نِعْمةً إلّا بِفِراقِ أُخْرى، ولا يسْتقْبِلُ يوْماً مِنْ عُمُرِهِ إلّا بِفِراقِ آخر مِنْ أجلِهِ؛ فنحْنُ أعْوانُ الْمنُونِ وأنْفُسُنا نصْبُ الْحُتُوفِ، فمِنْ أيْن نرْجُو الْبقاء وهذا اللّيْلُ والنّهارُ لمْ يرْفعا مِنْ شيْءٍ شرفاً إلّا أسْرعا الْكرّةَ فِي هدْمِ ما بنيا وتفْرِيقِ ما جمعا؟

191. Imām Ali ibn Abū Tālib عليه السلام said: "One in this life is a target of death; he is looted by calamities. With every sip there is hardship, with every morsel there is pain. Whenever a servant of Allāh

receives a blessing, he bids another farewell. Whenever he welcomes a new day, he bids another farewell for its sake. This is so because we assist the fates: Every breath we draw is a target of death; so, how can we hope to last since this night and this day never raise anything in honor except that they are more swift in destroying what they build and disperse what they gather?"

١٩٢ - وقال (عليه السلام): يا ابْن آدم، ما كسبْت فوْق قُوتِك فأنْت فِيهِ خازنٌ لِغيْرك.

192. Imām Ali ibn Abū Tālib عليه السلام said: "O son of Adam! Anything you earn beyond your need is stored for others."

١٩٣ - وقال (عليه السلام): إنّ لِلْقُلوبِ شهْوةً وإقْبالًا وإدْباراً فأتُوها مِنْ قِبل شهْوتِها وإقْبالِها فإنّ الْقلب إذا أُكْره عمِي.

193. Imām Ali ibn Abū Tālib عليه السلام said: "Hearts have desires, coming or going; so, approach your hearts according to their desires and approaches, for if you force the heart, you will blind it."

١٩٤ - وكان (عليه السلام) يقُولُ: متى أشْفِي غيْظِي إذا غضِبْتُ؟ أ حِين أعْجِزُ عن الِانْتِقام فيُقالُ لِي لوْ صبرْت، أمْ حِين أقْدِرُ عليْهِ فيُقالُ لِي لوْ عفوْت؟

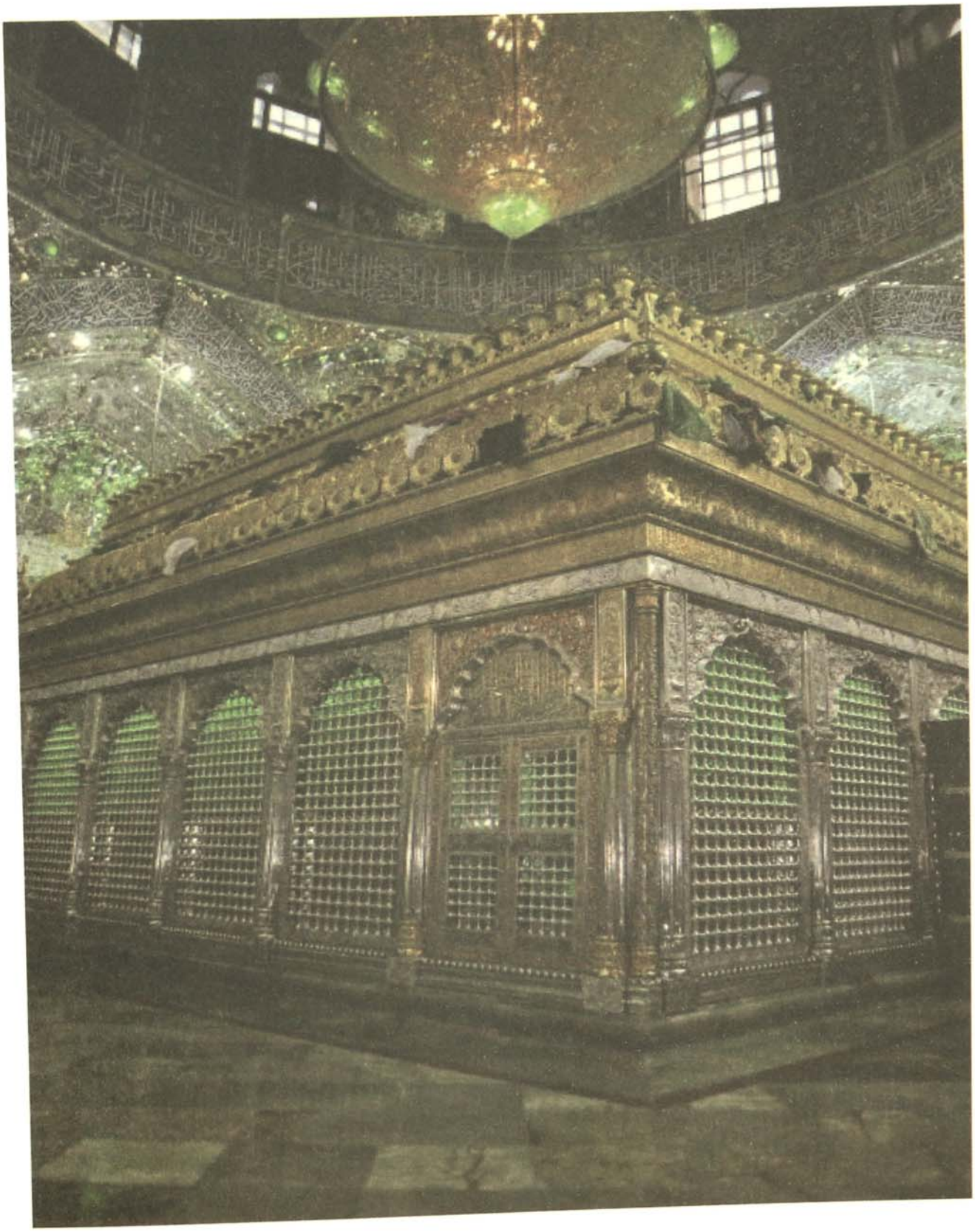
194. Imām Ali ibn Abū Tālib عليه السلام said: "What shall I satisfy my anger when I am outraged? Is it when I am unable to seek revenge, so it will be said to me: 'Why did you not have patience?' Or should I do it when I am able, so it will be said to me: 'Why did you not forgive'?"

١٩٥ - وقال (عليه السلام) وقدْ مرّ بقذر على مزْبلةٍ: هذا ما بخِل بِهِ الْباخِلُون.

ورُوي فِي خبر آخر أنّهُ قال: هذا ما كُنْتُمْ تتنافسُون فِيهِ بِالْأمْس.

195. Passing by a pile of garbage, Imām Ali ibn Abū Tālib عليه السلام said: "This is what you, people, were too miser to give to others."

In another narrative, he is reported as having said, "This is what you used to compete with each other for!"



١٩٦ - وقال (عليه السلام): لمْ يذْهبْ مِنْ مالِك ما وعظك.

196. Imām Ali ibn Abū Tālib عليه السلام said: "None of your wealth is wasted so long as it provides you with admonishment."

١٩٧ - وقال (عليه السلام): إنّ هذِهِ القُلوب تملُّ كما تملُّ الأبْدانُ، فابْتغُوا لها طرائِف الحِكْمةِ.

197. Imām Ali ibn Abū Tālib عليه السلام said: "These hearts wear out just as bodies do; so, seek for them beautiful pieces of wisdom."

١٩٨ - وقال (عليه السلام) لمّا سمِع قوْل الخوارج لا حُكْم إلا لِلّهِ: كلِمةُ حقٍّ يُرادُ بها باطِلٌ.

198. Imām Ali ibn Abū Tālib عليه السلام heard the Khārijites say, "There is no government except Allāh's." He عليه السلام, therefore, said: "A true statement intended to reap falsehood."

١٩٩ - وقال (عليه السلام) فِي صِفةِ الغوْغاءِ: هُمُ الّذِين إذا اجْتمعُوا غلبُوا وإذا تفرّقُوا لمْ يُعْرفُوا.

وقِيل بلْ قال (عليه السلام): هُمُ الّذِين إذا اجْتمعُوا ضرُّوا، وإذا تفرّقُوا نفعُوا. فقِيل: قدْ عرفْنا مضرّة اجْتِماعِهِمْ، فما منْفعةُ افْتِراقِهِمْ؟ فقال: يرْجِعُ أصْحابُ المِهن إلى مِهْنتِهِمْ فينْتفِعُ النّاسُ بِهِمْ كرُجُوعِ البنّاءِ إلى بنائِهِ والنّسّاج إلى منْسجِهِ والخبّاز إلى مخْبزِهِ...

199. Describing mobs, Imām Ali ibn Abū Tālib عليه السلام said: "They are the ones who overwhelm when they gather and are known when they disperse."

It is said that he عليه السلام rather said, "They are the ones who do harm when they gather and do good when they disperse." The Imām عليه السلام was asked, "We understand their mischief when they gather, but what benefit is there if they disperse?" The Imām عليه السلام said, "Each one of them returns to his profession, so people benefit from them, such as the builder returns to build, the weaver returns to his craft, the baker returns to his bakery, and so on."

٢٠٠ـ وأتِي بجانٍ ومعهُ غوْغاءُ فقال (عليه السلام): لا مرْحباً بوُجُوهٍ لا تُرى إلّا عِنْد كُلِّ سوْأةٍ.

200. Imām Ali ibn Abū Tālib عليه السلام said the following when a criminal was brought to him escorted by mobs: "There is no welcome for you here, O faces that are not seen except when something bad is committed!"

٢٠١ـ وقال (عليه السلام): إنّ مع كُلِّ إنْسانٍ ملكيْن يحْفظانِهِ، فإذا جاء الْقدرُ خلّيا بيْنهُ وبيْنهُ، وإنّ الْأجل جُنّة حصِينة.

201. Imām Ali ibn Abū Tālib عليه السلام said: "With every human being, there are two guardian angels. When (the angel of) death approaches, they make room for him; fate is a secure protection."

٢٠٢ـ وقال (عليه السلام) وقدْ قال لهُ طلْحة والزُّبيْرُ "نُبايعُك على أنّا شُركاؤُك فِي هذا الْأمْر": لا، ولكِنّكُما شريكان فِي الْقُوّةِ والِاسْتِعانةِ وعوْنان على الْعجْز والْأودِ.

202. Talhah and az-Zubair said to the Imām عليه السلام, "We shall swear the oath of allegiance to you if we become your prtners in this matter (caliphate)." Imām Ali ibn Abū Tālib عليه السلام said: "No, you both are partners when strength and aid is sought, and you both are aides against inability and exertion."

٢٠٣ـ وقال (عليه السلام): أيُّها النّاسُ اتّقُوا الله الّذِي إنْ قُلْتُمْ سمِع وإنْ أضْمرْتُمْ علِم، وبادِرُوا الْموْت الّذِي إنْ هربْتُمْ مِنْهُ أدْرككُمْ، وإنْ أقمْتُمْ أخذكُمْ، وإنْ نسِيتُمُوهُ ذكركُمْ.

203. Imām Ali ibn Abū Tālib عليه السلام said: "O people! "Fear Allāh Who hears you when you speak, Who knows what you hide in your chests, and be more swift than death which catches up with you when you flee, which takes you away when you stay, and which remembers you when you forget about it."

٢٠٤ـ وقال (عليه السلام): لا يُزهِّدنّك فِي الْمعْرُوفِ منْ لا يشْكُرُهُ لك، فقدْ يشْكُرُك علِيْهِ منْ لا يسْتمْتِعُ بشيْءٍ مِنْهُ، وقدْ تُدْرِكُ مِنْ شُكْر الشّاكِرِ أكْثر مِمّا أضاع الْكافِرُ، واللّهُ يُحِبُّ الْمُحْسِنِين.

204. Imām Ali ibn Abū Tālib عليه السلام said: "Do not be discouraged by

ingrates from doing good deeds, for you may be thanked by those who do not benefit from your good deed and who still are grateful to you for it. You may obtain gratitude from a grateful person much more than what someone who hides it has wasted... *and Allāh loves the doers of goodness*."

٢٠٥ - وقال (عليه السلام): كُلُّ وعاءٍ يضيقُ بما جُعِل فِيهِ إلا وعاء العِلم فإنّهُ يتّسعُ بهِ.

205 Imām Ali ibn Abū Tālib عليه السلام said: "Every container becomes straitened by what is put in it except the container of knowledge: It expands."

٢٠٦ - وقال (عليه السلام): أوّلُ عِوض الحلِيمِ مِنْ حِلمِهِ أنّ النّاس أنصارُهُ على الجاهِلِ.

206. Imām Ali ibn Abū Tālib عليه السلام said: "The first compensation for a clement person for his clemency is that people are his supporters against the ignorant ones."

٢٠٧ - وقال (عليه السلام): إنْ لمْ تكُنْ حلِيماً فتحلّمْ، فإنّهُ قلّ منْ تشبّه بقوْمٍ إلا أوْشك أنْ يكُون مِنْهُمْ.

207. Imām Ali ibn Abū Tālib عليه السلام said: "If you are not clement, then put on the garb of clemency, for many are those who imitate others and who become almost like them."

٢٠٨ - وقال (عليه السلام): منْ حاسب نفْسهُ ربح ومنْ غفل عنْها خسِر ومنْ خاف أمِن ومن اعْتبر أبْصر ومنْ أبْصر فهم ومنْ فهم علِم.

208. Imām Ali ibn Abū Tālib عليه السلام said: "One who holds himself to account succeeds while one who overlooks it loses. One who is cautious earns security. One who receives admonishment expands his vision. One who expands his vision gains understanding, and one who gains understanding earns knowledge."

٢٠٩ - وقال (عليه السلام): لتعْطِفنّ الدُّنْيا علينا بعْد شِماسِها عطف الضّرُوس على ولدِها. وتلا عقِيب ذلِك: ﴿ونُريدُ أنْ نمُنّ على الّذِين اسْتُضْعِفُوا فِي الأرْض ونجْعلهُمْ أئِمّة ونجْعلهُمُ الوارِثِين﴾.

209. Imām Ali ibn Abū Tālib ﷺ said: "The life of this world shall be kind to us after being cruel to us just as a she-camel that rejects those who milk it but turns with affection to its newborn."

Having said so, the Imām ﷺ recited the following verse: "And We wished to be gracious to those who were being oppressed in the land to make them *the* leaders and to make them *the* heirs" (Qur'ān, 28:5).

٢١٠- وقال (عليه السلام): اتّقُوا اللّه تقِيّة منْ شمّر تجْريداً وجدّ تشْميراً وكمّش فِي مهلٍ وبادر عنْ وجلٍ ونظر فِي كرّةِ الْموْنِلِ وعاقِبةِ الْمصْدرِ ومغبّةِ الْمرْجعِ.

210. Imām Ali ibn Abū Tālib ﷺ said: "Fear Allāh like one who is willing to risk everything [just to please Allāh], who urges himself to walk towards Allāh, who starts in awe, who looks into the outcomes of matters, into the penalty of anything forbidden, one who is apprehensive of the final end."

٢١١- وقال (عليه السلام): الْجُودُ حارسُ الْأعْراضِ والْحِلْمُ فِدامُ السّفِيهِ والْعفْوُ زكاةُ الظّفرِ والسُّلُوُّ عِوضُك مِمّنْ غدر والِاسْتِشارةُ عيْنُ الْهدايةِ، وقدْ خاطر من اسْتغْنى برأيِهِ، والصّبْرُ يُناضِلُ الْحِدْثان والْجزعُ مِنْ أعْوانِ الزّمانِ، وأشْرفُ الْغِنى تركُ الْمُنى؛ وكمْ مِنْ عقْلٍ أسِيرٍ تحْت هوى أمِيرٍ؟ ومِن التّوْفِيقِ حِفْظُ التّجْربةِ، والْمودّةُ قرابةٌ مُسْتفادةٌ، ولا تأمننّ ملُولًا.

211. Imām Ali ibn Abū Tālib ﷺ said: "Generosity is the guard of honors. Clemency is ship's restrainer. Forgiveness is the *zakāt* of victory. Solace is your compensation for one who betrayed you. Consultation is the same as guidance. One who sticks only to his own view takes a risk. Patience struggles against calamities. Impatience aids against time's fluctuations. The best of wealth is to abandon high hopes. How many the minds that are subdued by aggressive desires are! A sign of success is to remember experience. Affection is a useful kinship. And do not place your trust in someone who has no patience."

٢١٢- وقال (عليه السلام): عُجْبُ الْمرْءِ بِنفْسِهِ أحدُ حُسّادِ عقْلِهِ.

212. Imām Ali ibn Abū Tālib ﷺ said: "One's self-conceit is one of the

envies of his own mind."

٢١٣- وقال (عليه السلام): أغْضِ على القذى والألم ترْض أبداً.

213. Imām Ali ibn Abū Tālib عليه السلام said: "Overlook imperfections and pains, and you will always be pleased."

٢١٤- وقال (عليه السلام): منْ لان عُودُهُ كثُفتْ أغْصانُهُ.

214. Imām Ali ibn Abū Tālib عليه السلام said: "One whose stem is lean, his leaves will be thick." (That is, one who is kind to others will grow up like a healthy stem with twigs.)

٢١٥- وقال (عليه السلام): الْخِلافُ يهْدِمُ الرّأي.

215. Imām Ali ibn Abū Tālib عليه السلام said: "Disputes destroy views."

٢١٦- وقال (عليه السلام): منْ نال اسْتطال.

216. Imām Ali ibn Abū Tālib عليه السلام said: "One who wins becomes greater."

٢١٧- وقال (عليه السلام): فِي تقلُّبِ الْأحْوال عِلْمُ جواهِرِ الرِّجال.

217. Imām Ali ibn Abū Tālib عليه السلام said: "In the alterations of conditions lies the knowledge of the gems of men."

٢١٨- وقال (عليه السلام): حسدُ الصّدِيق مِنْ سُقْمِ الْمودّةِ.

218. Imām Ali ibn Abū Tālib عليه السلام said: "Envying a friend is a sign of fault in one's friendship."

٢١٩- وقال (عليه السلام): أكْثرُ مصارع الْعُقُول تحْت بُرُوق الْمطامِع.

219. Imām Ali ibn Abū Tālib عليه السلام said: "Most places where minds are conquered fall under the glitter of high hopes."

٢٢٠- وقال (عليه السلام): لَيْس مِن الْعدْل الْقضاءُ على الثِّقةِ بالظّنِّ.

220. Imām Ali ibn Abū Tālib عليه السلام said: "It is not fair to put an end to trust by entertaining doubt."

٢٢١ ـ وقال (عليه السلام): بئس الزّادُ إلى المعادِ العُدْوانُ على العِبادِ.

221. Imām Ali ibn Abū Tālib عليه السلام said: "How miserable the ration of a servant of Allāh to the Hereafter is if he oppresses Allāh's servants!"

٢٢٢ ـ وقال (عليه السلام): مِنْ أشْرفِ أعْمالِ الكريمِ غفْلتُهُ عمّا يعْلمُ.

222. Imām Ali ibn Abū Tālib عليه السلام said: "The very best of a generous man's acts of generosity is that he is mindless of what he knows (of people's faults)."

٢٢٣ ـ وقال (عليه السلام): منْ كساهُ الحياءُ ثوْبهُ لمْ ير النّاسُ عيْبهُ.

223. Imām Ali ibn Abū Tālib عليه السلام said: "If one who is attired with the outfit of modesty, people never see his shortcoming."

٢٢٤ ـ وقال (عليه السلام): بكثرةِ الصّمْتِ تكُونُ الهيْبةُ، وبالنّصفةِ يكْثُرُ المُواصِلُون، وبالإفْضالِ تعْظُمُ الأقدارُ، وبالتّواضُعِ تتِمُّ النّعْمةُ، وباحْتِمالِ المُؤنِ يجِبُ السُّؤْدُدُ، وبالسِّيرةِ العادِلةِ يُقْهرُ المُناوِئُ، وبالحِلمِ عن السّفِيهِ تكْثُرُ الأنْصارُ عليْهِ.

224. Imām Ali ibn Abū Tālib عليه السلام said: "Through abundance of silence does one earn respect. Through fairness does one win admirers. Through acts of favors does one's value become greater. Through humility does one's blessing become complete. Through bearing hardships, loftiness is earned. Through fair dealing, an opponent is subdued. And through clemency with regard to a shallow-minded person does one earn supporters."

٢٢٥ ـ وقال (عليه السلام): العجبُ لِغفْلةِ الحُسّادِ عنْ سلامةِ الأجْسادِ.

225. Imām Ali ibn Abū Tālib عليه السلام said: "How strange it is that the envious ones overlook the soundness of their own bodies!"

٢٢٦ ـ وقال (عليه السلام): الطّامِعُ فِي وثاقِ الذُّلِّ.

226. Imām Ali ibn Abū Tālib عليه السلام said: "A covetous person is tied with the ropes of humiliation."

٢٢٧- وسُئِل عن الإيمان فقال: الإيمانُ معْرفة بالقلبِ وإقرارٌ باللّسان وعملٌ بالأرْكان.

227. Imām Ali ibn Abū Tālib عليه السلام was asked about *īmān*. He said: "*Īmān* is knowledge with the heart, an admission with the tongue, and an action according to the [Islamic] injunctions."

٢٢٨- وقال (عليه السلام): منْ أصْبح على الدُّنْيا حزيناً فقدْ أصْبح لِقضاءِ اللّهِ ساخِطاً، ومنْ أصْبح يشْكُو مُصيبة نزلتْ بهِ فقدْ أصْبح يشْكُو ربّهُ، ومنْ أتى غنِيّاً فتواضع لهُ لِغِناهُ ذهب ثُلثا دِينِهِ، ومنْ قرأ القُرْآن فمات فدخل النّار فهُو مِمّنْ كان يتّخِذُ آياتِ اللّهِ هُزُواً، ومنْ لهِج قلْبُهُ بحُبِّ الدُّنْيا الْتاط قلْبُهُ مِنْها بثلاثٍ: همٍّ لا يُغِبُّهُ وحِرْصٍ لا يتْرُكُهُ وأملٍ لا يُدْرِكُهُ.

228. Imām Ali ibn Abū Tālib عليه السلام said: "If one becomes sad about this world, he becomes angry with what Allāh decrees. One who complains about a calamity that befell him complains against his Lord. And one who goes to a wealthy man and humbles himself to him on account of his wealth wipes out two-thirds of his creed. If one recites the Qur'ān, and when he dies he goes to hell, he is one of those who used to mock the Signs of Allāh. If one keeps talking about his love for this world, his heart will be burnt by it in three instances:worry which he never overcomes, miserliness which never abandons him, and hope which he never realizes."

٢٢٩- وقال (عليه السلام): كفى بالْقناعةِ مُلْكاً وبِحُسْنِ الْخُلُقِ نعِيماً. وسُئِل (عليه السلام) عنْ قوْلِهِ تعالى ﴿فلنُحْيِينّهُ حياةً طيِّبةً﴾ فقال: هِي الْقناعةُ.

229. Imām Ali ibn Abū Tālib عليه السلام said: "Satisfaction suffices for wealth and good manners for a bliss." He عليه السلام was asked about the meaning of this verse: "... We shall let him lead a good life." He عليه السلام said, "It (good life) is contentment."

٢٣٠- وقال (عليه السلام): شارِكُوا الّذِي قدْ أقبل عليْهِ الرِّزْقُ، فإنّهُ أخْلقُ لِلْغِنى وأجْدرُ بإقْبالِ الْحظِّ عليْهِ.

230. Imām Ali ibn Abū Tālib عليه السلام said: "Be partners of one to whom sustenance goes, for this is the best means for acquiring wealth and the most worthy of earning a good fortune."

٢٣١ - وقال (عليه السلام): فِي قَوْلِهِ تعالى ﴿إِنَّ اللّه يأمُرُ بالعدْل والإحْسان﴾: العدْلُ الإنْصافُ، والإحْسانُ التَّفضُّلُ.

231. Imām Ali ibn Abū Tālib عليه السلام said the following in explanation of the verse saying, "Allāh enjoins you to abide by justice and kindness": "By *justice*, equity is meant, while *kindness* is doing others favors."

٢٣٢ - وقال (عليه السلام): منْ يُعْطِ باليدِ القصِيرةِ يُعْط باليدِ الطويلةِ.

قال الرضي: و معنى ذلك أن ما ينفقه المرء من ماله في سبيل الخير و البر و إن كان يسيرا، فإن الله تعالى يجعل الجزاء عليه عظيما كثيرا، و "اليدان" هاهنا عبارة عن النعمتين، ففرق (عليه السلام) بين نعمة العبد و نعمة الرب تعالى، ذكره بالقصيرة و الطويلة، فجعل تلك قصيرة و هذه طويلة، لأن نعم الله أبدا تضعف على نعم المخلوق أضعافا كثيرة، إذ كانت نعم الله أصل النعم كلها، فكل نعمة إليها ترجع و منها تنزع.

232. Imām Ali ibn Abū Tālib عليه السلام said: "If one gives with the short hand, he will be given with the long one."

Al-Radi has said, "The meaning of this statement is: If one spends out of his wealth in the way of goodness and kindness, though it may be little, Allāh Almighty will make its reward great. The short hand here is a reference to that of the servant of Allāh, whereas the long one is a connotation of that of the Lord, the most Exalted One, Who is never weakened by giving and Who rewards with a lot for what is little."

٢٣٣ - وقال (عليه السلام) لِابْنِهِ الحسن (عليه السلام) : لا تدْعُونّ إلى مُبارزةٍ؛ وإنْ دُعِيت إليْها فأجِبْ، فإنّ الدّاعِي إلَيْها باغٍ والباغِي مصْرُوعٌ.

233. Imām Ali ibn Abū Tālib عليه السلام said: "Do not invite anyone to a duel, but if you are challenged to duel, respond, because one who calls to a duel is an oppressor, and the oppressor is always defeated."

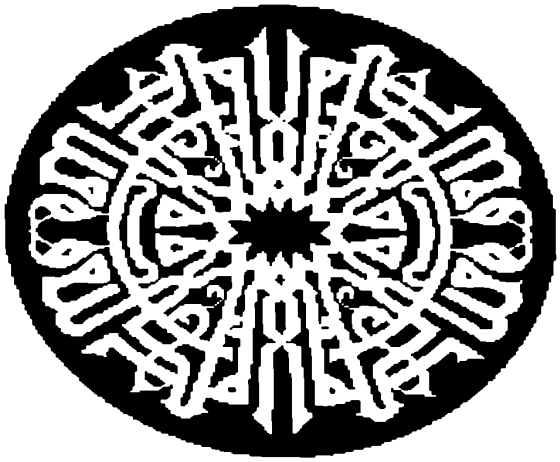
٢٣٤- وقال (عليه السلام): خِيارُ خِصالِ النِّساءِ شِرارُ خِصالِ الرِّجالِ: الزَّهْوُ والجُبْنُ والبُخْلُ؛ فإذا كانتِ المرْأةُ مزْهُوَّةً لمْ تُمكِّنْ مِنْ نفسِها، وإذا كانتْ بخِيلةً حفِظتْ مالها ومال بعْلِها، وإذا كانتْ جبانةً فرقتْ مِنْ كُلِّ شيْءٍ يعْرضُ لها.

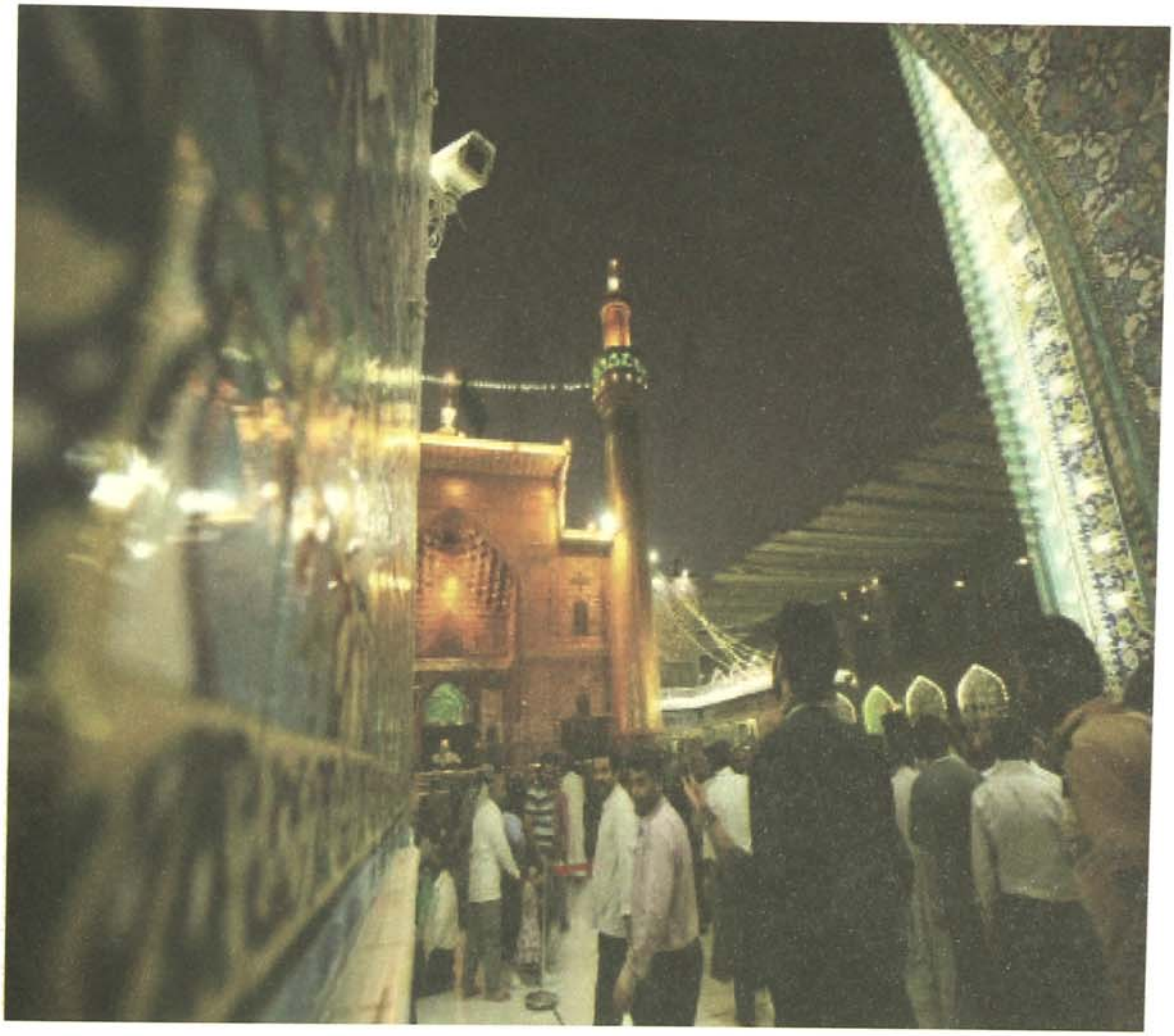
234. Imām Ali ibn Abū Tālib عليه السلام said: "The best of women's attributes are the men's worst:self-conceit, cowardice and miserliness. So if a woman is self-conceited, she will not let one approach her (in bed). If she is miser, she safeguards her wealth and that of her husband. And if she is a coward, she is scared of anything that appears before her."

٢٣٥- وقِيل لهُ: صِفْ لنا العاقِل، فقال (عليه السلام): هُو الذِي يضعُ الشَيْء مواضِعهُ. فقِيل: فصِفْ لنا الجاهِل، فقال: قدْ فعلتُ.

قال الرضي: يعني أن الجاهل هو الذي لا يضع الشيء مواضعه، فكأن ترك صفته صفة له، إذ كان بخلاف وصف العاقل.

235. Imām Ali ibn Abū Tālib عليه السلام was asked, "Describe to us the wise person." He عليه السلام said: "He is the one who puts everything in its right place." He عليه السلام was then asked to describe the ignorant person, so he said, "I have just done so!" Al-Radi has said, "He means to say that the ignorant person is the one who does not put things in their right places. He simply is the antithesis of the wise person."





٢٣٦ ـ وقال (عليه السلام): واللهِ لدُنْياكُمْ هذِهِ أهْونُ فِي عيْنِي مِنْ عِراق خِنْزيرٍ فِي يدِ مجْذُومٍ.

236. Imām Ali ibn Abū Tālib عليه السلام said: "By Allāh! Your world is cheaper in my eyes than the intestines of a pig in the hands of a leper."

٢٣٧ ـ وقال (عليه السلام): إنّ قوْماً عبدُوا الله رغْبةً فتِلْك عِبادةُ التُّجّار، وإنّ قوْماً عبدُوا الله رهْبةً فتِلْك عِبادةُ العبيدِ، وإنّ قوْماً عبدُوا الله شُكْراً فتِلْك عِبادةُ الأحْرار.

237. Imām Ali ibn Abū Tālib عليه السلام said: "Some people worship Allāh out of their desire (for what He has). Such is the worship of traders. Some people worship Allāh out of fear of Him; such is the worship of slaves. And some people worship Allāh in order to thank Him; such is the worship of the free."

٢٣٨ - وقال (عليه السلام): منْ أطاع التّوانِي ضيّع الحُقُوق، ومنْ أطاع الواشِي ضيّع الصّدِيق.

238. Imām Ali ibn Abū Tālib عليه السلام said: "One who procrastinates loses track of what is right. One who obeys a tale-teller loses friends."

٢٣٩ - وقال (عليه السلام): الحجرُ الغصِيبُ فِي الدّار رهْنٌ على خرابها.

قال الرضي: و يروى هذا الكلام عن النبي (صلى الله عليه وآله)، و لا عجب أن يشتبه الكلامان لأن مستقاهما من قليب و مفرغهما من ذنوب.

239. Imām Ali ibn Abū Tālib عليه السلام said: "A brick taken by force in order to build a house is a pawn for its destruction."

Ar-Radi says, "This statement is also narrated from the Prophe صلى الله عليه وآله وسلم. It is not strange that both statements are similar since their source is the same fountainhead, and they aim at obliterating one's sins."

٢٤٠ - وقال (عليه السلام): يوْمُ المظْلوم على الظّالِم أشدُّ مِنْ يوْم الظّالِم على المظْلوم.

240. Imām Ali ibn Abū Tālib عليه السلام said: "The oppressed one's Day (of Judgment) is to the oppressor much harder than the day of the oppressor against the oppressed."

٢٤١ - وقال (عليه السلام): اتّق اللّه بعْض التُّقى وإنْ قلّ، واجْعلْ بيْنك وبيْن اللّهِ سِتْراً وإنْ رقّ.

241. Imām Ali ibn Abū Tālib عليه السلام said: "Fear Allāh to some degree (even) though it may be little, and set a curtain between you and Allāh (even) though it may be thin."

٢٤٢ - وقال (عليه السلام): إنّ لِلّهِ فِي كُلِّ نِعْمةٍ حقّا؛ فمنْ أدّاهُ زادهُ مِنْها، ومنْ قصّر فِيهِ خاطر بزوال نِعْمتِهِ.

242. Imām Ali ibn Abū Tālib عليه السلام said: "Surely in every blessing there is a right of Allāh. If one carries out that right, Allāh increases the blessing, and if one falls short of doing so, he risks losing the blessing."

٢٤٣ - وقال (عليه السلام): احذَرُوا نِفار النِّعم، فما كُلُّ شاردٍ بمرْدُودٍ.

243. Imām Ali ibn Abū Tālib عليه السلام said: "Beware of blessings fleeing away from you, for not everything that flees returns."



٢٤٤ - وقال (عليه السلام): الكرمُ أعطفُ مِن الرَحِمِ.

244. Imām Ali ibn Abū Tālib عليه السلام said: "Generosity is more prompting to goodness than regard for kinship."

٢٤٥ - وقال (عليه السلام): أفضلُ الأعمال ما أكرهت نفسك عليهِ.

245. Imām Ali ibn Abū Tālib عليه السلام said: "The best deed is that which you have to force yourself to do."

٢٤٦ - وَقالَ (عليه السلام): عَرَفْتُ اللّهَ سُبْحَانَهُ بفسْخ العَزَائِمِ وَحَلّ العُقُودِ وَنَقْض الهِمَم.

246. Imām Ali ibn Abū Tālib عليه السلام said: "I came to know Allāh, the

Glorified One, through breaking determinations, a change of intentions and the loss of courage."[1]

٢٤٧ - وقال (عليه السلام): فرض اللهُ الإيمان تطهيراً مِن الشِّرْكِ والصّلاة تنْزيهاً عن الكِبْر والزّكاة تسْبيباً لِلرِّزْق والصِّيام ابْتِلاءً لِإخْلاص الخلْق والحجّ تقْربة لِلدِّين والجِهاد عِزّاً لِلإسْلام والأمْر بالمعْرُوفِ مصْلحة لِلعوامِّ والنّهْي عن المُنْكر ردْعاً لِلسُّفهاءِ وصِلة الرّحِمِ منْماةً لِلعددِ والقِصاص حقْناً لِلدِّماءِ وإقامة الحُدُودِ إعْظاماً لِلمحارم وترْك شُرْبِ الخمْر تحْصِيناً لِلعقْل ومُجانبة السّرقةِ إيجاباً لِلعِفّةِ وترْك الزِّنى تحْصِيناً لِلنّسبِ وترْك اللّواطِ تكْثِيراً لِلنّسْلِ والشّهاداتِ اسْتِظْهاراً على المُجاحداتِ وترْك الكذِبِ تشْرِيفاً لِلصِّدْق والسّلام أماناً مِن المخاوفِ والأمانة نِظاماً لِلأمّةِ والطاعة تعْظِيماً لِلإمامةِ.

247. Imām Ali ibn Abū Tālib عليه السلام said: "Allāh has laid down *īmān* (conviction) for purification from polytheism; *salāt* (prayer) for purification from vanity; *zakāt* as a means of livelihood; *siyam* (fasting) as a trial of the people; *hajj* for the honor of Islam; persuasion for doing good deeds (*al-amr bil-ma`rūf*) for the goodness of the common people; dissuasion from evil (*an-nahi 'anil-munkar*) for controlling the mischievous; regard for kinship for increase of number (of family members); retribution for stopping bloodshed, the award of penalties for the realization of importance of the prohibitions; the abstinence from drinking wine for the protection of one's wits; the avoidance of theft for inculcating chastity; the abstinence from adultery for safeguarding lineage; the abstinence from sodomy for increasing the progeny; tendering testimony for furnishing proof against contentions; abstinence from telling lies for increasing the esteem of the truth; the maintenance of peace (salam) for protection from danger; Imāmate (Divine

[1]The breaking of determination and the loss of courage can be argued to prove the existence of Allāh in this way that, for example, a man determines to do a thing but before the determination is transformed into action, it changes and some other idea takes its place. This alteration of ideas and determinations and the emergence of change therein is a proof that there is some higher controlling power over us which has the capability to bring them from nonexistence into existence and again from existence into non-existence, and this is beyond human power. Therefore, it is necessary to acknowledge a super authority which affects change and alteration in determination.

Leadership) for the orderliness of the community and obedience (to Imāms) as a mark of respect for Imāmate."

Before describing some of the aims and objectives of the Sharī`a commands, Imām Ali ibn Abū Tālib ﷺ begins with the aims and objectives of conviction (*īmān*) because *īmān* serves as the basis for religious commands. Without it, no need is felt for any religious code or jurisprudence. *Īmān* is acknowledging the existence of the Creator and the admission of His Oneness. When this *īmān* takes root in a man's heart, such man does not agree to bow before any being, nor is he over-awed, affected or impressed by any other power or authority. Rather, getting mentally freed of all ties, he regards himself as a devotee of Allāh. The result of this adherence to this unity, *tawhīd*, is that he is saved from the pollution of polytheism.

Prayer (*salāt*) is the most important of all forms of worship. It consists of standing, sitting, bending and prostrating, and these postures are a successful way of destroying the feeling of vanity and pride, erasing self-conceit and egotism and creating humility and submissiveness. This is so because the actions and movements of a vain person produce pride and haughtiness, while humble actions engender in the mind the qualities of submissiveness and humbleness. With the exercise of these actions, a man, by and by, acquires a humble temperament. This is how the Arabs, who were so vain that if their whip fell off during riding, they would not bend down to pick it up, or if the strap of the shoe gave way, they thought it would be insulting to bend down to mend it..., began to rub their faces on the dust during prostrations in their prayers and place their foreheads facing others' feet (of those who pray in front of them in the rows) during congregational prayers. This way, they acquired the true spirit of Islam after abandoning the pre-Islamic vanity and arrogance.

Zakjt: When a person who is financially able pays annually out of his money or property a fixed share for those who are either destitute or do not have means of livelihood for a year, does so in order to fulfill one of Islam's obligatory commands. The purpose behind it is that no individual in the community should remain poor, and they

should all remain safe from the evils that result from want and poverty. Besides, another objective is served: Wealth should keep rotating from one individual to another; it must not be centered in the possession of just few individuals.

Siyjm (fasting) is a form of worship in which there is not an iota of show, of pretension, and no motive is active in it except that of a pure intention and a sincere desire to perform another obligation. As a result, even in seclusion, when hunger perturbs a man or thirst makes him uneasy, he does not extend his hand for eating, nor does he long for water. The lack of neither food nor water makes him lose his self-control. The purity of one's conscience prevents his self-will from deflecting. This is the greatest advantage of fasting:It practically engenders the purity of self-will.

The purpose of *hajj* is that Muslims from all corners of the globe should assemble at one place so that this world assembly may prove to be an occasion for the manifestation of Islam's greatness, the renewal of the passion for worship and the creation of global bonds of mutual brotherhood.

The purpose of *jihād* is to fight with all possible might and means those forces that oppose Islam, so that Islam may achieve stability and progress. Although there are dangers for life in this course, and difficulties crop up at every step, the tidings for eternal ease and everlasting life produce the courage to bear all these hardships.

The persuasion for doing what is good and the dissuasion from committing evil are affective ways of showing others the correct path and preventing them from committing wrongdoing. If a community's members do not perform these duties, nothing can save it from ruin, and it falls to an extreme depth morally and socially. That is why Islam has laid a great emphasis on it, regarding it as an unpardonable sin.

Doing good for kinship means that a man should do favors to his relatives. He at least should not stop mutual accosting and speaking with them so that attitudes may become clean and family ties may develop. Dispersed individuals may render strength to one another.

Seeking restitution is a right given to the survivors of a killed person. They can demand a life for a life so that, for fear of punishment, none will dare kill anyone. At the same time, the survivor's passion for revenge should not result in the killing of more than one single person. No doubt, forgiveness or pardon does carry weight in its own place, but where it means trampling of an individual's right or endangering world peace, it cannot be regarded as favorable. Rather, on such occasions, restitution, or the payment of the blood money (*diyya*), becomes the sole way of stopping bloodshed and safeguarding human lives. Thus, Allāh says:

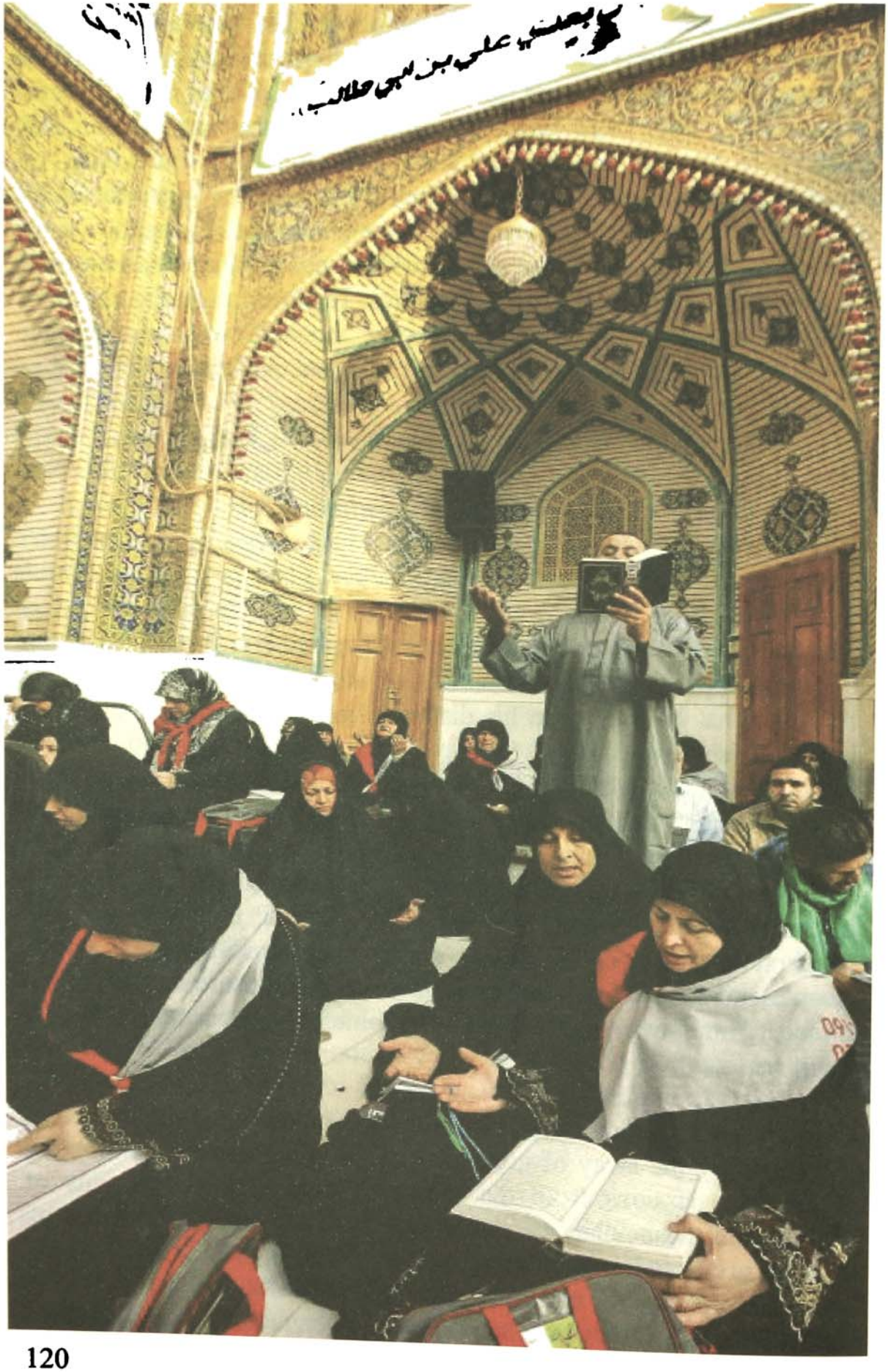
﴿ وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴾

And for you, there is (security of) restitution (qisās), O men of understanding, so that you may guard yourselves (against evil).
(Qur'ān, 2:179)

The purpose behind the awarding of penalties is to make the offender appreciate the seriousness of violating the prohibitions of Allāh so that he may keep his distance from prohibitions for fear of being punished.

Wine causes diffusion of thinking, dispersion of senses and weakness of comprehension. As a result, a man commits such actions which will not be expected of him when he is sober. When intoxicated, one's senses become weak. Besides, it ruins health and renders the body liable to catch infectious diseases, while sleeplessness, nervous weakness and rheumatism are its main side effects. This is why the Sharī`a has prohibited intoxicants, including beer.

Theft, that is, taking what someone else owns, is an evil which is produced by the sway of greed and evil motivations. Since bringing down evil passions from the status of excess to the bounds of moderation means chastity, the abstinence from theft is produced by curbing greed and evil passions.


بيعة علي بن أبي طالب

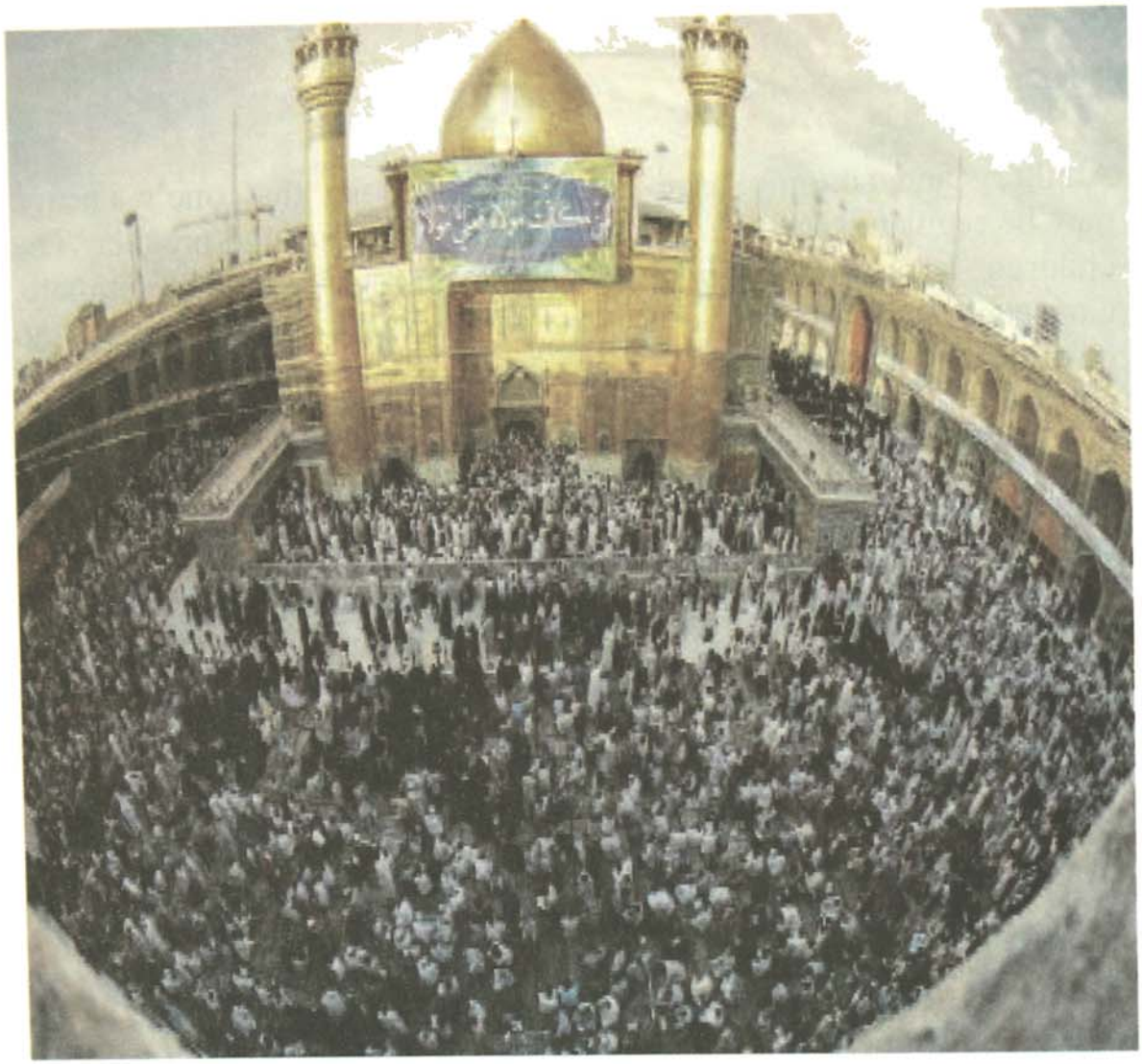
Adultery and sodomy have been prohibited so that one's lineage may be regulated and the human race may continue and prosper. The children born out of adultery are not regarded as legitimate. Consequently, they are not entitled to inheritance, while there is no question about children born too legally married couples. Besides, as a consequence of evil practices such as adultery, venereal diseases can cause the ruination of life in addition to discontinuing reproduction.

The law of testimony is needed because if one party denies the right of that of another, the latter may establish it through testimony and thereby secure it.

Abstention from lies and falsehood has been enjoined so that the standing and importance of its antithesis, namely the truth, may become prominent. In observing the advantages of being truthful, the moral weakness of falsehood can be avoided.

"Salām" means peace and love for peace. It is obvious that a peaceful attitude is a successful way of protecting one from dangers and of preventing war and fighting. Generally, commentators have taken the word "salam" to mean "mutual greetings and well-wishing", but both context and fact that it has been mentioned in a series of obligations do not support this interpretation. *Salām* is a means of securing safety from dangers. It is regarded as a path for peace and for loving peace. When two Muslims meet each other, they greet each other with the greeting of *salām*, of peace. It means that they announce the mutual wishes of peace and well-being. Afterwards, each feels safe with the other.

Imāmate (*imāma*): This word has appeared in the same context in authentic editions of Nahjul-Balāgha as well as in its commentaries such as that of Ibn Abul-Hadīd, Vol. 19, p. 90; Ibn Maytham, Vol. 5, pp. 367378; *Minhāj al-Barā'ah*, Vol. 21, p. 318, and other sources besides Nahjul-Balāgha, such as *Nihāyat al-'Arab* by an-Nuwayri ash-Shāfi`i, Vol. 8, p. 183 and *Bihār al-Anwār* by al-Majlisi, Vol. 6, p. 111.



In fact, this word, *imāma*, has been distorted to "amāna" (trust) or "amānāt" (trusts) in some copies such as those printed in Egypt. It is very surprising to note that the word has appeared as *amāna* in the text of Nahjul-Balāgha printed with a commentary by Ibn Abul-Hadīd in Egypt in the first edition, Vol. 4, p. 350 as well as in the second edition edited by Muhammed Abul-Fadhl Ibrāhīm, Vol. 19, p. 86, while he himself (Ibn Abul-Hadīd) based his commentary on its correct reading, namely *imāma*, as did other commentators.

However, in explanation of this sentence, "Imāmate for the orderliness of the community," as the theological scholars say: Whoever has known dark experiences and examined political principles necessarily knows that whenever men have among them a chief and a guide whom they obey, one who restrains the oppressor from his oppression and the unjust man from his injustice, avenging the oppressed..., leads them to rational principles and religious

duties. He restrains them from the corruption which causes the destruction of order in their worldly affairs and from evils that result in wretchedness in the Hereafter, so that every individual might fear that punishment. As a result of all of this, these community members will draw closer to soundness and depart from corruption.

The institution of Imāmate is intended to cater to the unification of the nation and to protect the commandments of Islam from alteration and distortion. In the absence of a head for the nation, a protector for the religion, the order of the nation cannot be maintained, nor can the commandments of Islam remain safe from tampering. This objective can be achieved only when obedience to him is obligatory. This is so because if he is not obeyed and followed by obligation, he will neither be able to maintain justice and equity, nor will he secure the rights of the oppressed from the oppressors, nor will he be able to issue and enforce the laws of the Sharī`a. The outcome of these inabilities is that the extinction of evil and mischief from the land cannot be expected.

٢٤٨ - وكان (عليه السلام) يقُولُ أحْلِفُوا الظالِم إذا أردْتُمْ يمِينهُ بأنّهُ بريءٌ مِنْ حوْلِ اللهِ وقُوّتِهِ، فإنّهُ إذا حلف بها كاذِباً عُوجِل العُقُوبة، وإذا حلف باللهِ الذِي لا إله إلّا هُو لمْ يُعاجِلْ لِأنّهُ قدْ وحّد الله تعالى.

248. Imām Ali ibn Abū Tālib عليه السلام used to say: If you want an oppressor to take an oath, ask him to swear like this: that he is out of reach of Allāh's might and power. If he swears falsely this way, he will be swiftly punished, whereas if he swears by Allāh Who is such that there is no god but He, he will not be quickly punished since he is acknowledging the Unity of Allāh, the Sublime."[1]

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[1]It is narrated that someone levied some charges against Imām Ja`far as-Sādiq عليه السلام before the `Abbāside caliph Abdullāh ibn Muhammed al-Mansūr. Al-Mansūr sent for the Imām عليه السلام and told him that so-and-so had told him such-and-such about him. The Imām said it was all wrong and there was not an iota of truth in it. He desired the man to be sent for and questioned before him. Consequently, he was sent for and questioned. The man said that whatever he had said was true and correct. The Imām said to him, "If you are speaking the truth, then you swear as I ask you to swear." The Imām عليه السلام made him swear by saying, "I am out of reach of Allāh's

٢٤٩ - وَقَالَ (عليه السلام): يَا ابْنَ آدَمَ كُنْ وَصِيَّ نَفْسِكَ فِي مَالِكَ، وَاعْمَلْ فِيهِ مَا تُؤْثِرُ أَنْ يُعْمَلَ فِيهِ مِنْ بَعْدِكَ.

249. Imām Ali ibn Abū Tālib عليه السلام said: "O son of Adam! Be your own representative in the matter of your property,[1] and do about it whatever you want to be done after your death, since after you, it will be out of your control."

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might and power, and I rely on my own might and power." Soon after swearing like this, the man was hit with paralysis, and he became motionless. The Imām, returned with full honor and prestige, as we read in the following references:*Al-Kāfī* of al-Kulayni, Vol. 6, pp. 445 - 446; *Bihār al-Anwār* of al-Majlisi, Vol. 47, pp. 164 - 165, 172 - 175, 203 - 204; *Al-Fusūl al-Muhimmah* of Ibn as-Sabbagh al-māliki, pp. 225 - 226; *As-Sawā`iq al-Muhriqah* of Ibn Hajar ash-Shāfi`i al-`Asqalāni, p. 120 and *Jāmi' Karamat al-Awliyā'* of an-Nabhani ash-Shāfi`i, Vol. 2, p. 4. This incident took place during the reign of Hārūn ar-Rashīd (149 – 193 A.H./766 – 809 A.D.), grandson of Abū Ja`far al-Mansūr al-Dawaniqi, when the well-known enemy of Ahl al-Bayt عليهم السلام of the Holy Prophet, namely Abdullāh ibn Mus`ab, grandson of Abdullāh ibn az-Zubayr, slandered Yahya ibn AbdAllāh ibn al-Hassan ibn Imām al-Hassan ibn Ali ibn Abū Tālib عليه السلام before Hārūn ar-Rashīd by saying that he was plotting a rebellion against him (against Hārūn). Then Yahya made Abdullāh swear before Hārūn in the same manner as the Imām had demanded. When Abdullāh ibn Mus`ab swore as he was required, the symptom of leprosy soon appeared in him in the presence of Hārūn ar-Rashīd. He died three days later. Every part of his flesh cracked open and all the hair of his body fell out. After this documented incident, Hārūn used to say, "How soon Allāh took revenge on Abdullāh for Yahya!" For more information about this incident and similar ones, refer to these references:*Maqatil at-Tālibiyyin* of Abul-Faraj al-Isfahāni, pp. 472 - 478; *Murūj al-Dhahab* of al-Mas`ūdi, Vol. 3, pp. 340 - 342; *Tārīkh Baghdad* of al-Khatīb al-Baghdādi, Vol. 14, pp. 110 - 112; *Sharh Nahjul-Balāgha* of Ibn Abul-Hadīd al-Mu`tazili, Vol. 19, pp. 91 - 94; *Tārīkh* of Ibn Kathīr, Vol. 10, pp. 167 – 168 and *Tārīkh al-Khulafā'* of al-Sayyūti, p. 287.

[1]The meaning is that if a person desires that after his death a portion of his property should be spent on charity, he should not wait till the time of his death but should spend it whenever he desires during his lifetime. It is possible that after his death, his successors may not act on his will, or he may not get an opportunity to leave a will.

٢٥٠ـ وَقالَ (عليه السلام): الحِدَّةُ ضَرْبٌ مِنَ الجُنُون لِأنَّ صاحِبَهَا يَنْدَمُ فَإنْ لَمْ يَنْدَمْ فَجُنُونُهُ مُسْتَحْكِمٌ.

250. Imām Ali ibn Abū Tālib عليه السلام said: "Anger is a sort of madness: Its victim repents afterwards. If he does not repent, his madness is confirmed."

٢٥١ـ وَقالَ (عليه السلام): صِحَّةُ الجَسَدِ مِنْ قِلَّةِ الحَسَدِ.

251. Imām Ali ibn Abū Tālib عليه السلام said: "Body's health comes from paucity of envy."[1]

٢٥٢ـ وقال (عليه السلام): إذا أمْلَقْتُمْ، فتاجِرُوا اللّه بالصَدقةِ.

252. Imām Ali ibn Abū Tālib عليه السلام said: "If you are impoverished, trade with Allāh through charity."

٢٥٣ـ وَقالَ (عليه السلام) لِكُمَيْل بْن زِيادِ النَّخَعِيِّ: يَا كُمَيْلُ! مُرْ أهْلَكَ أنْ يَرُوحُوا فِي كَسْبِ المَكَارِمِ وَيُدْلِجُوا فِي حَاجَةِ مَنْ هُوَ نَائِمٌ، فَوَالَّذِي وَسِعَ سَمْعُهُ الأصْوَاتَ، مَا مِنْ أحَدٍ أوْدَعَ قَلْباً سُرُوراً إلَّا وَخَلَقَ اللّهُ لَهُ مِنْ ذَلِكَ السُّرُور لُطفاً؛ فَإذَا نَزَلَتْ بِهِ نَائِبَةٌ، جَرَى إلَيْهَا كَالمَاءِ فِي انْحِدَارِهِ حَتَّى يَطرُدَهَا عَنْهُ كَمَا تُطرَدُ غَرِيبَةُ الإبِل.

253. Imām Ali ibn Abū Tālib عليه السلام said the following to Kumayl ibn Ziyād an-Nakha`i: "O Kumayl! Direct your people to go out in the day to achieve noble traits and to go out in the night to meet the needs of those who might be sleeping. I swear by the One Whose hearing extends to all voices, if someone pleases another's heart, Allāh will create a special thing out of this pleasing so that whenever any hardship befalls him, it will come running like flowing water and drive away the hardship as wild camels are driven away."

٢٥٤ـ وقال (عليه السلام): الوفاءُ لِأهْلِ الغدْرِ غدْرٌ عِنْد اللّهِ، والغدْرُ بأهْلِ الغدْرِ وفاءٌ عِنْد اللّهِ.

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[1]Envy produces such a poisonous matter in the body which destroys its natural heat. As a result, the body weakens and the spirit withers. This is why an envious person never prospers and melts away in the heat of envy.

254. Imām Ali ibn Abū Tālib عليه السلام said: "Faithfulness with faithless people is faithlessness with Allāh, while faithlessness with faithless people is faithfulness with Allāh."

٢٥٥ - وقال (عليه السلام): كم مِن مُستدرَج بالإحسان إليه ومغرُور بالستر عليه ومفتُون بحُسن القول فِيهِ وما ابتلى اللهُ سُبحانهُ أحداً بمِثل الإملاءِ لهُ.

قال الرضي: و قد مضى هذا الكلام فيما تقدم إلا أن فيه هاهنا زيادة جيدة مفيدة.

255. Imām Ali ibn Abū Tālib عليه السلام said: "Many men are gradually brought to punishment due to good treatment (of those who do not deserve it). Many men remain in deceit because their evil deeds are covered. Many men are in illusion because of people speak well fo them, while there is no greater ordeal by Allāh, the Glorified One, than giving all of these men a respite (which they may not deserve)."

Sayyid ar-Radi says: "This saying has appeared earlier as well, but here it contains a beautiful and useful addition."

٢٥٦ - وقال (عليه السلام): يا ابن آدم! لا تحمِلْ همّ يومِك الذِي لمْ يأتِك على يومِك الذِي قدْ أتاك، فإنّهُ إنْ يكُ مِنْ عُمُرك يأتِ اللهُ فِيهِ برزْقِك.

256. Imām Ali ibn Abū Tālib عليه السلام said: "O son of Adam! Do not inflict the worry of the Day that has not yet come but has already approached, because if that Day is in your life, Allāh will also bestow its livelihood."

٢٥٧ - وقال (عليه السلام): النّاسُ فِي الدُّنيا عامِلان: عامِلٌ عمِل فِي الدُّنيا لِلدُّنيا، قدْ شغلتْهُ دُنياهُ عنْ آخِرتِهِ، يخْشى على منْ يخْلُفهُ الفقْر، ويأمنُهُ على نفْسِهِ فيُفْنِي عُمُرهُ فِي منْفعةِ غيْرِهِ، وعامِلٌ عمِل فِي الدُّنيا لِما بعْدها فجاءهُ الذِي لهُ مِن الدُّنيا بغيْرِ عملٍ فأحْرز الحظّيْن معاً وملك الدّارين جمِيعاً، فأصْبح وجِيهاً عِنْد اللهِ لا يسْألُ الله حاجة فيمْنعُهُ.

257. Imām Ali ibn Abū Tālib عليه السلام said: "There are two kinds of workers in the world: One is a person who labors in this world for this world; his labor for this world keeps him unmindful of the next. He is afraid of destitution for those whom he will leave behind but feels safe about it. So, he spends his life seeking the good of others. The other

is one who labors in this world for what is to come hereafter, securing his share of this world without an effort. Thus, he gets the benefits of both, becoming the owner of both homes. This way, he is prestigious before Allāh. If he asks Allāh anything, He does not deny him."

٢٥٨ ـ ورُوِي أنّهُ ذُكِر عِنْد عُمر بْن الخطّابِ فِي أيّامِهِ حلْيُ الكعْبةِ وكثْرتُهُ فقال قوْمٌ لوْ أخذْتهُ فجهّزْت بِهِ جُيُوش المُسْلِمِين كان أعْظم لِلْأجْر وما تصْنعُ الكعْبةُ بالحلي فهمّ عُمرُ بذلِك وسأل عنْهُ أمِير المُؤْمِنِين (عليه السلام) فقال (عليه السلام):

إنّ هذا القُرْآن أنْزل على النّبيِّ (صلى الله عليه وآله) والْأمْوالُ أرْبعةٌ أمْوالُ المُسْلِمِين فقسّمها بيْن الْورثةِ فِي الفرائِض والفيْءُ فقسّمهُ على مُسْتحِقّيهِ والْخُمُسُ فوضعهُ اللّهُ حيْثُ وضعهُ والصّدقاتُ فجعلها اللّهُ حيْثُ جعلها وكان حلْيُ الكعْبةِ فِيها يوْمئِذٍ فتركهُ اللّهُ على حالِهِ ولمْ يتْرُكْهُ نِسْياناً ولمْ يخْف عليْهِ مكاناً فأقِرّهُ حيْثُ أقرّهُ اللّهُ ورسُولُهُ فقال لهُ عُمرُ لوْلاك لافْتضحْنا وترك الحلْي بحالِهِ.

258. It is related that during the days of (caliph) `Omar ibn al-Khattāb, the question of the excess of ornaments of the Ka`ba was mentioned to him and some people suggested the following: "If you raise by it an army of Muslims, you will earn great rewards; after all, what would the Ka`ba do with ornaments?" `Omar considered doing so but asked Imām Ali ibn Abū Tālib عليه السلام what he thought. The Imām said the following:

"When the Qur'ān was revealed to the Prophet صلى الله عليه وآله, there were four kinds of property. One is the property of a Muslim which he distributed among the successors according to fixed shares. Second is the tax (*fay'* فيء) which he distributed to those for whom it was meant. Third, the one-fifth (*khums* خمس) for which Allāh had fixed ways to distribute. Fourth is charity (sadaqat) the disposal of which is also fixed by Allāh. The ornaments of the Ka`ba did exist in those days, but Allāh left them as they were. He did not leave them by omission, nor were they unknown to Him. Therefore, you should keep them where Allāh and His Prophet placed them."

`Omar ibn al-Khattāb at that moment said, "If you had not been here, we would have been humiliated." He left the ornaments as they were.

Among the first three caliphs, `Omar ibn al-Khattāb often used to call on Imām Ali ibn Abū Tālib ﷺ to help him solve many intricate problems, so as to benefit from his vast knowledge. But Abū Bakr, due to the short period of his caliphate, as well as `Othmān, due to the special circumstances of the latter's caliphate and entourage, seldom used to call on Imām Ali ibn Abū Tālib ﷺ and benefit from his advice. `Omar used to praise Imām Ali ibn Abū Tālib ﷺ very much for his vast knowledge, saying, "The most knowledgeable person among us in jurisprudence and judgment is Ali," as we read in these classic references:al-Bukhāri, *Sahīh,* Vol. 6, p. 23; Ahmad ibn Hanbal, *Al-Musnad,* Vol. 5, p. 113; al-Hākim, *Al-Mustadrak*, Vol. 3, p. 305; Ibn Sa`d, *Tabaqāt*, Vol. 2, part 2, p. 102; Ibn Abd al-Barr, *Al-Istī`āb*, Vol. 3, p. 1102 and others.

Certainly, there is no need for a testimony from `Omar or from others in this regard. `Omar himself and a group of the companions admit that the Holy Prophet ﷺ used to often say, "Ali is the most knowledgeable in jurisprudence and judgment among my *umma* (Muslim nation)," according to *Akhbār al-Qudāt* of al-Wakī`, Vol. 1, p. 78; *Masābīh as-Sunnah* of al-Baghawi, Vol. 2, p. 203; *Al-Istī`āb* of Ibn Abd al-Barr, Vol. 1, pp. 16 - 17; Vol. 3, p. 1102; *Ar-Riyād an-Nadirah* of al-Muhibb al-Tabari, Vol. 2, p. 108 and *Al-Sunan* of Ibn Mājah, Vol. 1, p. 55. In this regard, imām Ahmad ibn Hanbal narrates from Abū Hazm that a certain man approached Mu`āwiyah and put to him some theological questions. Mu`āwiyah said, "Refer these questions to Ali who possesses better knowledge." The man said, "But I prefer to have your own reply rather than that of Ali." Mu`āwiyah silenced him and said, "This is the worst thing that I have ever heard from you! You have expressed hatred towards the person whom the Messenger of Allāh used to coach and tutor as a mother bird feeds a nestling by putting grain after grain into the mouth of the nestling with its beak and to whom the Messenger of Allāh said:'You hold the same status in relation to me as Hārūn (Aaron) held in relation to Mūsa (Moses) except that there shall, in all certainty, be no prophet after me', and to whom `Omar used to turn for the solution of unsolved problems," as we read in:*Fayd al-*

Qadir of al-Munawi[1], Vol. 3, p. 46; *Ar-Riyād an-Nadirah* of al-Muhibb al-Tabari, Vol. 2, p. 195; *As-Sawā`iq al-Muhriqah* of Ibn Hajar al-`Asqalāni, p. 107, and *Fath al-Bāri*, Vol. 17, p. 105 by the same author.

Also, `Omar used to say the following quite frequently: "Women lack the ability to give birth to the like of Ali ibn Abū Tālib. Had it not been for Ali, `Omar would have perished لولا علي لهلك عمر", according to the following sources:*Ta'wīl Mukhtalaf al-Hadīth* of Ibn Qutaybah, p. 202; Al-Istī`āb of Ibn Abd al-Barr, Vol. 3, p. 1103; Qudāt al-Andalus of al-Māliqi, p. 73; *Ar-Riyād an-Nadirah* of al-Muhibb al-Tabari, Vol. 2, p. 194; *Al-Manāqib* of al-Khawārizmi, p. 39; *Yanābī` al-Mawaddah* of al-Zamakhshari, p. 75, 373; and *Fayd al-Qadīr* of al-Munawi, Vol. 4, p. 356).

He also used to say, "I seek the protection of Allāh from the problems for the solution of which Abul-Hassan (Ali) is not present," as we read in:*Al-Istī`āb*, Vol. 3, pp. 1102 - 1103; *At-Tabaqāt*, Vol. 2, part 2, p. 102; *Sifatus-Safwah*, Ibn al-Jawzi, Vol. 1, p. 121; *Usd al-Ghābah*, Vol. 4, pp. 22 - 23; *Al-Isāba*, Vol. 2, p. 509 and in the *Tārīkh* book of Ibn Kathīr, Vol. 7, p. 360.

`Omar used to often address Imām Ali ibn Abū Tālib عليه السلام thus: "O Abul-Hassan! I seek the protection of Allāh from being in a community among whom you are not found," according to *Al-Mustadrak*, Vol. 1, pp. 457 - 58; *At-Tafsīr*, Fakhr ad-Dīn ar-Rāzi, Vol. 32, p.10; *Ad-Durr al-Manthūr*; al-Sayyūti, Vol. 3, p. 144; *Ar-Riyād an-Nadirah* of al-Muhibb al-Tabari, Vol. 2, p. 197; *Fayd al-Qadir* of al-Munawi, Vol. 3, p. 46; Vol. 4, p. 356 and *As-Sawa'iq al-*

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[1]His full name is محمد عبد الرءوف بن تاج العارفين بن علي بن زين العابدين الحدادي المناوي القاهري Muhammed ibn Abd al-Ra'ūf ibn Tāj al-`Ārifīn ibn Ali ibn Zain al-`Abidīn al-Haddādi al-Munawi. He was a senior scholar, a man of knowledge in both religion and arts. He dedicated his life to research and authorship. He used to eart very little and sleep very little, too, so he fell sick and his limbs weakened. His son, Tāj ad-Dīn Muhammed, used to write what his father dicated to him. He wrote as many as eighty works. He was born in Cairo, Egypt, in 952 A.H./1545 A.D. where he lived and died in 1031 A.H./1622 A.D.

Muhriqah, p. 107).

Above all, this admission is the acknowledgment by the Holy Prophet of Imām Ali ibn Abū Tālib ﷺ as narrated by `Omar ibn al-Khattāb himself, Abū Sa`īd al-Khudri and Mu`ath ibn Jabal. These dignitaries report saying that the Holy Prophet said: "O Ali! I have exceeded you in Prophethood, for there will be no prophet after me, and you exceed others in seven noble qualities. You are:i) the first [among all contemporary males] to believe in Allāh, ii) the best to fulfill your promise to Allāh, iii) the best to adhere to the commandments of Allāh, iv) the most equitable distributor among people, v) the best dispenser of justice (or the most clement) to the (Muslim) subjects, vi) the one who has the best insight into controversial issues (or the most learned in judgment), and vii) the most conspicuous in virtue and honor before Allāh," according to *Hilyat al-Awliyā'*, Vol. 1, pp. 65, 66; *Ar-Riyād an-Nadirah* of al-Muhibb al-Tabari, Vol. 2, p. 198; *Al-Manāqib*, al-Khawārizmi, p. 61; *Kanz al-`Ummāl*, Vol. 12, p. 214 and Ibn Abul-Hadīd, Vol. 13, p. 230.

It is also narrated by Imām Ali ibn Abū Tālib, Abū Ayyūb al-Ansāri, Ma`qil ibn Yasar and Buraydah ibn Husayb that the Messenger of Allāh ﷺ said to Fātima ﷺ, "Are you not satisfied that surely I have married you to the one who is the foremost of my *umma* in believing in Islam, the most knowledgeable among them and the superior to them all in clemency?" This is recorded in these sources:*Al-Musnad*, Ahmad ibn Hanbal, Vol. 5, p. 26; *Al-Musannaf*, as-Sam`āni, Vol. 5, p. 490; *Al-Istī`āb*, Vol. 3, p. 1099; *Usd al-Ghābah*, Vol. 5, p. 520; *Kanz al-`Ummāl*, Vol. 12, p. 205; Vol. 15, p. 99; *Majma` az-Zawā'id*, Vol. 9, pp. 101, 114 and *As-Sīrah al-Halabiyya*, Vol. 1, p. 285.

Once we read the following saying by the Holy Prophet ﷺ, we will no longer be surprised when taking note, based on the above acknowledgments, of the vast knowledge of Imām Ali ibn Abū Tālib, his efficiency in the field of jurisprudence and judgment: "I am the city of knowledge and Ali is its gate; whoever wants to acquire (my) knowledge must come through the gate," as recorded

in these references:*Al-Mustadrak*, Vol. 3, pp. 126 - 27; *Al-Istī`āb*, Vol. 3, p. 1102; *Usd al-Ghābah*, Vol. 4, p. 22; *Tahdhīb at-Tahdhīb*, Vol. 6, pp. 320-321; Vol. 7, p. 337; *Majma' az-Zawā'id*, Vol. 9, p. 114 and *Kanz al-`Ummāl*, Vol. 12, pp. 201, 212; Vol. 15, pp. 129-130.

Also, the Holy Prophet ﷺ said, "I am the store-house of wisdom and Ali is its gate. Whoever wants to acquire wisdom must come through the gate," as we read in:*Al-Jāmi' as-Sahīh*, at-Tirmidhi, Vol. 5, pp. 637-638; *Hilyat al-Awliyā'*, Vol. 1, p. 64; *Masābīh as-Sunnah*, al-Baghawi, Vol. 2, p. 275; *Ar-Riyād an-Nadirah* of al-Muhibb al-Tabari, Vol. 12, p. 193 and *Kanz al-'Ummāl* of al-Muttaqi al-Hindi, Vol. 12, p. 201).

٢٥٩ ـ لَمَّا بَلَغَهُ (عليه السلام) إغَارَةُ أصْحَابِ مُعَاوِيَةَ عَلَى الْأنْبَارِ، خَرَجَ بِنَفْسِهِ مَاشِياً حَتَّى أتَى النُّخَيْلَةَ، وَادْرَكَهُ النَّاسُ وَقَالُوا: يَا أمِيرَ الْمُؤْمِنِينَ نَحْنُ نَكْفِيكَهُمْ، فَقَالَ: مَا تَكْفُونَنِي أنْفُسَكُمْ فَكَيْفَ تَكْفُونَنِي غَيْرَكُمْ؟! إنْ كَانَتِ الرَّعَايَا قَبْلِي لَتَشْكُو حَيْفَ رُعَاتِهَا، وَإنَّنِي الْيَوْمَ لَأشْكُو حَيْفَ رَعِيَّتِي، كَأنَّنِي الْمَقُودُ وَهُمُ الْقَادَةُ، أو الْمَوْزُوعُ وَهُمُ الْوَزَعَةُ.

فلما قال (عليه السلام) هذا القول في كلام طويل قد ذكرنا مختاره في جملة الخطب، تقدم إليه رجلان من أصحابه، فقال أحدهما إني لا أملك إلا نفسي و أخي، فمر بأمرك يا أمير المؤمنين ننقد له، فقال (عليه السلام): وَأيْنَ تَقَعَانِ مِمَّا أرِيدُ؟!

259. When the news of the attack of Mu`āwiyah's men on al-Anbār reached Imām Ali ibn Abū Tālib عليه السلام, he himself came out walking till he reached an-Nukhaylah where people overtook him and said: "O Imām Ali ibn Abū Tālib! We are [mighty] enough for [defeating] them." He said: You cannot be enough for me against yourselves; so, how can you be enough for me against others? Before me, the people used to complain of the oppression of their rulers, but now I have to complain of the wrongful actions of my own people, as though I am led by them and they are the leaders, or that I am the subject and they are the rulers."

The narrator says: "When Imām Ali ibn Abū Tālib عليه السلام uttered this during his speech, which we have included in the collection of sermons (No. 27 above), two men from among his companions advanced towards him and one of them said: "*I I have power only*

over myself and my brother (Qur'ān, 5:25). So, order us with your command, O Imām Ali ibn Abū Tālib, and we will carry it out." Thereupon, Imām Ali ibn Abū Tālib عليه السلام said: "How can you two accomplish what I aim at?"

٢٦٠ - قِيلَ إِنَّ الْحَارِثَ بْنَ حَوْطٍ أَتَاهُ فَقَالَ أَ تَرَانِي أَظُنُّ أَصْحَابَ الْجَمَلِ كَانُوا عَلَى ضَلَالَةٍ؟

فَقَالَ (عليه السلام): يَا حَارِثُ إِنَّكَ نَظَرْتَ تَحْتَكَ وَلَمْ تَنْظُرْ فَوْقَكَ فَحِرْتَ إِنَّكَ لَمْ تَعْرِفِ الْحَقَّ فَتَعْرِفَ مَنْ أَتَاهُ وَلَمْ تَعْرِفِ الْبَاطِلَ فَتَعْرِفَ مَنْ أَتَاهُ.

فَقَالَ الْحَارِثُ: فَإِنِّي أَعْتَزِلُ مَعَ سَعِيدِ بْنِ مَالِكٍ وَعَبْدِ اللَّهِ بْنِ عُمَرَ، فَقَالَ (عليه السلام): إِنَّ سَعِيداً وَعَبْدَ اللَّهِ بْنَ عُمَرَ لَمْ يَنْصُرَا الْحَقَّ وَلَمْ يَخْذُلَا الْبَاطِلَ.

260. It is said that al-Hārith ibn Hawt al-Laithi came to Imām Ali ibn Abū Tālib عليه السلام and said: "Do you believe that I can ever imagine that the people of Jamal were wrong?" Imām Ali ibn Abū Tālib عليه السلام said: "O al-Hārith! You have seen below yourself, not above it; you have been confused. Certainly, you have known right, so that you can recognize the righteous. And you have not known wrong, so that you can recognize the people who are wrong!" Then al-Hārith said: "In that case, I shall withdraw along with Sa`d ibn Mālik[1] and Abdullāh

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[1]Sa`d ibn Mālik (i.e. Sa`d ibn Abū Waqqās, father of `Omar ibn Sa`d who killed Imām al-Hussain عليه السلام) and Abdullāh ibn `Omar were among those who were keeping themselves away from Imām Ali ibn Abū Tālib's help and support. As for Sa`d ibn Abū Waqqās, after the killing of `Othmān he retired to some wilderness and passed his life there; he did not agree to swear the oath of allegiance to Imām Ali ibn Abū Tālib عليه السلام (as caliph). But after the martyrdom of Imām Ali ibn Abū Tālib عليه السلام, he used to express his repentance, saying, "I held an opinion but it was a wrong one," according to al-Hākim's *Mustadrak*, Vol. 3, p. 116. When Mu`āwiyah blamed him for not supporting him in his fight against Imām Ali ibn Abū Tālib عليه السلام, Sa`d said, "I only repent for not having fought against the rebellious group (i.e. Mu`āwiyah and his folks)," according to these references:*Ahkām al-Qur'ān* of al-Jassās al-Hanafi, Vol. 2, pp. 224 – 25 and *Al-Furū`* of Ibn Muflih al-Hanbali, Vol. 3, p. 542. As for Abdullāh ibn `Omar, although he had sworn allegiance, he refused to help Imām Ali ibn Abū Tālib عليه السلام in his battles putting forth this excuse: "I have sought seclusion in order to devote myself to worship and I do not want to involve

ibn `Omar," whereupon Imām Ali ibn Abū Tālib عليه السلام said: "Verily, Sa`d and `Omar have neither sided with right nor forsaken wrong."

٢٦١ ـ وَقَالَ (عليه السلام): صَاحِبُ السُّلْطَانِ كَرَاكِبِ الْأَسَدِ: يُغْبَطُ بِمَوْقِعِهِ، وَهُوَ أَعْلَمُ بِمَوْضِعِهِ.

261. Imām Ali ibn Abū Tālib عليه السلام said: "One who holds authority is like one who rides a lion; he is envied for his status but he well knows it."[1]

٢٦٢ ـ وَقَالَ (عليه السلام): أَحْسِنُوا فِي عَقِبِ غَيْرِكُمْ تُحْفَظُوا فِي عَقِبِكُمْ.

262. Imām Ali ibn Abū Tālib عليه السلام said: "Do good deeds to the bereaved ones so that good is done to your bereaved ones, too."

٢٦٣ ـ وَقَالَ (عليه السلام): إِنَّ كَلَامَ الْحُكَمَاءِ إِذَا كَانَ صَوَاباً كَانَ دَوَاءً، وَإِذَا كَانَ خَطَأً كَانَ دَاءً.

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myself in war and fighting." A Persian couplet says that intelligence regards such excuses to be worse than the offence itself. Abdullāh ibn `Omar also frequently used to express his repentance, even up to the last moments of his life, saying, "I do not find anything in myself in this world that I regret except not having fought alongside Ali ibn Abū Tālib عليه السلام against the rebellious group as Allāh, to Whom belongs Might and Majesty, had commanded me," according to *Al-Mustadrak*, Vol. 3, pp. 115 - 16; *Al-Sunan al-Kubra*, al-Bayhaqi, Vol. 8, p. 172; *Al-Tabaqāt* of Ibn Sa`d, Vol. 4, part 1, pp. 136 - 37; *Al-Istī`āb*, Vol. 3, p. 953; *Usd al-Ghābah*, Vol. 3, p. 229; Vol. 4, p. 33; *Majma` az-Zawā'id*, Vol. 3, p. 182; Vol. 7, p. 242; *Al-Furū`*, Vol. 3, p. 543; *Rūh al-Ma`āni* of al-Ālūsi, Vol. 26, p. 151.

[1]The notion here is that if a person holds a high position in, say, a royal court, people look at his rank, status, honor and prestige with envy. But he always fears lest the royal pleasure should turn against him and he falls in the pit of disgrace, dishonor, death and destruction. He is like the rider on a lion with whom people are awed, but he himself faces the danger lest the lion should devour him or throw him in some fatal pit.

263. Imām Ali ibn Abū Tālib ﷺ said: "When the utterance of the wise is to the point, it serves as a cure, but if it is wrong, it acts like an illness.[1]

٢٦٤ - وَسَأَلَهُ رَجُلٌ أَنْ يُعَرِّفَهُ الْإِيمَانَ فَقَالَ (عليه السلام): إِذَا كَانَ الْغَدُ فَأْتِنِي حَتَّى أُخْبِرَكَ عَلَى أَسْمَاعِ النَّاسِ، فَإِنْ نَسِيتَ مَقَالَتِي حَفِظَهَا عَلَيْكَ غَيْرُكَ، فَإِنَّ الْكَلَامَ كَالشَّارِدَةِ، يَنْفَلِتُ هَذَا وَيُخْطِئُهَا هَذَا.

264. Someone asked Imām Ali ibn Abū Tālib ﷺ to define conviction for him. The Imām said, "Come to me tomorrow so that I may enlighten you in the presence of all people; thus, if you forget what I say, others might retain it. This is so because an utterance is like a fluttering prey which may be grappled by someone but missed by others."

Sayyid ar-Radi says, "We have already stated in the earlier chapter how Imām Ali ibn Abū Tālib ﷺ replied to this man, namely his saying (No. 31): 'Faith stands on four pillars, etc.'"

٢٦٥ - وَقَالَ (عليه السلام): أَحْبِبْ حَبِيبَكَ هَوْناً مَا عَسَى أَنْ يَكُونَ بَغِيضَكَ يَوْماً مَا، وَأَبْغِضْ بَغِيضَكَ هَوْناً مَا عَسَى أَنْ يَكُونَ حَبِيبَكَ يَوْماً مَا.

265. Imām Ali ibn Abū Tālib ﷺ said: "Love your friend up to a limit, for it is possible that he may turn into your enemy some day. And hate your enemy up to a limit, for it is possible he may turn into your friend some day."

٢٦٦ - رُوِيَ أَنَّهُ (عليه السلام) رُفِعَ إِلَيْهِ رَجُلَانِ سَرَقَا مِنْ مَالِ اللَّهِ أَحَدُهُمَا عَبْدٌ مِنْ مَالِ اللَّهِ وَالْآخَرُ مِنْ عُرُوضِ النَّاسِ. فَقَالَ (عليه السلام): أَمَّا هَذَا فَهُوَ مِنْ مَالِ اللَّهِ وَلَا حَدَّ عَلَيْهِ مَالُ اللَّهِ أَكَلَ بَعْضُهُ بَعْضاً، وَأَمَّا الْآخَرُ فَعَلَيْهِ الْحَدُّ الشَّدِيدُ، فَقَطَعَ يَدَهُ.

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[1]The learned and the reformers are responsible for improvement as well as deterioration because the common people are under their influence; they regard their words and actions as being correct and sound. They rely on them and act on their statements. Thus, if their teaching caters for improvement, then thousands of individuals will acquire improvement and betterment by it. But if there is evil in it, thousands of individuals will get involved in misgiving and straying. That is why it is said: "When a scholar gets into evil, the whole world gets into evil."

266. It is related that two persons were brought to Imām Ali ibn Abū Tālib عليه السلام once. They had stolen a public property. One of them was a slave purchased with public money, whereas the other had been purchased by someone from among the people. Imām Ali ibn Abū Tālib عليه السلام said, "As for the one who has stolen the public funds, there is no punishment for him, for it means one who is the property of Allāh has taken another property of Allāh. As for the other, he should be punished." Consequently, the thief's hand was cut off.

٢٦٧ ـ وَقَالَ (عليه السلام): لَوْ قَدِ اسْتَوَتْ قَدَمَايَ مِنْ هَذِهِ الْمَدَاحِضِ، لَغَيَّرْتُ أَشْيَاءَ.

267. Imām Ali ibn Abū Tālib عليه السلام said: "If my steps acquire firmness out of these slippery places, I will alter several things."[1]

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[1]It cannot be denied that after the demise of the Prophet of Islam صلى الله عليه وآله وسلم, changes came into existence in the Islamic faith. Some people who acted on their own inclinations altered the commands of the Sharī`a although none has the right to make alteration to it. This will be ignoring the clear commands of the Qur'ān and the Sunnah and enforcing, in their place, commands produced by one's own inclination or way of thinking. Thus, the Qur'ān contains this clear method of divorce: الطَّلَاقُ مَرَّتَانِ "(Revokable) divorce (i.e. divorce in which resumption of conjugal relations is permissible without a marriage to another man) may be done with two pronouncements" (Qur'ān, 2:229). But due to certain supposed advantages, caliph `Omar ordered three pronouncements to be required on a single occasion. Similarly, he introduced the system of *'awl* in inheritance and introduced four *takbīrs* in the funeral prayers. In the same way, caliph `Othmān added an *adhān* to the Friday prayer service, ordering the offering of full prayers in place of *qasr* (shortened) ones, allowing the sermon to precede the `Id prayer service. In fact, hundreds of commands of this type were altered or fabricated. As a result, even correct commands were somehow mixed with wrong ones, causing a loss of authenticity. For such changes to the creed, see the following references: *Al-Ghadīr*, *Al-Amāni* [changes introduced by Abū Bakr], Vol. 7, pp. 74 - 236; [changes introduced by `Omar], Vol. 6, pp. 83-325; [changes introduced by `Othmān], Vol. 8, pp. 98-387; *An-Nass wal-Ijtihād*, Sharafud-Dīn [changes introduced by Abū Bakr], pp. 76 - 154; [changes introduced by `Omar], pp. 155-276 and [changes introduced by `Othmān], pp. 284 - 89. See also *Muqaddimat Mir'ātul-`Uqūl* by Murtada al-`Askari, Vol. 1 & 2.

Imām Ali ibn Abū Tālib ﷺ, who was the greatest scholar of the Sharī`a, used to protest against these orders and expressed his views about the changes made by some companions, *sahāba*. In this regard, the Mu`tazilite scholar Ibn Abul-Hadīd writes the following: "There is no possibility for us to deny that Imām Ali ibn Abū Tālib had views on the commands of the Sharī`a and opinions at odds with those of the companions," as we read on p. 161, Vol. 19 of his encyclopedia titled *Sharh Nahjul-Balāgha*.

When Imām Ali ibn Abū Tālib ﷺ took charge of the formal caliphate, rebellions soon cropped up on all sides as a result of which he could not get rid of innovations inntroduced into the faith; those troubles chased him up to the last moment of his holy life. Consequently, the altered commands could not be fully corrected or eradicated. Many wrong or doubtful commands gained currency in areas far removed from the center. Nevertheless, a group of people associated with Imām Ali ibn Abū Tālib ﷺ used to inquire about the commands of the Sharī`a from him directly, and they recorded his answers to their queries. As a result, the correct commands did not totally disappear, the wrong ones did not become unanimously accepted, thanks to Allāh Who protects His creed.

٢٦٨ ـ وَقَالَ (عليه السلام): اعْلَمُوا عِلْماً يَقِيناً أَنَّ اللَّهَ لَمْ يَجْعَلْ لِلْعَبْدِ وَإِنْ عَظُمَتْ حِيلَتُهُ وَاشْتَدَّتْ طَلِبَتُهُ وَقَوِيَتْ مَكِيدَتُهُ أَكْثَرَ مِمَّا سُمِّيَ لَهُ فِي الذِّكْرِ الْحَكِيمِ، وَلَمْ يَحُلْ بَيْنَ الْعَبْدِ فِي ضَعْفِهِ وَقِلَّةِ حِيلَتِهِ وَبَيْنَ أَنْ يَبْلُغَ مَا سُمِّيَ لَهُ فِي الذِّكْرِ الْحَكِيمِ، وَالْعَارِفُ لِهَذَا الْعَامِلُ بِهِ أَعْظَمُ النَّاسِ رَاحَةً فِي مَنْفَعَةٍ، وَالتَّارِكُ لَهُ الشَّاكُّ فِيهِ أَعْظَمُ النَّاسِ شُغُلًا فِي مَضَرَّةٍ، وَرُبَّ مُنْعَمٍ عَلَيْهِ مُسْتَدْرَجٌ بِالنُّعْمَى، وَرُبَّ مُبْتَلًى مَصْنُوعٌ لَهُ بِالْبَلْوَى، فَزِدْ أَيُّهَا الْمُسْتَنْفِعُ فِي شُكْرِكَ، وَقَصِّرْ مِنْ عَجَلَتِكَ، وَقِفْ عِنْدَ مُنْتَهَى رِزْقِكَ.

268. Imām Ali ibn Abū Tālib ﷺ said: "You have to know with full conviction that Allāh has not fixed for any person more livelihood than what has been ordained in the Book of Destiny, even though his means (of seeking it) may be great, his craving for it intense and his efforts for it acute. Nor does the weakness of a person or the paucity of his means stand in the way between him and what is ordained in the Book of Destiny for him. Whoever realizes it and acts on earns the best of comfort and benefit, while whoever disregards it and doubts it exceeds all men in disadvantages. Very often, a person who

is granted favors is slowly driven (towards punishment) through these same favors. Quite often, an afflicted person receives goodness out of his affliction (such as a blessing disguised as a calamity). Therefore, O listener, increase your gratefulness, lessen your haste and stay within the bounds of your livelihood."

٢٦٩ - وَقَالَ (عليه السلام): لَا تَجْعَلُوا عِلْمَكُمْ جَهْلًا وَيَقِينَكُمْ شَكًّا إِذَا عَلِمْتُمْ فَاعْمَلُوا، وَإِذَا تَيَقَّنْتُمْ فَأَقْدِمُوا.

269. Imām Ali ibn Abū Tālib ﷺ said: "Do not turn your knowledge into ignorance or your conviction into doubt. When you gain knowledge act (on it), and when you acquire conviction, proceed (on its basis)."[1]

٢٧٠ - وقال (عليه السلام): إِنَّ الطَّمَعَ مُورِدٌ غَيْرُ مُصْدِرٍ وَضَامِنٌ غَيْرُ وَفِيٍّ وَرُبَّمَا شَرِقَ شَارِبُ الْمَاءِ قَبْلَ رِيِّهِ وَكُلَّمَا عَظُمَ قَدْرُ الشَّيْءِ الْمُتَنَافَسِ فِيهِ عَظُمَتِ الرَّزِيَّةُ لِفَقْدِهِ وَالْأَمَانِيُّ تُعْمِي أَعْيُنَ الْبَصَائِرِ وَالْحَظُّ يَأْتِي مَنْ لَا يَأْتِيهِ.

270. Imām Ali ibn Abū Tālib ﷺ said: "Greed (or foolishness) takes a person to the watering place but brings him back thirsty. It undertakes responsibility but does not fulfill it. Often, the drinker gets choked before he quenches his thirst. The greater the worth of a thing yearned for is, the greater is the grief for its loss. Desires blind the eyes of understanding. The destined share will reach whoever does not approach it."

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[1]Knowledge and conviction demand that they should be acted on,. applied, implemented, turned into action... If they are not acted on, they cannot be called knowledge and conviction. Consequently, if a man says that he knows the dangers that exist on a particular path but he adopts that very path for his journey, instead of the path that is danger-free, then who can say that this man had full certainty about the dangers of that path? This is so because the consequence of such certainty should have prevented him from going along that path. Similarly, the person who has a firm belief (i.e. *īmān*, conviction) in the resurrection and revival of life, or in chastisement and reward, cannot be overpowered by those things of this world that make a man neglectful to the extent that he disregards the next life. He should not fall short of doing good deeds for fear of chastisement and evil consequences.

٢٧١ - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ تُحَسِّنَ فِي لَامِعَةِ الْعُيُونِ عَلَانِيَتِي وَتُقَبِّحَ فِيمَا أَبْطِنُ لَكَ سَرِيرَتِي مُحَافِظاً عَلَى رِئَاءِ النَّاسِ مِنْ نَفْسِي بِجَمِيعِ مَا أَنْتَ مُطَّلِعٌ عَلَيْهِ مِنِّي فَأَبْدِيَ لِلنَّاسِ حُسْنَ ظَاهِرِي وَأُفْضِيَ إِلَيْكَ بِسُوءِ عَمَلِي تَقَرُّباً إِلَى عِبَادِكَ وَتَبَاعُداً مِنْ مَرْضَاتِكَ.

271. Imām Ali ibn Abū Tālib ﷺ said: "O Allāh! I seek Your protection from this: that I may appear to be good in the eyes of people while my inward self may be sinful before You, and that I may guard myself (from sinning) only for show before people although You are aware of everything about me. Thus, I appear before the people in good shape although my evil acts are placed before You. This means achieving nearness to Your creatures but remoteness from Your pleasure."

٢٧٢ - وَقَالَ (عليه السلام): لَا وَالَّذِي أَمْسَيْنَا مِنْهُ فِي غُبْرِ لَيْلَةٍ دَهْمَاءَ تَكْشِرُ عَنْ يَوْمٍ أَغَرَّ مَا كَانَ كَذَا وَكَذَا.

272. Imām Ali ibn Abū Tālib ﷺ said: "I swear by the One Who let us pass the dark night after which there was a bright day that such and such[1] did not happen."

٢٧٣ - وَقَالَ (عليه السلام): قَلِيلٌ تَدُومُ عَلَيْهِ أَرْجَى مِنْ كَثِيرٍ مَمْلُولٍ مِنْهُ.

273. Imām Ali ibn Abū Tālib ﷺ said: "A small act of goodness which is continued regularly is more beneficial than a grand one carried out with grudge.

٢٧٤ - وَقَالَ (عليه السلام): إِذَا أَضَرَّتِ النَّوَافِلُ بِالْفَرَائِضِ، فَارْفُضُوهَا.

274. Imām Ali ibn Abū Tālib ﷺ said: "When optional deeds (of worship) stand in the way of obligatory ones, abandon them."

٢٧٥ - وَقَالَ (عليه السلام): مَنْ تَذَكَّرَ بُعْدَ السَّفَرِ اسْتَعَدَّ.

275. Imām Ali ibn Abū Tālib ﷺ said: "Whoever keeps the distance of the journey (to the afterlife) in view remains prepared."

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[1]Sayyid ar-Radi has not written what it was that did not happen, leaving us only with the first part of the sentence!

٢٧٦ - وَقَالَ (عليه السلام): لَيْسَتِ الرَّوِيَّةُ كَالْمُعَايَنَةِ مَعَ الْإِبْصَارِ فَقَدْ تُكْذِبُ الْعُيُونُ أَهْلَهَا وَلَا يَغُشُّ الْعَقْلُ مَنِ اسْتَنْصَحَهُ.

276. Imām Ali ibn Abū Tālib عليه السلام said: "Perception by the eyes is not real observation because the eyes sometimes deceive people; but wisdom does not deceive whomsoever it counsels."

٢٧٧ - وَقَالَ (عليه السلام): بَيْنَكُمْ وَبَيْنَ الْمَوْعِظَةِ حِجَابٌ مِنَ الْغِرَّةِ.

277. Imām Ali ibn Abū Tālib عليه السلام said: "Between you and preaching there is a curtain of deception."

٢٧٨ - وَقَالَ (عليه السلام): جَاهِلُكُمْ مُزْدَادٌ وَعَالِمُكُمْ مُسَوِّفٌ.

278. Imām Ali ibn Abū Tālib عليه السلام said: "The ignorant ones from among you get too much while the learned are just put off."

٢٧٩ - وَقَالَ (عليه السلام): قَطَعَ الْعِلْمُ عُذْرَ الْمُتَعَلِّلِينَ.

279. Imām Ali ibn Abū Tālib عليه السلام said: "Knowledge dispels the excuse of those who produce excuses." Compare this statement with the wise axiom that says, "Those who excuse themselves accuse themselves."

٢٨٠ - وَقَالَ (عليه السلام): كُلُّ مُعَاجَلٍ يَسْأَلُ الْإِنْظَارَ وَكُلُّ مُؤَجَّلٍ يَتَعَلَّلُ بِالتَّسْوِيفِ.

280. Imām Ali ibn Abū Tālib عليه السلام said: "Anyone whom death overtakes early seeks time (respite), while the death of anyone who is deferred puts forth excuses for the postpone-ment (of doing good deeds)."

٢٨١ - وَقَالَ (عليه السلام): مَا قَالَ النَّاسُ لِشَيْءٍ طُوبَى لَهُ إِلَّا وَقَدْ خَبَأَ لَهُ الدَّهْرُ يَوْمَ سَوْءٍ.

281. Imām Ali ibn Abū Tālib عليه السلام said: "For every thing to which people say 'how good it is!' there is an evil hidden in this world."

٢٨٢ - وَسُئِلَ عَنِ الْقَدَرِ فَقَالَ طَرِيقٌ مُظْلِمٌ فَلَا تَسْلُكُوهُ وَبَحْرٌ عَمِيقٌ فَلَا تَلِجُوهُ وَسِرُّ اللَّهِ فَلَا تَتَكَلَّفُوهُ.

282. Imām Ali ibn Abū Tālib عليه السلام was asked about destiny. He said the following: "It is a dark path; do not tread on it. It is a deep ocean; do not dive into it. And it is the secret of Allāh; do not trouble yourselves about (knowing) it (because you never will)."

٢٨٣ - وَقَالَ (عليه السلام): إِذَا أَرْذَلَ اللَّهُ عَبْداً حَظَرَ عَلَيْهِ الْعِلْمَ.

283. Imām Ali ibn Abū Tālib عليه السلام said: "When Allāh intends to humiliate a person, He denies him knowledge."

٢٨٤ - وَقَالَ (عليه السلام): كَانَ لِي فِيمَا مَضَى أَخٌ فِي اللَّهِ، وَكَانَ يُعْظِمُهُ فِي عَيْنِي صِغَرُ الدُّنْيَا فِي عَيْنِهِ، وَكَانَ خَارِجاً مِنْ سُلْطَانِ بَطْنِهِ، فَلَا يَشْتَهِي مَا لَا يَجِدُ، وَلَا يُكْثِرُ إِذَا وَجَدَ، وَكَانَ أَكْثَرَ دَهْرِهِ صَامِتاً، فَإِنْ قَالَ بَذَّ الْقَائِلِينَ وَنَقَعَ غَلِيلَ السَّائِلِينَ، وَكَانَ ضَعِيفاً مُسْتَضْعَفاً، فَإِنْ جَاءَ الْجِدُّ فَهُوَ لَيْثُ غَابٍ وَصِلُّ وَادٍ، لَا يُدْلِي بِحُجَّةٍ حَتَّى يَأْتِيَ قَاضِياً، وَكَانَ لَا يَلُومُ أَحَداً عَلَى مَا يَجِدُ الْعُذْرَ فِي مِثْلِهِ حَتَّى يَسْمَعَ اعْتِذَارَهُ، وَكَانَ لَا يَشْكُو وَجَعاً إِلَّا عِنْدَ بُرْئِهِ، وَكَانَ يَفْعَلُ مَا يَقُولُ وَلَا يَقُولُ مَا لَا يَفْعَلُ، وَكَانَ إِذَا غُلِبَ عَلَى الْكَلَامِ لَمْ يُغْلَبْ عَلَى السُّكُوتِ، وَكَانَ عَلَى مَا يَسْمَعُ أَحْرَصَ مِنْهُ عَلَى أَنْ يَتَكَلَّمَ، وَكَانَ إِذَا بَدَهَهُ أَمْرَانِ يَنْظُرُ أَيُّهُمَا أَقْرَبُ إِلَى الْهَوَى فَيُخَالِفُهُ؛ فَعَلَيْكُمْ بِهَذِهِ الْخَلَائِقِ فَالْزَمُوهَا وَتَنَافَسُوا فِيهَا، فَإِنْ لَمْ تَسْتَطِيعُوهَا فَاعْلَمُوا أَنَّ أَخْذَ الْقَلِيلِ خَيْرٌ مِنْ تَرْكِ الْكَثِيرِ.

284. Imām Ali ibn Abū Tālib عليه السلام said: "In the past, I had a brother-in-faith[1], and he was prestigious in my view because the world was humble in his eyes, the needs of the stomach did not have a sway over him. He did not long for what he did not get. If he got a thing, he would not ask for more. He remained most of the time silent. When he spoke, he silenced the other speakers. He quenched the thirst of inquirers. He was weak and feeble, but at the time of fighting, he was like the lion of the forest or the serpent of the

[1]The man to whom Imām Ali ibn Abū Tālib عليه السلام refers here as his "brother" and whose qualities he has stated has been taken by some commentators to be Abū Dharr al-Ghifāri, by some as `Othmān ibn Maz`ūn al-Jamhi, and by some as al-Miqdād ibn al-Aswad al-Kindi. But it is not unlikely that no particular individual is referred to here at all because it is customary with Arabs to speak of a "brother" or a "comrade" although they have no particular individual in mind.

valley: He will not put forth an argument unless it was decisive.

He would not abuse anyone in an excusable matter unless he had heard the excuse. He would not speak of any trouble except after its disappearance. He spoke of what he would do, and he would not say what he would not. Even if he could be exceeded in speech, he could not be excelled in silence. He was more eager for keeping quiet than speaking, and if two things confronted him, he would see which one was more akin to the longing of the heart, and he would oppose it.

"These qualities are incumbent on you. So, you should acquire them and compete with each other in upholding them. Even if you cannot acquire them, you should know that acquiring a part is better than giving up the whole."

٢٨٥ - وَقَالَ (عليه السلام): لَوْ لَمْ يَتَوَعَّدِ اللَّهُ عَلَى مَعْصِيَتِهِ لَكَانَ يَجِبُ أَلَّا يُعْصَى شُكْراً لِنِعَمِهِ.

285. Imām Ali ibn Abū Tālib عليه السلام said: "Even if Allāh had not warned of a chastisement on those who are disobedient to Him, it would be obligatory by way of gratitude for His favors that He should not be disobeyed."

٢٨٦ - وَقَالَ (عليه السلام) وَقَدْ عَزَّى الْأَشْعَثَ بْنَ قَيْسٍ عَنِ ابْنٍ لَهُ: يَا أَشْعَثُ! إِنْ تَحْزَنْ عَلَى ابْنِكَ فَقَدِ اسْتَحَقَّتْ مِنْكَ ذَلِكَ الرَّحِمُ، وَإِنْ تَصْبِرْ فَفِي اللَّهِ مِنْ كُلِّ مُصِيبَةٍ خَلَفٌ. يَا أَشْعَثُ! إِنْ صَبَرْتَ جَرَى عَلَيْكَ الْقَدَرُ وَأَنْتَ مَأْجُورٌ، وَإِنْ جَزِعْتَ جَرَى عَلَيْكَ الْقَدَرُ وَأَنْتَ مَأْزُورٌ. يَا أَشْعَثُ! ابْنُكَ سَرَّكَ، وَهُوَ بَلَاءٌ وَفِتْنَةٌ، وَحَزَنَكَ وَهُوَ ثَوَابٌ وَرَحْمَةٌ.

286. Imām Ali ibn Abū Tālib عليه السلام said the following to express his condolences to al-Ash`ath ibn Qays about (the death of) his son: "O Ash`ath! If you grieve over your son, certainly it is the consequence of the blood relationship; but if you endure, Allāh will then provide recompense for every affliction. O Ash`ath! If you endure even then, matters will move on as ordained by Allāh. But in that case, you will deserve to be rewarded, whereas if you lose patience, matters will again move as ordained by Allāh. But in this case, you will be bearing the burden (of your sins). O Ash`ath! Your son made you happy while, at the same time, he was a trial and a hardship. (When

he died,) he caused you to grieve while, at the same time, he has proved to be a source of reward and mercy for you."

٢٨٧- وَقَالَ (عليه السلام) عَلَى قَبْرِ رَسُولِ اللَّهِ (صلى الله عليه وآله) سَاعَةَ دَفْنِهِ: إِنَّ الصَّبْرَ لَجَمِيلٌ إِلَّا عَنْكَ وَإِنَّ الْجَزَعَ لَقَبِيحٌ إِلَّا عَلَيْكَ وَإِنَّ الْمُصَابَ بِكَ لَجَلِيلٌ وَإِنَّهُ قَبْلَكَ وَبَعْدَكَ لَجَلَلٌ.

287. Imām Ali ibn Abū Tālib ﷺ said the following at the grave of the Messenger of Allāh ﷺ at the time of his burial: "Certainly endurance is good except in your regard, O Messenger of Allāh! Fretting is bad except over you. And the affliction about you is great while every other affliction before or after it is petty."

٢٨٨- وَقَالَ (عليه السلام): لَا تَصْحَبِ الْمَائِقَ فَإِنَّهُ يُزَيِّنُ لَكَ فِعْلَهُ وَيَوَدُّ أَنْ تَكُونَ مِثْلَهُ.

288. Imām Ali ibn Abū Tālib ﷺ said: "Do not associate with a fool because he will beautify his actions for you and wish that you, too, would be like him."[1]

٢٨٩- وَقَدْ سُئِلَ عَنْ مَسَافَةِ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ فَقَالَ (عليه السلام): مَسِيرَةُ يَوْمٍ لِلشَّمْسِ.

289. Imām Ali ibn Abū Tālib ﷺ was asked once about the distance between the East and the West. He replied as follows: "A day's trip for the sun."

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[1]A fool considers his ways of action to be the most appropriate, and he wants his friend also to adopt the same ways, so that he should become as he himself is. This does not mean that he desires that his friend should become as foolish as he is. He cannot be thinking like this because he does not consider himself to be a fool. If he, in fact, considers himself to be foolish, then he will not have been as such! Rather, he considers his ways of action as being correct and desires his friend to be equally "wise". That is why he presents his view before him in an embellished way, desiring him to act on it. It is possible that his friend may be influenced by his advice, so he treads the same path. Therefore, it is better to keep away from him.

٢٩٠ ـ وَقَالَ (عليه السلام): أَصْدِقَاؤُكَ ثَلاثَةٌ وَأَعْدَاؤُكَ: ثَلاثَةٌ فَأَصْدِقَاؤُكَ صَدِيقُكَ وَصَدِيقُ صَدِيقِكَ وَعَدُوُّ عَدُوِّكَ؛ وَأَعْدَاؤُكَ: عَدُوُّكَ وَعَدُوُّ صَدِيقِكَ وَصَدِيقُ عَدُوِّكَ.

290. Imām Ali ibn Abū Tālib ﷺ said: "Your friends are three and your enemies are (also) three: Your friends are: your friend, your friend's friend and your enemy's enemy. And your enemies are: your enemy, your friend's enemy and your enemy's friend."

٢٩١ ـ وَقَالَ (عليه السلام) لِرَجُلٍ رَآهُ يَسْعَى عَلَى عَدُوٍّ لَهُ بِمَا فِيهِ إِضْرَارٌ بِنَفْسِهِ: إِنَّمَا أَنْتَ كَالطَّاعِنِ نَفْسَهُ لِيَقْتُلَ رِدْفَهُ.

291. Imām Ali ibn Abū Tālib ﷺ saw a man busy scheming against his enemy with what was harmful to his own self as well, so he said to him, "You are like one who pierces a spear through himself in order to kill the person iding behind him!"

٢٩٢ ـ وَقَالَ (عليه السلام): مَا أَكْثَرَ الْعِبَرَ وَأَقَلَّ الِاعْتِبَارَ.

292. Imām Ali ibn Abū Tālib ﷺ said: "How many the admonishments are, yet how few those who take lessons from them!"[1]

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[1]If the vicissitudes and changes of this world are observed, the circumstances and conditions of the people attended to, and their histories noted, then from every corner edifying stories can be heard. Such stories are fully capable of arousing the mind out of its forgetful slumber or providing instruction and imparting teaching and clear-mindedness. Thus, the creation and dissolution of everything in this world, the blossoming of flowers and their withering, the thriving of vegetation and its withering away and the subjugation of every atom to change provide such instructive lessons that they are enough to curb any hope of attaining eternity in this deceitful life as long as the eyes and ears are not closed to these instructive events.

A Persian couplet says:

The world is full of stories of folk gone by,
But unless one lends an ear to it, feeble is its cry.

٢٩٣ - وَقَالَ (عليه السلام): مَنْ بَالَغَ فِي الْخُصُومَةِ أَثِمَ وَمَنْ قَصَّرَ فِيهَا ظُلِمَ وَلَا يَسْتَطِيعُ أَنْ يَتَّقِيَ اللَّهَ مَنْ خَاصَمَ.

293. Imām Ali ibn Abū Tālib ﷺ said: "Whoever goes too far contending, as well as that who falls short therein, becomes oppressed, and it is difficult for a contender to fear Allāh."

٢٩٤ - وَقَالَ (عليه السلام): مَا أُهَمِّنِي ذَنْبٌ أُمْهِلْتُ بَعْدَهُ حَتَّى أُصَلِّيَ رَكْعَتَيْنِ وَأَسْأَلَ اللَّهَ الْعَافِيَةَ.

294. Imām Ali ibn Abū Tālib ﷺ said: "I am not worried about a fault after which I get time to offer prayers in two units (*rek`āt*) and beg safety from the wrath of Allāh."

٢٩٥ - وَسُئِلَ (عليه السلام) كَيْفَ يُحَاسِبُ اللَّهُ الْخَلْقَ عَلَى كَثْرَتِهِمْ فَقَالَ (عليه السلام): كَمَا يَرْزُقُهُمْ عَلَى كَثْرَتِهِمْ فَقِيلَ كَيْفَ يُحَاسِبُهُمْ وَلَا يَرَوْنَهُ؟ فَقَالَ (عليه السلام): كَمَا يَرْزُقُهُمْ وَلَا يَرَوْنَهُ.

295. Imām Ali ibn Abū Tālib ﷺ was asked once: "How will Allāh conduct the accounting of all persons despite their large number?" He replied: "Just as He provides them livelihood despite their large number." Then it was said to Him: "How will He conduct their accounting without their seeing Him?" He replied: "Just as He provides them with livelihood although they do not see Him."

٢٩٦ - وَقَالَ (عليه السلام): رَسُولُكَ تُرْجُمَانُ عَقْلِكَ، وَكِتَابُكَ أَبْلَغُ مَا يَنْطِقُ عَنْكَ.

296. Imām Ali ibn Abū Tālib ﷺ said (perhaps in a letter answering someone): "Your messenger interprets your intelligence, while your letter is more eloquent in expressing your true self."

٢٩٧ - وَقَالَ (عليه السلام): مَا الْمُبْتَلَى الَّذِي قَدِ اشْتَدَّ بِهِ الْبَلَاءُ بِأَحْوَجَ إِلَى الدُّعَاءِ الَّذِي لَا يَأْمَنُ الْبَلَاءَ.

297. Imām Ali ibn Abū Tālib ﷺ said: "The person who is afflicted with hardship is not in a greater need for praying than the one who has been spared affliction but is not immune to it."

٢٩٨ ـ وَقَالَ (عليه السلام): النَّاسُ أَبْنَاءُ الدُّنْيَا، وَلَا يُلَامُ الرَّجُلُ عَلَى حُبِّ أُمِّهِ.

298. Imām Ali ibn Abū Tālib عليه السلام said: "People are the progeny of the world, and none can be blamed for loving his mother."



٢٩٩ ـ وَقَالَ (عليه السلام): إِنَّ الْمِسْكِينَ رَسُولُ اللَّهِ؛ فَمَنْ مَنَعَهُ فَقَدْ مَنَعَ اللَّهَ، وَمَنْ أَعْطَاهُ فَقَدْ أَعْطَى اللَّهَ.

299. Imām Ali ibn Abū Tālib عليه السلام said: "The destitute person is (like) a messenger of Allāh. Whoever denies him denies Allāh, and whoever gives him gives Allāh."

٣٠٠- وَقَالَ (عليه السلام): مَا زَنَى غَيُورٌ قطُّ.

300. Imām Ali ibn Abū Tālib عليه السلام said: "A self-respecting man never commits adultery."

٣٠١- وَقَالَ (عليه السلام): كَفَى بِالْأَجَلِ حَارِساً.

301. Imām Ali ibn Abū Tālib عليه السلام said: "Suffices the fixed life term to remain ever watchful."[1]

٣٠٢- وَقَالَ (عليه السلام): يَنَامُ الرَّجُلُ عَلَى الثُّكْلِ وَلَا يَنَامُ عَلَى الْحَرَبِ.

قال الرضي: و معنى ذلك أنه يصبر على قتل الأولاد و لا يصبر على سلب الأموال.

302. Imām Ali ibn Abū Tālib عليه السلام said: "A man can sleep over the death of his child but cannot sleep over the loss of his property."

Sayyid ar-Radi says: "This statement means that a man remains patient about the death of his children but does not do so at the loss of his property."

٣٠٣- وَقَالَ (عليه السلام): مَوَدَّةُ الْآبَاءِ قَرَابَةٌ بَيْنَ الْأَبْنَاءِ، وَالْقَرَابَةُ إِلَى الْمَوَدَّةِ أَحْوَجُ مِنَ الْمَوَدَّةِ إِلَى الْقَرَابَةِ.

303. Imām Ali ibn Abū Tālib عليه السلام said: "Mutual affection bet-ween parents creates a sound rela-tionship bet-ween sons. A relationship is more in need of affection than affection is for a relationship."

٣٠٤- وَقَالَ (عليه السلام): اتَّقُوا ظُنُونَ الْمُؤْمِنِينَ فَإِنَّ اللَّهَ تَعَالَى جَعَلَ الْحَقَّ عَلَى أَلْسِنَتِهِمْ.

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[1]The idea here is that lightning may flash a hundred thousand times, tempests may rise, earth may quake and mountains may collide with each other. But as long as the fixed period of life has yet to run its course, no occurrence can cause any harm, nor the typhoon of death may put the flame of life out. There is a fixed hour for death, and nothing can cut it short before that time. Thus, death itself is the watchman and guardian of life. A poet has said, "What is known as death is (actually) the watchman over life."

304. Imām Ali ibn Abū Tālib ﷺ said: "Be afraid of the thoughts of believers because Allāh, the most Exalted One, has placed the truth on their tongues."

٣٠٥ـ وَقَالَ (عليه السلام): لَا يَصْدُقُ إِيمَانُ عَبْدٍ حَتَّى يَكُونَ بِمَا فِي يَدِ اللَّهِ أَوْثَقَ مِنْهُ بِمَا فِي يَدِهِ.

305. Imām Ali ibn Abū Tālib ﷺ said: "The belief of a person cannot be regarded as true unless his trust in what is with Allāh is greater than his trust in what he himself has."

٣٠٦ـ وَقَالَ (عليه السلام) لِأَنَسِ بْنِ مَالِكٍ، وَقَدْ كَانَ بَعَثَهُ إِلَى طَلْحَةَ وَالزُّبَيْرِ لَمَّا جَاءَ إِلَى الْبَصْرَةِ يُذَكِّرُهُمَا شَيْئاً مِمَّا سَمِعَهُ مِنْ رَسُولِ اللَّهِ (صلى الله عليه وآله) فِي مَعْنَاهُمَا، فَلَوَى عَنْ ذَلِكَ فَرَجَعَ إِلَيْهِ فَقَالَ: إِنِّي أَنْسِيتُ ذَلِكَ الْأَمْرَ فَقَالَ (عليه السلام): إِنْ كُنْتَ كَاذِباً فَضَرَبَكَ اللَّهُ بِهَا بَيْضَاءَ لَامِعَةً لَا تُوَارِيهَا الْعِمَامَةُ.

قال الرضي: يعني البرص فأصاب أنسا هذا الداء فيما بعد في وجهه فكان لا يرى إلا مبرقعا.

306. When Imām Ali ibn Abū Tālib ﷺ came to Basra, he sent Anas ibn Mālik to Talhah and az-Zubayr to remind them of what he (Anas) himself had heard the Messenger of Allāh ﷺ saying concerning them both, but he avoided doing so. When he came back to Imām Ali ibn Abū Tālib ﷺ, he said that he had forgotten that matter. Thereupon, Imām Ali ibn Abū Tālib ﷺ said: "If you are speaking a lie, Allāh will afflict you with white spots (leucoderm) which even a turban may not cover." And so it was.

Sayyid ar-Radi says: "White spot means leucoderma. After sometime this disease did take place to Anas's face, so much so that he was never seen with his face uncovered."[1]

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[1]The occasion and circumstances surrounding this statement, as related by Sayyid ar-Radi, were as follows: During the Battle of the Camel, Imām Ali ibn Abū Tālib ﷺ sent Anas ibn Mālik to Talhah and az-Zubayr so that he should remind them of the Prophet's statement to the following effect: "You both will fight Ali and will commit excess in his regard." Anas ibn

٣٠٧- وَقَالَ (عليه السلام): إنَّ لِلْقُلُوبِ إقْبَالًا وَإدْبَاراً، فَإذَا أقْبَلَتْ فَاحْمِلُوهَا عَلَى النَّوَافِلِ، وَإذَا أدْبَرَتْ فَاقْتَصِرُوا بِهَا عَلَى الْفَرَائِضِ.

307. Imām Ali ibn Abū Tālib ﷺ said: "Sometimes the hearts advance [towards their Creator] and sometimes they retreat. When they advance, get them to perform the optional [acts of worship] (as

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Mālik went back stating that he had forgotten to mention it. Imām Ali ibn Abū Tālib ﷺ then uttered these words about him. However, it is said that Imām Ali ibn Abū Tālib ﷺ made this statement when he wanted Anas to confim the Prophet's saying: "Whoever accepts me as his master, Ali is his master. O Allāh! Love whoever loves Ali and hate whoever hates Ali." Consequently, numerous persons have testified to this *hadīth*, but Anas kept quiet [and did not narrate it]... Then, Imām Ali ibn Abū Tālib ﷺ said to him, "You, too, were present at Ghadīr Khumm. What is keeping you silent on this occasion?" Anas said, "I have grown old and my memory does not serve me well." Imām Ali ibn Abū Tālib ﷺ made this statement then, as we read in these references:*Ansāb al-Ashrāf* of al-Balādhiri where the biography of Imām Ali ibn Abū Tālib ﷺ is discussed on pp. 156 - 57; *Al-A`lāq an-Nafīsah* of Ibn Rustah, p. 221; *Latā'if al-Ma`ārif* of ath-Tha`ālibi, pp. 105 - 106; *Muhadarāt al-Udabā'* of ar-Rāghib, Vol. 3, p. 293; Ibn Abul-Hadīd, Vol. 4, p. 74; *Arjah al-Matālib* of Shaikh `Ubaydullāh al-Hanafi, pp. 578 – 80. In this regard, Ibn Qutaybah (Abdullāh ibn Muslim ad-Dainūri [231 – 276 A.D./828 – 889 A.D.]) writes the following: "People have related that Imām Ali ibn Abū Tālib ﷺ asked Anas ibn Mālik about the Prophet's saying:`O Allāh! Love whoever loves Ali and hate whoever hates Ali,' and he replied, 'If you are a liar, may Allāh afflict you with white spots which even a turban may not cover,'" as recorded on p. 580 of *Al-Ma`ārif.* Ibn Abul-Hadīd has also supported this view. Denying his knowledge of the incident mentioned by Sayyid ar-Radi, he writes the following: "The incident mentioned by Sayyid ar-Radi that Imām Ali ibn Abū Tālib ﷺ sent Anas ibn Mālik to Talhah and az-Zubayr is an unrecorded event. If Imām Ali ibn Abū Tālib ﷺ had sent him particularly to remind them of the Prophet's saying concerning them, then he could hardly have come back and said that he had forgotten it because when he left Imām Ali ibn Abū Tālib ﷺ and went to those two individuals, he should have admitted and remembered the saying; therefore, how could he, on his return after an hour or a day, plead that he had forgotten it and deny it? This is something which cannot happen," as stated on pp. 217 – 18, Vol. 19 of *Sharh Nahjul-Balāgha.*

well). But when they retreat, keep them confined to only what is obligatory."

٣٠٨- وَقَالَ (عليه السلام): وَفِي الْقُرْآنِ نَبَأُ مَا قَبْلَكُمْ وَخَبَرُ مَا بَعْدَكُمْ وَحُكْمُ مَا بَيْنَكُمْ.

308. Imām Ali ibn Abū Tālib عليه السلام said: "The Qur'ān contains news about the past, predictions about the future and commandments for the present."

٣٠٩- وَقَالَ (عليه السلام): رُدُّوا الْحَجَرَ مِنْ حَيْثُ جَاءَ فَإِنَّ الشَّرَّ لَا يَدْفَعُهُ إِلَّا الشَّرُّ.

309. Imām Ali ibn Abū Tālib عليه السلام said: "Throw a stone in return from where one comes to you because evil can be met only with evil."

٣١٠- وَقَالَ (عليه السلام) لِكَاتِبِهِ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ: أَلِقْ دَوَاتَكَ وَأَطِلْ جِلْفَةَ قَلَمِكَ وَفَرِّجْ بَيْنَ السُّطُورِ وَقَرْمِطْ بَيْنَ الْحُرُوفِ، فَإِنَّ ذَلِكَ أَجْدَرُ بِصَبَاحَةِ الْخَطِّ.

310. Imām Ali ibn Abū Tālib عليه السلام said to his secretary `Ubaydullāh ibn Abū Rafi`: "Put a cotton flake in the ink pot, keep the nib of your pen long, leave some space between the lines and close up the letters because this is good for the beauty of the writing."

٣١١- وَقَالَ (عليه السلام): أَنَا يَعْسُوبُ الْمُؤْمِنِينَ وَالْمَالُ يَعْسُوبُ الْفُجَّارِ.

قال الرضي: و معنى ذلك أن المؤمنين يتبعونني و الفجار يتبعون المال كما تتبع النحل يعسوبها، و هو رئيسها.

311. Imām Ali ibn Abū Tālib عليه السلام said: "I am the *ya`sūb* (chief, head, leader, etc.) of the believers, while wealth is the leader of the wicked."

Sayyid ar-Radi says: "It means that the believers follow me while the wicked follow the path that take them to wealth and riches just as the bees follow their *ya`sūb*, leader."[1]

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[1]We have already explained the meaning of the word "ya`sūb" in the footnote of saying No. 262 above and pointed out that this title was given to Imām Ali ibn Abū Tālib عليه السلام by the Holy Prophet صلى الله عليه وآله وسلم himself. We quoted some of his different statements on this subject. Here we quote one

٣١٢- وَقَالَ لَهُ بَعْضُ الْيَهُودِ: مَا دَفَنْتُمْ نَبِيَّكُمْ حَتَّى اخْتَلَفْتُمْ فِيهِ؛ فَقَالَ (عليه السلام): لَهُ إِنَّمَا اخْتَلَفْنَا عَنْهُ لَا فِيهِ، وَلَكِنَّكُمْ مَا جَفَّتْ أَرْجُلُكُمْ مِنَ الْبَحْرِ حَتَّى قُلْتُمْ لِنَبِيِّكُمْ: اجْعَلْ لَنَا إِلهاً كَمَا لَهُمْ آلِهَةٌ، قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ.

312. Some Jews said to Imām Ali ibn Abū Tālib عليه السلام: "You did not even bury your Prophet when you picked up differences about him (about successorship to him)." It is then that Imām Ali ibn Abū Tālib عليه السلام replied thus: "We did not differ about him; we differed after him (i.e. about his succession). You had not dried up your feet yet, having come out of the river, when you began asking your Prophet (Moses عليه السلام): 'Make for us a god as they have gods of their own.' Said he, 'Verily you are people behaving ignorantly' (Qur'ān, 7: 138)."[1]

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of the traditions in which this word appears:It is narrated by Abū Layla al-Ghifāri, Abū Dharr, Salmān, Ibn Abbās and Hudhayfah ibn al-Yamān. It states that the Holy Prophet used to say: "Soon after my death, there will be discord. When it occurs, uphold Ali ibn Abū Tālib since he will be the first person to see me and the first to shake hands with me on the Day of Judgment. He is the greatest man of the truth (*as-siddīq al-akbar*), and he is the one who discriminates between right and wrong (*fārūq*) from among this *umma*, and he is the *ya`sūb* (leader) of the believers while wealth is the *ya`sūb* of the hypocrites. In addition to the references given in the above-mentioned footnote, see also:*Fayd al-Qadīr*, Vol. 4, p. 358; *Kanz al-`Ummāl*, Vol. 12, p. 214; *Muntakhab al-Kanz*, Vol. 5, p. 33; Ibn Abul-Hadīd, Vol. 13, p. 228; *Tārīkh* of Ibn `Asākir (where the biography of Imām Ali ibn Abū Tālib عليه السلام is discussed), Vol. 1, pp. 74 - 78; *As-Sīrah al-Halabiyya*, Vol. 1, p. 380; *Thakhā'ir al-'Uqba*, p. 56 and *Yanābī' al-Mawadda*, p. 62, 82, 201 and 251.

[1]The purpose behind this criticism by the Jews was to show that the Prophethood of Prophet Muhammed صلى الله عليه وآله was a controversial matter. But Imām Ali ibn Abū Tālib عليه السلام clarified the fact that the exact focus of controversy was not about Prophethood but about his succession and vicegerency. Then, commenting on the status of the Jews, he pointed out that those who were today criticizing the differences among Muslims after the Prophet were of the same kind as those who had begun to waver about belief in the Unity of Allāh even during the lifetime of Moses عليه السلام. Thus, on becoming free of the slavery of the Egyptians, they reached the other side of the river and saw the figure of a calf in a temple in the Sinai desert. It was then that they asked Moses عليه السلام to make a similar figure for them to

٣١٣ـ وَقِيلَ لَهُ بِأَيِّ شَيْءٍ غَلَبْتَ الْأَقْرَانَ؟ فَقَالَ (عليه السلام): مَا لَقِيتُ رَجُلًا إِلَّا أَعَانَنِي عَلَى نَفْسِهِ.

قال الرضي: يومئ بذلك إلى تمكن هيبته في القلوب.

313. Imām Ali ibn Abū Tālib عليه السلام was asked: "With what did you overpower your adversaries?" He answered: "Whenever I confronted one of them, he helped me against himself."

Sayyid ar-Radi says: "Imām Ali ibn Abū Tālib عليه السلام is pointing out his striking of awe in the hearts."[1]

٣١٤ـ وَقَالَ (عليه السلام) لِابْنِهِ مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ: يَا بُنَيَّ، إِنِّي أَخَافُ عَلَيْكَ الْفَقْرَ، فَاسْتَعِذْ بِاللَّهِ مِنْهُ، فَإِنَّ الْفَقْرَ مَنْقَصَةٌ لِلدِّينِ، مَدْهَشَةٌ لِلْعَقْلِ، دَاعِيَةٌ لِلْمَقْتِ.

314. Imām Ali ibn Abū Tālib عليه السلام said to his son Muhammed ibn al-Hanafiyya: "O my son! I fear lest destitution overtakes you. So, you should seek Allāh's protection from it because destitution is [an indication of] a deficiency in religious beliefs, perplexity of the mind, and it is conducive to hatred of obstinate people."

٣١٥ـ وَقَالَ (عليه السلام) لِسَائِلٍ سَأَلَهُ عَنْ مُعْضِلَةٍ: سَلْ تَفَقُّهاً وَلَا تَسْأَلْ تَعَنُّتاً، فَإِنَّ الْجَاهِلَ الْمُتَعَلِّمَ شَبِيهٌ بِالْعَالِمِ، وَإِنَّ الْعَالِمَ الْمُتَعَسِّفَ شَبِيهٌ بِالْجَاهِلِ الْمُتَعَنِّتِ.

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worship, whereupon Moses rebuked them for being still as stubborn as they were in Egypt. This meant that people who were so immersed in their desire for idol-worship that even after being initiated into the belief in the Unity of Allāh, they still became restless on seeing an idol and made the request for a similar idol to be made for them. Such people had no right to criticize any differences among the Muslims.

[1]The man who is over-awed by his adversary is sure to be defeated because in facing a foe, physical prowess is not enough but steadfastness of heart and strength of courage are also necessary. When the adversary loses courage and feels sure that he will be defeated, he will certainly then be defeated. This is what happened to the adversary of Imām Ali ibn Abū Tālib عليه السلام; he was so affected by his acknowledged reputation that he was sure of his own death, in consequence of which his spiritual power and self-confidence were shattered and eventually this mental state dragged him to his own death.

315. Imām Ali ibn Abū Tālib ﷺ replied to a man who had asked him a difficult question with the following: "Ask me for understanding but do not ask for confusion, because the ignorant person who tries to learn is like the learned man, but the learned man who tries to create confusion is like the ignorant."

٣١٦- وَقَالَ (عليه السلام) لِعَبْدِ اللَّهِ بْنِ الْعَبَّاسِ وَقَدْ أَشَارَ إِلَيْهِ فِي شَيْءٍ لَمْ يُوَافِقْ رَأْيَهُ: لَكَ أَنْ تُشِيرَ عَلَيَّ وَأَرَى، فَإِنْ عَصَيْتُكَ فَأَطِعْنِي.

316. Abdullāh ibn Abbās once advised Imām Ali ibn Abū Tālib ﷺ against his views, so the Imām ﷺ said: "You have only to advise me, but then I have to see (what to do), and if I act against your advice, you have to follow me."[1]

٣١٧- وَرُوِيَ أَنَّهُ (عليه السلام) لَمَّا وَرَدَ الْكُوفَةَ قَادِماً مِنْ صِفِّينَ مَرَّ بِالشَّبَامِيِّينَ فَسَمِعَ بُكَاءَ النِّسَاءِ عَلَى قَتْلَى صِفِّينَ وَخَرَجَ إِلَيْهِ حَرْبُ بْنُ شُرَحْبِيلَ الشَّبَامِيُّ وَكَانَ مِنْ وُجُوهِ قَوْمِهِ، فَقَالَ (عليه السلام): لَهُ أَ تَغْلِبُكُمْ نِسَاؤُكُمْ عَلَى مَا أَسْمَعُ أَ لَا تَنْهَوْنَهُنَّ عَنْ هَذَا الرَّنِينِ، وَأَقْبَلَ حَرْبٌ يَمْشِي مَعَهُ وَهُوَ (عليه السلام) رَاكِبٌ، فَقَالَ (عليه السلام): ارْجِعْ فَإِنَّ مَشْيَ مِثْلِكَ مَعَ مِثْلِي فِتْنَةٌ لِلْوَالِي وَمَذَلَّةٌ لِلْمُؤْمِنِ.

317. When Imām Ali ibn Abū Tālib ﷺ returned to Kūfa from Siffīn, he passed by the residences of the Shibamites (who belonged to the tribe of Shibam) and heard their women mourning those killed in Siffīn. At that time, a Shibamite, namely Harb ibn Shurahbil ash-Shibami, who was one of the nobles of those people, went to meet with him. Imām Ali ibn Abū Tālib ﷺ said to him, "Do your women have control over you as regarding the weeping that I hear? Do you not desist them from such crying?" Harb began to walk with him while Imām Ali ibn Abū Tālib ﷺ was on horseback, so Imām Ali ibn Abū Tālib ﷺ said to him: "Get back because the walking of a man like you with one like me is mischief for the ruler and a

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[1] Abdullāh ibn Abbās had advised Imām Ali ibn Abū Tālib ﷺ to issue a letter of appointment to Talhah and az-Zubayr as governors of Kūfa and to retain Mu`āwiyah as governor of Syria till such time as his status became stabilized and the government gained strength. In reply, Imām Ali ibn Abū Tālib ﷺ said that he could not expose his own religion to danger for the sake of the worldly benefit of others, adding that "Instead of insisting on your own point of view, you should listen to me and obey me."

disgrace for the believer."

٣١٨- وَقَالَ (عليه السلام): وَقَدْ مَرَّ بِقَتْلَى الْخَوَارِجِ يَوْمَ النَّهْرَوَانِ بُؤْساً لَكُمْ لَقَدْ ضَرَّكُمْ مَنْ غَرَّكُمْ فَقِيلَ لَهُ مَنْ غَرَّهُمْ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ الشَّيْطَانُ الْمُضِلُّ وَالْأَنْفُسُ الْأَمَّارَةُ بِالسُّوءِ غَرَّتْهُمْ بِالْأَمَانِيِّ وَفَسَحَتْ لَهُمْ بِالْمَعَاصِي وَوَعَدَتْهُمُ الْإِظْهَارَ فَاقْتَحَمَتْ بِهِمُ النَّارَ.

318. Imām Ali ibn Abū Tālib ﷺ passed by the Khārijites' dead bodies during the battle of Nahrawān and said: "Woe to you! You have been harmed by the one who deceived you." He was asked: "O Imām Ali ibn Abū Tālib ﷺ! Who deceived them?" He replied: "Satan, the deceiver, and the inner self [*nafs*] that leads one to evil, deceived them through passions. It made it easy for them to get into sins, promised them victory and eventually hurled them into the Fire."

٣١٩- وَقَالَ (عليه السلام): اتَّقُوا مَعَاصِيَ اللَّهِ فِي الْخَلَوَاتِ فَإِنَّ الشَّاهِدَ هُوَ الْحَاكِمُ.

319. Imām Ali ibn Abū Tālib ﷺ said: "Beware of disobeying Allāh in solitude because the Witness (of that situation) is also the Judge."

٣٢٠- وَقَالَ (عليه السلام): لَمَّا بَلَغَهُ قَتْلُ مُحَمَّدِ بْنِ أَبِي بَكْرٍ: إِنَّ حُزْنَنَا عَلَيْهِ عَلَى قَدْرِ سُرُورِهِمْ بِهِ، إِلَّا أَنَّهُمْ نَقَصُوا بَغِيضاً وَنَقَصْنَا حَبِيباً.

320. When the news of the killing of Muhammed ibn Abū Bakr reached Imām Ali ibn Abū Tālib ﷺ, he said: "Our grief over him is as great as their (the enemy's) joy except they have lost an enemy, whereas we have lost a friend."

In the year 38 A.H./658 A.D., Mu`āwiyah sent `Amr ibn al-`Ās to Egypt with a large force. `Amr ibn al-`Ās called on Mu`āwiyah ibn Hudayj to help him. They brought together `Othmān's supporters and waged a war against Muhammed ibn Abū Bakr (son of caliph Abū Bakr), capturing him. Mu`āwiyah ibn Hudayj beheaded him. Stuffing his body in the belly of a dead ass, he burnt his corpse... Muhammed was at that time twenty-eight years old. It is reported that when the news of this tragedy reached his mother, she fell onto a great rage and indignation. His paternal sister, Mother of the Faithful `Ā'isha, took a vow that, as long as she lived, she would

never eat roasted meat. Since then, she used to curse Mu`āwiyah ibn Abū Sufyān, `Amr ibn al-`Ās and Mu`āwiyah ibn Hudayj after every prayer she performed...

When Imām Ali ibn Abū Tālib عليه السلام heard the news of Muhammed's martyrdom, he became immensely sad. He wrote in a very somber language to Ibn Abbās, who was then in Basra, about the tragic death of Muhammed ibn Abū Bakr.

Hearing the news of Muhammed's martyrdom, Ibn Abbās came from Basra to Kūfa to offer his condolences to Imām Ali ibn Abū Tālib عليه السلام.

One of the official informers of Imām Ali ibn Abū Tālib عليه السلام came from Syria and said: "O Imām Ali ibn Abū Tālib عليه السلام! When the news of Muhammed's murder reached Mu`āwiyah, he went to the pulpit and praised the group that took part in killing him. The people of Syria rejoiced so much at hearing the news that I had never before seen them in such an elated mood." It was then that Imām Ali ibn Abū Tālib عليه السلام uttered the above statement. He further said that although Muhammed was his step-son, he was like his own son, as we read in the classic references written by these recognized authorities: at-Tabari, Vol. 1, pp. 3400 - 3414; Ibn al-Athīr, Vol. 3, pp. 352 - 359; Ibn Kathīr, Vol. 7, pp. 313 - 317; Abul-Fidā', Vol. 1, p. 179; Ibn Abul-Hadīd, Vol. 6, pp. 82 - 100; Ibn Khaldūn, Vol. 2, part 2, pp. 181 - 182; *Al-Istī`āb*, Vol. 3, pp. 366 - 67; Ibn Hajar, *Al-Isāba*, Vol. 3, pp. 472 - 473; *Al-Ghārāt*, ath-Thaqafi, Vol. 1, pp. 276 – 322 and the author of *Tārīkh al-Khamīs*, Vol. 2, pp. 238 - 239.

We have written before above a brief biography of Muhammed ibn Abū Bakr.

٣٢١ـ وَقالَ (عليه السلام): العُمُرُ الَّذِي أعْذَرَ اللّهُ فِيهِ إلى ابْنِ آدَمَ سِتُّونَ سَنَةً.

321. Imām Ali ibn Abū Tālib عليه السلام said: "The age up to which Allāh accepts any excuse for a human being is sixty years."

٣٢٢ـ وَقالَ (عليه السلام): مَا ظَفِرَ مَنْ ظَفِرَ الإثْمُ بِهِ، وَالغالِبُ بالشَّرِّ مَغْلُوبٌ.

322. Imām Ali ibn Abū Tālib ﷺ said: "One whose sin overpowers him never wins, and whoever secures victory by evil means is (in fact) vanquished."

٣٢٣- وَقَالَ (عليه السلام): إِنَّ اللَّهَ سُبْحَانَهُ فَرَضَ فِي أَمْوَالِ الْأَغْنِيَاءِ أَقْوَاتَ الْفُقَرَاءِ فَمَا جَاعَ فَقِيرٌ إِلَّا بِمَا مُنِّعَ بِهِ غَنِيٌّ وَاللَّهُ تَعَالَى سَائِلُهُمْ عَنْ ذَلِكَ.

323. Imām Ali ibn Abū Tālib ﷺ said: "Allāh, the Glorified One, has embedded the livelihood of the destitute in the wealth of the rich. Consequently, whenever a destitute person remains hungry, it is because some rich person has denied (him his share). Allāh, the Sublime, will question them [the rich] about it."

٣٢٤- وَقَالَ (عليه السلام): الِاسْتِغْنَاءُ عَنِ الْعُذْرِ أَعَزُّ مِنَ الصِّدْقِ بِهِ.

324. Imām Ali ibn Abū Tālib ﷺ said: "Not to be in need of putting forth an excuse is better than putting forth a true excuse."[1]

٣٢٥- وَقَالَ (عليه السلام): أَقَلُّ مَا يَلْزَمُكُمْ لِلَّهِ أَلَّا تَسْتَعِينُوا بِنِعَمِهِ عَلَى مَعَاصِيهِ.

325. Imām Ali ibn Abū Tālib ﷺ said: "The least obligation of Allāh on you is that you should not make use of His favors for committing sins."[2]

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[1]The meaning here is that obligations should be carried out so that there is no occasion for putting forth excuses. After all, in making excuses, there is a hint for shortcomings and perhaps a sense of humiliation.

[2]There are a few grades of denial of favors and of ingratitude. The first is that a person may not be able to appreciate (the real significance of) a favor. For example, the vision of the eyes, the speech of the tongue, the hearing of the ears and the movements of the limbs. These are all favors bestowed by Allāh, but many people do not realize them to be favors and do not entertain feelings of gratitude, taking them for granted. The second grade is that a person may see a favor and appreciate it but may not feel grateful for it. The third grade is that a person may oppose the One Who bestows the favors, going against His will. The fourth grade is that instead of using the favors granted by Him, a person may use them in committing sins offensive to Allāh. This is the highest grade of denial of favors, i.e. of ingratitude.

٣٢٦- وَقَالَ (عليه السلام): إِنَّ اللَّهَ سُبْحَانَهُ جَعَلَ الطَّاعَةَ غَنِيمَةَ الْأَكْيَاسِ عِنْدَ تَفْرِيطِ الْعَجَزَةِ.

326. Imām Ali ibn Abū Tālib عليه السلام said: "When the disabled fall short of performing acts of obedience to Allāh, the Glorified One, it is a good opportunity given by Allāh for the intelligent people to perform such acts."

٣٢٧- وَقَالَ (عليه السلام): السُّلْطَانُ وَزَعَةُ اللَّهِ فِي أَرْضِهِ.

327. Imām Ali ibn Abū Tālib عليه السلام said: "A sovereign is the watchman of Allāh on earth."

٣٢٨- وَقَالَ (عليه السلام): فِي صِفَةِ الْمُؤْمِنِ الْمُؤْمِنُ بِشْرُهُ فِي وَجْهِهِ وَحُزْنُهُ فِي قَلْبِهِ أَوْسَعُ شَيْءٍ صَدْراً وَأَذَلُّ شَيْءٍ نَفْساً يَكْرَهُ الرِّفْعَةَ وَيَشْنَأُ السُّمْعَةَ طَوِيلٌ غَمُّهُ بَعِيدٌ هَمُّهُ كَثِيرٌ صَمْتُهُ مَشْغُولٌ وَقْتُهُ شَكُورٌ صَبُورٌ مَغْمُورٌ بِفِكْرَتِهِ ضَنِينٌ بِخَلَّتِهِ سَهْلُ الْخَلِيقَةِ لَيِّنُ الْعَرِيكَةِ نَفْسُهُ أَصْلَبُ مِنَ الصَّلْدِ وَهُوَ أَذَلُّ مِنَ الْعَبْدِ.

328. Describing a believer, Imām Ali ibn Abū Tālib عليه السلام said: "A believer has a cheerful face, a sorrowful heart, a very broad chest (very generous), and a very humble heart. He hates high status and dislikes fame. His grief is long, his courage is far-reaching, his silence is much and, his time is occupied. He is grateful, enduring, buried in his thoughts, sparing in his friendship (with others), of a bright demeanor and of a soft temperament. He is stronger than stone but more humble than a servant.

٣٢٩- وَقَالَ (عليه السلام): لَوْ رَأَى الْعَبْدُ الْأَجَلَ وَمَصِيرَهُ، لَأَبْغَضَ الْأَمَلَ وَغُرُورَهُ.

329. Imām Ali ibn Abū Tālib عليه السلام said: "If a man happens to see the end of (his) life and destiny, he will begin hating desires and their deception."

٣٣٠- وَقَالَ (عليه السلام): لِكُلِّ امْرِئٍ فِي مَالِهِ شَرِيكَانِ: الْوَارِثُ وَالْحَوَادِثُ.

330. Imām Ali ibn Abū Tālib عليه السلام said: "There are two shares in the property of every person: heirs and accidents!"

٣٣١- وَقَالَ (عليه السلام): الْمَسْئُولُ حُرٌّ حَتَّى يَعِدَ.

331. Imām Ali ibn Abū Tālib عليه السلام said: "The person who is approached with a request is free till he makes a promise."

٣٣٢- وَقَالَ (عليه السلام): الدَّاعِي بِلا عَمَلٍ كَالرَّامِي بِلا وَتَرٍ.

332. Imām Ali ibn Abū Tālib عليه السلام said: "Whoever prays but does not exert effort is like one who shoots without using a bow-string."

٣٣٣- وَقَالَ (عليه السلام): الْعِلْمُ عِلْمَانِ: مَطْبُوعٌ وَمَسْمُوعٌ، وَلا يَنْفَعُ الْمَسْمُوعُ إِذَا لَمْ يَكُنْ مَطْبُوعٌ.

333. Imām Ali ibn Abū Tālib عليه السلام said: "Knowledge is of two kinds: that which is recorded down (transcribed, printed, published, etc.) and that which is just heard. The one that is heard does not offer any benefit unless it is recorded."

٣٣٤- وَقَالَ (عليه السلام): صَوَابُ الرَّأْيِ بِالدُّوَلِ، يُقْبِلُ بِإِقْبَالِهَا وَيَذْهَبُ بِذَهَابِهَا.

334. Imām Ali ibn Abū Tālib عليه السلام said: "Correctness of decisions goes together with power. One emerges with the other's emergence and disappears when the other disappears."[1]

٣٣٥- وَقَالَ (عليه السلام): الْعَفَافُ زِينَةُ الْفَقْرِ، وَالشُّكْرُ زِينَةُ الْغِنَى.

335. Imām Ali ibn Abū Tālib عليه السلام said: "The beauty of destitution is

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[1]When anyone's star is auspicious and his luck is good, he steps automatically towards the goal in view, and his mind confronts no perplexity in determining the correct way of approach. But the person whose luck is about to ebb stumbles even in the light; his mental faculties become paralyzed. Consequently, when the downfall of the Barmakids began, ten persons from among them assembled for consultation about a matter but were not able to make a decision even after a long discussion. Seeing this, Yahya [the Barmaki] said, "By Allāh! It is a forerunner of our decline and a sign of our downfall that even ten of us have not been able to settle a matter, although when we were in ascendancy, just one of us could easily solve ten problems."

chastity; the beauty of riches is gratitude."

٣٣٦- وَقَالَ (عليه السلام): يَوْمُ الْعَدْلِ عَلَى الظَّالِمِ أَشَدُّ مِنْ يَوْمِ الْجَوْرِ عَلَى الْمَظْلُومِ.

336. Imām Ali ibn Abū Tālib عليه السلام said: "The day of justice will be more severe on the oppressor than the day of oppression on the oppressed."

٣٣٧- وَقَالَ (عليه السلام): الْغِنَى الْأَكْبَرُ الْيَأْسُ عَمَّا فِي أَيْدِي النَّاسِ.

337. Imām Ali ibn Abū Tālib عليه السلام said: "The biggest wealth is that one should not have an eye on what others possess."

٣٣٨- وَقَالَ (عليه السلام): الْأَقَاوِيلُ مَحْفُوظَةٌ وَالسَّرَائِرُ مَبْلُوَّةٌ، وَكُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ، وَالنَّاسُ مَنْقُوصُونَ مَدْخُولُونَ إِلَّا مَنْ عَصَمَ اللَّهُ؛ سَائِلُهُمْ مُتَعَنِّتٌ وَمُجِيبُهُمْ مُتَكَلِّفٌ، يَكَادُ أَفْضَلُهُمْ رَأْياً يَرُدُّهُ عَنْ فَضْلِ رَأْيِهِ الرِّضَى وَالسُّخْطُ، وَيَكَادُ أَصْلَبُهُمْ عُوداً تَنْكَؤُهُ اللَّحْظَةُ وَتَسْتَحِيلُهُ الْكَلِمَةُ الْوَاحِدَةُ.

338. Imām Ali ibn Abū Tālib عليه السلام said: "Utterances are preserved and actions are tested. *Every soul, for what it earned, is pawned* (Qur'ān, 74: 38). People are to be made deficient (as regarding their bodies) and meddled with (as regarding their minds) except those whom Allāh protects. The one who inquires from among them aims at confusing others, whereas the one who answers creates hardships. It is possible that the man who has the best views among them will be deviated from the soundness of his thinking by pleasure or displeasure, and it is possible that a single glance may affect even the man with the best wisdom from among them or a single expression may transform him."

٣٣٩- وَقَالَ (عليه السلام): مَعَاشِرَ النَّاسِ اتَّقُوا اللَّهَ فَكَمْ مِنْ مُؤَمِّلٍ مَا لَا يَبْلُغُهُ وَبَانٍ مَا لَا يَسْكُنُهُ وَجَامِعٍ مَا سَوْفَ يَتْرُكُهُ وَلَعَلَّهُ مِنْ بَاطِلٍ جَمَعَهُ وَمِنْ حَقٍّ مَنَعَهُ أَصَابَهُ حَرَاماً وَاحْتَمَلَ بِهِ آثَاماً فَبَاءَ بِوِزْرِهِ وَقَدِمَ عَلَى رَبِّهِ آسِفاً لَاهِفاً قَدْ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ.

339. Imām Ali ibn Abū Tālib عليه السلام said: "O folks! "Fear Allāh, for there is many a man who aspires for what he does not get, many a builder of a house who does not live to occupy it, and many a gatherer of

that which he shall just leave behind. Possibly he may have gathered it wrongfully or by denying one's right. He acquired it unlawfully and had to bear the weight of sins on its account. Consequently, he returned (from this world) with that weight and came before Allāh with sorrow and grief. *He lost this world and (also) the thereafter; that is a loss (which is) manifest* (Qur'ān, 22: 11)."

٣٤٠ـ وَقَالَ (عليه السلام): مِنَ الْعِصْمَةِ تَعَذُّرُ الْمَعَاصِي.

340. Imām Ali ibn Abū Tālib عليه السلام said: "Lack of access to sins is also a kind of chastity."

٣٤١ـ وَقَالَ (عليه السلام): مَاءُ وَجْهِكَ جَامِدٌ يُقْطِرُهُ السُّؤَالُ؛ فَانْظُرْ عِنْدَ مَنْ تُقْطِرُهُ.

341. Imām Ali ibn Abū Tālib عليه السلام said: "The dignity of your countenance is solid, but begging dissolves it; therefore, look carefully before whom you dissolve it."

٣٤٢ـ وَقَالَ (عليه السلام): الثَّنَاءُ بِأَكْثَرَ مِنَ الِاسْتِحْقَاقِ مَلَقٌ وَالتَّقْصِيرُ عَنِ الِاسْتِحْقَاقِ عِيٌّ أَوْ حَسَدٌ.

342. Imām Ali ibn Abū Tālib عليه السلام said: "To praise more than what is due is sycophancy; to do it less is either because of inability to speak or due to envy."

٣٤٣ـ وَقَالَ (عليه السلام): أَشَدُّ الذُّنُوبِ مَا اسْتَهَانَ بِهِ صَاحِبُهُ.

343. Imām Ali ibn Abū Tālib عليه السلام said, "Peace with one who keeps away even from minor sins and, hence, his burden is considered light."[1]

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[1]The result of lack of restraint and care with regard to small sins is that a man becomes rather careless in the matter of sins and, by and by, this habit produces boldness to commit larger sins. Then he begins to commit them without hesitation. Therefore, one should regard small sins as a harbinger of bigger ones and should avoid them so that the stage for committing big sins will not materialize.

٣٤٤- وَقَالَ (عليه السلام): مَنْ نَظَرَ فِي عَيْبِ نَفْسِهِ اشْتَغَلَ عَنْ عَيْبِ غَيْرِهِ، وَمَنْ رَضِيَ بِرِزْقِ اللَّهِ لَمْ يَحْزَنْ عَلَى مَا فَاتَهُ، وَمَنْ سَلَّ سَيْفَ الْبَغْيِ قُتِلَ بِهِ، وَمَنْ كَابَدَ الْأُمُورَ عَطِبَ، وَمَنِ اقْتَحَمَ اللُّجَجَ غَرِقَ، وَمَنْ دَخَلَ مَدَاخِلَ السُّوءِ اتُّهِمَ، وَمَنْ كَثُرَ كَلَامُهُ كَثُرَ خَطَؤُهُ، وَمَنْ كَثُرَ خَطَؤُهُ قَلَّ حَيَاؤُهُ، وَمَنْ قَلَّ حَيَاؤُهُ قَلَّ وَرَعُهُ، وَمَنْ قَلَّ وَرَعُهُ مَاتَ قَلْبُهُ، وَمَنْ مَاتَ قَلْبُهُ دَخَلَ النَّارَ. وَمَنْ نَظَرَ فِي عُيُوبِ النَّاسِ فَأَنْكَرَهَا ثُمَّ رَضِيَهَا لِنَفْسِهِ، فَذَلِكَ الْأَحْمَقُ بِعَيْنِهِ. وَالْقَنَاعَةُ مَالٌ لَا يَنْفَدُ، وَمَنْ أَكْثَرَ مِنْ ذِكْرِ الْمَوْتِ رَضِيَ مِنَ الدُّنْيَا بِالْيَسِيرِ، وَمَنْ عَلِمَ أَنَّ كَلَامَهُ مِنْ عَمَلِهِ قَلَّ كَلَامُهُ إِلَّا فِيمَا يَعْنِيهِ.

344. Imām Ali ibn Abū Tālib عليه السلام said: "One who sees his own shortcomings abstains from looking into other's shortcomings. Whoever feels happy with the livelihood with which Allāh provides him does not grieve over what he misses. Whoever draws out the sword of rebellion gets killed by it. Whoever strives without means perishes. Whoever delves into the depths gets drowned. Whoever visits places of ill-repute receives blame.

"Whoever speaks more commits more errors. Whoever commits more errors becomes shameless. Whoever is shameless will have less fear of Allāh. Anyone who decreases his fear of Allāh causes his heart to die. One whose heart dies enters the Fire. Whoever observes the shortcomings of others and disapproves of them, then he accepts them for himself, is definitely a fool. Contentment is a capital that does not dwindle. Whoever remembers death much is satisfied with small favors in this world. Whoever knows that his speech is also part of his action speaks less except where he has some purpose."

٣٤٥- وَقَالَ (عليه السلام): لِلظَّالِمِ مِنَ الرِّجَالِ ثَلَاثُ عَلَامَاتٍ يَظْلِمُ مَنْ فَوْقَهُ بِالْمَعْصِيَةِ وَمَنْ دُونَهُ بِالْغَلَبَةِ وَيُظَاهِرُ الْقَوْمَ الظَّلَمَةَ.

345. Imām Ali ibn Abū Tālib عليه السلام said: "The oppressor among the people has three signs: He oppresses his superior by disobeying him, and his junior by imposing his authority on him, thus topping other oppressors."

٣٤٦- وَقَالَ (عليه السلام): عِنْدَ تَنَاهِي الشِّدَّةِ تَكُونُ الْفَرْجَةُ وَعِنْدَ تَضَايُقِ حَلَقِ الْبَلَاءِ يَكُونُ الرَّخَاءُ.

346. Imām Ali ibn Abū Tālib عليه السلام said: "At the extremity of hardship

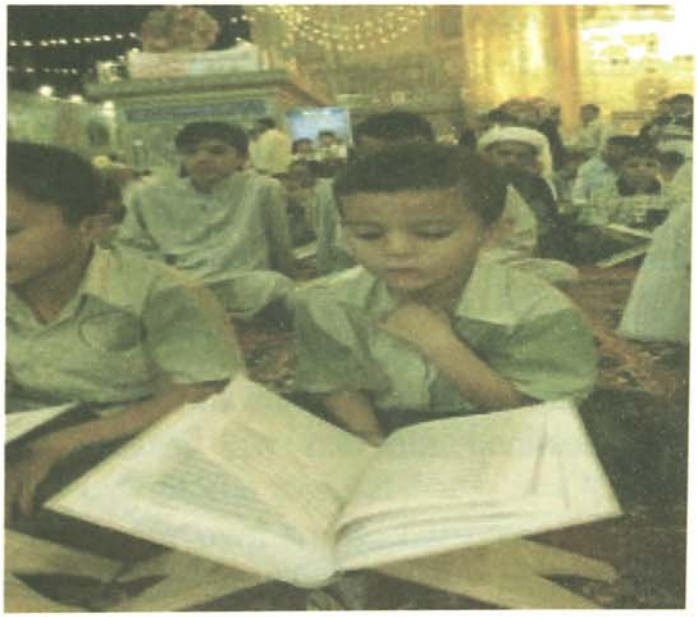
comes relief, and at the tightening of the series of tribulation comes ease."

٣٤٧- وَقَالَ (عليه السلام) لِبَعْضِ أَصْحَابِهِ: لَا تَجْعَلَنَّ أَكْثَرَ شُغْلِكَ بِأَهْلِكَ وَوَلَدِكَ، فَإِنْ يَكُنْ أَهْلُكَ وَوَلَدُكَ أَوْلِيَاءَ اللَّهِ، فَإِنَّ اللَّهَ لَا يُضِيعُ أَوْلِيَاءَهُ، وَإِنْ يَكُونُوا أَعْدَاءَ اللَّهِ، فَمَا هَمُّكَ وَشُغْلُكَ بِأَعْدَاءِ اللَّهِ؟

347. Imām Ali ibn Abū Tālib ﷺ said the following to one of his companions: "Do not devote too much of your effort to your wife and children because if your wife and children are lovers of Allāh, then He will not leave His lovers without caring for them. And if they are enemies of Allāh, then why should you worry and keep yourself busy about the enemies of Allāh?"

٣٤٨- وَقَالَ (عليه السلام): أَكْبَرُ الْعَيْبِ أَنْ تَعِيبَ مَا فِيكَ مِثْلُهُ.

348. Imām Ali ibn Abū Tālib ﷺ said: "The greatest defect is when you are concerned about the defect (in others) which is already present in yourself."[1]



[1]What a worse defect can there be that a man criticizing those defects in others which exist in him? The requirement of justice is that before casting one's eye on others' defects, one should look at his own defects and realize that a defect is a defect whether it is in others or in himself. A Persian couplet says: "Looking at others' defects is neither appropriate nor is it manliness. Better look at your own self since you are full of defects."

٣٤٩- وَهَنَّأَ بِحَضْرَتِهِ رَجُلٌ رَجُلًا بِغُلَامٍ وُلِدَ لَهُ فَقَالَ لَهُ لِيَهْنِئْكَ الْفَارِسُ فَقَالَ (عليه السلام): لَا تَقُلْ ذٰلِكَ وَلٰكِنْ قُلْ شَكَرْتَ الْوَاهِبَ وَبُورِكَ لَكَ فِي الْمَوْهُوبِ وَبَلَغَ أَشُدَّهُ وَرُزِقْتَ بِرَّهُ.

349. Someone congratulated another person in the presence of Imām Ali ibn Abū Tālib عليه السلام on the birth of a son saying: "Congratulations for getting a rider of horses!" Imām Ali ibn Abū Tālib عليه السلام, said: "Do not say so; but say: You have an occasion to be grateful to Allāh, the Giver, and be blessed with what you have been given. May he attain full life, and may you be blessed with his devotion."

٣٥٠- وَبَنَى رَجُلٌ مِنْ عُمَّالِهِ بِنَاءً فَخْمًا فَقَالَ (عليه السلام): أَطْلَعَتِ الْوَرِقُ رُءُوسَهَا! إِنَّ الْبِنَاءَ يَصِفُ لَكَ الْغِنَى.

350. One of the officers of Imām Ali ibn Abū Tālib عليه السلام built a stately house about which Imām Ali ibn Abū Tālib عليه السلام said: "These are silver coins showing their faces. Certainly, this house speaks of your riches."

٣٥١- وَقِيلَ لَهُ (عليه السلام): لَوْ سُدَّ عَلَى رَجُلٍ بَابُ بَيْتِهِ وَتُرِكَ فِيهِ، مِنْ أَيْنَ كَانَ يَأْتِيهِ رِزْقُهُ؟ فَقَالَ (عليه السلام): مِنْ حَيْثُ يَأْتِيهِ أَجَلُهُ.

351. It was said to Imām Ali ibn Abū Tālib عليه السلام, peace with him: "If a man is left in his house and the gate is closed, from where shall his livelihood reach him?" He replied: "From whatever way his death reaches him."[1]

The meaning is that a man should be content in the matters of livelihood because whatever is destined for him will in any case reach him wherever he may be.

A Persian couplet says: "Like death, livelihood will reach a man even if his gate is closed, but greed keeps people (unnecessarily) anxious."

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[1]If Allāh considers it appropriate to keep a man living while he is confined to a closed house, then He is certainly powerful enough to provide the means of life for him. Just as a closed door cannot prevent death, in the same way, it cannot prevent the entry of livelihood because the Might of Allāh, the Almighty, is equally capable of either.

٣٥٢- وَعَزّى قوماً عَنْ مَيِّتٍ مَاتَ لَهُمْ فَقَالَ (عليه السلام): إنَّ هَذَا الأَمْرَ لَيْسَ لَكُمْ بَدَأَ وَلَا إلَيْكُمُ انْتَهَى وَقَدْ كَانَ صَاحِبُكُمْ هَذَا يُسَافِرُ فَعُدُّوهُ فِي بَعْضِ أَسْفَارِهِ فَإِنْ قَدِمَ عَلَيْكُمْ وَإِلَّا قَدِمْتُمْ عَلَيْهِ.

352. Offering condolences to people for the loss of a dear one, Imām Ali ibn Abū Tālib ﷺ said: "This thing (death) has not started with you nor does it end with you. This fellow of yours was used to journeying; therefore, it is better to think of him as still journeying. Either he will rejoin you or you will rejoin him."

٣٥٣- وَقَالَ (عليه السلام): أَيُّهَا النَّاسُ، لِيَرَكُمُ اللَّهُ مِنَ النِّعْمَةِ وَجِلِينَ كَمَا يَرَاكُمْ مِنَ النِّقْمَةِ فَرِقِينَ؛ إنَّهُ مَنْ وُسِّعَ عَلَيْهِ فِي ذَاتِ يَدِهِ فَلَمْ يَرَ ذَلِكَ اسْتِدْرَاجاً فَقَدْ أَمِنَ مَخُوفاً، وَمَنْ ضُيِّقَ عَلَيْهِ فِي ذَاتِ يَدِهِ فَلَمْ يَرَ ذَلِكَ اخْتِبَاراً فَقَدْ ضَيَّعَ مَأْمُولاً.

353. Imām Ali ibn Abū Tālib ﷺ said: "O people! Let Allāh see you fearing Him at the time of happiness just as you fear Him at the time of distress. Certainly, whoever is given ease (of life) and does not consider it as a means of slow approach to tribulation (wrongly) considers himself as being safe against what is to be feared, while whoever is afflicted with straitened circumstances but does not perceive them to be a trial loses a coveted reward."

٣٥٤- وَقَالَ (عليه السلام): يَا أَسْرَى الرَّغْبَةِ أَقْصِرُوا فَإِنَّ الْمُعَرِّجَ عَلَى الدُّنْيَا لَا يَرُوعُهُ مِنْهَا إلَّا صَرِيفُ أَنْيَابِ الْحِدْثَانِ أَيُّهَا النَّاسُ ثُولُوا مِنْ أَنْفُسِكُمْ تَأْدِيبَهَا وَاعْدِلُوا بِهَا عَنْ ضَرَاوَةِ عَادَاتِهَا.

354. Imām Ali ibn Abū Tālib ﷺ said: "O prisoners of desires! Cut them (your desires) short because whoever leans on the world gets nothing out of it except the pain of hardships. O people! Take on yourselves to train your own souls. Turn away from the dictates of your natural inclinations."

٣٥٥- وَقَالَ (عليه السلام): لَا تَظُنَّنَّ بِكَلِمَةٍ خَرَجَتْ مِنْ أَحَدٍ سُوءاً وَأَنْتَ تَجِدُ لَهَا فِي الْخَيْرِ مَحْمَلاً.

355. Imām Ali ibn Abū Tālib ﷺ said: "Do not regard an expression uttered by any person as being evil if you can find it capable of

bearing something good."

٣٥٦- وَقَالَ (عليه السلام): إِذَا كَانَتْ لَكَ إِلَى اللَّهِ سُبْحَانَهُ حَاجَةٌ فَابْدَأْ بِمَسْأَلَةِ الصَّلَاةِ عَلَى رَسُولِهِ (صلى الله عليه وآله) ثُمَّ سَلْ حَاجَتَكَ فَإِنَّ اللَّهَ أَكْرَمُ مِنْ أَنْ يُسْأَلَ حَاجَتَيْنِ فَيَقْضِيَ إِحْدَاهُمَا وَيَمْنَعَ الْأُخْرَى.

356. Imām Ali ibn Abū Tālib عليه السلام said: "If you have some need which Allāh, the Glorified One, can fulfill for you, begin by seeking Allāh's blessing on His Messenger, may Allāh bless him and his descendants, then ask your need, because Allāh is too generous to accept one (seeking His blessing on His Messenger) of the two requests made to Him while denying the other."

٣٥٧- وَقَالَ (عليه السلام): مَنْ ضَنَّ بِعِرْضِهِ فَلْيَدَعِ الْمِرَاءَ.

357. Imām Ali ibn Abū Tālib عليه السلام said: "Whoever is jealous of his esteem should abstain from quarreling."

٣٥٨- وَقَالَ (عليه السلام): مِنَ الْخُرْقِ الْمُعَاجَلَةُ قَبْلَ الْإِمْكَانِ، وَالْأَنَاةُ بَعْدَ الْفُرْصَةِ.

358. Imām Ali ibn Abū Tālib عليه السلام said: "It is foolishness to make haste before the proper time, or to delay after a proper opportunity. In either case, there is folly."

٣٥٩- وَقَالَ (عليه السلام): لَا تَسْأَلْ عَمَّا لَا يَكُونُ فِفِي الَّذِي قَدْ كَانَ لَكَ شُغْلٌ.

359. Imām Ali ibn Abū Tālib عليه السلام said: "Do not ask about things which may not happen because you have enough to worry about with what already happens."

٣٦٠- وَقَالَ (عليه السلام): الْفِكْرُ مِرْآةٌ صَافِيَةٌ وَالِاعْتِبَارُ مُنْذِرٌ نَاصِحٌ وَكَفَى أَدَباً لِنَفْسِكَ تَجَنُّبُكَ مَا كَرِهْتَهُ لِغَيْرِكَ.

360. Imām Ali ibn Abū Tālib عليه السلام said: "The intellect is a clear mirror, and the taking of lessons (from things around you) provides warning and counsel. It is enough for improving yourself that you should avoid what you consider to be bad in others."

٣٦١- وَقَالَ (عليه السلام): الْعِلْمُ مَقْرُونٌ بِالْعَمَلِ؛ فَمَنْ عَلِمَ عَمِلَ. وَالْعِلْمُ يَهْتِفُ بِالْعَمَلِ، فَإِنْ أَجَابَهُ، وَإِلَّا ارْتَحَلَ عَنْهُ.

361. Imām Ali ibn Abū Tālib عليه السلام said: "Knowledge is associated with action. Therefore, whoever knows should act [on it] because knowledge calls for action. If there is a response, well and good; otherwise, it (knowledge) departs from him."

٣٦٢- وَقَالَ (عليه السلام): يَا أَيُّهَا النَّاسُ مَتَاعُ الدُّنْيَا حُطَامٌ مُوبِئٌ فَتَجَنَّبُوا مَرْعَاهُ قُلْعَتُهَا أَحْظَى مِنْ طُمَأْنِينَتِهَا وَبُلْغَتُهَا أَزْكَى مِنْ ثَرْوَتِهَا حُكِمَ عَلَى مُكْثِرٍ مِنْهَا بِالْفَاقَةِ وَأُعِينَ مَنْ غَنِيَ عَنْهَا بِالرَّاحَةِ مَنْ رَاقَهُ زِبْرِجُهَا أَعْقَبَتْ نَاظِرَيْهِ كَمَهاً وَمَنِ اسْتَشْعَرَ الشَّغَفَ بِهَا مَلَأَتْ ضَمِيرَهُ أَشْجَاناً لَهُنَّ رَقَصٌ عَلَى سُوَيْدَاءِ قَلْبِهِ هَمٌّ يَشْغَلُهُ وَغَمٌّ يَحْزُنُهُ كَذَلِكَ حَتَّى يُؤْخَذَ بِكَظَمِهِ فَيُلْقَى بِالْفَضَاءِ مُنْقَطِعاً أَبْهَرَاهُ هَيِّناً عَلَى اللَّهِ فَنَاؤُهُ وَعَلَى الْإِخْوَانِ إِلْقَاؤُهُ وَإِنَّمَا يَنْظُرُ الْمُؤْمِنُ إِلَى الدُّنْيَا بِعَيْنِ الِاعْتِبَارِ وَيَقْتَاتُ مِنْهَا بِبَطْنِ الِاضْطِرَارِ وَيَسْمَعُ فِيهَا بِأُذُنِ الْمَقْتِ وَالْإِبْغَاضِ إِنْ قِيلَ أَثْرَى قِيلَ أَكْدَى وَإِنْ فُرِحَ لَهُ بِالْبَقَاءِ حُزِنَ لَهُ بِالْفَنَاءِ هَذَا وَلَمْ يَأْتِهِمْ يَوْمٌ فِيهِ يُبْلِسُونَ.

362. Imām Ali ibn Abū Tālib عليه السلام said: "O people! The wealth of this world is broken into kinds that may bring an epidemic; therefore, keep off this grazing land. Leaving it is a greater favor than peacefully staying in it. Its part which suffices for subsistence is more blissful than its riches. Destitution has been ordained for those who are rich here, while comfort has been designated for those who keep a distance from it. If a person is attracted by its dazzle, it blinds both his eyes. And if a person acquires eagerness towards it, it fills his heart with grief which keeps alternating in the dark part of his heart, some grief worrying him and another giving him pain. This goes on till suffocating death overtakes him. He is flung in the open while both shrines of his heart are severed. It is easy for Allāh to cause him to die and for his comrades to place him in the grave.

"The believer sees the world with eyes that derive instruction and takes from it food enough for his barest needs. He hears in it with ears of hatred and enmity [towards this world]. If it is said (about someone) that he has become rich, it is also said that he has turned destitute. And if pleasure is felt on one's own living, grief is felt over his death. This is the status, although the day has not yet approached when they will be disheartened."

٣٦٣- وَقَالَ (عليه السلام): إِنَّ اللَّهَ سُبْحَانَهُ وَضَعَ الثَّوَابَ عَلَى طَاعَتِهِ وَالْعِقَابَ عَلَى مَعْصِيَتِهِ ذِيَادَةً لِعِبَادِهِ عَنْ نِقْمَتِهِ وَحِيَاشَةً لَهُمْ إِلَى جَنَّتِهِ.

363. Imām Ali ibn Abū Tālib ﷺ said: "Allāh, the Glorified One, has laid down rewards for obeying Him and punishment for committing sins against Him in order to save men from His chastisement and to drive them towards His Paradise."

٣٦٤- وَقَالَ (عليه السلام): يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى فِيهِمْ مِنَ الْقُرْآنِ إِلَّا رَسْمُهُ وَمِنَ الْإِسْلَامِ إِلَّا اسْمُهُ وَمَسَاجِدُهُمْ يَوْمَئِذٍ عَامِرَةٌ مِنَ الْبِنَاءِ خَرَابٌ مِنَ الْهُدَى سُكَّانُهَا وَعُمَّارُهَا شَرُّ أَهْلِ الْأَرْضِ مِنْهُمْ تَخْرُجُ الْفِتْنَةُ وَإِلَيْهِمْ تَأْوِي الْخَطِيئَةُ يَرُدُّونَ مَنْ شَذَّ عَنْهَا فِيهَا وَيَسُوقُونَ مَنْ تَأَخَّرَ عَنْهَا إِلَيْهَا يَقُولُ اللَّهُ سُبْحَانَهُ فَبِي حَلَفْتُ لَأَبْعَثَنَّ عَلَى أُولَئِكَ فِتْنَةً تَتْرُكُ الْحَلِيمَ فِيهَا حَيْرَانَ وَقَدْ فَعَلَ وَنَحْنُ نَسْتَقِيلُ اللَّهَ عَثْرَةَ الْغَفْلَةِ.

364. Imām Ali ibn Abū Tālib ﷺ said: "Time will come when nothing will remain of the Qur'ān except its writing and nothing of Islam except its name. The mosques in such days will be busy with regard to construction but desolate with regard to guidance. Those staying in them and those visiting them will be the worst of all people on earth. From them, mischief will spring up and in their direction all wrong will turn. If anyone isolates himself from it (mischief), they will fling him back into it. And if anyone steps back from it, they will push him towards it. Says Allāh, the Glorified One, (in one *qudsi* hadīth): *I swear by Myself that I shall send on them an evil wherein the one who endures will be bewildered*, and He will do so. We seek Allāh's pardon against stumbling through neglect."

٣٦٥- وَرُوِيَ أَنَّهُ (عليه السلام) قَلَّمَا اعْتَدَلَ بِهِ الْمِنْبَرُ إِلَّا قَالَ أَمَامَ الْخُطْبَةِ أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ فَمَا خُلِقَ امْرُؤٌ عَبَثاً فَيَلْهُوَ وَلَا تُرِكَ سُدًى فَيَلْغُوَ وَمَا دُنْيَاهُ الَّتِي تَحَسَّنَتْ لَهُ بِخَلَفٍ مِنَ الْآخِرَةِ الَّتِي قَبَّحَهَا سُوءُ النَّظَرِ عِنْدَهُ وَمَا الْمَغْرُورُ الَّذِي ظَفِرَ مِنَ الدُّنْيَا بِأَعْلَى هِمَّتِهِ كَالْآخَرِ الَّذِي ظَفِرَ مِنَ الْآخِرَةِ بِأَدْنَى سُهْمَتِهِ.

365. It is related that seldom did Imām Ali ibn Abū Tālib ﷺ ascend the pulpit without uttering the following statement before starting his sermon: "O people! Fear Allāh, for man has not been created for naught so that he may waste himself, nor has he been left without anyone caring for him so that he may commit foolish acts. This world, which appears to him to be beautiful, cannot be the

replacement for the next which appears in his eyes to be bad, nor is the vain person, who is successful in this world, is sure that he will prosper in the next even to a small extent."

٣٦٦- وَقَالَ (عليه السلام): لَا شَرَفَ أَعْلَى مِنَ الْإِسْلَامِ وَلَا عِزَّ أَعَزُّ مِنَ التَّقْوَى وَلَا مَعْقِلَ أَحْسَنُ مِنَ الْوَرَعِ وَلَا شَفِيعَ أَنْجَحُ مِنَ التَّوْبَةِ وَلَا كَنْزَ أَغْنَى مِنَ الْقَنَاعَةِ وَلَا مَالَ أَذْهَبُ لِلْفَاقَةِ مِنَ الرِّضَى بِالْقُوتِ وَمَنِ اقْتَصَرَ عَلَى بُلْغَةِ الْكَفَافِ فَقَدِ انْتَظَمَ الرَّاحَةَ وَتَبَوَّأَ خَفْضَ الدَّعَةِ وَالرَّغْبَةُ مِفْتَاحُ النَّصَبِ وَمَطِيَّةُ التَّعَبِ وَالْحِرْصُ وَالْكِبْرُ وَالْحَسَدُ دَوَاعٍ إِلَى التَّقَحُّمِ فِي الذُّنُوبِ وَالشَّرُّ جَامِعُ مَسَاوِئِ الْعُيُوبِ.

366. Imām Ali ibn Abū Tālib عليه السلام said: "There is no distinction higher than Islam, no honor more honorable than fear of Allāh, no asylum is better than self-restraint, no intercessor more effective than repentance, no treasure more precious than contentment, and no wealth is a bigger remover of destitution than satisfaction with mere subsistence. Whoever confines himself to what is just enough for maintenance achieves comfort and prepares his abode in ease. Desire is the key of grief and the conveyance of distress. Greed, vanity and jealousy are incentives to falling into sins and mischief-making, the collecting of all bad habits."

٣٦٧- وَقَالَ (عليه السلام) لِجَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ: يَا جَابِرُ، قِوَامُ الدِّينِ وَالدُّنْيَا بِأَرْبَعَةٍ عَالِمٍ مُسْتَعْمِلٍ عِلْمَهُ وَجَاهِلٍ لَا يَسْتَنْكِفُ أَنْ يَتَعَلَّمَ وَجَوَادٍ لَا يَبْخَلُ بِمَعْرُوفِهِ وَفَقِيرٍ لَا يَبِيعُ آخِرَتَهُ بِدُنْيَاهُ فَإِذَا ضَيَّعَ الْعَالِمُ عِلْمَهُ اسْتَنْكَفَ الْجَاهِلُ أَنْ يَتَعَلَّمَ وَإِذَا بَخِلَ الْغَنِيُّ بِمَعْرُوفِهِ بَاعَ الْفَقِيرُ آخِرَتَهُ بِدُنْيَاهُ يَا جَابِرُ مَنْ كَثُرَتْ نِعَمُ اللَّهِ عَلَيْهِ كَثُرَتْ حَوَائِجُ النَّاسِ إِلَيْهِ فَمَنْ قَامَ لِلَّهِ فِيهَا بِمَا يَجِبُ فِيهَا عَرَّضَهَا لِلدَّوَامِ وَالْبَقَاءِ وَمَنْ لَمْ يَقُمْ فِيهَا بِمَا يَجِبُ عَرَّضَهَا لِلزَّوَالِ وَالْفَنَاءِ.

367. Imām Ali ibn Abū Tālib عليه السلام once said the following to Jābir ibn Abdullāh al-Ansāri: "O Jābir! The mainstay of religion and the world are four persons: The scholar who acts on his knowledge, the ignorant person who does not feel ashamed of learning, the generous person who is not niggardly in his favors, and the destitute who does not sell his next life for his worldly benefits. Consequently, when the scholar wastes his knowledge, the ignorant feels too ashamed to learn, and when the generous is niggardly with his favors, the destitute sells his next life for the worldly benefits.

"O Jābir! If favors of Allāh on a person increase, people's needs toward him also increase. Therefore, whoever fulfills for Allāh all that is obligatory on him in this regard will preserve them (Allāh's favors) in continuance and perpetuity, while whoever does not fulfill those obligations will expose them to decay and diminution."

٣٦٨- وَرَوَى ابْنُ جَرِيرِ الطَّبَرِيُّ فِي تَارِيخِهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى الْفَقِيهِ وَكَانَ مِمَّنْ خَرَجَ لِقِتَالِ الْحَجَّاجِ مَعَ ابْنِ الْأَشْعَثِ أَنَّهُ قَالَ فِيمَا كَانَ يَحُضُّ بِهِ النَّاسَ عَلَى الْجِهَادِ إِنِّي سَمِعْتُ عَلِيّاً رَفَعَ اللَّهُ دَرَجَتَهُ فِي الصَّالِحِينَ وَأَثَابَهُ ثَوَابَ الشُّهَدَاءِ وَالصِّدِّيقِينَ يَقُولُ يَوْمَ لَقِينَا أَهْلَ الشَّامِ: أَيُّهَا الْمُؤْمِنُونَ إِنَّهُ مَنْ رَأَى عُدْوَاناً يُعْمَلُ بِهِ وَمُنْكَراً يُدْعَى إِلَيْهِ فَأَنْكَرَهُ بِقَلْبِهِ فَقَدْ سَلِمَ وَبَرِئَ وَمَنْ أَنْكَرَهُ بِلِسَانِهِ فَقَدْ أُجِرَ وَهُوَ أَفْضَلُ مِنْ صَاحِبِهِ وَمَنْ أَنْكَرَهُ بِالسَّيْفِ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَكَلِمَةُ الظَّالِمِينَ هِيَ السُّفْلَى فَذَلِكَ الَّذِي أَصَابَ سَبِيلَ الْهُدَى وَقَامَ عَلَى الطَّرِيقِ وَنَوَّرَ فِي قَلْبِهِ الْيَقِينُ.

368. Both Ibn Jarīr at-Tabari Ibn al-Athīr, the first on p. 1086, Vol. 2 of his *Tārīkh* book and the other on p. 478, Vol. 4 of his *Tārīkh*, relate from `Abd ar-Rahmān ibn Abū Layla, the *faqīh* (jurist), who was one of those who had risen in support of (Abd ar-Rahmān ibn Muhammed) Ibn al-Ash`ath against al-Hajjāj (ibn Yousuf ath-Thaqafi), that he (Ibn Abū Layla) was exhorting people to carry out *jihād* by recalling the following: "On the occasion of the encounter with the people of Syria, I heard Imām Ali ibn Abū Tālib عليه السلام, may Allāh exalt his rank among the righteous and may He reward him with the reward of martyrs and men of truth, saying: 'O believers, whoever observes excesses being committed and people being called towards evil and disapproves it with his heart is safe and free of responsibility for it, and whoever disapproves of it with his tongue will be rewarded and he is in a higher status than the former. But whoever disapproves it with his sword in order that the word of Allāh may remain superior and the word of the oppressors may remain inferior, catches hold of the path of guidance and stands on the right way, while his heart is lit with conviction.'"

٣٦٩- وَفِي كَلَامٍ آخَرَ لَهُ يَجْرِي هَذَا الْمَجْرَى فَمِنْهُمُ الْمُنْكِرُ لِلْمُنْكَرِ بِيَدِهِ وَلِسَانِهِ وَقَلْبِهِ فَذَلِكَ الْمُسْتَكْمِلُ لِخِصَالِ الْخَيْرِ وَمِنْهُمُ الْمُنْكِرُ بِلِسَانِهِ وَقَلْبِهِ وَالتَّارِكُ بِيَدِهِ فَذَلِكَ مُتَمَسِّكٌ بِخَصْلَتَيْنِ مِنْ خِصَالِ الْخَيْرِ وَمُضَيِّعٌ خَصْلَةً وَمِنْهُمُ الْمُنْكِرُ بِقَلْبِهِ وَالتَّارِكُ بِيَدِهِ وَلِسَانِهِ فَذَلِكَ الَّذِي ضَيَّعَ أَشْرَفَ الْخَصْلَتَيْنِ مِنَ الثَّلَاثِ وَتَمَسَّكَ بِوَاحِدَةٍ وَمِنْهُمْ تَارِكٌ لِإِنْكَارِ الْمُنْكَرِ بِلِسَانِهِ وَقَلْبِهِ وَيَدِهِ فَذَلِكَ مَيِّتُ الْأَحْيَاءِ وَمَا أَعْمَالُ الْبِرِّ كُلُّهَا وَالْجِهَادُ فِي سَبِيلِ اللَّهِ عِنْدَ الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ إِلَّا كَنَفْثَةٍ فِي بَحْرٍ لُجِّيٍّ وَإِنَّ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنْ

الْمُنْكَرِ لَا يُقَرِّبَانِ مِنْ أَجَلٍ وَلَا يَنْقُصَانِ مِنْ رِزْقٍ وَأَفْضَلُ مِنْ ذَلِكَ كُلِّهِ كَلِمَةُ عَدْلٍ عِنْدَ إِمَامٍ جَائِرٍ.

369. Another saying in the same strain runs as follows: "So..., among them (the Muslim community) there is one who disapproves evil with his hand, tongue and heart. This man has perfectly attained the virtuous habits. And among them there is one who disapproves evil with his tongue and heart but not with his hand. This man has attained only two virtuous habits but lacks one. And among them there is the third who disapproves evil with his heart but not with his tongue and hand. This is the one who lacks the two better qualities out of the three and holds only one. Then, among them there is also one who does not disprove evil with his tongue, heart or hand. He is just a dead man among the living.

"All virtuous acts, including waging a war in the way of Allāh, as compared to the persuasion for good and dissuasion from evil, are just like spitting in the deep ocean [i.e. of no consequence]. The acts of persuasion for good and dissuasion from evil do not bring death nearer, nor do they lessen a lifespan. And better than all this is to utter a just expression before a tyrannical ruler."

٣٧٠- وَعَنْ أَبِي جُحَيْفَةَ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) يَقُولُ أَوَّلُ مَا تُغْلَبُونَ عَلَيْهِ مِنَ الْجِهَادِ الْجِهَادُ بِأَيْدِيكُمْ ثُمَّ بِأَلْسِنَتِكُمْ ثُمَّ بِقُلُوبِكُمْ فَمَنْ لَمْ يَعْرِفْ بِقَلْبِهِ مَعْرُوفاً وَلَمْ يُنْكِرْ مُنْكَراً قُلِبَ فَجُعِلَ أَعْلَاهُ أَسْفَلَهُ وَأَسْفَلُهُ أَعْلَاهُ.

370. The following is related from Abū Juhayfah who said, "I heard Imām Ali ibn Abū Tālib عليه السلام saying: 'The first fighting with which you will be overpowered is fighting with the hands. Thereafter, you will fight with your tongues then with your hearts. Consequently, whoever does not recognize virtue with his heart or does not disprove evil will be turned upside down. Thus, his upside will be turned downwards and his low side will be turned upwards."

٣٧١- وَقَالَ (عليه السلام): إِنَّ الْحَقَّ ثَقِيلٌ مَرِيءٌ، وَإِنَّ الْبَاطِلَ خَفِيفٌ وَبِيءٌ.

371. Imām Ali ibn Abū Tālib عليه السلام said: "Certainly, right is weighty and wholesome while wrong is light and contagious."

٣٧٢- وَقَالَ (عليه السلام): لَا تَأْمَنَنَّ عَلَى خَيْرِ هَذِهِ الْأُمَّةِ عَذَابَ اللَّهِ لِقَوْلِهِ تَعَالَى: ﴿فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ﴾، وَلَا تَيْأَسَنَّ لِشَرِّ هَذِهِ الْأُمَّةِ مِنْ رَوْحِ اللَّهِ لِقَوْلِهِ تَعَالَى: ﴿إِنَّهُ لَا يَيْأَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ﴾.

372. Imām Ali ibn Abū Tālib ﷺ said: "Do not feel safe from the punishment of Allāh even about the best man in the whole community because Allāh, the Sublime, says: *But none feels secure from the plan of Allāh save the people (who are the) losers* (Qur'ān, 7: 99). Again, do not lose hope even for the worst man of the community because Allāh, the Sublime One, says: *Verily, none despair from Allāh's mercy save the disbelieving people* (Qur'ān, 12: 87)."

٣٧٣- وَقَالَ (عليه السلام): الْبُخْلُ جَامِعٌ لِمَسَاوِئِ الْعُيُوبِ وَهُوَ زِمَامٌ يُقَادُ بِهِ إِلَى كُلِّ سُوءٍ.

373. Imām Ali ibn Abū Tālib ﷺ said: "Miserliness contains all other evil vices and is the rein with which one can be led to every type of evil."

٣٧٤- وَقَالَ (عليه السلام): يَا ابْنَ آدَمَ الرِّزْقُ رِزْقَانِ رِزْقٌ تَطْلُبُهُ وَرِزْقٌ يَطْلُبُكَ فَإِنْ لَمْ تَأْتِهِ أَتَاكَ فَلَا تَحْمِلْ هَمَّ سَنَتِكَ عَلَى هَمِّ يَوْمِكَ كَفَاكَ كُلُّ يَوْمٍ عَلَى مَا فِيهِ فَإِنْ تَكُنِ السَّنَةُ مِنْ عُمُرِكَ فَإِنَّ اللَّهَ تَعَالَى سَيُؤْتِيكَ فِي كُلِّ غَدٍ جَدِيدٍ مَا قَسَمَ لَكَ وَإِنْ لَمْ تَكُنِ السَّنَةُ مِنْ عُمُرِكَ فَمَا تَصْنَعُ بِالْهَمِّ فِيمَا لَيْسَ لَكَ وَلَنْ يَسْبِقَكَ إِلَى رِزْقِكَ طَالِبٌ وَلَنْ يَغْلِبَكَ عَلَيْهِ غَالِبٌ وَلَنْ يُبْطِئَ عَنْكَ مَا قَدْ قُدِّرَ لَكَ.

قال الرضي: و قد مضى هذا الكلام فيما تقدم من هذا الباب إلا أنه هاهنا أوضح و أشرح فلذلك كررناه على القاعدة المقررة في أول الكتاب.

374. Imām Ali ibn Abū Tālib ﷺ said: "O son of Adam! Livelihood is of two kinds: The livelihood which you seek and the livelihood which seeks you; if you do not reach it, it will reach you.

"Therefore, do not turn your one day's worry into a year's worry. Whatever you get every day should be enough for you for the day. If you have a whole year of your life, even then Allāh, the Sublime, will give you every next day what He has destined as your share. If you do

not have a year in your life-span, then why should you worry for what is not for you? No seeker will reach your livelihood before you, nor will anyone overpower you in the matter of livelihood. Likewise, whatever has been destined as your share will not be delayed from you."

Sayyid ar-Radi says: "This statement has already appeared elsewhere in this Chapter except that here it is clearer and more detailed. This is why we have repeated it according to the principle laid down in the beginning of the book."

٣٧٥- وَقَالَ (عليه السلام): رُبَّ مُسْتَقْبِلٍ يَوْماً لَيْسَ بِمُسْتَدْبِرِهِ وَمَغْبُوطٍ فِي أَوَّلِ لَيْلِهِ قَامَتْ بَوَاكِيهِ فِي آخِرِهِ.

375. Imām Ali ibn Abū Tālib عليه السلام said: "Many a man faces a day after which he finds no day, and many a man is in an enviable status in the earlier part of the night but is mourned by wailing women in its later part."

٣٧٦- وَقَالَ (عليه السلام): الْكَلَامُ فِي وَثَاقِكَ مَا لَمْ تَتَكَلَّمْ بِهِ؛ فَإِذَا تَكَلَّمْتَ بِهِ، صِرْتَ فِي وَثَاقِهِ؛ فَاخْزُنْ لِسَانَكَ كَمَا تَخْزُنُ ذَهَبَكَ وَوَرِقَكَ، فَرُبَّ كَلِمَةٍ سَلَبَتْ نِعْمَةً وَجَلَبَتْ نِقْمَةً.

376. Imām Ali ibn Abū Tālib عليه السلام said: "Words are under your control so long as you have not yet uttered them. But when you have spoken them, *you* are under their control. Therefore, guard your tongue as you guard your gold and silver, for often one expression snatches away a blessing and invites a penalty."

٣٧٧- وَقَالَ (عليه السلام): لَا تَقُلْ مَا لَا تَعْلَمُ بَلْ لَا تَقُلْ كُلَّ مَا تَعْلَمُ فَإِنَّ اللَّهَ فَرَضَ عَلَى جَوَارِحِكَ كُلِّهَا فَرَائِضَ يَحْتَجُّ بِهَا عَلَيْكَ يَوْمَ الْقِيَامَةِ.

377. Imām Ali ibn Abū Tālib عليه السلام said: "Do not say what you do not know; rather, do not say all that you know because Allāh has laid down some obligations for all your limbs by means of which He will put forth arguments against you on the Day of Judgment."

٣٧٨- وَقَالَ (عليه السلام): احْذَرْ أَنْ يَرَاكَ اللَّهُ عِنْدَ مَعْصِيَتِهِ وَيَفْقِدَكَ عِنْدَ طَاعَتِهِ فَتَكُونَ مِنَ الْخَاسِرِينَ، وَإِذَا قَوِيتَ فَاقْوَ عَلَى طَاعَةِ اللَّهِ، وَإِذَا ضَعُفْتَ فَاضْعُفْ عَنْ مَعْصِيَةِ اللَّهِ.

378. Imām Ali ibn Abū Tālib عليه السلام said: "Fear lest Allāh should see you committing sins that offend Him or misses you when it is time to obey Him and, as a result, you will become a loser. Therefore, when you are strong, be strong in obeying Allāh, and when you are weak, be too weak to commit sins against Allāh."

٣٧٩- وَقَالَ (عليه السلام): الرُّكُونُ إِلَى الدُّنْيَا مَعَ مَا تُعَايِنُ مِنْهَا جَهْلٌ وَالتَّقْصِيرُ فِي حُسْنِ الْعَمَلِ إِذَا وَثِقْتَ بِالثَّوَابِ عَلَيْهِ غَبْنٌ وَالطُّمَأْنِينَةُ إِلَى كُلِّ أَحَدٍ قَبْلَ الِاخْتِبَارِ لَهُ عَجْزٌ.

379. Imām Ali ibn Abū Tālib عليه السلام said: "Leaning towards this world despite what you see of it is a folly. Lagging behind in doing good deeds, when you are convinced of good reward for them, is an obvious loss, while trusting in everyone before testing him is a weakness."

٣٨٠- وَقَالَ (عليه السلام): مِنْ هَوَانِ الدُّنْيَا عَلَى اللَّهِ أَنَّهُ لَا يُعْصَى إِلَّا فِيهَا وَلَا يُنَالُ مَا عِنْدَهُ إِلَّا بِتَرْكِهَا.

380. Imām Ali ibn Abū Tālib عليه السلام said: "It is (the proof of the) humbleness of the world before Allāh that He is disobeyed only herein and His favors cannot be achieved except by renouncing it."

٣٨١- وَقَالَ (عليه السلام): مَنْ طَلَبَ شَيْئاً نَالَهُ أَوْ بَعْضَهُ.

381. Imām Ali ibn Abū Tālib عليه السلام said: "One who searches for something will obtain it, or at least some of it."

٣٨٢- وَقَالَ (عليه السلام): مَا خَيْرٌ بِخَيْرٍ بَعْدَهُ النَّارُ وَمَا شَرٌّ بِشَرٍّ بَعْدَهُ الْجَنَّةُ وَكُلُّ نَعِيمٍ دُونَ الْجَنَّةِ فَهُوَ مَحْقُورٌ وَكُلُّ بَلَاءٍ دُونَ النَّارِ عَافِيَةٌ.

382. Imām Ali ibn Abū Tālib عليه السلام said: "Goodness is not good if it is followed by the Fire. Hardship is no hardship at all if followed by Paradise. Every blessing other than Paradise is minor; every calamity other than the Fire is comfort."

٣٨٣- وَقَالَ (عليه السلام): أَلَا وَإِنَّ مِنَ الْبَلَاءِ الْفَاقَةَ، وَأَشَدُّ مِنَ الْفَاقَةِ مَرَضُ الْبَدَنِ، وَأَشَدُّ مِنْ مَرَضِ الْبَدَنِ مَرَضُ الْقَلْبِ. أَلَا وَإِنَّ مِنْ صِحَّةِ الْبَدَنِ تَقْوَى الْقَلْبِ.

383. Imām Ali ibn Abū Tālib عليه السلام said: "Beware that destitution is a calamity, but worse than destitution is the sickness of the body, while worse than bodily sickness is the disease of the heart. Beware that plenty of wealth is a blessing, but better than plenty of wealth is the health of the body, while still better than the health of the body is the piety of the heart."

٣٨٤- وَقَالَ (عليه السلام): مَنْ أَبْطَأ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ.

وَفِي رِوَايَةٍ أُخْرَى: مَنْ فَاتَهُ حَسَبُ نَفْسِهِ لَمْ يَنْفَعْهُ حَسَبُ آبَائِهِ.

384. Imām Ali ibn Abū Tālib عليه السلام said: "Anyone whose action keeps him behind, his lineage cannot push him forward." In another version, it is expressed thus: "Whoever misses his own personal attainments cannot gain any benefit from his forefathers' attainments."

٣٨٥- وَقَالَ (عليه السلام): لِلْمُؤْمِنِ ثَلاثُ سَاعَاتٍ: فَسَاعَةٌ يُنَاجِي فِيهَا رَبَّهُ، وَسَاعَةٌ يَرُمُّ مَعَاشَهُ، وَسَاعَةٌ يُخَلِّي بَيْنَ نَفْسِهِ وَبَيْنَ لَذَّتِهَا فِيمَا يَحِلُّ وَيَجْمُلُ، وَلَيْسَ لِلْعَاقِلِ أَنْ يَكُونَ شَاخِصاً إِلَّا فِي ثَلاثٍ: مَرَمَّةٍ لِمَعَاشٍ، أَوْ خُطْوَةٍ فِي مَعَادٍ، أَوْ لَذَّةٍ فِي غَيْرِ مُحَرَّمٍ.

385. Imām Ali ibn Abū Tālib عليه السلام said: "The believer's time has three periods: The period when he is in communion with Allāh, the period when he manages for his livelihood, and the period when he is free to enjoy what is lawful and pleasant. It does not behoove a wise person to be away (from his house) save for three matters, namely: learning, going to do something for the next life, or enjoying what is not prohibited."

٣٨٦- وَقَالَ (عليه السلام): ازْهَدْ فِي الدُّنْيَا يُبَصِّرْكَ اللَّهُ عَوْرَاتِهَا وَلَا تَغْفُلْ فَلَسْتَ بِمَغْفُولٍ عَنْكَ.

386. Imām Ali ibn Abū Tālib عليه السلام said: "Abstain from the world so Allāh may show you its real evils, and do not be neglectful because (in any case) you will never be neglected."

٣٨٧- وَقَالَ (عليه السلام): تَكَلَّمُوا تُعْرَفُوا فَإِنَّ الْمَرْءَ مَخْبُوءٌ تَحْتَ لِسَانِهِ.

387. Imām Ali ibn Abū Tālib عليه السلام said: "Speak so that you may be known, since man is hidden under his tongue."

٣٨٨- وَقَالَ (عليه السلام): خُذْ مِنَ الدُّنْيَا مَا أَتَاكَ وَتَوَلَّ عَمَّا تَوَلَّى عَنْكَ فَإِنْ أَنْتَ لَمْ تَفْعَلْ فَأَجْمِلْ فِي الطَّلَبِ.

388. Imām Ali ibn Abū Tālib عليه السلام said: "Take of the favors of the world whatever comes to you; keep away from whatever is kept away from you. If you cannot do so, be moderate in your pursuits."

٣٨٩- وَقَالَ (عليه السلام): رُبَّ قَوْلٍ أَنْفَذُ مِنْ صَوْلٍ.

389. Imām Ali ibn Abū Tālib عليه السلام said: "Many an expression is more effective than an onslaught."

٣٩٠- وَقَالَ (عليه السلام): كُلُّ مُقْتَصَرٍ عَلَيْهِ كَافٍ.

390. Imām Ali ibn Abū Tālib عليه السلام said: "Every small thing with which one is contented suffices."

٣٩١- وَقَالَ (عليه السلام): الْمَنِيَّةُ وَلَا الدَّنِيَّةُ، وَالتَّقَلُّلُ وَلَا التَّوَسُّلُ، وَمَنْ لَمْ يُغْطَ قَاعِداً لَمْ يُغْطَ قَائِماً، وَالدَّهْرُ يَوْمَانِ: يَوْمٌ لَكَ وَيَوْمٌ عَلَيْكَ؛ فَإِذَا كَانَ لَكَ فَلَا تَبْطَرْ، وَإِذَا كَانَ عَلَيْكَ فَاصْبِرْ.

391. Imām Ali ibn Abū Tālib عليه السلام said: "Let it be death, but not humiliation. Let it be little, but not through others. Whoever does not get while sitting will not get by standing either. The world has two days: One is for you, and the other is against you. When the day is for you, do not feel proud, but when it is against you, endure."

٣٩٢- وَقَالَ (عليه السلام): نِعْمَ الطِّيبُ الْمِسْكُ، خَفِيفٌ مَحْمِلُهُ، عَطِرٌ رِيحُهُ.

392. Imām Ali ibn Abū Tālib عليه السلام said: "The best fragrance is musk; its weight is light while its smell is sweet."

٣٩٣- وَقَالَ (عليه السلام): ضَعْ فَخْرَكَ، وَاحْطُطْ كِبْرَكَ، وَاذْكُرْ قَبْرَكَ.

393. Imām Ali ibn Abū Tālib عليه السلام said: "Put off boasting, give up self-

conceit and remember your grave."

٣٩٤- وَقَالَ (عليه السلام): إنَّ لِلْوَلَدِ عَلَى الْوَالِدِ حَقّاً، وَإنَّ لِلْوَالِدِ عَلَى الْوَلَدِ حَقّاً؛ فَحَقُّ الْوَالِدِ عَلَى الْوَلَدِ أنْ يُطِيعَهُ فِي كُلِّ شَيْءٍ إلّا فِي مَعْصِيَةِ اللّهِ سُبْحَانَهُ، وَحَقُّ الْوَلَدِ عَلَى الْوَالِدِ أنْ يُحَسِّنَ اسْمَهُ وَيُحَسِّنَ أدَبَهُ وَيُعَلِّمَهُ الْقُرْآنَ.

394. Imām Ali ibn Abū Tālib عليه السلام said: "The child has an obligation on the father, while the father, too, has an obligation on the child. The obligation of the father on the child is that the latter should obey the former in every matter save in committing sins against Allāh, the Glorified One, while the obligation of the child on the father is that the latter should give the first a beautiful name, provide him with good upbringing and teach him the Qur'ān."

٣٩٥- وَقَالَ (عليه السلام): الْعَيْنُ حَقٌّ وَالرُّقى حَقٌّ وَالسِّحْرُ حَقٌّ وَالْفَالُ حَقٌّ وَالطِّيَرَةُ لَيْسَتْ بِحَقٍّ وَالْعَدْوَى لَيْسَتْ بِحَقٍّ وَالطِّيبُ نُشْرَةٌ وَالْعَسَلُ نُشْرَةٌ وَالرُّكُوبُ نُشْرَةٌ وَالنَّظَرُ إلى الْخُضْرَةِ نُشْرَةٌ.

395. Imām Ali ibn Abū Tālib عليه السلام said: "Evil effect of sight is true, charm is true, sorcery is true, and fa'l (auguring good) is true, while *tayrah* (auguring evil)[1] is not true, and spreading of a disease from one to the other may not be true. Scent gives pleasure, honey gives pleasure, riding gives pleasure and looking at greenery gives pleasure."

Auguring well is not objectionable. For example, after the migration of the Prophet (from Mecca to Medīna), Quraysh announced that whoever apprehended the Prophet would be given one hundred camels as a reward. Thereupon, Buraydah ibn al-Husayb al-Salami set off in his search with seventy of his men. When they met at a halting place, the Prophet ﷺ asked him who he was. He said he was Buraydah ibn al-Husayb al-Salami. Buraydah later recollected saying, "The Holy Prophet ﷺ was not auguring evil. Instead, he used to augur well." On hearing this, the Prophet remarked: "*Barada amruna wa saluha*" (our affair has

[1] "Fa'l فـأل" means something from which one augurs well while "tayrah طـيرة" means something from which one augurs evil. From the point of view of religious laws, auguring evil from anything has no basis and it is just the product of whims.

been cooled and is sound). Then he asked him what tribe he came from. When he replied that he was from Aslam, the Prophet ﷺ remarked: "*Salimna!*" (We are safe). Then he asked from which scion he was. When Buraydah replied that he was from Banū Sahm, the Prophet ﷺ remarked: "Kharaja sahmuka" (your arrow has missed its aim). Buraydah was very impressed by this pleasing conversation and inquired from the Prophet who he was. The Prophet replied, "Muhammed ibn Abdullāh". Hearing this, he spontaneously exclaimed, "I do stand witness that you are the Messenger of Allāh!" Forsaking the prize announced by the Quraysh, he instead acquired the wealth of belief in Islam," as we read in: *Al-Istī`āb*, Vol. 1, pp. 185 – 86 and *Usd al-Ghābah*, Vol. 1, pp. 175 - 76.

٣٩٦- وَقَالَ (عليه السلام) : مُقَارَبَةُ النَّاسِ فِي أَخْلَاقِهِمْ أَمْنٌ مِنْ غَوَائِلِهِمْ.

396. Imām Ali ibn Abū Tālib عليه السلام said: "Nearness with people in their manners brings about safety from their evil."

٣٩٧- وَقَالَ (عليه السلام) لِبَعْضِ مُخَاطِبِيهِ وَقَدْ تَكَلَّمَ بِكَلِمَةٍ يُسْتَصْغَرُ مِثْلُهُ عَنْ قَوْلِ مِثْلِهَا: لَقَدْ طِرْتَ شَكِيراً وَهَدَرْتَ سَقْباً.

قال الرضي : و الشكير هاهنا أول ما ينبت من ريش الطائر قبل أن يقوى ويستحصف، والسقب الصغير من الإبل، ولا يهدر إلا بعد أن يستفحل.

397. Someone uttered an expression which was above his status. Imām Ali ibn Abū Tālib عليه السلام said: "You have started flying soon after growing feathers and commenced grumbling before attaining youth."

Sayyid ar-Radi says: "Here, *shākir* [in the original Arabic text] means the first feathers that grow on a bird before it is strong enough to fly. And *saqb* means the young camel that does not grumble unless it becomes mature."

٣٩٨- وَقَالَ (عليه السلام) : مَنْ أَوْمَأَ إِلَى مُتَفَاوِتٍ خَذَلَتْهُ الْحِيَلُ.

398. Imām Ali ibn Abū Tālib عليه السلام said: "Whoever hankers after contraries obtains no means for success."

٣٩٩ـ وَقَالَ (عليه السلام) : وَقَدْ سُئِلَ عَنْ مَعْنَى قَوْلِهِمْ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ إِنَّا لَا نَمْلِكُ مَعَ اللَّهِ شَيْئاً وَلَا نَمْلِكُ إِلَّا مَا مَلَّكَنَا فَمَتَى مَلَّكَنَا مَا هُوَ أَمْلَكُ بِهِ مِنَّا كَلَّفَنَا وَمَتَى أَخَذَهُ مِنَّا وَضَعَ تَكْلِيفَهُ عَنَّا.

399. On being asked about the meaning of the expression: *La hawla wala quwwata illa Billāh* (there is neither strength nor power except through Allāh), Imām Ali ibn Abū Tālib عليه السلام said: "We are not masters of anything along with Allāh, and we are not masters of anything save what He makes us masters of. So, when He makes us masters of anything of which He is a superior Lord over us, He also assigns some duties to us. And when He takes it away, He takes away those duties as well."[1]

٤٠٠ـ وَقَالَ (عليه السلام) : لِعَمَّارِ بْنِ يَاسِرٍ وَقَدْ سَمِعَهُ يُرَاجِعُ الْمُغِيرَةَ بْنَ شُعْبَةَ كَلَاماً دَعْهُ يَا عَمَّارُ فَإِنَّهُ لَمْ يَأْخُذْ مِنَ الدِّينِ إِلَّا مَا قَارَبَهُ مِنَ الدُّنْيَا وَعَلَى عَمْدٍ لَبَسَ عَلَى نَفْسِهِ لِيَجْعَلَ الشُّبُهَاتِ عَاذِراً لِسَقَطَاتِهِ.

400. Imām Ali ibn Abū Tālib عليه السلام heard `Ammār ibn Yāsir (may Allāh have mercy on him) conversing with al-Mughīrah ibn Shu`bah. He said to him, "Leave him alone, O `Ammār, for he has entered religion only to the extent of his deriving from it a worldly advantage, and he has willfully involved himself in misgivings in order to adopt them as cover for his shortcomings."

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[1]What Imām Ali ibn Abū Tālib عليه السلام meant is that man does not enjoy mastery over anything. Rather, such mastery is assigned/granted by Allāh. So long as this mastery lasts, the obligations of the Sharī`a also continue, whereas when the mastery is taken away, the obligations, too, are lifted, since in such a case, the laying of obligations will mean placing the responsibility beyond one's capacity which cannot be permitted by any wise or prudent person, let alone by Allāh. This is why Allāh has placed the responsibility of performing various acts after having conferred the necessary energy in the limbs. It follows that this responsibility will remain only so long as the energy subsists. On the disappearance of energy, the responsibility for action will also disappear. For example, the obligation to pay *zakāt* applies only when there is wealth, but when Allāh takes away that wealth, He removes the liability to pay *zakāt* because in such a case, the laying of obligation is against prudence.

٤٠١ ـ وَقَالَ (عليه السلام) : مَا أَحْسَنَ تَوَاضُعَ الْأَغْنِيَاءِ لِلْفُقَرَاءِ طَلَباً لِمَا عِنْدَ اللَّهِ، وَأَحْسَنُ مِنْهُ تِيهُ الْفُقَرَاءِ عَلَى الْأَغْنِيَاءِ اتِّكَالًا عَلَى اللَّهِ.

401. Imām Ali ibn Abū Tālib عليه السلام said: "It is good for the rich to show humility before the poor through seeking the rewards of Allāh. Yet better than that is the pride of the poor towards the rich while relying on Allāh."

٤٠٢ ـ وَقَالَ (عليه السلام) : مَا اسْتَوْدَعَ اللَّهُ امْرَأً عَقْلًا إِلَّا اسْتَنْقَذَهُ بِهِ يَوْماً مَا.

402. Imām Ali ibn Abū Tālib عليه السلام said: "Allāh does not grant wisdom to a person except that some day He will save him from ruin with its help."

٤٠٣ ـ وَقَالَ (عليه السلام) : مَنْ صَارَعَ الْحَقَّ صَرَعَهُ.

403. Imām Ali ibn Abū Tālib عليه السلام said: "Whoever clashes with the truth will be knocked down by it."

٤٠٤ ـ وَقَالَ (عليه السلام) : الْقَلْبُ مُصْحَفُ الْبَصَرِ.

404. Imām Ali ibn Abū Tālib عليه السلام said: "The heart is the book of the eye."

٤٠٥ ـ وَقَالَ (عليه السلام) : التُّقَى رَئِيسُ الْأَخْلَاقِ.

405. Imām Ali ibn Abū Tālib عليه السلام said: "Fear of Allāh is the main trait of the moral character."

٤٠٦ ـ وَقَالَ (عليه السلام) : لَا تَجْعَلَنَّ ذَرَبَ لِسَانِكَ عَلَى مَنْ أَنْطَقَكَ وَبَلَاغَةَ قَوْلِكَ عَلَى مَنْ سَدَّدَكَ.

406. Imām Ali ibn Abū Tālib عليه السلام said: "Do not steer the sharpness of your tongue against the One Who gave you the power to speak nor the eloquence of your speech against the One Who set you on the right path."

٤٠٧ ـ وَقَالَ (عليه السلام) : كَفَاكَ أَدَباً لِنَفْسِكَ اجْتِنَابُ مَا تَكْرَهُهُ مِنْ غَيْرِكَ.

407. Imām Ali ibn Abū Tālib عليه السلام said: "It is enough for your own self-discipline that you abstain from what you dislike in others."

٤٠٨ ـ وَقَالَ (عليه السلام) : مَنْ صَبَرَ صَبْرَ الْأَحْرَار، وَإِلَّا سَلَا سُلُوَّ الْأَغْمَار.

408. Imām Ali ibn Abū Tālib عليه السلام said: "One should endure like free people; otherwise, one should keep quiet like the ignorant."

٤٠٩ ـ فِي خَبَرٍ آخَرَ أَنَّهُ (عليه السلام) قَالَ لِلْأَشْعَثِ بْنِ قَيْسٍ مُعَزِّياً عَنِ ابْنٍ لَهُ: إِنْ صَبَرْتَ صَبْرَ الْأَكَارِمِ، وَإِلَّا سَلَوْتَ سُلُوَّ الْبَهَائِمِ.

409. In an incident, it is related that Imām Ali ibn Abū Tālib عليه السلام said to al-Ash`ath ibn Qays, by way of offering his condolences on the death of his son, "You should either endure like great people, or else you should forget like animals."

٤١٠ ـ وَقَالَ (عليه السلام) فِي صِفَةِ الدُّنْيَا: تَغُرُّ وَتَضُرُّ وَتَمُرُّ. إِنَّ اللَّهَ تَعَالَى لَمْ يَرْضَهَا ثَوَاباً لِأَوْلِيَائِهِ وَلَا عِقَاباً لِأَعْدَائِهِ، وَإِنَّ أَهْلَ الدُّنْيَا كَرَكْبٍ بَيْنَا هُمْ حَلُّوا، إِذْ صَاحَ بِهِمْ سَائِقُهُمْ فَارْتَحَلُوا.

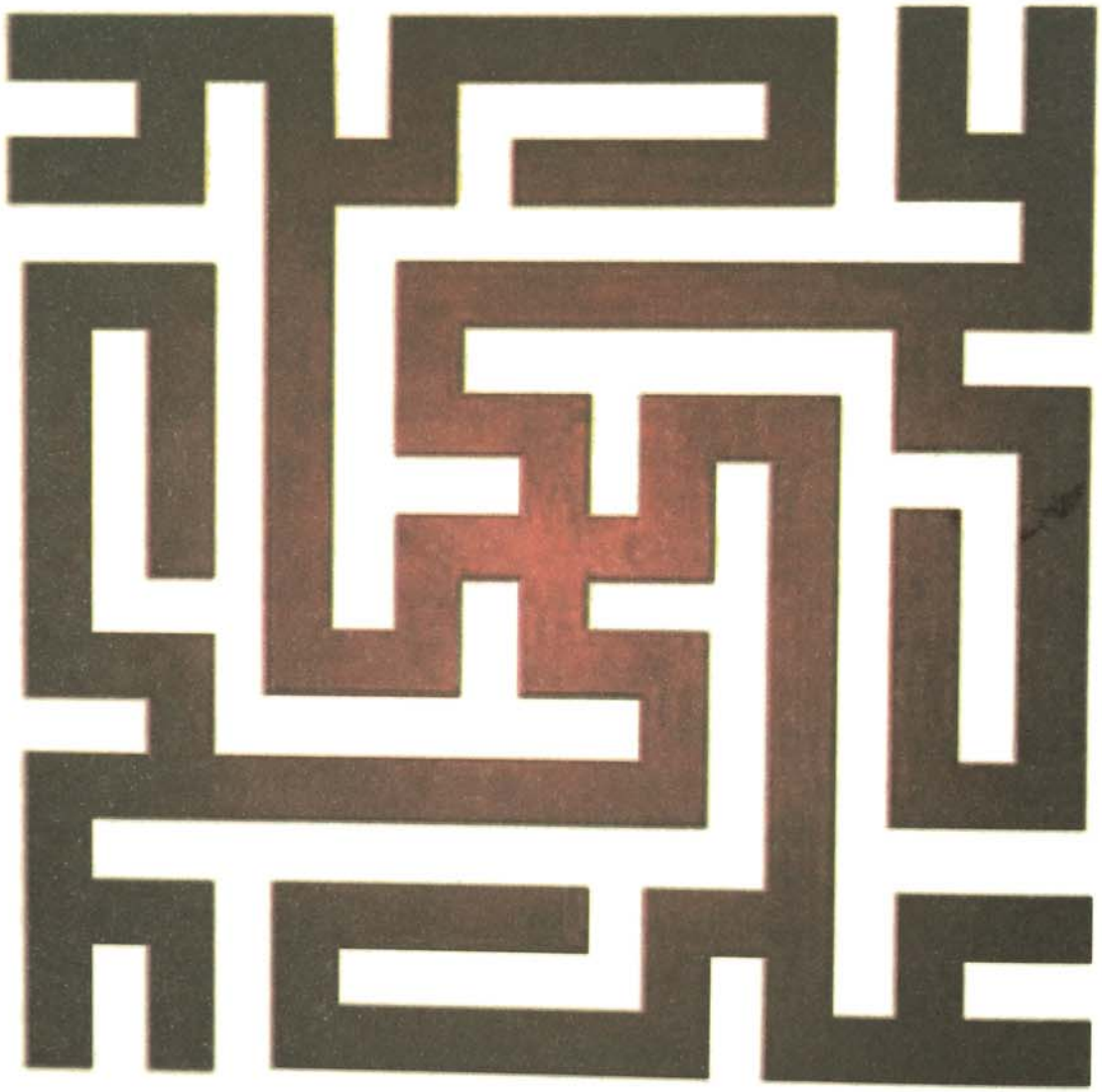
410. Describing life in this world, Imām Ali ibn Abū Tālib said: "It deceives, it harms and it passes away. Allāh, the Sublime, neither approved it as a reward for His lovers nor as a punishment for His enemies. In fact, the people of this world are like those riders who, as soon as they descend, the driver calls out to them and they march off."

٤١١ ـ وَقَالَ لِابْنِهِ الْحَسَنِ (عليه السلام) لَا تُخَلِّفَنَّ وَرَاءَكَ شَيْئاً مِنَ الدُّنْيَا فَإِنَّكَ تُخَلِّفُهُ لِأَحَدِ رَجُلَيْنِ إِمَّا رَجُلٌ عَمِلَ فِيهِ بِطَاعَةِ اللَّهِ فَسَعِدَ بِمَا شَقِيتَ بِهِ وَإِمَّا رَجُلٌ عَمِلَ فِيهِ بِمَعْصِيَةِ اللَّهِ فَشَقِيَ بِمَا جَمَعْتَ لَهُ فَكُنْتَ عَوْناً لَهُ عَلَى مَعْصِيَتِهِ وَلَيْسَ أَحَدُ هَذَيْنِ حَقِيقاً أَنْ تُؤْثِرَهُ عَلَى نَفْسِكَ.

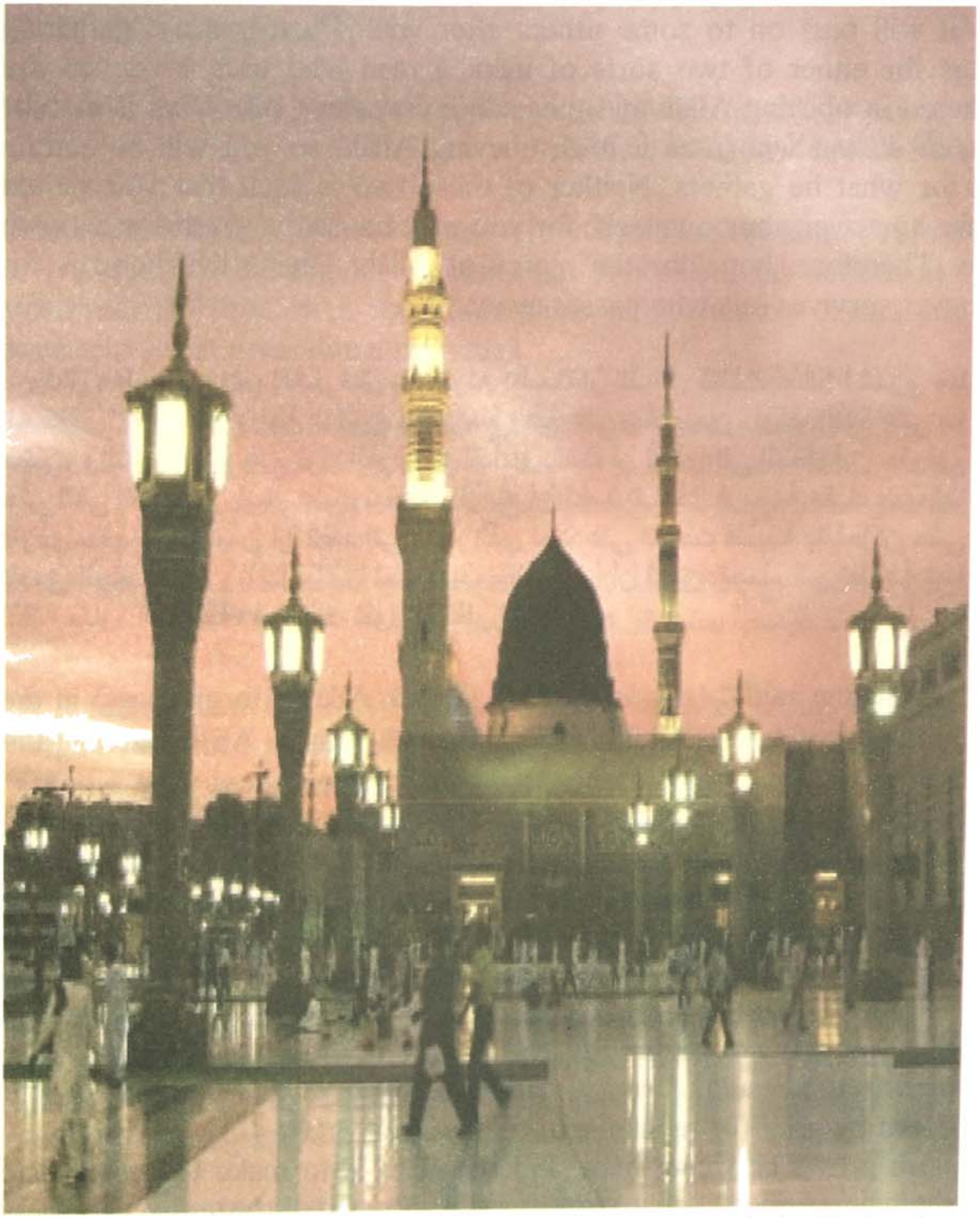
قال الرضي : وَيُرْوَى هَذَا الْكَلَامُ عَلَى وَجْهٍ آخَرَ وَهُوَ :

أَمَّا بَعْدُ، فَإِنَّ الَّذِي فِي يَدِكَ مِنَ الدُّنْيَا قَدْ كَانَ لَهُ أَهْلٌ قَبْلَكَ وَهُوَ صَائِرٌ إِلَى أَهْلٍ بَعْدَكَ وَإِنَّمَا أَنْتَ جَامِعٌ لِأَحَدِ رَجُلَيْنِ رَجُلٍ عَمِلَ فِيمَا جَمَعْتَهُ بِطَاعَةِ اللَّهِ فَسَعِدَ بِمَا شَقِيتَ بِهِ أَوْ رَجُلٍ

عَمِلَ فِيهِ بِمَعْصِيَةِ اللَّهِ فَشَقِيتَ بِمَا جَمَعْتَ لَهُ وَلَيْسَ أَحَدُ هَذَيْنِ أَهْلًا أَنْ تُؤْثِرَهُ عَلَى نَفْسِكَ وَلَا أَنْ تَحْمِلَ لَهُ عَلَى ظَهْرِكَ فَارْجُ لِمَنْ مَضَى رَحْمَةَ اللَّهِ وَلِمَنْ بَقِيَ رِزْقَ اللَّهِ.



411. Imām Ali ibn Abū Tālib عليه السلام said to his son Imām al-Hassan عليه السلام: "O my son! Do not leave anything of this world behind you because you will be leaving it for either of two kinds of persons: a person who uses it in obeying Allāh, in this case he will acquire virtue



through what was evil for you, or a person who uses it in disobeying Allāh and, in this case, he will be reaping evil with what you gathered for him; so, you will be assisting him in his sinfulness.

Neither of these two deserves to be preferred by you over your own self."

Sayyid ar-Radi says: "This saying is also related in another version thus: 'Whatever of this world is now with you was with others before you, and it will pass on to some others after you. Thus, you are gathering things for either of two sorts of men: a man who uses whatever you gathered in obeying Allāh and thus acquires virtues with what is evil for you, or a man who uses it in disobeying Allāh, so you will be getting evil for what he gathers. Neither of these two is such that you should prefer him over your own self, for you may burden yourself for his own sake. Therefore, hope for the mercy of Allāh: Divine livelihood is for whoever survives one who passes away.'"

٤١٢ ـ وَقَالَ (عليه السلام) لِقَائِلٍ قَالَ بِحَضْرَتِهِ "أَسْتَغْفِرُ اللَّهَ": ثَكِلَتْكَ أُمُّكَ! أَ تَدْرِي مَا الِاسْتِغْفَارُ؟ الِاسْتِغْفَارُ دَرَجَةُ الْعِلِّيِّينَ، وَهُوَ اسْمٌ وَاقِعٌ عَلَى سِتَّةِ مَعَانٍ، أَوَّلُهَا النَّدَمُ عَلَى مَا مَضَى، وَالثَّانِي الْعَزْمُ عَلَى تَرْكِ الْعَوْدِ إِلَيْهِ أَبَداً، وَالثَّالِثُ أَنْ تُؤَدِّيَ إِلَى الْمَخْلُوقِينَ حُقُوقَهُمْ حَتَّى تَلْقَى اللَّهَ أَمْلَسَ لَيْسَ عَلَيْكَ تَبِعَةٌ، وَالرَّابِعُ أَنْ تَعْمِدَ إِلَى كُلِّ فَرِيضَةٍ عَلَيْكَ ضَيَّعْتَهَا فَتُؤَدِّيَ حَقَّهَا، وَالْخَامِسُ أَنْ تَعْمِدَ إِلَى اللَّحْمِ الَّذِي نَبَتَ عَلَى السُّحْتِ فَتُذِيبَهُ بِالْأَحْزَانِ حَتَّى تُلْصِقَ الْجِلْدَ بِالْعَظْمِ وَيَنْشَأَ بَيْنَهُمَا لَحْمٌ جَدِيدٌ، وَالسَّادِسُ أَنْ تُذِيقَ الْجِسْمَ أَلَمَ الطَّاعَةِ كَمَا أَذَقْتَهُ حَلَاوَةَ الْمَعْصِيَةِ، فَعِنْدَ ذَلِكَ تَقُولُ أَسْتَغْفِرُ اللَّهَ.

412. Someone said "*Astaghfirullāh!*" (I seek Allāh's forgiveness) in the presence of Imām Ali ibn Abū Tālib ﷺ. Imām Ali ibn Abū Tālib ﷺ said: "May your mother lose you! Do you know what *istighfār* is? *Istighfār* is meant for people of a high status. It is a word that stands on six pillars: The first is to repent over what was done in the past; the second is to make a firm determination never to revert to it again; the third is to carry out all the obligations of people so that you may meet Allāh quite clean, with nothing to account for; the fourth is to fulfill every obligation which you ignored (in the past) so that you may now affect justice with it; the fifth is to aim at the flesh grown as a result of your unlawful earning, so that you may melt it down by grief (of repentance) till the skin touches the bone and new flesh grows between them; and the sixth is to make the body taste the pain of obedience as you (previously) made it taste the sweetness of disobedience. It is only on such an occasion that you may say: *Astaghfirullāh!*"

٤١٣ - وَقَالَ (عليه السلام) : الحِلْمُ عَشِيرَةٌ!

413. Imām Ali ibn Abū Tālib عليه السلام said: "Clemency is (like winning) a whole tribe (supporting you)."

٤١٤ - وَقَالَ (عليه السلام) : مِسْكِينٌ ابْنُ آدَمَ: مَكْتُومُ الأَجَلِ مَكْنُونُ العِلَلِ مَحْفُوظُ العَمَلِ؛ تُؤْلِمُهُ البَقَّةُ وَتَقْتُلُهُ الشَّرْقَةُ وَتُنْتِنُهُ العَرْقَةُ.

414. Imām Ali ibn Abū Tālib عليه السلام said: "How wretched the son of Adam is! His death is hidden, his ailments are concealed, his actions are preserved, the bite of a mosquito pains him, choking causes his death and sweat gives him a bad smell."

٤١٥ - وَرُوِيَ أَنَّهُ (عليه السلام) كَانَ جَالِساً فِي أَصْحَابِهِ فَمَرَّتْ بِهِمُ امْرَأَةٌ جَمِيلَةٌ فَرَمَقَهَا القَوْمُ بِأَبْصَارِهِمْ فَقَالَ (عليه السلام): إِنَّ أَبْصَارَ هَذِهِ الفُحُولِ طَوَامِحُ، وَإِنَّ ذَلِكَ سَبَبُ هِبَابِهَا؛ فَإِذَا نَظَرَ أَحَدُكُمْ إِلَى امْرَأَةٍ تُعْجِبُهُ، فَلْيُلَامِسْ أَهْلَهُ، فَإِنَّمَا هِيَ امْرَأَةٌ كَامْرَأَتِهِ.

فَقَالَ رَجُلٌ مِنَ الخَوَارِجِ : قَاتَلَهُ اللَّهُ، كَافِراً مَا أَفْقَهَهُ، فَوَثَبَ القَوْمُ لِيَقْتُلُوهُ، فَقَالَ (عليه السلام) : رُوَيْداً إِنَّمَا هُوَ سَبٌّ بِسَبٍّ، أَوْ عَفْوٌ عَنْ ذَنْبٍ.

415. It is related that Imām Ali ibn Abū Tālib عليه السلام was sitting with his companions when a beautiful woman passed by and they began to look at her. It was then that Imām Ali ibn Abū Tālib عليه السلام said: "The eyes of these men are covetous, and such glances are the cause of their becoming covetous. Whenever anyone of you sees a woman who attracts him, he should meet his wife [for cohabitation] because she is a woman just like his wife."

One a Khārijite said: "May Allāh kill this heretic! How logical he is!" People then leaped towards him to kill him, but Imām Ali ibn Abū Tālib عليه السلام said: "Wait a little bit. There should either be abuse [for an abuse] or else pardoning the offender."

٤١٦ - وَقَالَ (عليه السلام) : كَفَاكَ مِنْ عَقْلِكَ مَا أَوْضَحَ لَكَ سُبُلَ غَيِّكَ مِنْ رُشْدِكَ.

416. Imām Ali ibn Abū Tālib عليه السلام said: "Suffices you for wisdom to be

able to distinguish the ways of misguidance from those of guidance."

٤١٧ ـ وَقَالَ (عليه السلام) : افْعَلُوا الْخَيْرَ وَلَا تَحْقِرُوا مِنْهُ شَيْئاً، فَإِنَّ صَغِيرَهُ كَبِيرٌ وَقَلِيلَهُ كَثِيرٌ وَلَا يَقُولَنَّ أَحَدُكُمْ إِنَّ أَحَداً أَوْلَى بِفِعْلِ الْخَيْرِ مِنِّي فَيَكُونَ وَاللَّهِ كَذَلِكَ إِنَّ لِلْخَيْرِ وَالشَّرِّ أَهْلًا فَمَهْمَا تَرَكْتُمُوهُ مِنْهُمَا كَفَاكُمُوهُ أَهْلُهُ.

417. Imām Ali ibn Abū Tālib عليه السلام said: "Do good deeds, do not regard any part of it as small because its small is big and its little is much. None of you should say that another person is more deserving than he is in doing good deeds; otherwise, by Allāh, it will really be so. There are people of good and evil. When you leave either of the two, others will perform it."

٤١٨ ـ وَقَالَ (عليه السلام) : مَنْ أَصْلَحَ سَرِيرَتَهُ أَصْلَحَ اللَّهُ عَلَانِيَتَهُ، وَمَنْ عَمِلَ لِدِينِهِ كَفَاهُ اللَّهُ أَمْرَ دُنْيَاهُ، وَمَنْ أَحْسَنَ فِيمَا بَيْنَهُ وَبَيْنَ اللَّهِ، أَحْسَنَ اللَّهُ مَا بَيْنَهُ وَبَيْنَ النَّاسِ.

418. Imām Ali ibn Abū Tālib عليه السلام said: "Whoever mends his inward self, Allāh mends his outward self for him. Whoever performs acts for the sake of his religion, Allāh accomplishes his acts of this world for him. Anyone whose dealings between himself and Allāh are good, Allāh renders the dealings between him and other people good, too."

٤١٩ ـ وَقَالَ (عليه السلام) : الْحِلْمُ غِطَاءٌ سَاتِرٌ وَالْعَقْلُ حُسَامٌ قَاطِعٌ فَاسْتُرْ خَلَلَ خُلُقِكَ بِحِلْمِكَ وَقَاتِلْ هَوَاكَ بِعَقْلِكَ.

419. Imām Ali ibn Abū Tālib عليه السلام said: "Forbearance is a covering curtain, and wisdom is a sharp sword. Therefore, conceal the weaknesses in your conduct with forbearance and kill your desires with wisdom."

٤٢٠ ـ وَقَالَ (عليه السلام) : إِنَّ لِلَّهِ عِبَاداً يَخْتَصُّهُمُ اللَّهُ بِالنِّعَمِ لِمَنَافِعِ الْعِبَادِ، فَيُقِرُّهَا فِي أَيْدِيهِمْ مَا بَذَلُوهَا؛ فَإِذَا مَنَعُوهَا نَزَعَهَا مِنْهُمْ ثُمَّ حَوَّلَهَا إِلَى غَيْرِهِمْ.

420. Imām Ali ibn Abū Tālib عليه السلام said: "There are some servants of Allāh whom Allāh particularly chooses for His favors so that they may be of benefit to other people. Therefore, He keeps such favors

in their hands so long as they give them out to others. But when they deny them to others, He takes away the favors from them and gives them to others."

٤٢١ - وَقَالَ (عليه السلام) : لَا يَنْبَغِي لِلْعَبْدِ أَنْ يَثِقَ بِخَصْلَتَيْنِ: الْعَافِيَةِ وَالْغِنَى، بَيْنَا تَرَاهُ مُعَافَى إِذْ سَقِمَ، وَبَيْنَا تَرَاهُ غَنِيّاً إِذِ افْتَقَرَ.

421. Imām Ali ibn Abū Tālib عليه السلام said: "It does not behoove a man to have trust in two things: health and riches, because there is many a man whom you see healthy but he soon falls, and many a man whom you see rich but soon turns destitute."

٤٢٢ - وَقَالَ (عليه السلام) : مَنْ شَكَا الْحَاجَةَ إِلَى مُؤْمِنٍ فَكَأَنَّهُ شَكَاهَا إِلَى اللَّهِ وَمَنْ شَكَاهَا إِلَى كَافِرٍ فَكَأَنَّمَا شَكَا اللَّهَ.

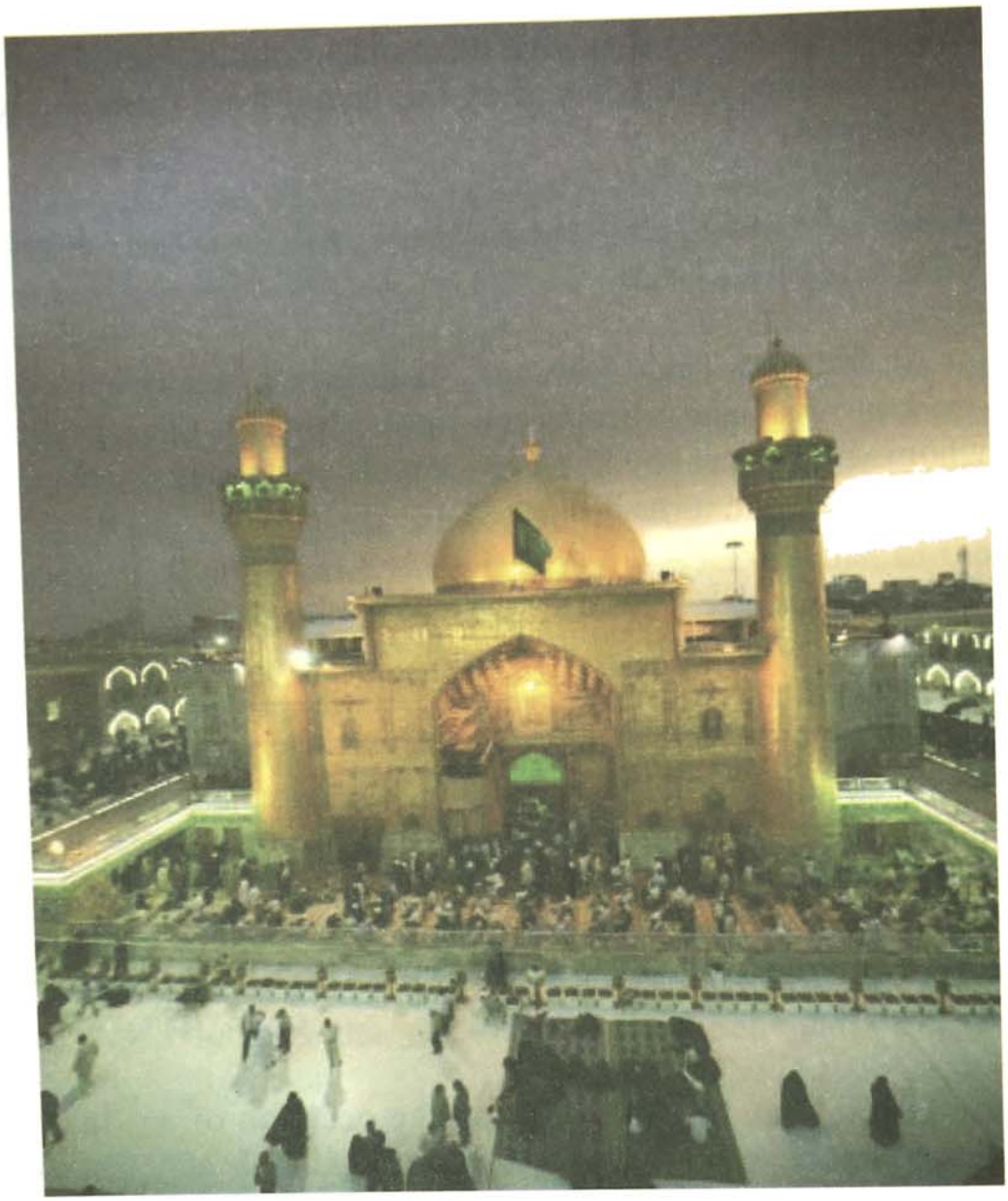
422. Imām Ali ibn Abū Tālib عليه السلام said: "Whoever complains to a believer about a need, it is as though he has complained about it to Allāh. But whoever complains about it to an unbeliever, it is as though he complained about Allāh."

٤٢٣ - وَقَالَ (عليه السلام) : إِنَّمَا هُوَ عِيدٌ لِمَنْ قَبِلَ اللَّهُ صِيَامَهُ وَشَكَرَ قِيَامَهُ، وَكُلُّ يَوْمٍ لَا يُعْصَى اللَّهُ فِيهِ فَهُوَ عِيدٌ.

423. Imām Ali ibn Abū Tālib عليه السلام said on the occasion of an `Īd: "It is an `Īd for anyone whose fast is accepted by Allāh and for whose prayers He is grateful, and (in fact) every day wherein no sin against Allāh is committed is an `Īd."[1]

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[1]If vision and conscience are alive, even the remembrance of a sin destroys one's peace of mind because tranquility and happiness are achieved only when the spirit is free from the burden of sin and one's robe is not polluted with disobedience. And this real happiness is not bound by time. Whenever one desires, he can avoid sin and enjoy this happiness. Such happiness will be the real happiness, and the harbinger of an `Īd. A Persian poet says: "Every night is the Grand Night provided you appreciate its value."



٤٢٤ - وَقَالَ (عليه السلام) : إنَّ أعْظَمَ الْحَسَرَاتِ يَوْمَ الْقِيَامَةِ حَسْرَةُ رَجُلٍ كَسَبَ مَالًا فِي غَيْرِ طَاعَةِ اللَّهِ فَوَرِثَهُ رَجُلٌ فَأنْفَقَهُ فِي طَاعَةِ اللَّهِ سُبْحَانَهُ، فَدَخَلَ بِهِ الْجَنَّةَ، وَدَخَلَ الْأَوَّلُ بِهِ النَّارَ.

424. Imām Ali ibn Abū Tālib عليه السلام said: "On the Day of Judgment, the greatest regret will be felt by the man who earned wealth through sinful ways, although it is inherited by a person who spends it in obeying Allāh, the Glorified One, and he will be awarded with Paradise on that account while the first one will be dragged into the Fire on its account."

٤٢٥ - وَقَالَ (عليه السلام) : إِنَّ أَخْسَرَ النَّاسِ صَفْقَةً وَأَخْيَبَهُمْ سَعْياً رَجُلٌ أَخْلَقَ بَدَنَهُ فِي طَلَبِ مَالِهِ وَلَمْ تُسَاعِدْهُ الْمَقَادِيرُ عَلَى إِرَادَتِهِ فَخَرَجَ مِنَ الدُّنْيَا بِحَسْرَتِهِ وَقَدِمَ عَلَى الْآخِرَةِ بِتَبِعَتِهِ.

425. Imām Ali ibn Abū Tālib عليه السلام said: "The worst in bargaining and the most unsuccessful in striving is a man who exerts himself in seeking riches although fate does not help him in his aims and, consequently, he leaves this world in a sorrowful state while in the Hereafter, too, he will face its ill consequences."[1]

٤٢٦ - وَقَالَ (عليه السلام) : الرِّزْقُ رِزْقَانِ طَالِبٌ وَمَطْلُوبٌ فَمَنْ طَلَبَ الدُّنْيَا طَلَبَهُ الْمَوْتُ حَتَّى يُخْرِجَهُ عَنْهَا وَمَنْ طَلَبَ الْآخِرَةَ طَلَبَتْهُ الدُّنْيَا حَتَّى يَسْتَوْفِيَ رِزْقَهُ مِنْهَا.

426. Imām Ali ibn Abū Tālib عليه السلام said: "Livelihood is of two kinds: the seeker and the sought. Therefore, whoever hankers after this world, death traces him till it turns him out of it. But whoever hankers after the Hereafter, worldly ease itself seeks him till he receives his livelihood from it."

٤٢٧ - وَقَالَ (عليه السلام) : إِنَّ أَوْلِيَاءَ اللَّهِ هُمُ الَّذِينَ نَظَرُوا إِلَى بَاطِنِ الدُّنْيَا إِذَا نَظَرَ النَّاسُ إِلَى ظَاهِرِهَا وَاشْتَغَلُوا بِآجِلِهَا إِذَا اشْتَغَلَ النَّاسُ بِعَاجِلِهَا فَأَمَاتُوا مِنْهَا مَا خَشُوا أَنْ يُمِيتَهُمْ وَتَرَكُوا مِنْهَا مَا عَلِمُوا أَنَّهُ سَيَتْرُكُهُمْ وَرَأَوْا اسْتِكْثَارَ غَيْرِهِمْ مِنْهَا اسْتِقْلَالًا وَدَرَكَهُمْ لَهَا فَوْتاً أَعْدَاءُ مَا سَالَمَ النَّاسُ وَسِلْمُ مَا عَادَى النَّاسُ بِهِمْ عُلِمَ الْكِتَابُ وَبِهِ عَلِمُوا وَبِهِمْ قَامَ الْكِتَابُ وَبِهِ قَامُوا لَا يَرَوْنَ مَرْجُوّاً فَوْقَ مَا يَرْجُونَ وَلَا مَخُوفاً فَوْقَ مَا يَخَافُونَ.

427. Imām Ali ibn Abū Tālib عليه السلام said: "The friends of Allāh are those who look at the inward side of the world, while the other people look at its outward side. They occupy themselves with its most remote benefits while other people occupy themselves with the immediate benefits. They kill those things which they feared will have killed

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[1]Despite efforts throughout life, a man does not always achieve all the successes of life. If on some occasions he succeeds, as a result of effort and of seeking, on many others he has to face defeat and give up his objectives, admitting defeat before fate. A little thinking can lead to the conclusion that when things of this world cannot be achieved despite one's effort and pursuit, how can the success of the next world be achieved without striving and pursuing? A Persian couplet says: "You hankered after the world but did not attain the objective. O Allāh! What will be the result when the good of the next world has not even been sought?"

them, and they abandon here in this world what they think will abandon them. They take the amassing of wealth by others as a small matter and regard it as a loss. They are enemies of those things which others love while they love things which others hate. Through them, the Qur'ān has been learned, and they have been given knowledge through the Qur'ān. With them, the Qur'ān is staying while they stand by the Qur'ān. They do not see any objective of hope above what they hope and no objective of fear above what they fear."

٤٢٨ - وَقَالَ (عليه السلام) : اذْكُرُوا انْقِطَاعَ اللَّذَّاتِ وَبَقَاءَ التَّبِعَاتِ.

428. Imām Ali ibn Abū Tālib عليه السلام said: "Remember that pleasures pass away while consequences linger."

٤٢٩ - وَقَالَ (عليه السلام) : اخْبُرْ ثَقْلِهِ.

قال الرضي : و من الناس من يروي هذا للرسول (صلى الله عليه وآله) و مما يقوي أنه من كلام أمير المؤمنين (عليه السلام) ما حكاه ثعلب عن ابن الأعرابي قال المأمون: لو لا أن عليا (عليه السلام) قال اخبر تقله لقلت اقله تخبر.

429. Imām Ali ibn Abū Tālib عليه السلام said: "Try (a man) and you will hate him!"

Sayyid ar-Radi says: "Some people say that this saying was articulated by the Prophet صلى الله عليه وآله, but what confirms that it is the saying of Imām Ali ibn Abū Tālib عليه السلام is the statement related by Tha`lab from Ibn al-`Arabi, that is, that (caliph) al-Ma'mūn said, 'f Ali had not said *ukhbur thiqlihi* (try a man and you will hate him), I would have said: *aqlihi takhbur* (hate a man in order to try him)."

٤٣٠ - وَقَالَ (عليه السلام) : مَا كَانَ اللَّهُ لِيَفْتَحَ عَلَى عَبْدٍ بَابَ الشُّكْرِ وَيُغْلِقَ عَنْهُ بَابَ الزِّيَادَةِ وَلَا لِيَفْتَحَ عَلَى عَبْدٍ بَابَ الدُّعَاءِ وَيُغْلِقَ عَنْهُ بَابَ الْإِجَابَةِ وَلَا لِيَفْتَحَ لِعَبْدٍ بَابَ التَّوْبَةِ وَيُغْلِقَ عَنْهُ بَابَ الْمَغْفِرَةِ.

430. Imām Ali ibn Abū Tālib عليه السلام said: "It is not that Allāh, to Whom belongs Might and Majesty, keeps the gate of gratitude open for a person and closes the gate of plenty on him, or opens the gate of

prayer to a person and closes the gate of acceptance on him, or opens the gate of repentance on a person and closes the gate of forgiveness on him... (He is above doing any of these things)."

٤٣١ - وَقَالَ (عليه السلام) : أَوْلَى النَّاسِ بِالكَرَمِ مَنْ عُرِفَتْ بِهِ الكِرَامُ.

431. Imām Ali ibn Abū Tālib عليه السلام said: "The most appropriate person for an honorable status is whoever descends from the people of honor."

٤٣٢ - وَقَالَ (عليه السلام) : العَدْلُ يَضَعُ الأُمُورَ مَوَاضِعَهَا، وَالجُودُ يُخْرِجُهَا مِنْ جِهَتِهَا، وَالعَدْلُ سَائِسٌ عَامٌّ، وَالجُودُ عَارِضٌ خَاصٌّ؛ فَالعَدْلُ أَشْرَفُهُمَا وَأَفْضَلُهُمَا.

432. Imām Ali ibn Abū Tālib عليه السلام was asked: "Which of the two is better: justice or generosity?" Imām Ali ibn Abū Tālib عليه السلام replied: "Justice puts things in their places, while generosity takes them out of their directions. Justice is the general caretaker, while generosity is a particular benefit. Consequently, justice is superior and more distinguished of the two."

٤٣٣ - وَقَالَ (عليه السلام) : النَّاسُ أَعْدَاءُ مَا جَهِلُوا.

433. Imām Ali ibn Abū Tālib عليه السلام said: "People are enemies of what they do not know."

٤٣٤ - وَقَالَ (عليه السلام) : الزُّهْدُ كُلُّهُ بَيْنَ كَلِمَتَيْنِ مِنَ القُرْآنِ، قَالَ اللَّهُ سُبْحَانَهُ : { لِكَيْلا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلا تَفْرَحُوا بِمَا آتَاكُمْ } وَمَنْ لَمْ يَأْسَ عَلَى المَاضِي وَلَمْ يَفْرَحْ بِالآتِي فَقَدْ أَخَذَ الزُّهْدَ بِطَرَفَيْهِ.

434. Imām Ali ibn Abū Tālib عليه السلام said: "The whole of asceticism is confined between two expressions of the Qur'ān: *Allāh, the Glorified One, says: ... lest you should distress yourselves because of what you miss and be over-joyous for what He has granted you* (Qur'ān, 57: 23). Whoever does not grieve over what he misses and does not revel over what comes to him acquires asceticism from both its ends."

٤٣٥ - وَقَالَ (عليه السلام) : مَا أَنْقَضَ النَّوْمَ لِعَزَائِمِ اليَوْمِ.

435. Imām Ali ibn Abū Tālib عليه السلام said: "What a breaker sleep is for the resolutions of the day!"

٤٣٦ - وَقَالَ (عليه السلام) : الْوِلَايَاتُ مَضَامِيرُ الرِّجَالِ.

436. Imām Ali ibn Abū Tālib عليه السلام said: "Governing power is the proving ground of men."

٤٣٧ - وَقَالَ (عليه السلام) : لَيْسَ بَلَدٌ بِأَحَقَّ بِكَ مِنْ بَلَدٍ خَيْرُ الْبِلَادِ مَا حَمَلَكَ.

437. Imām Ali ibn Abū Tālib عليه السلام said: "No town has a greater obligation on you than another. The best town for you is that which bears you."

٤٣٨ - وَقَالَ (عليه السلام) : مَالِكٌ وَمَا مَالِكٌ وَاللَّهِ لَوْ كَانَ جَبَلًا لَكَانَ فِنْداً وَلَوْ كَانَ حَجَراً لَكَانَ صَلْداً لَا يَرْتَقِيهِ الْحَافِرُ وَلَا يُوفِي عَلَيْهِ الطَّائِرُ.
قال الرضي : و الفند المنفرد من الجبال.

438. When the news of the death of Mālik al-Ashtar (may Allāh have mercy on him), reached Imām Ali ibn Abū Tālib عليه السلام, he said: "Mālik, what a man Mālik was! By Allāh! If he had been a mountain, he would have been a great one. If he had been a stone, he would have been quite solid. No horseman could have reached it and no bird could have flown over it." Sayyid ar-Radi says that the Imām is comparing Mālik to a lonely mountain (rising in height above the others in its range عليه السلام).

٤٣٩ - وَقَالَ (عليه السلام) : قَلِيلٌ مَدُومٌ عَلَيْهِ خَيْرٌ مِنْ كَثِيرٍ مَمْلُولٍ مِنْهُ.

439. Imām Ali ibn Abū Tālib عليه السلام said: "A little that lasts is better than much that brings about grief."

٤٤٠ - وَقَالَ (عليه السلام) : إِذَا كَانَ فِي رَجُلٍ خَلَّةٌ رَائِقَةٌ فَانْتَظِرُوا أَخَوَاتِهَا.

440. Imām Ali ibn Abū Tālib عليه السلام said: "If a man possesses a revealing quality, wait and see his other qualities!"[1]

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[1]The good or bad quality that is found in a man springs from his natural

٤٤١ ـ وَقَالَ (عليه السلام) لغالب بن صعصعة أبي الفرزدق في كلام دار بينهما: مَا فَعَلَتْ إِبِلُكَ الْكَثِيرَةُ قَالَ دَعْدَعَتْهَا الْحُقُوقُ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ (عليه السلام) : ذَلِكَ أَحْمَدُ سُبُلِهَا.

441. Imām Ali ibn Abū Tālib عليه السلام asked Ghalib ibn Sa`sa`ah, father of al-Farazdaq (the famous Arab poet who was born before Islam in around 641 A.D. and died in around 110 A.H./728 A.D.), during a conversation between them: "What about the large number of your camels?!" The man replied: "They have been swept away by (the performing of) obligations, O Imām Ali ibn Abū Tālib عليه السلام!" Whereupon Imām Ali ibn Abū Tālib عليه السلام said: "That is the most praiseworthy way of (losing) them."

٤٤٢ ـ وَقَالَ (عليه السلام) : مَنِ اتَّجَرَ بِغَيْرِ فِقْهٍ فَقَدِ ارْتَطَمَ فِي الرِّبَا.

442. Imām Ali ibn Abū Tālib عليه السلام said: "Whoever trades without knowing the rules of religious law will be involved in usury."

٤٤٣ ـ وَقَالَ (عليه السلام) : مَنْ عَظَّمَ صِغَارَ الْمَصَائِبِ ابْتُلِيَ بِكِبَارِهَا.

443. Imām Ali ibn Abū Tālib عليه السلام said: "Whoever regards small distresses as big, Allāh involves him in real big ones."

٤٤٤ ـ وَقَالَ (عليه السلام) : مَنْ كَرُمَتْ عَلَيْهِ نَفْسُهُ هَانَتْ عَلَيْهِ شَهَوَاتُهُ.

444. Imām Ali ibn Abū Tālib عليه السلام said: "Whoever maintains his own respect in view, his desires appear light to him."

٤٤٥ ـ وَقَالَ (عليه السلام) : مَا مَزَحَ امْرُؤٌ مَزْحَةً إِلَّا مَجَّ مِنْ عَقْلِهِ مَجَّةً.

445. Imām Ali ibn Abū Tālib عليه السلام said: "Whenever a man tells a joke, he separates himself a bit from his wits."

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temperament. If the temperament produces one quality, his other qualities will also be akin to this one because the dictates of temperament will be equally effective in either. Thus, if a man pays *zakāt* and *khums*, it means that his temperament is not miserly. Therefore, it is expected that he will not be niggardly in spending in other items of charity as well. Similarly, if a man speaks a lie, it can be expected that he will indulge in backbiting, too, because these two habits are similar to each other.

٤٤٦ - وَقَالَ (عليه السلام): زُهْدُكَ فِي رَاغِبٍ فِيكَ نُقْصَانُ حَظٍّ وَرَغْبَتُكَ فِي زَاهِدٍ فِيكَ ذُلُّ نَفْسٍ.

446. Imām Ali ibn Abū Tālib عليه السلام said: "Your turning away from the one who inclines towards you is a loss of your share of advantage, while your inclining towards one who turns away from you is self-humiliation."

٤٤٧ - وَقَال (عليه السلام): الْغِنَى وَالْفَقْرُ بَعْدَ الْعَرْضِ عَلَى اللَّهِ.

447. Imām Ali ibn Abū Tālib عليه السلام said: "Riches and destitution will follow presentation before Allāh."

٤٤٨ - وَقَالَ (عليه السلام): مَا زَالَ الزُّبَيْرُ رَجُلًا مِنَّا أَهْلَ الْبَيْتِ حَتَّى نَشَأَ ابْنُهُ الْمَشْئُومُ عَبْدُ اللَّهِ.

448. Imām Ali ibn Abū Tālib عليه السلام said: "Az-Zubayr remained a man from our house till his wretched son, Abdullāh, came forth."

Abdullāh ibn az-Zubayr ibn al-`Awwām (1 – 73 A.H./662 – 692 A.D.), whose mother was Asmā', sister of `Ā'isha (daughter of caliph Abū Bakr), had grown in his dislike of Banū Hāshim especially towards Imām Ali ibn Abū Tālib عليه السلام to such an extent that he was able to change the opinion of his father, az-Zubayr, against Imām Ali ibn Abū Tālib عليه السلام although the Imām عليه السلام was the son of his father's aunt. That is why Imām Ali ibn Abū Tālib عليه السلام said: "Az-Zubayr had always been from us, we Ahl al-Bayt عليهم السلام (our household), till his ill-owned son, Abdullāh, grew up," as we read in these references: *Al-Istī`āb*, Vol. 3, p. 906; *Usd al-Ghābah*, Vol. 3, pp. 162 – 63; Ibn `Asākir, Vol. 7, p. 363; Ibn Abul-Hadīd, Vol. 2, p. 167; Vol. 4, p. 79, Vol. 20, p. 104 and others.

Abdullāh ibn az-Zubayr was one of the instigators of the Battle of Jamal. His aunt, `Ā'isha, wife of the Prophet of Islam صلى الله عليه وآله وسلم, his father, az-Zubayr, and the son of his mother's uncle, Talhah, all fought against Imām Ali ibn Abū Tālib عليه السلام.

Thus, Ibn Abul-Hadīd writes the following: "It was Abdullāh who urged az-Zubayr to fight (in the Battle of Jamal), making the march to Basra seem to `Ā'isha as an attractive idea," as we read on p. 79, Vol. 4 of *Sharh Nahjul-Balāgha*.

`Ā'isha loved her nephew Abdullāh very much. To her, he was like the only child of a mother, and none in those days was more beloved to her than he was," as we are told by Abul-Faraj al-Isbahāni (or Isfahāni) who states so on p. 142, Vol. 9 of his famous work *Al-Aghāni*. This is also recorded on p. 120, Vol. 20 of Sharh *Nahjul-Balāgha* by the Mu`tazilite writer Ibn Abul-Hadīd as well as by Ibn Kathīr who states it on p. 336, Vol. 8 of his *Tārīkh* book.

Hishām ibn `Urwah relates the following: "I have not heard her (`Ā'isha) praying for anyone as much as she used to pray for him (Abdullāh). She gave ten thousand dirhams (as a gift) to the one who informed her of Abdullāh's safety from getting killed (by Mālik al-Ashtar in the fight of the Battle of Jamal), and prostrated to Allāh in thanks-giving for his safety," according to Ibn `Asākir who says so on pp. 400, 4002, Vol. 7 of his *Tārīkh* book. The same is recorded on p. 1117, Vol. 20 of the *Sharh* book of Ibn Abul-Hadīd.

This was the reason for Abdullāh's authority over her and his complete command over her affairs. He was the one who directed and guided her as he wished...

However, Abdullāh's hatred towards Banū Hāshim had reached such a degree that, according to the narrations of a group of historians, "During his (Abdullāh's) caliphate (in Mecca), he did not send blessings to the Holy Prophet in his Friday prayer sermon (*khutba*) for forty Fridays. He used to say: 'Nothing prevents me from mentioning the Prophet's name except that there are certain men (i.e. Banū Hāshim) who become proud (when his name is mentioned).'" In another rendering, the text reads as follows: "Nothing prevents... except that the Prophet has a bad household who will shake their heads on the mention of his name," according to *Maqatil at-Tālibiyyin*, p. 474; *Murūj al-Dhahab*, Vol. 3, p. 79; *Tārīkh*, al-Ya`qūbi, Vol. 2, p. 261; *Al-`Iqd al-Farīd*, Vol. 4, p. 413 and Ibn Abul-Hadīd, Vol. 4, p. 62, Vol. 19, pp. 91 - 92, Vol. 20, pp. 127 - 29.

Abdullāh ibn az-Zubayr said to Abdullāh ibn Abbās once: "I have been concealing my hatred towards you, the people of this house (i.e. the Household of the Prophet [ص]) for the last forty years...," as recorded by al-Mas`ūdi on p. 80, Vol. 3 of *Murūj al-Dhahab* and by Ibn Abul-Hadīd in his *Sharh*, Vol. 4, p. 62, Vol. 20, p. 148.

He also used to hate Imām Ali ibn Abū Tālib عليه السلام in particular, defame his honor, abuse and curse him, as we are told by the famous historian, al-Ya`qūbi, who indicates so on pp. 261 – 62, Vol. 2 of his *Tārīkh*, as well as by al-Mas`ūdi, p. 80, Vol. 3 of *Murūj al-Dhahab* in addition to Ibn Abul-Hadīd who records this fact on these pages of Vol. 4 of his *Sharh* book: pp. 61, 62-63, 79.

He gathered Muhammed ibn al-Hanafiyya (son of Imām Ali ibn Abū Tālib [ع]) and Abdullāh ibn Abbās with seventeen men from Banū Hāshim, including al-Hassan ibn al-Hassan ibn Ali ibn Abū Tālib [al-Hassan II] and jailed them in the *shi`b* (valley) of `Arim. He intended to burn them alive, so he placed plenty of wood at the entrance of the *shi`b*. Meanwhile, al-Mukhtār ath-Thaqafi dispatched four thousand soldiers to Mecca. On their arrival, they attacked Abdullāh ibn az-Zubayr when the latter expected them the least and thus rescued those Banū Hāshim dignitaries. `Urwah ibn az-Zubayr made an excuse for the action of his brother, Abdullāh, saying that it was the result of Banū Hāshim's refusal to swear the oath of allegiance to him (to Abdullāh ibn az-Zubayr). This was similar to what `Omar ibn al-Khattāb had done to the Banū Hāshim when they gathered at Fātima's house to declare their refusal to swear the oath of allegiance to Abū Bakr when he was made caliph with help of `Omar himself. So, `Omar brought firewood and intended to burn the house on them. These gruesome details and many, many more can be reviewed in many history books such as these: *Maqatil at-Tālibiyyin* of Abul-Faraj al-Isfahāni[1], p. 474, al-Mas'udi, Vol. 3, pp. 76-77, al-Ya`qūbi, Vol. 2, p. 261, Ibn Abul-Hadīd, Vol. 19, p. 91, Vol. 20, pp. 123

[1]The edition of *Maqātil al-Tālibiyyīn* which the Editor of this book has in his personal library is published by Dār al-Zahrā'a of al-Najaf al-Ashraf, Iraq; no date of publication is indicated. It lists many descendants of Imām Ali ibn Abū Tālib عليه السلام who were ruthlessly killed by various governments since the inception of Islam and till the author's time.

- 26, 146-148, Ibn `Asākir, Vol. 7, p. 408, *Al-`Iqd al-Farīd*, Vol. 4, p. 413, Ibn Sa`d, Vol. 5, pp. 73 - 81, at-Tabari, Vol. 2, pp. 693 - 695, Ibn al-Athīr, Vol. 4, pp. 249 - 254, Ibn Khaldūn, Vol. 3, pp. 26 - 28).

In this regard, Abul-Faraj al-Isfahāni writes the following: "Abdullāh ibn az-Zubayr always instigated others against Banū Hāshim and persuaded them (to adopt his viewpoint) by every worst method. He spoke against Banū Hāshim from the pulpit, instigating people against them. Once, Ibn Abbās, or someone else from (Banū Hāshim) raised an objection to him. But afterwards, he changed his way and imprisoned Ibn al-Hanafiyya at the Shi`b al-`Arim. Then he gathered Ibn al-Hanafiyya along with other members of Banū Hāshim who were present (in Mecca) in a prison and collected firewood to set fire to it. This was so because of the news that had reached him that Abū Abdullāh al-Jadali and other followers of Ibn al-Hanafiyya had arrived (in Mecca) to support Ibn al-Hanafiyya in fighting Abdullāh ibn az-Zubayr. Therefore, he hastened to do away with the prisoners. But when this news reached Abū Abdullāh al-Jadali, the latter went out as the fire was already ignited on them, put the fire out and rescued them," as we read on p. 15 of *Al-Aghāni*.

So, all these prove what Imām Ali ibn Abū Tālib عليه السلام said about him.

٤٤٩ ـ وَقَالَ (عليه السلام): مَا لِابْنِ آدَمَ وَالفَخْرِ؟! أوَّلُهُ نُطفَةٌ، وَآخِرُهُ جِيفَةٌ، وَلَا يَرْزُقُ نَفْسَهُ، وَلَا يَدْفَعُ حَتْفَهُ.

449. Imām Ali ibn Abū Tālib عليه السلام said: "What has a man to do with vanity? His origin is semen, his end is a carcass, while he cannot feed himself, nor can he ward off death?"[1]

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[1]If one ponders over his original condition, the eventual disintegration and decay of his body, he will be compelled to admit his lowliness and humble status instead of being proud and vain. He will see that there was a time when he did not exist, then Allāh originated his existence with a humble drop of semen which took the shape of a piece of flesh in the mother's womb and continued feeding and growing on thick blood. On completion of the body, he set foot on earth. He was then so helpless and incapable that he had neither control over his hunger and thirst nor on his sickness and health, nor could he do himself any benefit or harm. He had no

٤٥٠- وَسُئِلَ مَنْ أَشْعَرُ الشُّعَرَاءِ فَقَالَ (عليه السلام): إِنَّ الْقَوْمَ لَمْ يَجْرُوا فِي حَلْبَةٍ تُعْرَفُ الْغَايَةُ عِنْدَ قَصَبَتِهَا فَإِنْ كَانَ وَلَا بُدَّ فَالْمَلِكُ الضِّلِّيلُ (يريد إمرأ القيس).

450. Imām Ali ibn Abū Tālib عليه السلام was asked who the greatest poet was. He said: "Any group of them that did not proceed on the same lines in such a way that we can know the height of their glory, but if it has to be done, then it is 'al-Malik ad-Dillīl' الملك الضليل".[1]

Sayyid ar-Radi says, "Amīr al-Mu'minīn here is referring to Imri'ul-Qays, the poet."

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authority over life and death, not knowing when the energy of limbs might be exhausted. He felt his senses might stop functioning, his eyesight might be taken away and his hearing ability might be snatched away. He could not tell when death might separate his soul from the body and leave the latter to be cut into pieces by vultures and kites or by worms to feed on it in his grave. An Arabic couplet says: "How does one whose origin is semen and whose end is a carcass dare to be vain?"

[1]This means that a comparison can be made among the poets when their imagination runs in the same direction. But when one's expression differs from that of another, and when one's style varies from that of another, it is difficult to decide who is defeated and who wins. Consequently, from various considerations, one is preferred over another, and someone is considered greater for one consideration, while the other wins due to the other consideration, as the famous saying goes: "The greatest poet of Arabia is Imri'ul-Qays ibn Hajar ibn al-Hārith ibn `Amr al-Kindi (c. 501 – 540 A.D.), the king who lost his kingdom, when he rides, al-A`shā (namely Maymūn ibn Qays ibn Jandal ibn Sharaheel who belonged to the tribe of Bakr ibn Wā'il; his date of birth is unknown and he died in 7 A.H./ 628 A.D.) when he is eager for something, and an-Nabighah [the genius] (al-Dhubyani, namely Ziyād ibn Mu`āwiyah ibn Dabab ibn Jābir; his date of birth is unknown and he died in 605 A.D.) when he is terrified." Nevertheless, despite this categorization, Imri'ul-Qays is held in high esteem among the poets of the first era because of the beauty of his imagery, the excellence of his description, inimitable similes and rare metaphors, although many of his couplets are below moral and ethical standards and speak of obscene or promiscuous subject-matters. But in spite of this obscenity and promiscuity, the greatness of his art cannot be denied. An artist looks at a poetic production from the point of view of art, ignoring the other elements which do not affect art.

٤٥١ - وَقَالَ (عليه السلام): أَلا حُرٌّ يَدَعُ هَذِهِ اللُّمَاظَةَ لِأَهْلِهَا إِنَّهُ لَيْسَ لِأَنْفُسِكُمْ ثَمَنٌ إِلَّا الْجَنَّةَ فَلا تَبِيعُوهَا إِلَّا بِهَا.

451. Imām Ali ibn Abū Tālib عليه السلام said: "Is there no free man who can leave this chewed morsel (of the world) to those who like it? Certainly, the only price for your souls is Paradise. Therefore, do not sell your soul except for Paradise."

٤٥٢ - وَقَالَ (عليه السلام): مَنْهُومَانِ لَا يَشْبَعَانِ: طَالِبُ عِلْمٍ وَطَالِبُ دُنْيَا.

452. Imām Ali ibn Abū Tālib عليه السلام said: "Two greedy persons never get satisfied: a seeker of knowledge and a seeker of this world."

٤٥٣ - وَقَالَ (عليه السلام): الْإِيمَانُ أَنْ تُؤْثِرَ الصِّدْقَ حَيْثُ يَضُرُّكَ عَلَى الْكَذِبِ حَيْثُ يَنْفَعُكَ وَأَلَّا يَكُونَ فِي حَدِيثِكَ فَضْلٌ عَنْ عَمَلِكَ وَأَنْ تَتَّقِيَ اللَّهَ فِي حَدِيثِ غَيْرِكَ.

453. Imām Ali ibn Abū Tālib عليه السلام said: "Belief means that you should prefer truth (even) when it harms you rather than falsehood (even) when it benefits you, that your words should not be more than your action and that you should "Fear Allāh when speaking about others.

٤٥٤ - وَقَالَ (عليه السلام): يَغْلِبُ الْمِقْدَارُ عَلَى التَّقْدِيرِ حَتَّى تَكُونَ الْآفَةُ فِي التَّدْبِيرِ.

قال الرضي: وَقد مضى هذا المعنى فيما تقدم برواية تخالف هذه الألفاظ.

454. Imām Ali ibn Abū Tālib عليه السلام said: "Destiny holds sway over (our) predetermination till effort itself brings about ruin. Sayyid ar-Radi says, "Something of this meaning has already appeared earlier though in words different from these."

٤٥٥ - وَقَالَ (عليه السلام): الْحِلْمُ وَالْأَنَاةُ تَوْأَمَانِ يُنْتِجُهُمَا عُلُوُّ الْهِمَّةِ.

455. Imām Ali ibn Abū Tālib عليه السلام said: "Forbearance and endurance are twin products of high courage."

٤٥٦ - وَقَالَ (عليه السلام): الْغِيبَةُ جُهْدُ الْعَاجِزِ.

456. Imām Ali ibn Abū Tālib عليه السلام said: "Backbiting is the tool of the

helpless."

٤٥٧ - وَقَالَ (عليه السلام): رُبَّ مَفْتُونٍ بِحُسْنِ الْقَوْلِ فِيهِ.

457. Imām Ali ibn Abū Tālib عليه السلام said: "Many a man gets into mischief because of being spoken well of."

٤٥٨ - وَقَالَ (عليه السلام): الدُّنْيَا خُلِقَتْ لِغَيْرِهَا وَلَمْ تُخْلَقْ لِنَفْسِهَا.

458. Imām Ali ibn Abū Tālib عليه السلام said: "Life in this world has been created for other than its own self, and it has not been created for itself."

٤٥٩ - وَقَالَ (عليه السلام): إِنَّ لِبَنِي أُمَيَّةَ مِرْوَداً يَجْرُونَ فِيهِ وَلَوْ قَدِ اخْتَلَفُوا فِيمَا بَيْنَهُمْ ثُمَّ كَادَتْهُمُ الضِّبَاعُ لَغَلَبَتْهُمْ.

قال الرضي: وَالمرود هنا مفعل من الإرواد وَهو الإمهال وَالإظهار وَهذا من أفصح الكلام وَأغربه فكأنه (عليه السلام) شبه المهلة التي هم فيها بالمضمار الذي يجرون فيه إلى الغاية فإذا بلغوا منقطعها انتقض نظامهم بعدها.

459. Imām Ali ibn Abū Tālib عليه السلام said: "Banū Umayyah (the Umayyads) have a fixed period (*mirwad*) wherein they are having their way. But when differences rise among them, even if the hyena attacks them, it will overpower them."

Sayyid ar-Radi says, "Here, *mirward* is derived from *irwad* which means: to allow time, to wait for, to give a respite. It is an extremely eloquent and wonderful expression. It is as though Imām Ali ibn Abū Tālib عليه السلام has likened the period of Banū Umayyah to a limited area meant for the training of horses for racing, a place where they are running towards the limit, so that when they reach its extremity, their organization is destroyed.[1]

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[1]This is a prediction about the decline and fall of the Umayyads that proved true, word for word. This ruling dynasty was founded by Mu`āwiyah ibn Abū Sufyān and it was terminated by the death of Marwān ibn Muhammed al-Himār ("the donkey") in 132 A.H. (749 A.D.) after a period of ninety years, eleven months and thirteen days. The Umayyad period was second to none in tyranny, oppression, cruelty and despotism. The despotic rulers of this period perpetrated such tyranny that it put blots

٤٦٠ - وَقَالَ (عليه السلام) فِي مَدْحِ الْأَنْصَارِ: هُمْ وَاللَّهِ رَبَّوُا الْإِسْلَامَ كَمَا يُرَبَّى الْفِلْوُ مَعَ غَنَائِهِمْ بِأَيْدِيهِمُ السِّبَاطِ وَأَلْسِنَتِهِمُ السِّلَاطِ.

460. Eulogizing the Ansār, Imām Ali ibn Abū Tālib عليه السلام said: "By Allāh, they nurtured Islam with their generous hands and eloquent tongues as a year-old calf is nurtured."

٤٦١ - وَقَالَ (عليه السلام): الْعَيْنُ وِكَاءُ السَّهِ.

قال الرضي: وَهذه من الاستعارات العجيبة كأنه يشبه السه بالوعاء وَالعين بالوكاء فإذا أطلق الوكاء لم ينضبط الوعاء وَهذا القول في الأشهر الأظهر من كلام النبي (صلى الله عليه وآله) وَقد رواه قوم لأمير المؤمنين (عليه السلام) وَذكر ذلك المبرد في كتاب المقتضب في باب اللفظ بالحروف وَقد تكلمنا على هذه الاستعارة في كتابنا الموسوم بمجازات الآثار النبوية.

461. Imām Ali ibn Abū Tālib عليه السلام said: "The eye is the strap of the rear."

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on Islam, blackened the pages of history, injured the spirit of humanity and damaged the image of the creed and its followers. They allowed every kind of ruin and destruction only to retain power. They led armies into Mecca, set fire to the Ka`ba, made Medīna the victim of their brute passions and created streams of Muslim blood. At last, this bloodshed and ruthlessness resulted in rebellions and conspiracies from all sides against the Umayyads. The latter's own internal strife and agitation as well as infighting paved the way for their ruin. Although political unrest had set-in among them earlier, during the days of al-Walīd ibn Yazīd, open disturbances began to take place one after the other. On the other hand, Banū al-Abbās (the Abbāsids or Abbāsides) also started preparations [to take power from the Umayyads]. During the reign of Marwān al-Himār, they started a movement under the name of "Al-Khilāfah al-Ilāhiyya" (the Divine caliphate). For successful piloting of this movement, they appointed a military leader, namely Abū Muslim al-Khurāsāni who, in addition to his knowledge of political events and occurrences, was also an expert in the art of warfare. Making Khurāsān (in today's Iran) his base, he spread a whole net against the Umayyads and succeeded in bringing the Abbāsids to power. In the beginning, this man was quite unknown. It is for this reason, and for his humble status, that Imām Ali ibn Abū Tālib عليه السلام likened him and his associates to the hyena as this simile is used for modest and humble people.

Sayyid ar-Radi says, "This is a wonderful metaphor. It is as though Imām Ali ibn Abū Tālib ﷺ likens the rear part of the body to a bag and the eye to a strap. When the strap is let loose, the bag cannot retain anything. According to the well-known and reputed view, this is a saying of the Prophet ﷺ, but some people have stated that it belongs to Imām Ali ibn Abū Tālib ﷺ. Al-Mubarrad has mentioned it in his book *Al-Muqtadab* in a chapter titled "Words of single letters". We, too, have discussed this metaphor in our book titled *Majazāt al-Āthār an-Nabawiyyah.*

٤٦٢ - وَقَالَ (عليه السلام) فِي كَلامٍ لَهُ: وَوَلِيَهُمْ وَالٍ فَأَقَامَ وَاسْتَقَامَ حَتَّى ضَرَبَ الدِّينُ بِجِرَانِهِ.

462. Imām Ali ibn Abū Tālib ﷺ said in one of his speeches: "A ruler came to power over them. He remained uncommitted and made them uncommitted till the entire religion put its bosom on the ground."

٤٦٣ - وَقَالَ (عليه السلام): يَأْتِي عَلَى النَّاسِ زَمَانٌ عَضُوضٌ يَعَضُّ الْمُوسِرُ فِيهِ عَلَى مَا فِي يَدَيْهِ وَلَمْ يُؤْمَرْ بِذَلِكَ قَالَ اللَّهُ سُبْحَانَهُ وَلا تَنْسَوُا الْفَضْلَ بَيْنَكُمْ تَنْهَدُ فِيهِ الأَشْرَارُ وَتُسْتَذَلُّ الأَخْيَارُ وَيُبَايِعُ الْمُضْطَرُّونَ وَقَدْ نَهَى رَسُولُ اللَّهِ (صلى الله عليه وآله) عَنْ بَيْعِ الْمُضْطَرِّينَ.

463. Imām Ali ibn Abū Tālib ﷺ said: "A severe period will come to people wherein the rich will seize their possessions with their teeth (by way of miserliness) although they have not been commanded to do so. Allāh, the Glorified One, says: *Do not forget generosity among yourselves* (Qur'ān, 2: 237). During this time, the wicked will rise while the virtuous will remain low. Purchases will be made from the helpless, although the Prophet ﷺ has prohibited purchasing from the helpless."[1]

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[1]Generally, purchases are made from helpless people in such a way that taking advantage of their need and necessity, things are purchased from them at unfarily cheap prices and are sold to them at high prices. No religion allows taking advantage of such helplessness and extreme need, nor is it ethically permissible to profiteer by taking advantage of others' helplessness.

٤٦٤ - وَقَالَ (عليه السلام): يَهْلِكُ فِيَّ رَجُلَانِ مُحِبٌّ مُفْرِطٌ وَبَاهِتٌ مُفْتَرٍ.

قال الرضي: وَهذا مثل قوله (عليه السلام): هَلَكَ فِيَّ رَجُلَانِ مُحِبٌّ غَالٍ وَمُبْغِضٌ قَالٍ.

464. Imām Ali ibn Abū Tālib ﷺ said: "Two types of persons will fall into ruin on my account: One who loves me and exaggerates, and the other who lays on me false and baseless blames."

Sayyid ar-Radi says, " This is on the lines of Imām Ali ibn Abū Tālib ﷺ own saying which runs thus: 'Two categories of persons will be ruined on my account: One who loves me with exaggeration, and one who hates [me] and is a bearer of malice'." The Holy Prophet ﷺ used often to urge and order the *umma* to love Imām Ali ibn Abū Tālib ﷺ, forbidding them from bearing any hatred towards him. Moreover, the Holy Prophet ﷺ used to regard love for Imām Ali ibn Abū Tālib ﷺ as the sign of faith (*īmān*) and hating him as the sign of hypocrisy (*nifāq*) (as we have already mentioned in a footnote above).

We would like to quote one of the traditions of the Holy Prophet ﷺ with regard to this subject. It has been narrated through fourteen companions that the Holy Prophet ﷺ said, "Whoever loves Ali, he surely loves me, and whoever loves me, he surely loves Allāh, and whoever is loved by Allāh, He will permit him to enter Paradise. Whoever hates Ali, he surely hates me, and whoever hates me, he surely hates Allāh, and whomsoever Allāh hates, He will surely let him enter the Fire. And whoever harms Ali, he surely harms me, and whoever harms me, he surely harms Allāh: *Surely, those who harm [the Cause of] Allāh and His Messenger, Allāh has cursed them in the present life and in the one to come and has prepared for them a humiliating chastisement* (Qur'ān, 33: 57), as we read in these references: *Al-Mustadrak*, Vol. 3, pp. 127 - 128, 130; *Hilyat al-Awliyā'*, Vol. 1, pp. 66 – 67; *Al-Istī`āb*, Vol. 3, p. 1101; *Usd al-Ghāba*, Vol. 4, p. 383; *Al-Isābah*, Vol. 3, pp. 496 -497, *Majma` az-Zawā'id*, Vol. 9, pp. 108 - 109, 129, 131, 132, 133; *Kanz al-`Ummāl*, Vol. 12, pp. 202, 218 - 19, Vol. 15, pp. 95 - 96, Vol. 17, p. 70; al-Muhibb al-Tabari, *Ar-Riyād an-Nadira*, Vol. 2, pp. 166, 167, 209, 214 and Ibn al-Maghāzili, *Al-Manāqib*, pp. 103, 196, 382.

At the same time, the Holy Prophet ﷺ used to caution the *umma* against exaggerating with regard to love for Imām Ali ibn Abū Tālib عليه السلام that exceeds the bounds of Islam. One who does so is called *ghāli* (extremist or excessive), In other words, such a person is anyone who believes that the Holy Prophet ﷺ or Imām Ali ibn Abū Tālib عليه السلام or any Shī`ite Imām is a god, or attributes to them the special attributes of Allāh, or believes that the twelve Imāms عليهم السلام are prophets, or makes any claim which they (the Holy Prophet and the Imāms) did not make about themselves.

On the contrary, the Holy Prophet ﷺ had also forbidden any offense or denigration concerning them (the Imāms). He used to blame those who make false and baseless accusations against them as well as those who hated and harbored malice against them.

It was for this reason that the Holy Prophet ﷺ sometimes used to refrain from mentioning some of the excellent qualities of Imām Ali ibn Abū Tālib عليه السلام as Jābir ibn Abdullāh al-Ansāri narrates: "When Imām Ali ibn Abū Tālib عليه السلام approached the Holy Prophet with the news of the conquest over Khaybar by himself (by Imām Ali ibn Abū Tālib [ع]), the Holy Prophet ﷺ said to him: 'O Ali! Had it not been for some groups of my *umma* who may say about you what the Christians say about `Īsa son of Maryam (Jesus son of Mary), I would have said (something) about you so that you would not pass before any Muslim but that he would seize the dust from the tracks of your feet to seek a blessing from it. But it suffices to say that you hold the same status in relation to me as Hārūn (Aaron) held in relation to Mūsa (Moses) except that there shall, in all certainty, be no prophet after me,'" according to *Majma` az-Zawā'id*, Vol. 9, p. 131; Ibn Abul-Hadīd, Vol. 5, p. 4, Vol. 9, p. 168, Vol. 18, p 282; *Manāqib Ali ibn Abū Tālib*, Ibn al-Maghāzili, pp. 237 – 239; *Manāqib Ali ibn Abū Tālib*, al-Khawārizmi, pp. 75 - 76, 96, 220; *Kifayat at-Tālib fi Manāqib Ali ibn Abū Tālib*, al-Ganji, pp. 264 -265; *Arjah al-Matālib*, pp. 448, 454 and *Yanābī` al-Mawadda* of al-Zamakhshari, pp. 63 - 64, 130 - 131.

The Holy Prophet ﷺ had also informed the Muslim *umma* that there would appear two types of deviated groups among the Muslims who would exceed the bounds of Islamic principles with regard to

understanding Imām Ali ibn Abū Tālib ﷺ as he himself has related: "The Messenger of Allāh ﷺ called on me and said: 'O Ali! There is a resemblance between you and `Īsa son of Maryam (Jesus son of Mary) whom the Jews hated so much that they laid a false accusation against his mother, and whom the Christians loved so much that they assigned to him the status (of being a god) which is not his'".

Then, Imām Ali ibn Abū Tālib ﷺ went on to say: "Beware! Two types of persons will fall into ruin on my account: One who loves (me) and praises me for what is not in me, and one who hates me and whose detesting me will lead him to any false and baseless accusation on me. Beware! I am not a prophet, and nothing has been revealed to me. But I act according to the Book of Allāh and the Sunnah of His Prophet as much as I can," as we read in these references: *Al-Musnad*, Ahmad ibn Hanbal, Vol. 1, p. 160; *Al-Mustadrak*, al-Hākim, Vol. 3, p. 123; *Mishkāt al-Masābīh*, Vol. 3, pp. 245 – 246; *Majma' az-Zawā'id*, Vol. 9, p. 133; *Kanz al-`Ummāl*, Vol. 12, p. 219, Vol. 15, p. 110; *Tārīkh*, Ibn Kathīr, Vol. 7, p. 356.

The above quoted statements of Imām Ali ibn Abū Tālib ﷺ have also been reported from the Holy Prophet ﷺ when he said the following to Imām Ali ibn Abū Tālib ﷺ: "O Ali! Two types of people will fall into ruin on your account: One who loves you exceedingly, and liar is the one who attributes false things to you," according to *Al-Istī`āb*, Vol. 3, p. 1101.

Also, he said to him, "Two categories will be ruined on your account: One who loves you with exaggeration, and one who hates you and bears malice [against you]," as we read in Ibn Abul-Hadīd, Vol. 5, p. 6.

The famous scholar of tradition, `Amir ibn Sharahil ash-Sha`bi (19 – 103 A.H./640 – 721 A.D.), has confirmed this saying that these two categories of people have already appeared, and that both became disbelievers. They were annihilated, according to *Al-Istī`āb*, Vol. 3, p. 1130 and *Al-`Iqd al-Farīd*, Vol. 4, p. 312.

٤٦٥ - وَسُئِلَ عَنِ التَّوْحِيدِ وَالْعَدْلِ فَقَالَ (عليه السلام): التَّوْحِيدُ أَلَّا تَتَوَهَّمَهُ وَالْعَدْلُ أَلَّا تَتَّهِمَهُ.

465. Imām Ali ibn Abū Tālib عليه السلام was asked about the Unity of Allāh (*Tawhid*) and His justice (*Adl*). He replied: "Unity means that you do not subject Him to the limitations of your imagination,[1] while justice means that you do not lay any blame on Him: *His words, and He is the all-Hearing, the all-Knowing* (Qur'ān, 6: 115)."

٤٦٦- وَقال (عليه السلام): لا خَيْرَ فِي الصَّمْتِ عَن الحُكْمِ كَمَا أنَّهُ لا خَيْرَ فِي القَوْلِ بالجَهْلِ.

466. Imām Ali ibn Abū Tālib عليه السلام said: "There is no good in silence about matters involving wisdom just as there is no good in speaking with ignorance."

٤٦٧- وَقالَ (عليه السلام) فِي دُعَاءٍ اسْتَسْقى بِهِ: اللَّهُمَّ اسْقِنَا ذُلُلَ السَّحَابِ دُونَ صِعَابِهَا.

قال الرضي: وَهذا من الكلام العجيب الفصاحة وَذلك أنه (عليه السلام) شبه السحاب ذوات الرعود وَالبوارق وَالرياح وَالصواعق بالإبل الصعاب التي تقمص برحالها وَتقص بركبانها وَشبه السحاب خالية من تلك الروانع بالإبل الذلل التي تحتلب طيعة وَتقتعد مسمحة.

467. Imām Ali ibn Abū Tālib عليه السلام said the following in his prayer for rain: "O Lord! Send us rain by submissive clouds, not by unruly

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[1]The belief in the Unity of Allāh is not complete unless it is supported by belief in Allāh being free of all imperfections, that is, one should regard Him as being above the limitations of body, shape, place or time and should not subject Him to his own imagination and whims. This is so because the being who is contained by imagination and whims cannot be Allāh. Contrariwise, a creation of the human mind can. The field of mental activity remains confined to things which are seen and observed. Consequently, the greater one tries to appreciate Him through illustrations concocted by his mind or through his imaginative efforts, the more remote he will get from reality. In this regard, Imām Muhammed al-Bāqir عليه السلام says, "Whenever you contain Him in your imagination, He will not be Allāh but a creation like your own self and is revertible to you." Justice means that whatever the form of injustice and inequity may be, it should be dissociated from Allāh, and He should not be given such attributes which are evil, useless and which the mind can in no way agree to attribute to Him. In this regard, Allāh says, "And perfect is the word of your Lord in truth and justice: There is none who can change your Lord's words."

ones."
Sayyid ar-Radi says, "This is an expression of wonderful eloquence, because Imām Ali ibn Abū Tālib ﷺ has likened the cloud, which is accompanied by thunder, lightning, wind and flashes with unruly camels that throw away their saddles and throw down their riders, likening the clouds that are free of these terrible things to the submissive camels that are easy to milk and obedient to ride."

٤٦٨ ـ وَقِيلَ لَهُ (عليه السلام) لَوْ غَيَّرْتَ شَيْبَكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ (عليه السلام): الْخِضَابُ زِينَةٌ وَنَحْنُ قَوْمٌ فِي مُصِيبَةٍ يُرِيدُ وَفَاةَ رَسُولِ اللَّهِ (صلى الله عليه وآله).

468. It was said to Imām Ali ibn Abū Tālib ﷺ once: "We wish you had dyed your gray hair, O Imām Ali ibn Abū Tālib ﷺ!" He said: "Dye is a way of adornment, whereas we are in a state of grief."

Sayyid ar-Radi says in his comment that Imām Ali ibn Abū Tālib ﷺ is referring here to his grief at the demise of the Messenger of Allāh ﷺ.

٤٦٩ ـ وَقَالَ (عليه السلام): مَا الْمُجَاهِدُ الشَّهِيدُ فِي سَبِيلِ اللَّهِ بِأَعْظَمَ أَجْراً مِمَّنْ قَدَرَ فَعَفَّ لَكَادَ الْعَفِيفُ أَنْ يَكُونَ مَلَكاً مِنَ الْمَلَائِكَةِ.

469. Imām Ali ibn Abū Tālib ﷺ said: "The fighter in the way of Allāh who is martyred will not get a greater reward than whoever remains chaste despite limited means. It is possible that a chaste person may even become one of the angels."

٤٧٠ ـ وَقَالَ (عليه السلام): الْقَنَاعَةُ مَالٌ لَا يَنْفَدُ.

قال الرضي: وَقد روى بعضهم هذا الكلام لرسول الله (صلى الله عليه وآله).

470. Imām Ali ibn Abū Tālib ﷺ said: "Contentment is a wealth that is not exhausted."

Sayyid ar-Radi says, "Some people have narrated saying that this statement was made by the Messenger of Allāh ﷺ."

٤٧١ ـ وَقَالَ (عليه السلام) لِزِيَادِ ابْنِ أَبِيهِ وَقَدِ اسْتَخْلَفَهُ لِعَبْدِ اللَّهِ بْنِ الْعَبَّاسِ عَلَى فَارِسَ وَأَعْمَالِهَا فِي كَلَامٍ طَوِيلٍ كَانَ بَيْنَهُمَا نَهَاهُ فِيهِ عَنْ ثَقْدُمِ الْخَرَاجِ: اسْتَعْمِلِ الْعَدْلَ وَاحْذَرِ

الْعَسْفَ وَالْحَيْفَ فَإِنَّ الْعَسْفَ يَعُودُ بِالْجَلَاءِ وَالْحَيْفَ يَدْعُو إِلَى السَّيْفِ.

471. When Imām Ali ibn Abū Tālib عليه السلام put Ziyād ibn Abīh in place of Abdullāh ibn al-Abbās over Fars (part of Persia, today's Iran) and its revenues, he had a long conversation with him in which he prohibited him from conducting an early collection of the revenue. Therein he said: "Act on justice and stay away from violence and injustice: Violence will lead them to forsake their abodes, while injustice will prompt them to take up arms."

٤٧٢ - وَقَالَ (عليه السلام): أَشَدُّ الذُّنُوبِ مَا اسْتَخَفَّ بِهَا صَاحِبُهُ.

472. Imām Ali ibn Abū Tālib عليه السلام said: "The worst sin is that which the one who commits it takes it lightly."

٤٧٣ - وَقَالَ (عليه السلام): مَا أَخَذَ اللَّهُ عَلَى أَهْلِ الْجَهْلِ أَنْ يَتَعَلَّمُوا حَتَّى أَخَذَ عَلَى أَهْلِ الْعِلْمِ أَنْ يُعَلِّمُوا.

473. Imām Ali ibn Abū Tālib عليه السلام said: "Allāh has not made it obligatory on the ignorant to learn till He has made it obligatory on the learned to teach."

٤٧٤ - وَقَالَ (عليه السلام): شَرُّ الْإِخْوَانِ مَنْ تُكُلِّفَ لَهُ.

قال الرضي: لأن التكليف مستلزم للمشقة وهو شر لازم عن الأخ المتكلف له فهو شر الإخوان.

474. Imām Ali ibn Abū Tālib عليه السلام said: "The worst comrade is he for whom formality has to be observed."[1]

Sayyid ar-Radi says, "This is so because formality is inseparable from hardship, and it is an evil that is caused by a comrade for whom formality is observed. Consequently, he is the worst of all comrades."

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[1]A friendship based on love and sincerity frees one from ceremonial formalities, but the friendship for which formalism is necessary is unstable. Such a friend is not a true friend. True friendship requires that a friend should not be a cause of trouble for his friend. If he is a cause of trouble, he will prove tedious and harmful. This harmfulness is a sign of his being the worst of all friends.

٤٧٥ - وَقَالَ (عليه السلام): إذَا احْتَشَمَ المُؤْمِنُ أخَاهُ فَقَدْ فَارَقَهُ.

قال الرضي: يقال حشمه وَأحشمه إذا أغضبه وَقيل أخجله وَاحتشمه طلب ذلك له وَهو مظنة مفارقته.

وَهذا حين انتهاء الغاية بنا إلى قطع المختار من كلام أمير المؤمنين عليه السلام، حامدين لله سبحانه على ما منّ به من توفيقنا لضم ما انتشر من أطرافه، وَتقريب ما بعد من أقطاره.

وَتقرر العزم كما شرطنا أولا على تفضيل أوراق من البياض في آخر كل باب من الأبواب، ليكون لاقتناص الشارد، وَاستلحاق الوارد، وَما عسى أن يظهر لنا بعد الغموض، وَيقع إلينا بعد الشذوذ، وَما توفيقنا إلا بالله عليه توكلنا، وَهو حسبنا وَنعم الوكيل.

وَذلك في رجب سنة أربع مائة من الهجرة، وَصلى الله على سيدنا محمد خاتم الرسل، وَالهادي إلى خير السبل، وَآله الطاهرين، وَأصحابه نجوم اليقين.

475. Imām Ali ibn Abū Tālib عليه السلام said: "If a believer enrages (*ihtashama*) his brother, it means that he will leave him."

Sayyid ar-Radi says, "It is said that *hashamahu* or *ahshamahu* means: 'He enraged him'. According to another view, it means 'He humiliated him', while *ihtashamahu* means 'He sought these for him', and that is most likely to cause him to separate."

٤٧٥ - وَقَالَ (عليه السلام): إذَا احْتَشَمَ المُؤْمِنُ أخَاهُ فَقَدْ فَارَقَهُ.

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وَهذا حين انتهاء الغاية بنا إلى قطع المختار من كلام أمير المؤمنين عليه السلام، حامدين لله سبحانه على ما منّ به من توفيقنا لضم ما انتشر من أطرافه، وَتقريب ما بعد من أقطاره.

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مختارات من قصار حكم أمير المؤمنين عليه السلام

SELECTED SHORT AXIOMS OF THE COMMANDER OF THE FAITHFUL عليه السلام

أخوك من واساك في الشدّة.
Your brother is the one who solaces you during the time of hardship.

أحسن إلى المسيء تسُده.
Be good to the abuser and you gain the upper hand over him.

أكثر مصارع العقول تحت بروق الأطماع.
Minds are mostly subdued by the glitter of ambitions.

أدّب عيالك تنفعهم.
Discipline your children, you will thus benefit them.

أدب المرء خير من ذهبه
One's good conduct is better than his gold.

بالبرّ يُستَعبَد الحرّ.
Through kindness are the free enslaved.

باكر بالخير تسعد.
Quickly do goodness so you may gain happiness.

بركة العمر في حسن العمل.
A lifetime's bliss is in good deeds.

بلاء الإنسان من اللسان.
One's affliction stems from his tongue.

بركة المال في أداء الزكاة.
Wealth is blessed when *zakat* is paid.

تفاءل بالخير تنله.
Augur well, you will gain goodness.

تزاحم الأيدي على الطعام بركة.
When hands crowd at food, they bless it.

تواضع المرء يكرمه.
One's humbleness honors him.

توكل على الله يكفيك.
Rely on Allāh, and He will suffice you.

ثلمة الدين موت العلماء.
Creed cracks when scholars die.

ثبات الملك بالعدل.
Justice firms governance.

ثوب السلامة لا يبلى.
Safety's outfit never wears out.

ثواب الآخرة خير من نعيم الدنيا.
The rewards of the hereafter are better than this world's felicity.

جودة الكلام في الإختصار.
Speech's goodness lies in its brevity.

جالس الفقراء تزدد شكراً.
Keep the poor company and you will be appreciated more.

جليس الخير غنيمة.
One who keeps good folks company wins goodness.

جليس السوء شيطان.
The companion of evil ones is a devil.

حسن الخلق غنيمة.
Good manners are (as good as) a gain.

حرفة المرء كنز له.
One's career is his treasure.

حلم المرء عونه.
One's clemency is his helper.

حلي الرجال الأدب.
Men's embellishments are good manners.

خير الأصحاب من يسددك على الخير.
The best companion is the one who assists you in doing what is good.

خير النساء الودود الولود.
The best women are those who are affectionate and who give birth.

خليل المرء دليل عقله.
One's close friend indicates the extent of his reasoning.

دولة الأرذال آفة الرجال.
Lowly men's authority is (good) men's lesion.

دم على كظم الغيظ تحمد عواقبك.
Continue to suppress your anger and your outcomes will be praiseworthy.

دواء القلب الرضا بالقضاء.
Heart's medicine is accepting (every Divine) decree.

ذل المرء في الطمع و العزّة في القناعة.
One humiliates himself with greed, gains dignity with contentment.

ذلاقة اللسان رأس المال.
One's articulate speech is his capital.

ذكر الموت جلاء القلب.
Remembering death cleanses the heart.

رفاهية العيش في الأمن.
Living in prosperity is living in security.

رفيق المرء دليل عقله.
One's bosom companion indicates one's rationality.

راع أباك يرعاك إبنك.
Look after your father, your son will look after you.

رب رجاء يؤدي إلى الحرمان.
Anticipation may lead to deprivation.

زينة الباطن خير من زينة الظاهر.
Inner goodness is better than outer goodness.

زيارة الضعفاء من التواضع.
Visiting the weak manifests humbleness.

زر المرء على قدر إكرامه لك.
Visit one according to the extent of his regards for you.

سادة القوم الفقهاء.
Folk's masters are the *faqihs*.

سوء الخلق وحشة لا خلاص منها.
Bad manners form loneliness from which there is no escape.

سيرة المرء تنبئ عن سريرته.
One's conduct indicates his innermost.

السعيد مَن اتعظ بغيره.
Happy is one who derives admonishment from others.

شرط الألفة ترك الكلفة.
The condition for gaining (people's) companionship is to abandon affectation.

شفاء الجَنان في قراءة القرآن.
Recitation of the Qur'ān heals one's body.

شر الناس من يتقيه الناس.
The most evil of all people is the one who is avoided, on account of his evil, by all people.

صلاح الإنسان في حفظ اللسان.
One's goodness lies in safeguarding his tongue.

صل الأرحام تكثر حشمك.
If you maintain ties with your kinsfolk, the number of your supporters will increase.

صلاح الدين في الورع و فساده في الطمع.
Piety reforms creed, its damage stems from greed.

ضياء القلب مِن أكل الحلال.
The heart's enlightenment results from consuming what is lawful.

ضيق القلب أشدّ من ضيق اليد.
A strait heart is harder than a strait hand.

ضرب اللسان أشدّ من طعن السنان.
Tongue's strokes are harsher than lances' stabs.

طلب الأدب أولى من طلب الذهب.
Pursuit of manners is better than persuit of gold.

طوبى لمن رزق العافية.
Congratulations to whoever is blessed with good health.

طال عمر من قصر لعبه.
One who plays less lives more.

ظلم الملوك أسهل من دلال الرعيّة.
Kings' oppression is easier to do than spoiling subjects.

ظمأ المال أشدّ من ظمأ الماء.
Thirsting for money is tougher than thirsting for water.

ظلامة المظلوم لا تضيع.
An oppressed man's injustice shall never be lost.

عاقبة الظلم وخيمة.
Oppression's outcome is calamitous.

عدو عاقل خير من صديق جاهل.
A rational foe is better than an ignorant friend.

علو الهمّة من الإيمان.
High aspiration is a sign of deep conviction.

عبد الشهوة أذلّ من عبد الرق.
A slave of his (illicit) desire is more servile than a bondman.

غدرك من دلك على الإساءة.
One who leads you to abuse betrays you.

غشّك من أرضاك بالباطل.
One who pleases you with falsehood cheats you.

غنيمة المؤمن وجدان الحكمة.
A true believer's gain is finding wisdom.

فخر المرء بفضله أولى من فخره بأصله.
A man's pride in distinction is better than that in origin.

فاز مَنْ سَلِم من شر نفسه.
One who is safe from his own evil wins.

فرع الشيء يُخْبر عن أصله.
A thing's branch tells of its root.

قيمة المرء ما يحسنه.
One's worth lies in what he does the best.

قول الحق من الدين.
Saying what is right is an indication of one's creed.

قسوة القلب من الشبع.
Satiation grows a harsh heart.

قلب الأحمق وراء لسانه.
A fool's heart hides behind his tongue.

كمال العلم في الحلم.
Clemency is the perfection of knowledge.

كمال الجود الإعتذار معه.
Generosity's perfection adds an apology.

كثرة الوفاق نفاق و كثرة الخلاف شقاق.
Agreeing too often is hypocrisy, disputing too much is disunity.

ليس لسلطان العلم زوال.
The power of knowledge never disappears.

لين الكلام قيد القلوب.
Leniency of speech is tied to hearts.

ليس للحسود راحة.
An envious person never finds rest.

لسان العاقل وراء قلبه.
A rational man's tongue is behind his heart.

من طلب ما لا يعنيه فاته ما يعنيه.
One who seeks what does not concern him misses what does concern him.

من عذب لسانه كثر إخوانه.
Sweet speech wins many friends.

ما هلك امرءٌ عرف قدر نفسه.
One who knows his worth never perishes.

من لان عوده كثرت أغصانه.
One whose stem is lean has many branches.

نار الفرقة أشدّ من نار الجحيم.
The fire of separation is harsher than the fire of Hell.

نور المؤمن في قيام الليل.
A believer's *noor* (celestial light) stems from standing for the night prayers.

نفاق المرء ذِلّة.
One's hypocrisy humiliates him.

همّ السعيد آخرته و همّ الشقي دنياه.
A happy person's concern is his Hereafter, that of a wretch is his (temporal) world.

هلاك المرء في العجب.
One's perdition lies in conceit.

هيهات من نصيحة العدو.
Far away is a piece of advice that comes from a foe.

وزر صدقة المنان أكثر من أجره.
The burden of a benefactor's charity weighs heavier than its reward.

ولاية الأحمق سريعة الزوال.
A fool's authority swiftly vanishes.

ويل لمن ساء خُلقه.
Woe unto one whose manners are bad!

لا شرف أعلى من الإسلام.
There is no honor greater than Islam.

لا مرض أضنى من قلة العقل.
There is no ailment more wearisome than little rationality.

لا مرض أضنى من قلة العقل.
There is no sickness more wearisome than little reasoning.

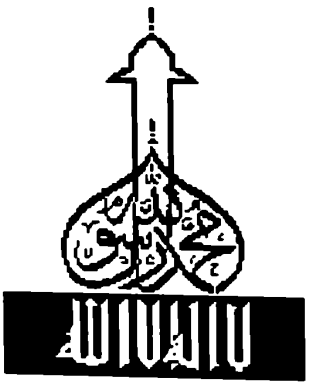
لا صواب مع ترك المشورة.
No right results from abandoning consultation.

يسود المرء قومه بالإحسان إليهم
One wins mastership over his people by being benevolent to them.

يوم العدل على الظالم أشدّ من يوم الجور على المظلوم.
The day of justice is harder on the unjust one than the day when he oppressed.

This much concludes our selection of the statements of Imām Ali ibn Abū Tālib عليه السلام. We praise Allāh, the Glorified One, Who enabled us to gather the scattered utterances from various areas and bring them together from different places, text materials that have been far from our reach. We have no ability save through Allāh. In Him do we trust, and He is Sufficient for us. He is the best Supporter.

May Allāh bless our master Muhammed ﷺ, the last of the prophets and the one who guided us towards the best path, and bless his virtuous descendants and companions who are the stars of conviction.



وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

SHRINE OF IMĀM ALI عليه السلام

بسم الله الرحمن الرحيم

﴿ ...فِي بُيُوتٍ أَذِنَ اللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ، يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالآصَالِ ۞ رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَلا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلاةِ وَإِيتَاءِ الزَّكَاةِ، يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالأَبْصَارُ ﴾

(Such noor [celestial] light is lit) in houses which Allāh has permitted to be raised to honor to celebrate His Name therein: He is glorified in them in the mornings and in the evenings (again and again) by men whom neither sale nor merchandise can divert from remembering Allāh, nor from regular prayers, nor from the (payment of) zakat. *They fear (only) the Day when hearts and eyes will be transformed (in a world wholly new)* (Qur'ān, 24:36-37).

It is not polite to speak about the shrine of Imām Ali عليه السلام without saying a word about this great man although both Preface and Introduction have already told the reader something about him, a drop of an ocean, for detailing the life and wisdom of Ali عليه السلام requires volumes and volumes, and indeed many such volumes have been published and will continue to be published *Insha-Allāh* till life on this planet comes to an end. One of these voluminous anthologies is titled الصحيح من سيرة الامام علي عليه السلام which falls in 19 Volumes. It is written by Ayatollah Sayyid Ja`far Murtada al-`Amili and published in Qum, Iran, in 1430 A.H./2009 A.D. by دفتر تبليغات اسلامي Daftar Tablighat Islami which is administered by the theological seminary there, and it carries ISBN 978-600-90724-5-3. The text below has been submitted by the Ataba Alawiyya in al-Najaf al-Ashraf and is edited by the Translator who utilized two main references: One of them is a directory in full color published by the intellectual and

cultural affairs section of the said Ataba in 1130 A.H./2011 A.D. This colorful directory is printed by دار الرافدين للطباعة و النشر و التوزيع, the Rafidain House for Printing, Publication and Distribution, an Iraqi-owned firm based in Beirut, Lebanon. It bears no ISBN. Another source is also published by the same Ataba and is written by Dr. Salah Mahdi al-Fartousi, an Iraqi writer who was born in 1946 in al-Najaf al-Ashraf, and who has written scores of researches and books, including: مختصر العين للزبيدي، المثلث لابن السيد البطليوسي و المهذب في علم التصريف. Al-Fartousi's book is titled مرقد و ضريح أمير المؤمنين عليه السلام, and its second edition was published by the same Ataba and printed by Dbouk International, also of Beirut, Lebanon, in 1431 A.H./2010 A.D. It has no ISBN. Al-Fartousi has been kind to provide the Translator of these three Volumes with a number of fabulous photos of the shrine of Imām Ali عليه السلام, so it is incumbent on the Translator to express his deep gratitude. Of course, many other references are consulted for the text below.

The Prophet of Islam صلى الله عليه وآله made numerous statements about Ali عليه السلام including the following:

الحق مع علي اينما مال

The truth is with Ali wherever he inclines.

ان فيك لشبها من عيسى ابن مريم

Addressing the Imām عليه السلام, the Prophet صلى الله عليه وآله once said, "There is a similarity in you (O Ali) with Jesus son of Mary.

ان الله جعل قبرك وقبورولدك بقاعا من بقاع الجنة وعرصة من عرصاتها.

Allāh has made your gravesite (O Ali) and those of your offspring areas of Paradise and a neighborhood of its neighborhoods[1].

As for the Imām عليه السلام in his own words, read what he has said:

وَ اللَّهِ لَوْ أُعْطِيتُ الْأَقَالِيمَ السَّبْعَةَ بِمَا تَحْتَ أَفْلَاكِهَا عَلَى أَنْ أَعْصِيَ اللَّهَ فِي نَمْلَةٍ أَسْلُبُهَا

[1]Some readers may wonder about Paradise and whether it has "neighborhoods" and the like. A deep study of Paradise will reveal that it is divided into levels, areas and even cities; it is a world by itself that is much, much larger and greater than our planet by many, many times.

جُلْبَ شَعِيرَةٍ مَا فَعَلْتُهُ.

By Allāh! Had I been given the seven provinces in addition to their protectorates, provided I disobey Allāh by depriving an ant of a grain of barley, I will never do it.

إن إمرتكم لاهون من هذه النعل إلاّ أن احق حقا وأبطل باطلا.

Addressing people who wanted to swear the oath of allegiance to him, he عليه السلام said, "Authority over you is less in my eyes than this sandal unless I establish what is right and nullify what is wrong."

اني أكره ان أتميز عليكم.

I hate to be distinct from you.

أأبيتَ مِبْطَاناً وَ حَوْلِي بُطُونٌ غَرْثَى وَ أَكْبَادٌ حَرَّى أَ أَقْنَعُ مِنْ نَفْسِي بِأَنْ يُقَالَ: "هَذَا أَمِيرُ الْمُؤْمِنِينَ" وَ لاَ أُشَارِكُهُمْ فِي مَكَارِهِ الدَّهْرِ أَوْ أَكُونَ أُسْوَةً لَهُمْ فِي جُشُوبَةِ الْعَيْشِ؟

Should I sleep with a full belly while around me are empty stomachs and anxious ones? Should I be satisfied when people say, "This is the Commander of the Faithful" without sharing them time's hardships or be a role model for them in living a harsh life?

وَ اَيْمُ اللَّهِ، لَأَنْصِفَنَّ الْمَظْلُومَ مِنْ ظَالِمِهِ، وَ لَأَقُودَنَّ الظَّالِمَ بِخِزَامَتِهِ، حَتَّى أُورِدَهُ مَنْهَلَ الْحَقِّ وَ إِنْ كَانَ كَارِهاً.

By Allāh, I shall restore right from the oppressor, leading him by the nose, even against his will, till I let him reach the source of goodness.

لاتغدروا ولاتقتلوا وليدا ولا امرأه ولاشيخا فانيا ولامنعزلا في صومعته ولاتحرقوا نخلا ولا تقطعوا شجرا.

Addressing his troops before dispatching them, the Imām عليه السلام ordered them thus, "Do not commit treachery, do not kill a newborn, or a woman, or an aging man, or one who isolates himself in his place of worship; do not burn date trees and do not cut any trees.

بَلَغَنِي أَنَّكَ جَرَّدْتَ الْأَرْضَ فَأَخَذْتَ مَا تَحْتَ قَدَمَيْكَ وَ أَكَلْتَ مَا تَحْتَ يَدَيْكَ فَارْفَعْ إِلَيَّ حِسَابَكَ.

Writing one of his provincial governors, Ali عليه السلام said, "It has come to my knowledge that you have stripped the land, taking from what is under your feet, eating of what is under your hands, so submit your report to me."

فَاتَّقِ اللَّهَ وَ أَرْدُدْ إِلَى هَؤُلَاءِ الْقَوْمِ أَمْوَالَهُمْ، فَإِنَّكَ إِنْ لَمْ تَفْعَلْ، ثُمَّ أَمْكَنَنِي اللَّهُ مِنْكَ، لَأُعْذِرَنَّ إِلَى اللَّهِ فِيكَ، وَ لَأَضْرِبَنَّكَ بِسَيْفِي الَّذِي مَا ضَرَبْتُ بِهِ أَحَداً إِلاَّ دَخَلَ النَّارَ.

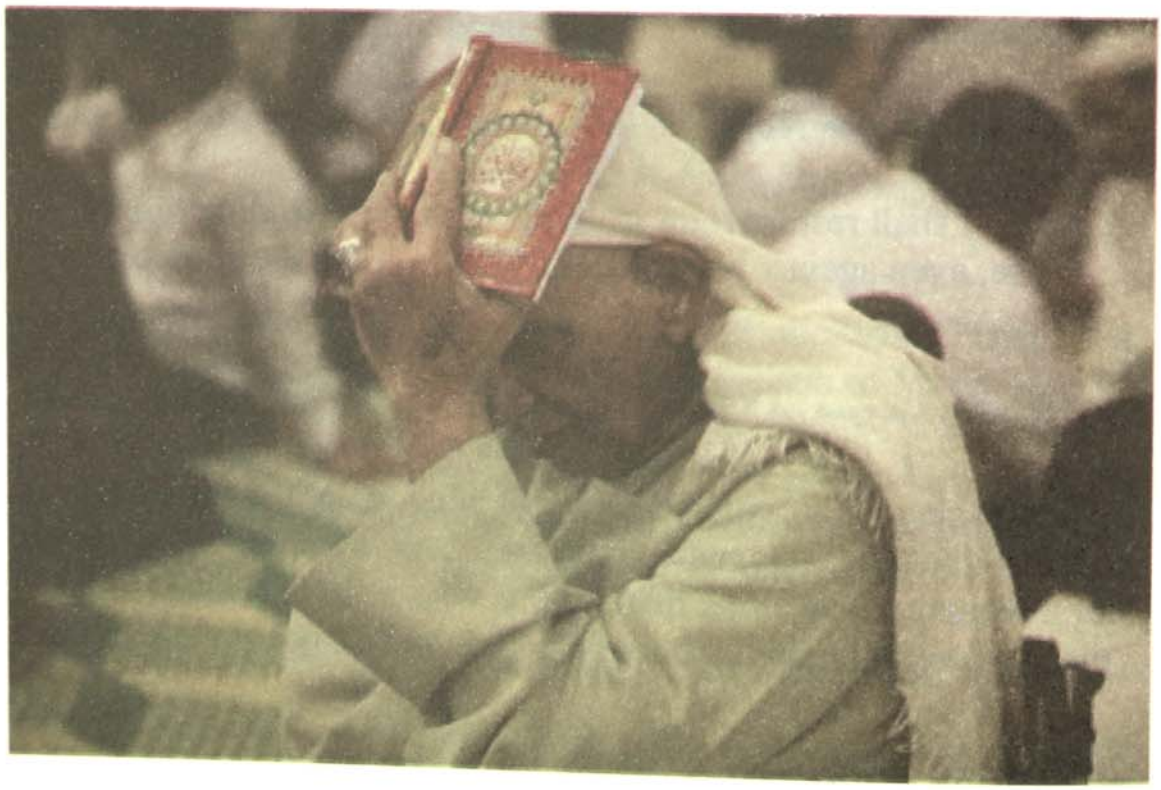
Reprimanding one of his provincial governors, the Imām ﷺ wrote, "So fear Allāh and return the money to these people, for if you do not do it, and if Allāh grants me power over you, I shall seek Allāh to excuse me in your regard, and I shall strike you with my sword which, anyone whom I strike with, sends one to the fire (of hell)."

ما جاع فقير الا بما متع به غني.

No poor person feels hungry except on account of what a rich man enjoys.

ما رأيت نعمة موفورة إلا وإلى جانبها حق مضيع.

I never saw an abundant bliss except there is beside it a lost liability.



الناس اما أخ لك في الدين أو نظير لك في الخلق.
People are (of two kinds:) either a brother of yours in faith or the like in creation.

فأحبب لغيرك ما تحبّ لنفسك ، و أكره له ما تكره لها.
So love for others what you love for yourself, and hate for them what you hate for it.

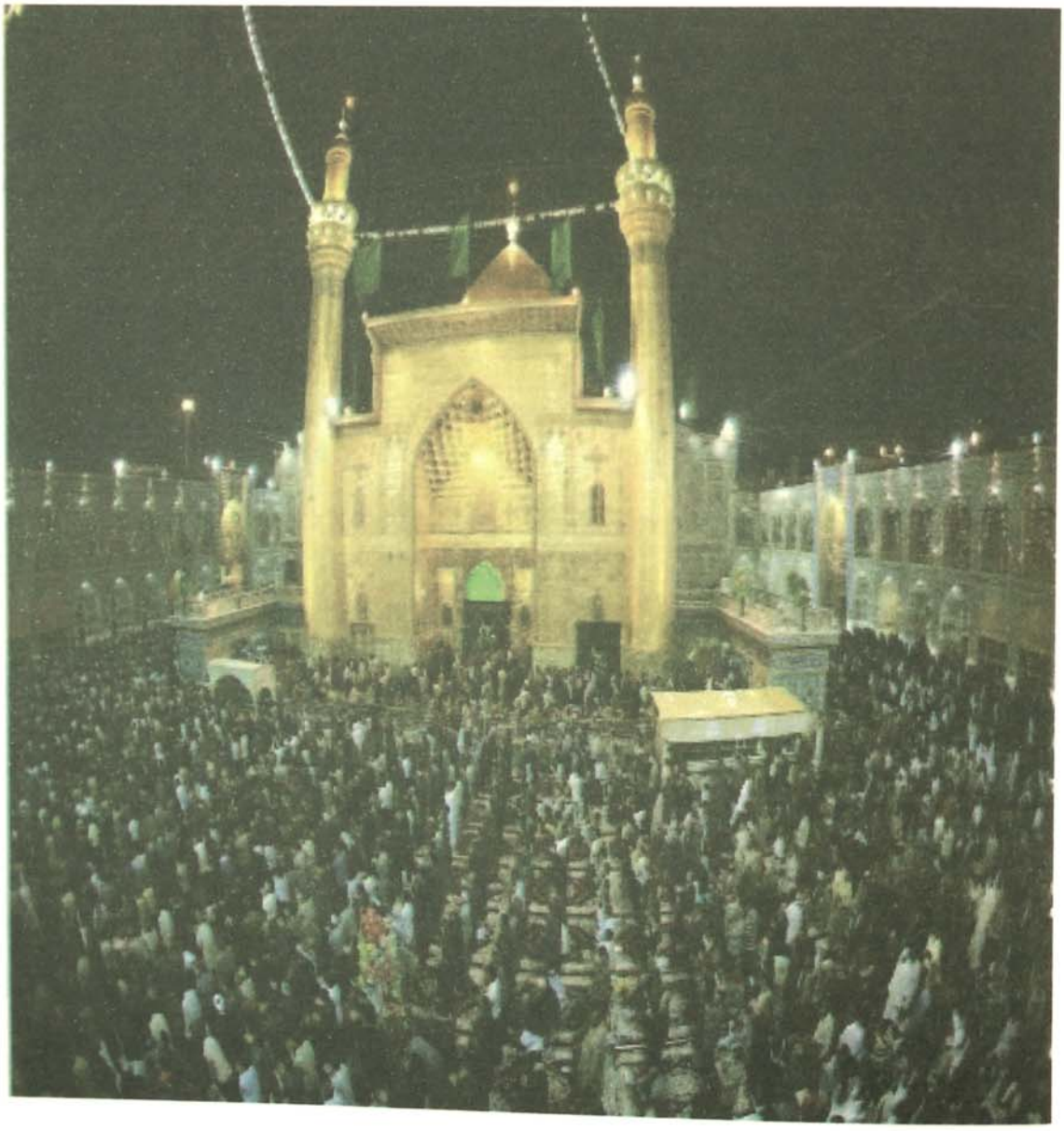
اعف عمن ظلمك، واعط من حرمك، وصل من قطعك ، و لاتبغض من ابغضك، و أحسن إلى من أساء إليك.
Forgive whoever oppresses you, give whoever deprives you, maintain your ties with whoever severs them, do not hate whoever hates you, and be good to whoever abuses you.

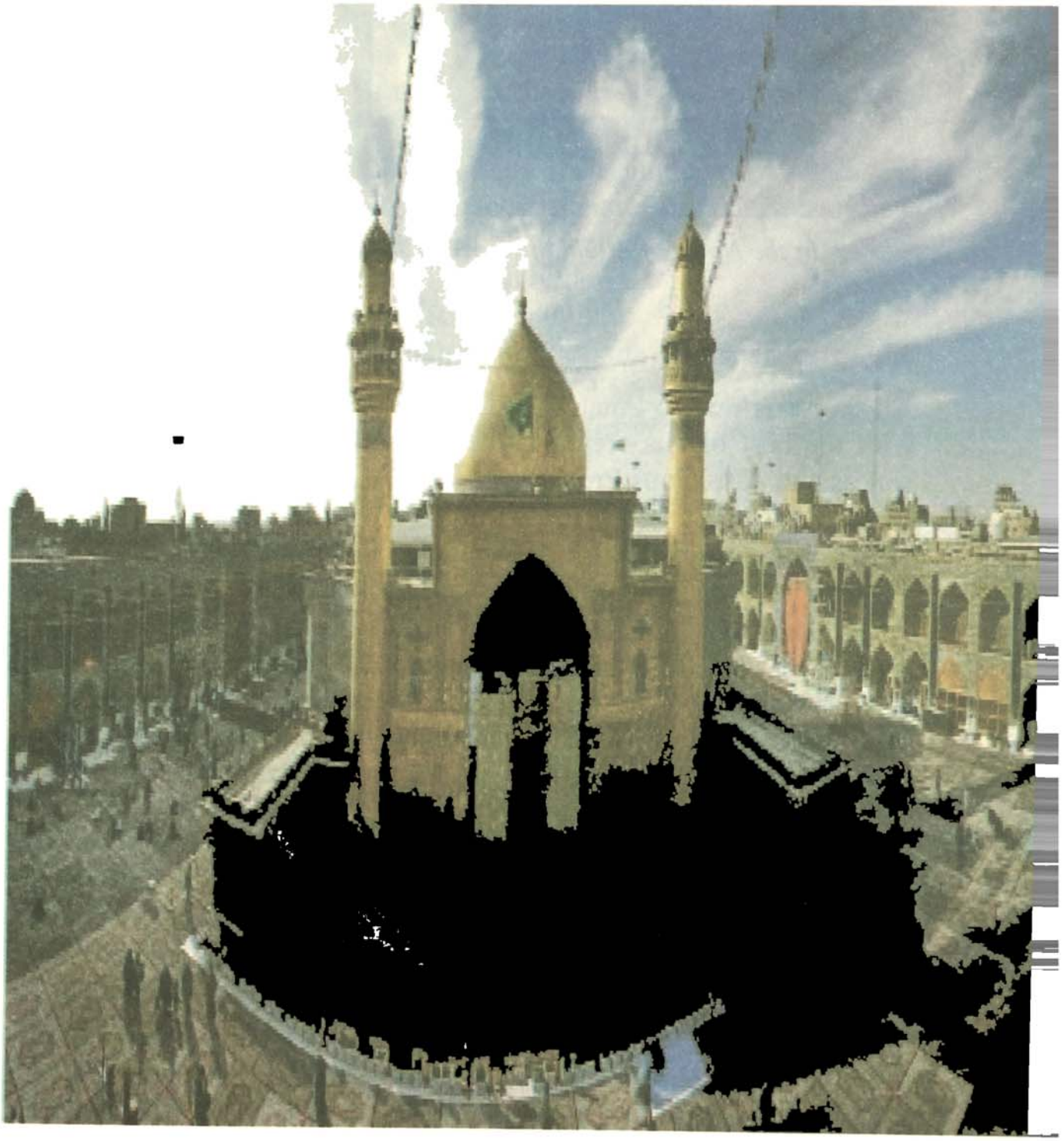
حط عهدك بالوفاء و ارع نمتك بالامانة و اجعل نفسك جنة دون ما أعطيت ، فانه ليس من فرائض الله شى ء عليه اشد اجتماعا مع تفريق أهوائهم و تشتيت آرائهم من تعظيم الوفاء بالعهود.
Surround your promise with fulfillment, safeguard your conscience by being trustworthy, and protect yourself from whatever you are given, for there is no obligation which Allāh mandates, something which people agree about collectively despite their different inclinations and various views, more than magnifying fulfillment of pledges.

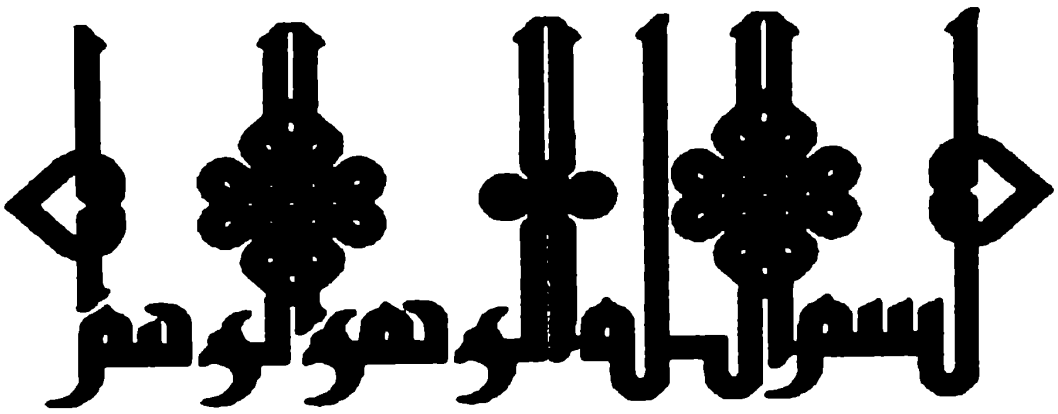


A Look at the Shrine of the Commander of the Faithful,

Imām Ali ibn Abu Tālib عليه السلام







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

All praise is due to Allāh, Lord of the Worlds, peace and blessings with the best of His creation, the Messenger of Allāh, and with his sinless and auspicious Progeny.

Hiding the Gravesite of the Commander of the Faithful عليه السلام

Perhaps the war stances of the Commander of the Faithful Ali ibn Abu Tālib عليه السلام in which he humiliated the polytheist heroes and chiefs of Quraish tribe in defense of Islam, in firming its foundations, filled the hearts of the enemies of Allāh and of Islam with animosity and hatred, so they kept waiting for the opportunity to seek revenge on him, to charge him, and to harm him.

Everybody knows what Banu Umayyah (descendants of Sufyan) had done, followed by the descendants of Abul-Abbas [al-Saffah, the blood-shedder], their hatred and animosity towards the Commander of the Faithful Ali ibn Abu Tālib عليه السلام. For this reason, Ali عليه السلام stated in his last will and testament that his gravesite should be hidden. He عليه السلام knew that power after him would be the lot of Banu Umayyah; therefore, he did not feel safe about his grave been desecrated. He عليه السلام, hence, stated before his death that he should be buried secretly for fear of Banu Umayyah and their supporters, the Kharijites and the like, who might inter it due to their knowledge of its location, and that such interring would prompt the Banu Hashim, his clansmen, to fight, a situation which he عليه السلام always avoided even

during his lifetime; so, how could he accept it to be the cause of a feud after his demise?

What proves this concern is what actually was done by al-Hajjaj ibn Yousuf al-Thaqafi[1] when the Umayyads did, indeed, rise to power. He called for digging up as many as three thousand graves looking for the sacred corpse of the Commander of the Faithful عليه السلام as history books tell us. This is why only the children of Ali عليهم السلام and those whom they trusted from among their close followers knew exactly where the grave was located.

Building of the Sacred Grave Rises

Knowledge of the location of the grave of the Commander of the Faithful Ali ibn Abu Tālib عليه السلام was kept hidden from people during the entire Umayyad period, i.e. about 92 Hijri years, from 40 – 132 A.H. which coincided from 661 – 750 A.D., that is, about 89 Anno Domini years, since the Hijri lunar year is shorter than the solar one. Only the Imāms from among the Ahl al-Bayt عليهم السلام and the elites from among their sincere followers knew where the grave was. All this was done according to the will left by the Imām عليه السلام shortly before his death in 40 A.H./661 A.D.

When the Umayyad state collapsed and was followed by the Abbasid state in 132 A.H./750 A.D., Imām Ja`far ibn Muhammed al-Sadiq عليه السلام kept going to both Heera and Kufa cities and visiting the sacred grave before its site was made public. He was accompanied by his sincere supporters who started telling those whom they trusted from among the people about its location. Its site was thus determined to be in the Ghari land near Najaf. This public revelation

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[1]His *kunya* was AAbu Muhammed." Abd al-Malik ibn Marwan, the Umayyad king, appointed him commander of his army, so he killed the *sahabi* Abdullah ibn al-Zubayr by crucifying him inside the Ka`ba. Then Abd al-Malik installed him as governor of Mecca, Medina, and Taif, then added to them Iraq. He remained governor for twenty years. He built the city of Wasit (located between Kufa and Bara) where he died in 95 A.H./714 A.D. He is proverbial in his passion for shedding blood, ridiculing the Sunnah, and deliberately violating the Islamic code of conduct.

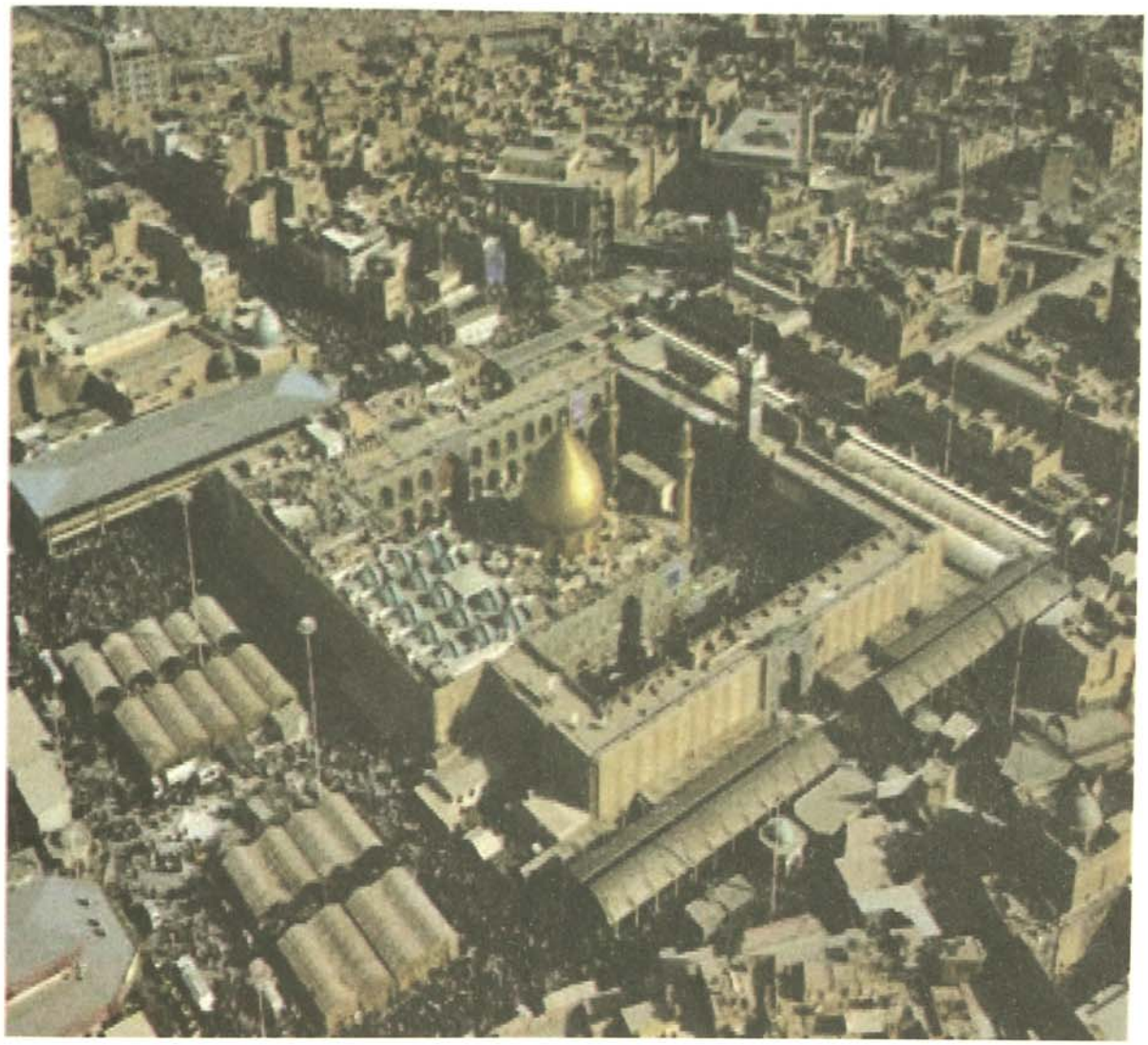
was made by Imām Ja`far ibn Muhammed al-Sadiq عليه السلام[1] during the time of caliph Abu Ja`far al-Mansur, who ruled from 136 – 158 A.H./754 – 775 A.D., during the time when he used to go often to Heera city and from there he would go to Najaf and visit the sacred grave accompanied by some of his companions.

The Abbasid Dawud ibn Ali (d. 132 A.H./750 A.D.) narrates how a wooden box covered the grave. Changes kept taking place to the grave since then as well as many renovations and construction projects the most important of which are as follows:

FIRST: Hārūn al-Rashīd renovated it in 170 A.H./787;
SECOND: Al-Dā`i al-Saghīr did so in 279 A.H./893 A.D.
THIRD: The Hamdānis renovated it in 311 A.H./924 A.D.
FOURTH: Ibn Buwayh al-Daylami in 371 A.H./982 A.D.
FIFTH: The Safavids constructed the present shrine as it now stands during the years from 1040 – 1052 A.H./1631 – 1643 A.D.

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[1]His full name is: Imām Ja`far al-Sādiq (the truthful one) ibn (son of) Imām Muhammed al-Bāqir ibn Imām "Zainul-`Ābidīn" Ali ibn al-Hussain ibn Ali ibn Abū Tālib, peace with them all. He is the faqih of Muslims who follow the Sunnah of the Prophet of Islam through the holy Ahl al-Bayt whom Allāh purified and protected from all sins as we read in verse 33 of Sūrat al-Ahzāb of the Holy Qur'ān. According to p. 472, Vol. 1 of *Usool al-Kāfi* by mentor al-Kulayni, his mother was "Umm Farwah" Asma' daughter of Qasim ibn Muhammed ibn (first caliph) Abu Bakr who was one of the seven most prominent jurists of Medina. Imām al-Sadiq عليه السلام was born on Rabī` al-Awwal 17 of the Hijri year 83, which corresponded to Thursday, April 20, according to the Julian Christian calendar, of 702 A.D. The Imām was poisoned with grapes at the hands of the then governor of Medina, and he died on Shawwāl 15, 148 A.H./December 4, 765 A.D. He needs no introduction since not only the Muslims of the world recognize his lineage, character and ocean of knowledge, but the non-Muslims, too, are quite familiar with him and with thousands of his students who spread far and wide.



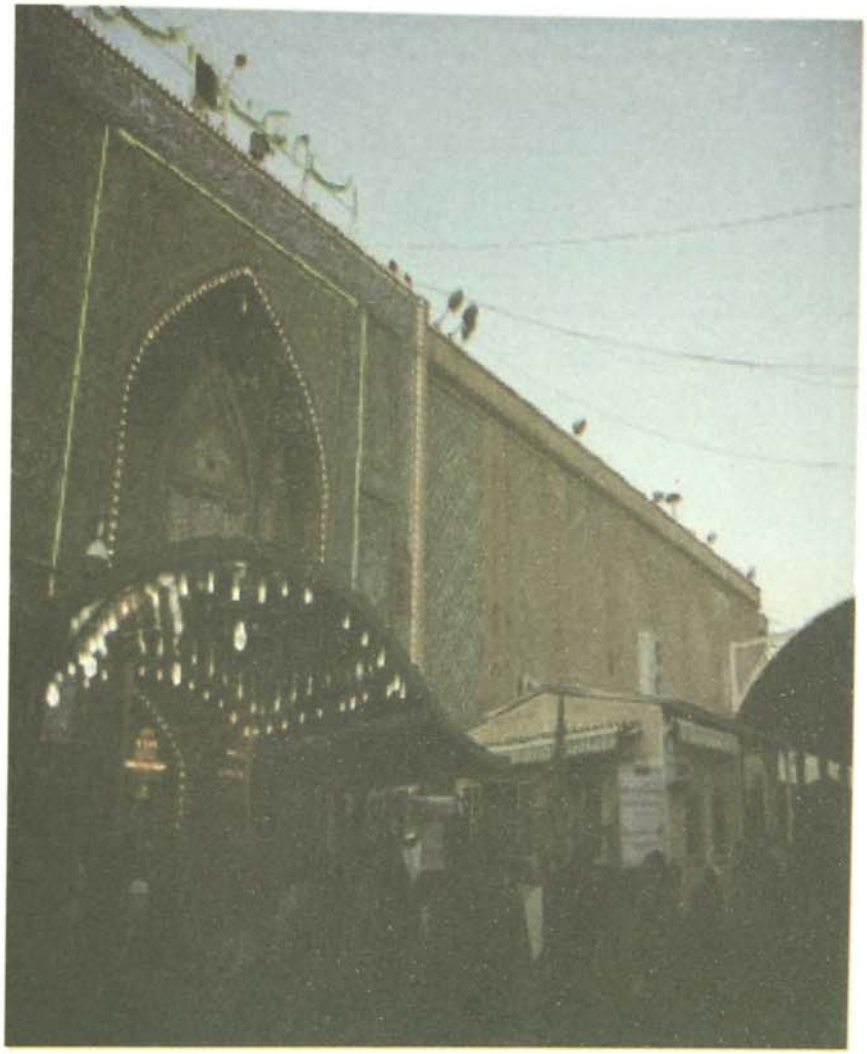
The Sancred Nave:

Its general form is called "al-sahn al-shareef," the sacred nave, and the overall upper area of the shrine, including the brick wall, is 13,240 m^2. The sacred nave covers most of this area, and it surrounds the shrine from the northern, eastern and southern areas, and the estimated area of only the shrine is about 4,219 m^2.



Outer Brick Wall

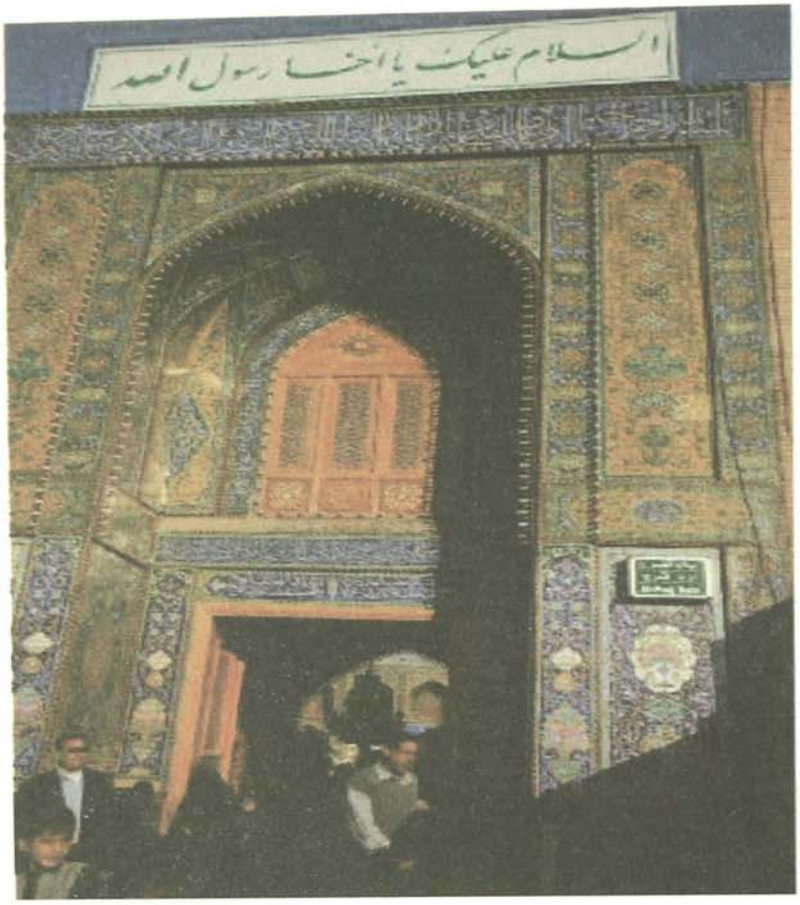
The architectural design of the nave is most magnificent; rarely is there anyone like it. In its design, astronomic matters have taken into consideration, such as sunrise and the determining of midday time. A huge structure surrounds the resting place, dome and minarets in the shape of a square brick wall most of which is plated from inside with Kashani (or Kashi). Qur'ānic verses are inscribed in very beautifully entwined letters on its frontal areas.



Nave's Gates

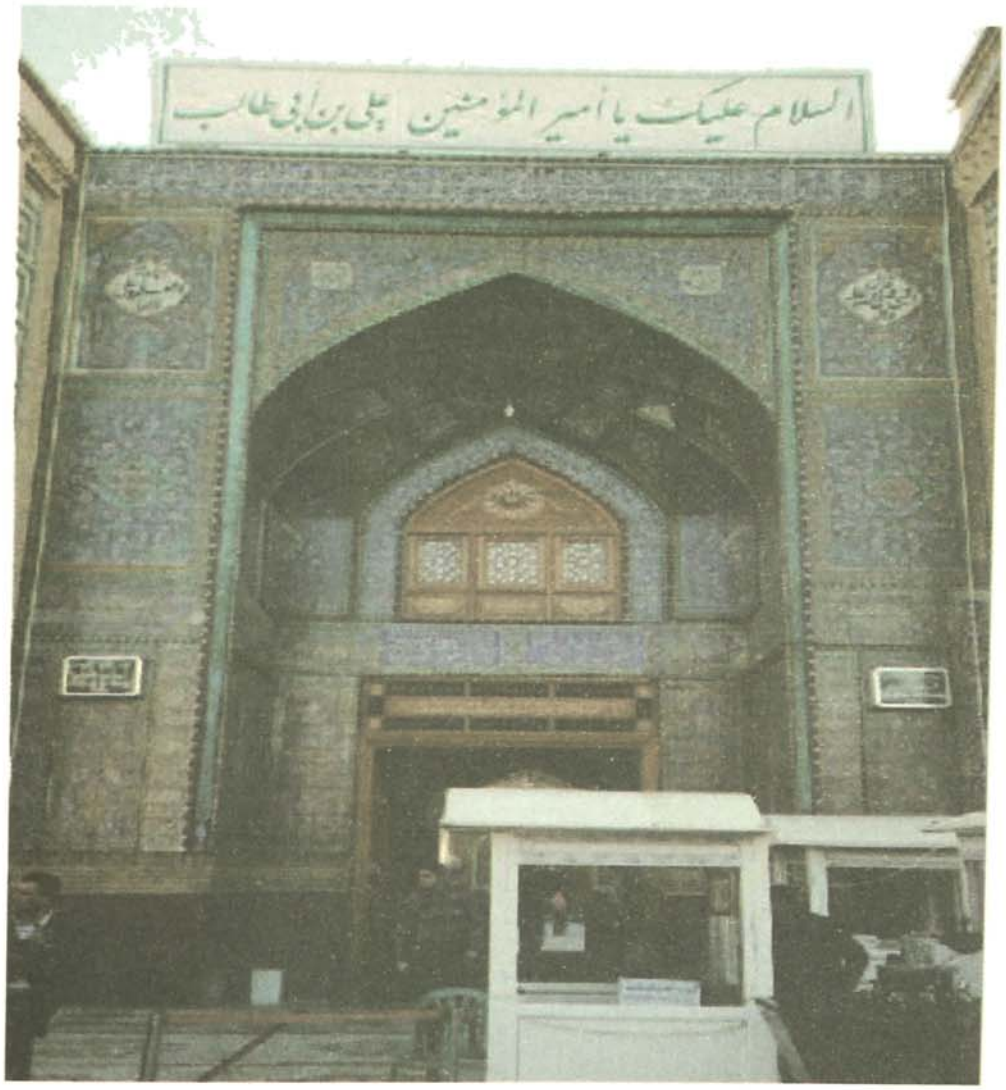
1. **Southern Gate: *Bab al-Qibla***

This gate is so named because it is located in the direction of the *qibla*, in the center of the southern side of the nave's brick wall, and it leads to the Rasool Street. It rises as high as 4.30 meters and has a total width of 3.48 meters. It is comprised of two huge teak wood shutters. Surrounding each shutter is a huge built façade covered by Kashi made in Kerbala decorated with various very beautiful inscriptions.



2. Western Gate: *Bab al-Faraj*

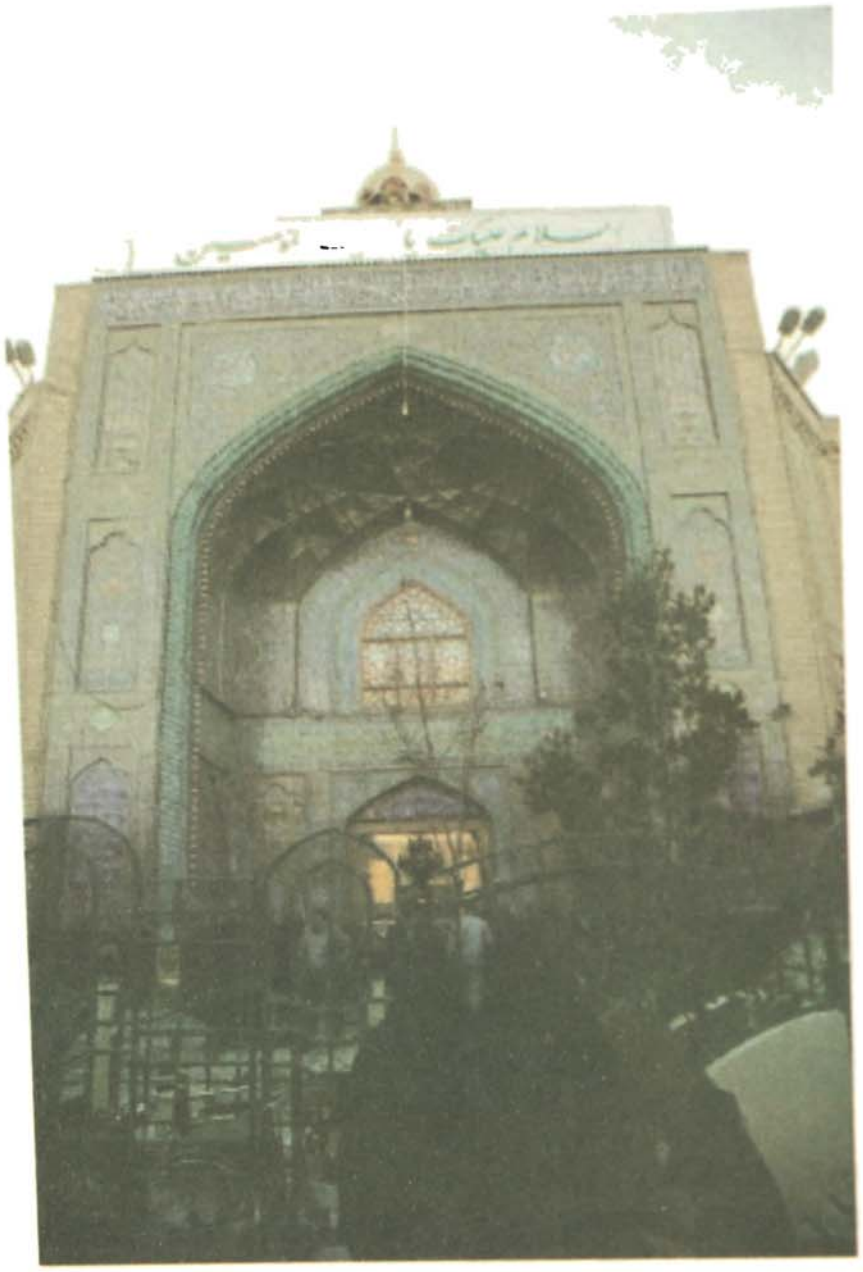
This gate is located in the western side of the brick wall, in the second grandiose hall to be specific, and it is the last gate to open to the nave. It was opened during the time of Sultan Abdul-Aziz in the year 1279 A.H./1863 A.D., so it was called the *sultani gate*, after the sultan. But it was called *bab al-faraj*, the gate of ease, because it ends at an area which is believed to be a spot chosen by the Mahdi Imām عليه السلام to offer his prayers. Residents of Najaf city call it *bab al-`imara* because one who leaves it behind will be facing the Imara quarter, an old city quarter which was demolished in its entirety during the time of tyrant Saddam Hussein in the pretext of expanding the shrine. The real reason behind its demolition was the large number of mosques, schools and homes of theology professors. It is similar to the rest of the shrine's gates: It is comprised of two huge shutters made of teak wood. It is 4.30 meters and its entire width is 3.20 meters and is surrounded by a huge façade covered with Kashi made in Kerbala decorated with various inscriptions.



3. Northern (Tusi) Gate:

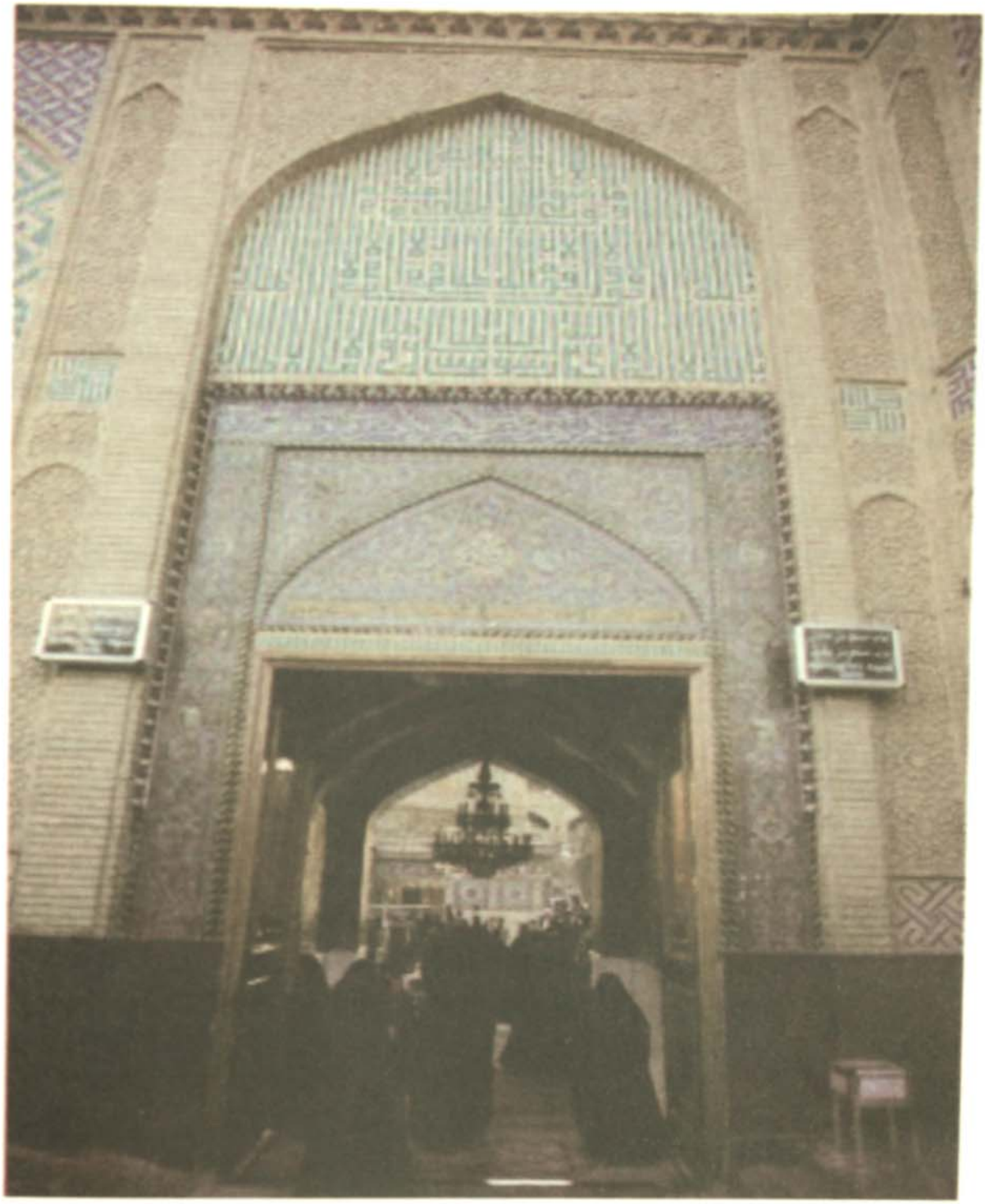
It is located in the northern side of the upper sacred sanctum. This this gate is named after mentor "Abu Ja`far" Muhammed ibn al-Hassan al-Tusi[1]. His resting place is located in the street which is named after him and which leads to the Wadi al-Salam Cemetery.

[1]Shaikh al-Tūsi, "Abū Ja`far" Muhammed ibn al-Hassan (385 - 460 A.H./995 - 1068 A.D.), is one of the greatest literary figures in Islamic history, a scholar the scope of whose knowledge encompassed Islamic history, *fiqh* and *hadīth*.



Eastern or Clock Gate:

This main gate is located to the east of the sacred shrine. The clock stands over it facing the large bazaar. It is regarded as the main door for entering the shrine and from there to the sanctum. From both sides, it is surrounded by pillars that prodrude from the outside fence by 1.30 meter and is overhead of one who enters from within or who exits. It looks like a dent having an angle similar to that arades and grandiose halls which the wall surrounds. On the pillars of the gate there are writings useful for tracking aspects of the history of this Alawi monument, including the date when the old Kashi was built. It is now called the gate of Imām Ali ibn Mousa al-Rida عليه السلام.



Muslim ibn Aqeel عليه السلام Gate

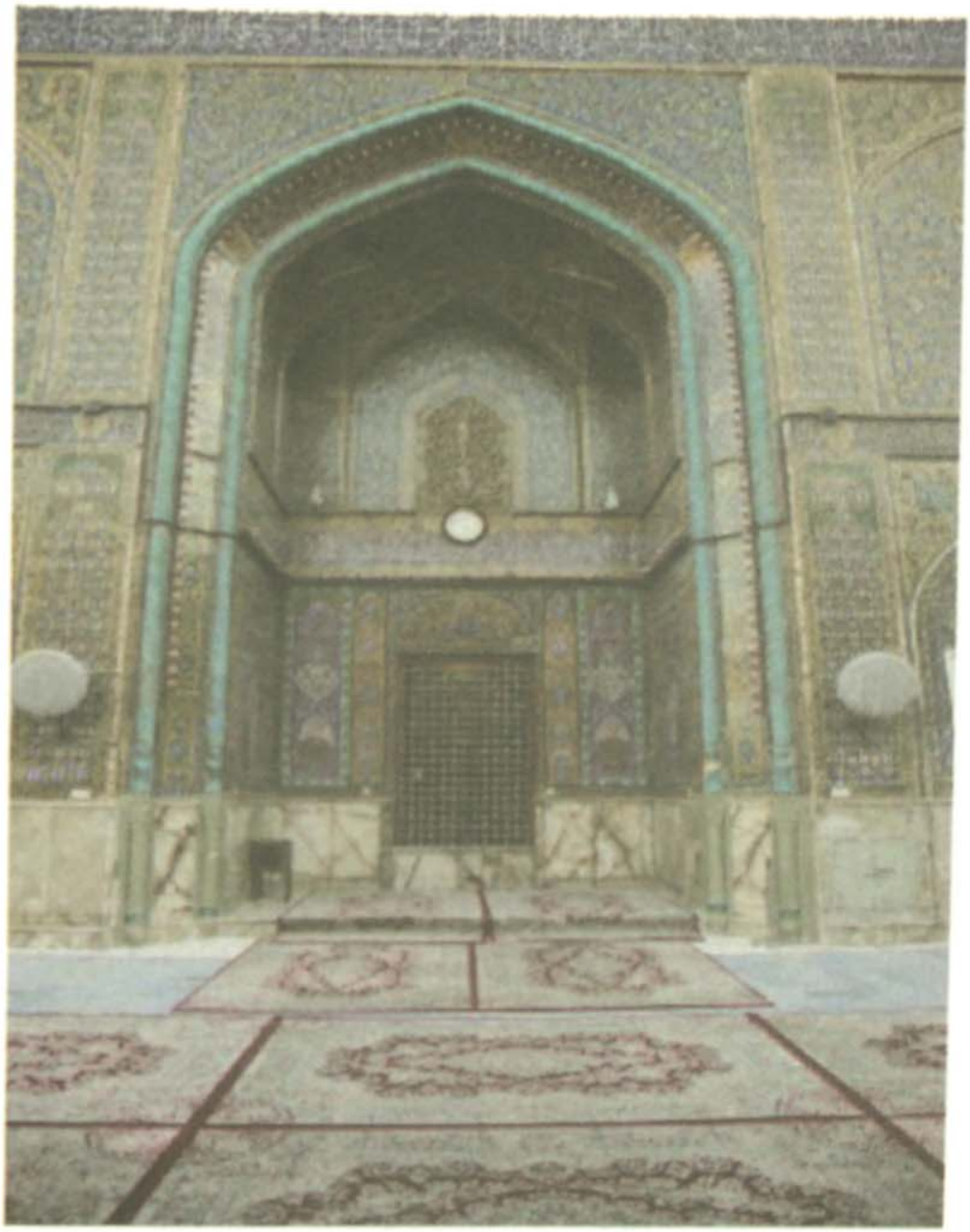
Within the brick wall's eastern side and near the area of the Khadraa Mosque is the gate of Muslim ibn Aqeel عليه السلام, brother of the Commander of the Faithful عليه السلام. This gate, too, is made of teak wood and is comprised of two shutters four meters high and 3.30 meters wide. The façade that surrounds this gate is covered with Kashi made in Kerbala and is decorated with various inscriptions.

Nave's Arcades

The wall that surrounds the sanctum is 5.12 meters high, maintaining the same height on all four sides. Totally surrounding the shrine from all sides is an almost square arcade the eastern and western flanks of which are slightly larger than its northern and southern ones. The walls of these arcades are covered with green marble which is similar to that which covers the floor and courtyard up to a height of 2.20 meters. The rest of parts of the walls and ceilings are glazed entirely with the most magnificent mirrors in mathematical and plant inscriptions.

1. Nave's Northern Arcade: It faces the Tusi Gate.
2. Nave's Eastern Arcade: It is the one where the main doors leading to the shrine are located: On one side, two gilt doors are located in the Golden Grandiose Hall, and on the other are the eastern golden doors that open into the sacred shrine.
3. Sanctum's Southern Arcade: It faces Bab al-Qibla.
4. Western Arcade: It is similar in its location to the Eastern Arcade.





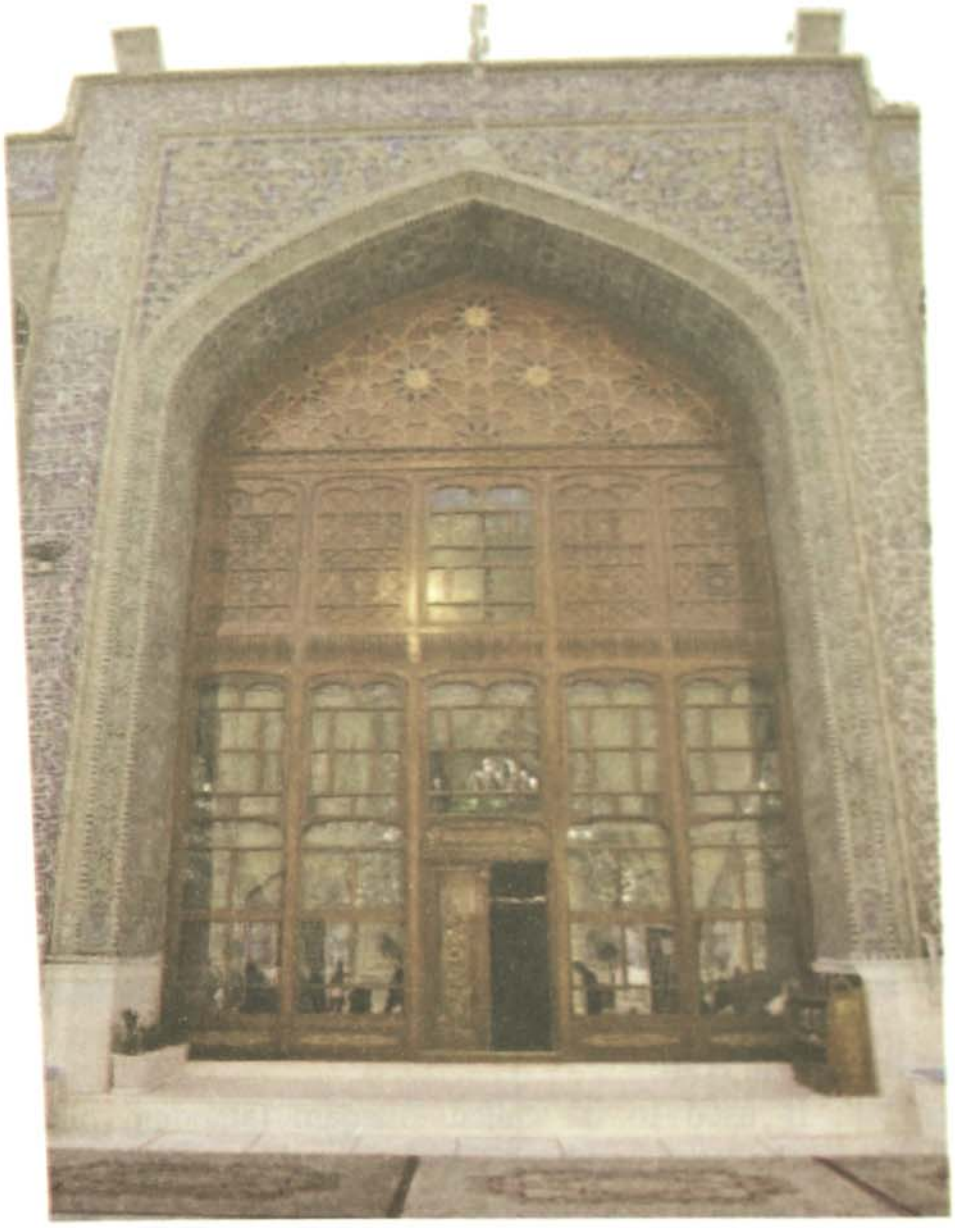
Nave's Grandiose Hall:

`Ulema Hall: It used to be called "maqam (standing place) al-`ulema" due to the large number of senior theology scholars who are buried there, and it overlooks the courtyard from the sanctum's northern side, facing the grand hall of the cemetery of senior jurisprudent Sayyid Kazim Yazdi قدس سره.[1]

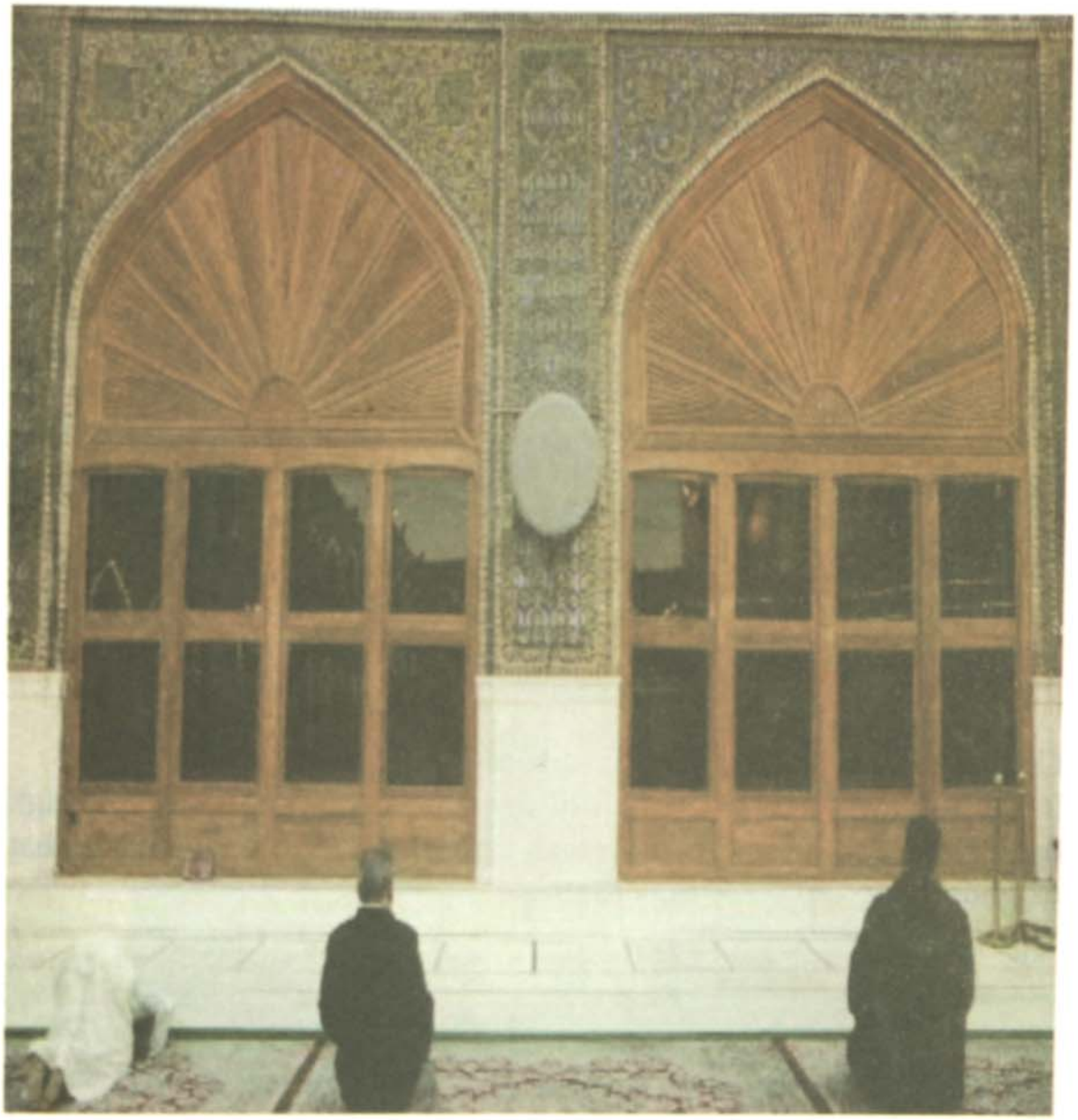
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[1]His full name is: Ayatollah Mohammed Kazem (or Kazim or Kadhim) Yazdi, one of the senior leaders of the Shi`as of the world; his date of birth is unknown, but he passed away in 1919.

Gold Spout Hall:
This hall overlooks the courtyard from the southern side of the sanctum's wall, facing the large hall of the cemetery of Sayyid Muhammed Sa`eed al-Habboobi ﷺ, and it is almost similar in shape and size to the scholars' hall.



Grand Hall of the Cemetery of Sayyid al-Habboobi ﷺ:
It is located to the left of one who enters through the Qibla Gate. It is a huge grandiose hall covered with domes, and its front area is beautified with decorative wood works.



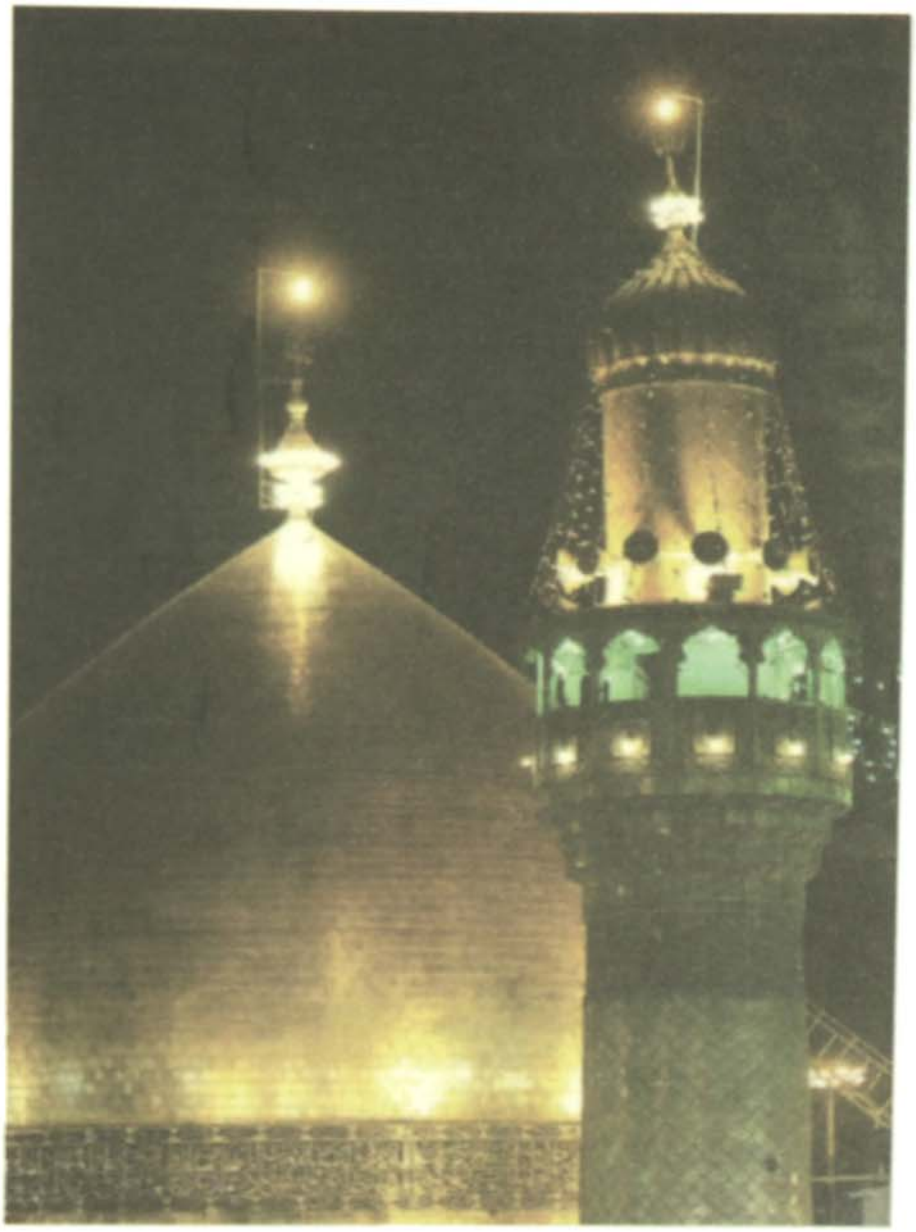
Both Grandiose Halls of the Shrine's General Secretariat:
They neighbor each other and are located on the right side of one who enters through the Qibla Gate. From the inside, both of these grandiose halls are joined together to form a huge room. Each of these grandiose halls has a decorated wood façade that extends to the outer dimensions of the hall.



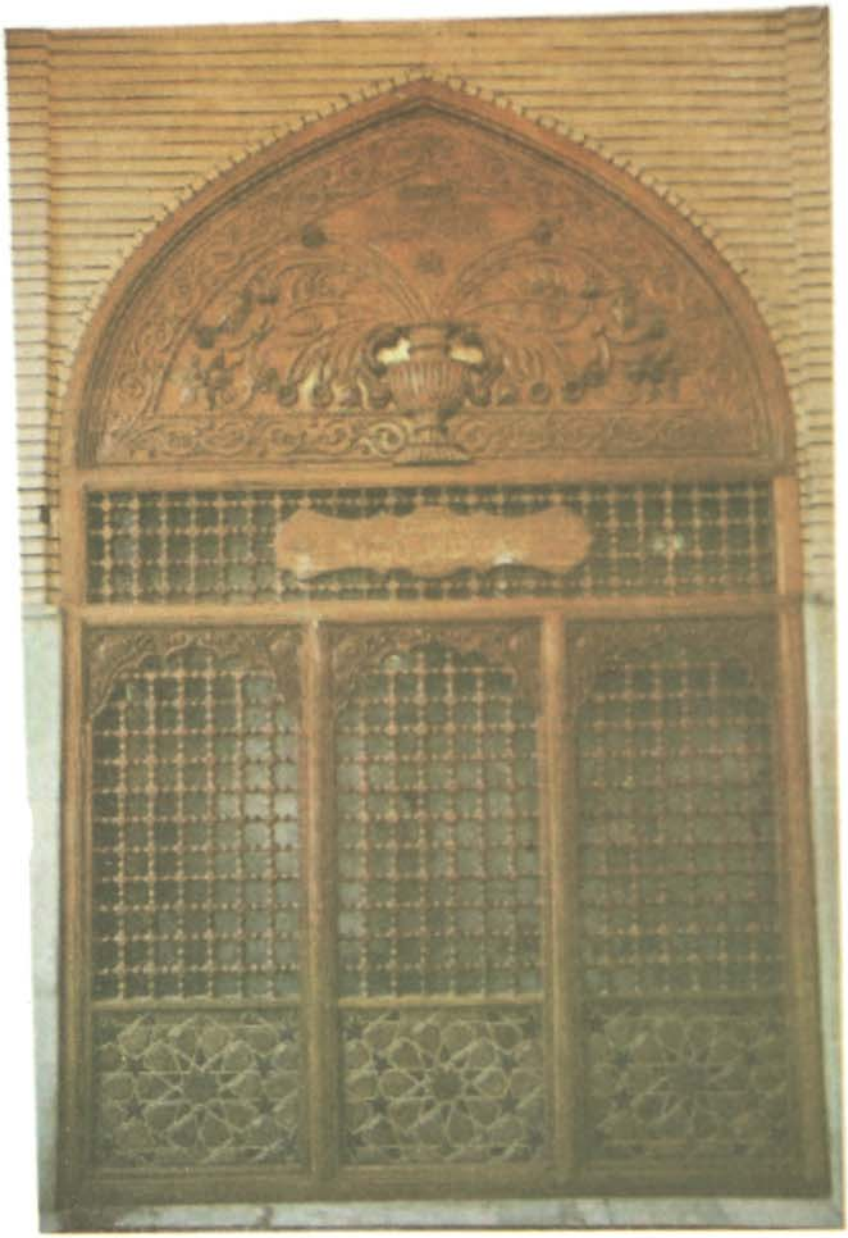
Cemetery of Sayyid Abul-Hassan al-Isfahani قدس سره[1]:
It is located directly to the left of one who enters the shrine through the Clock Gate. This grandiose hall has a decorated wood façade that extends along the outer dimensions.

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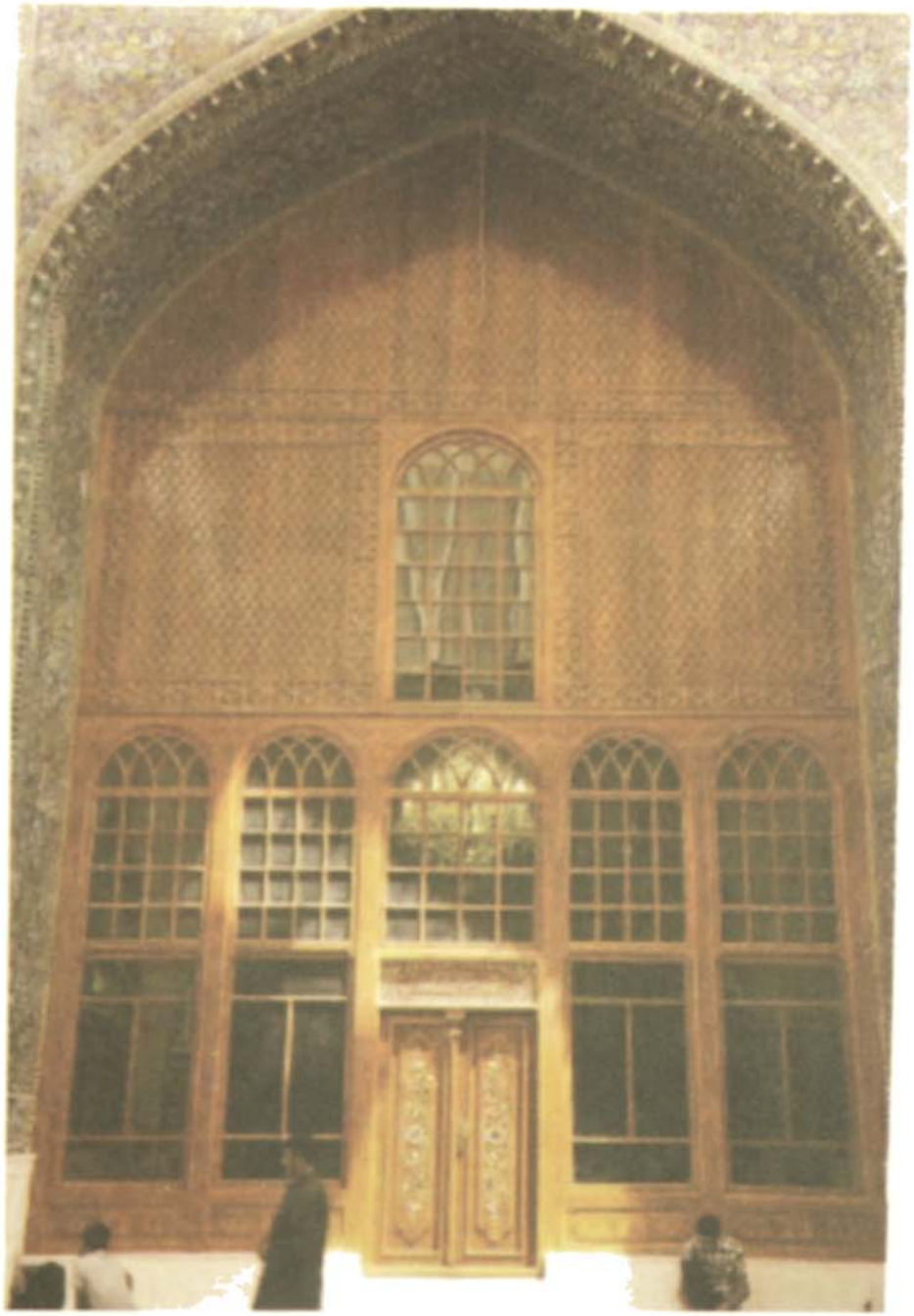
[1]Grand Ayatollah Sayyid Abul-Hassan Isfahani (1860 – 1946) was a senior Shi`a Muslim scholar, cleric and *faqih*, jurist. He was born in 1277 A.H./1860 A.D. in a village on the outskirts of Isfahan, Iran. He was educated and resided in Iraq and became the sole *marji` taqlid* after the death of his contemporary, Mirza Hussain Naeeni. The tenure of his Marjaiyyah is particularly known for its commendable administration. After his preliminary training in Isfahan, he traveled to Najaf and gradually joined the lessons of Akhund Khurasani who soon recognized the talents of his disciple. His famous dissertation in fiqh is titled "Waseelat un-Najat", the means to salvation. Due to its comprehensive nature, it has been elucidated by many faqihs, including Ruhollah Khomeini. Among his famous students were Ayatullah Seyyid Muhsin al-Hakim, Ayatullah Seyyid Meelani, Ayatullah Mirza Hashim Amuli and others. He died in Najaf on 9th Thull-Hijjah in 1365 A.H. (1946).



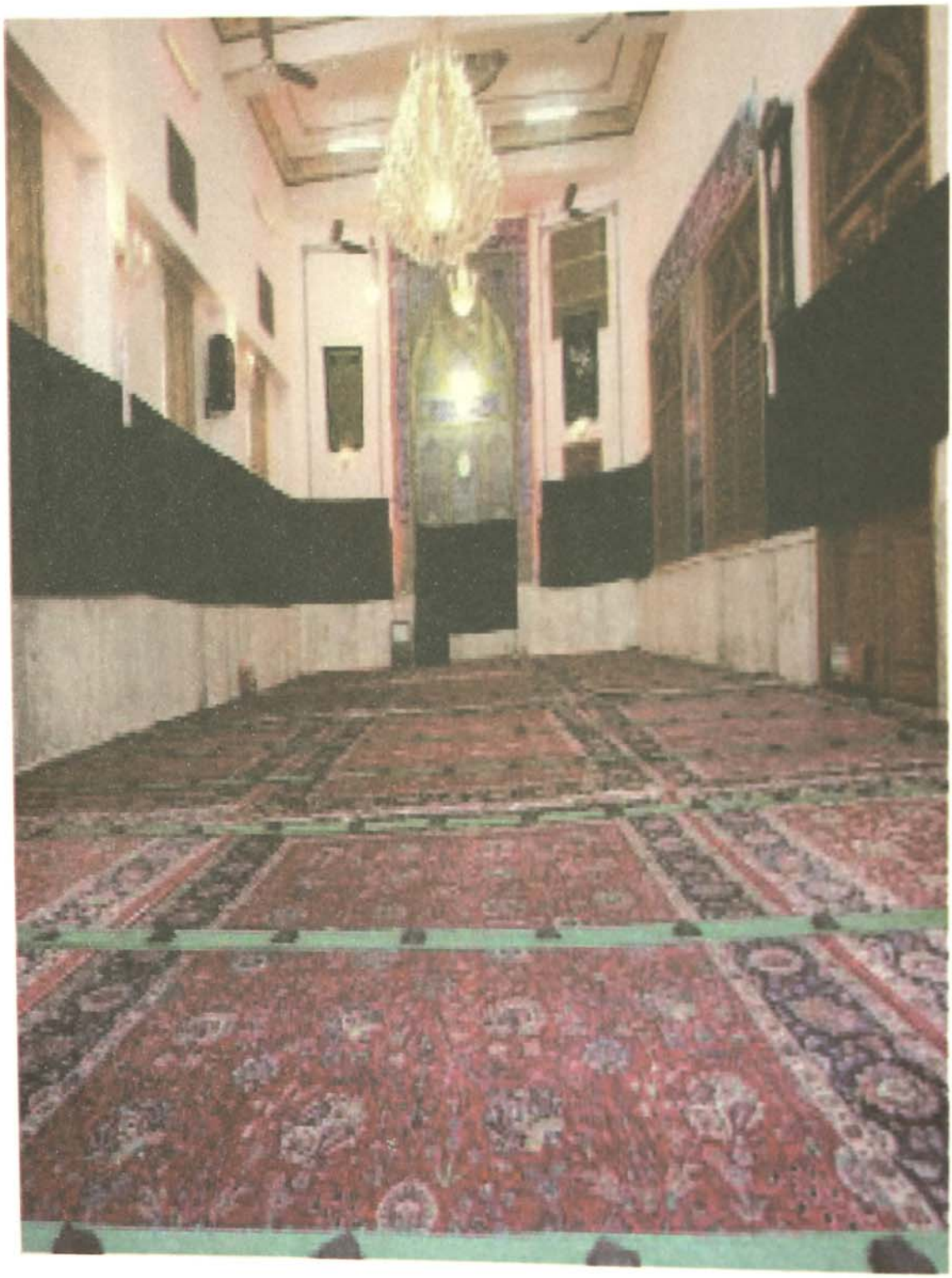
Both Grandiose Halls of the Sultans' Cemeteries:
They fall to the left of one who enters through the Tusi Gate. Each grandiose hall has a decorated wood façade that extends along its outer dimensions.



Grandiose Hall of the Cemetery of Sayyid Kadhim Yazdi تدس:
It is located to the left of one who enters through the Tusi Gate, and it is a huge hall covered with domes. This hall is beautified by a large façade made of decorative wood.



Omran ibn Shahin Mosque:
It is located in the northern side of the shrine's outer wall. Nowadays, the remaining portion of the arcade, which was built by Omran ibn Shahin, is called Masjid Omran (Omran Mosque) which was built in the mid-fourth Hijri century (10th Century A.D.). Its door is now located within the entrance of the Shaikh al-Tusi Gate which has been expanded, swallowing a portion of the Omran arcade in the year 1369 A.H./1950 A.D.



Al-Khadraa Mosque:

It is located in the area where the northern side meets the eastern one of the outer brick wall, and it is regarded as one of the old mosques. In the month of Rajab of 1368 A.H. (May of 1948-9 A.D.), the local government demolished a third of it in order to open the street that

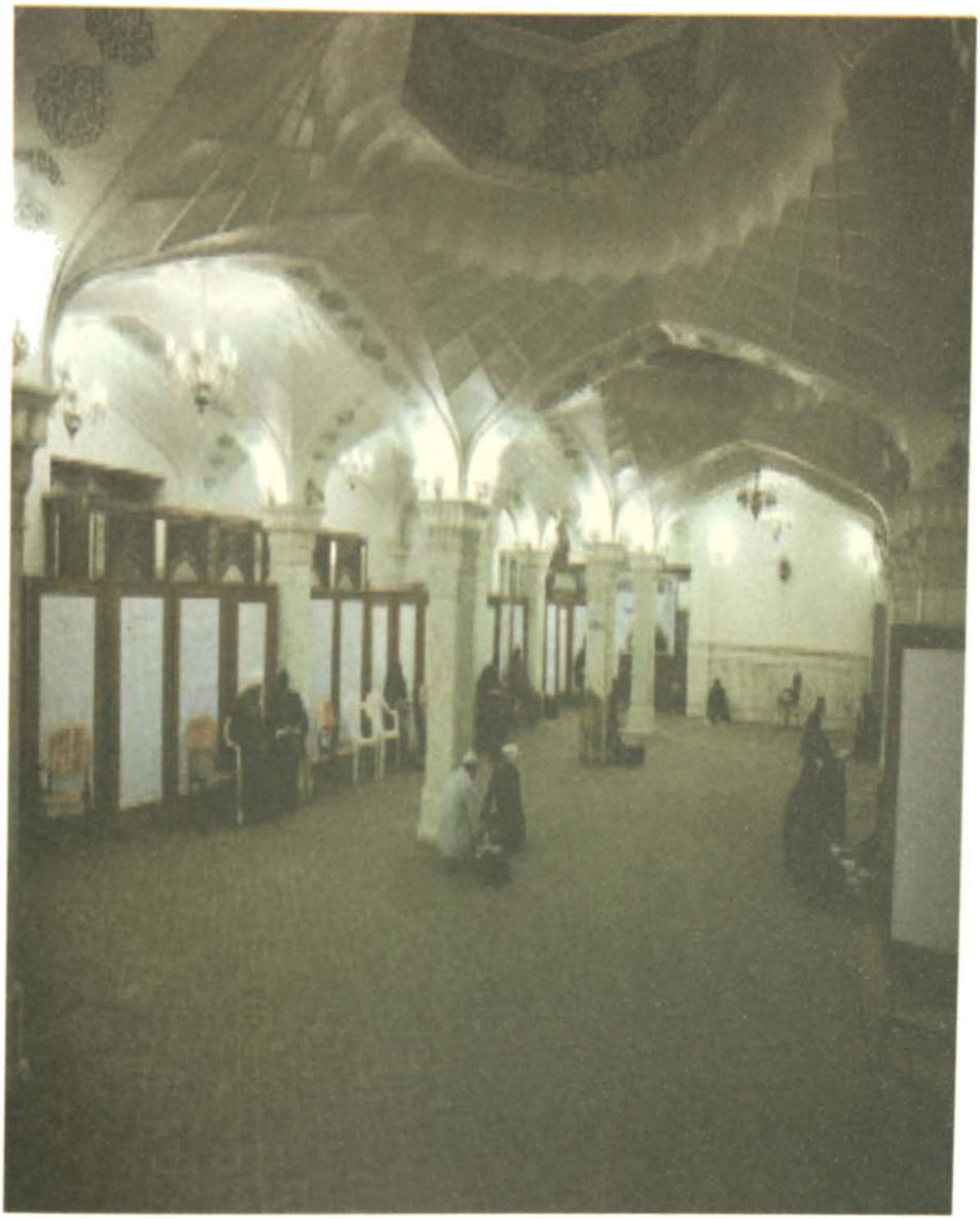
surrounds the shrine to traffic. It was renovated later, and a gate for it was opened onto the street. In 1384 A.H./1964, the mosque and its attachments were all demolished and rebuilt by orders of the then supreme religious authority, the late Grand Ayatollah Abul-Qasim al-Khoei[1] who used to deliver his lectures there. Its new construction was the first which Najaf witnessed for one of its mosques and in such a grand style; more than twenty-five thousand dinars were spent on it, a huge sum of money at the time (whereas now the same amount buys one meal for a couple at a modest restaurant!). After the departure of al-Khoei from this vanishing world, presently Grand Ayatollah Sayyid Ali al-Sistani replaces his predecessor in leading congregational prayers and delivering lectures and has been doing so for a number of years. The endowment administration closed it down in the pretext of renovating it, which it never did, until it was opened on a Monday, May 29, 2006 by orders of Sayyid al-Sistani.



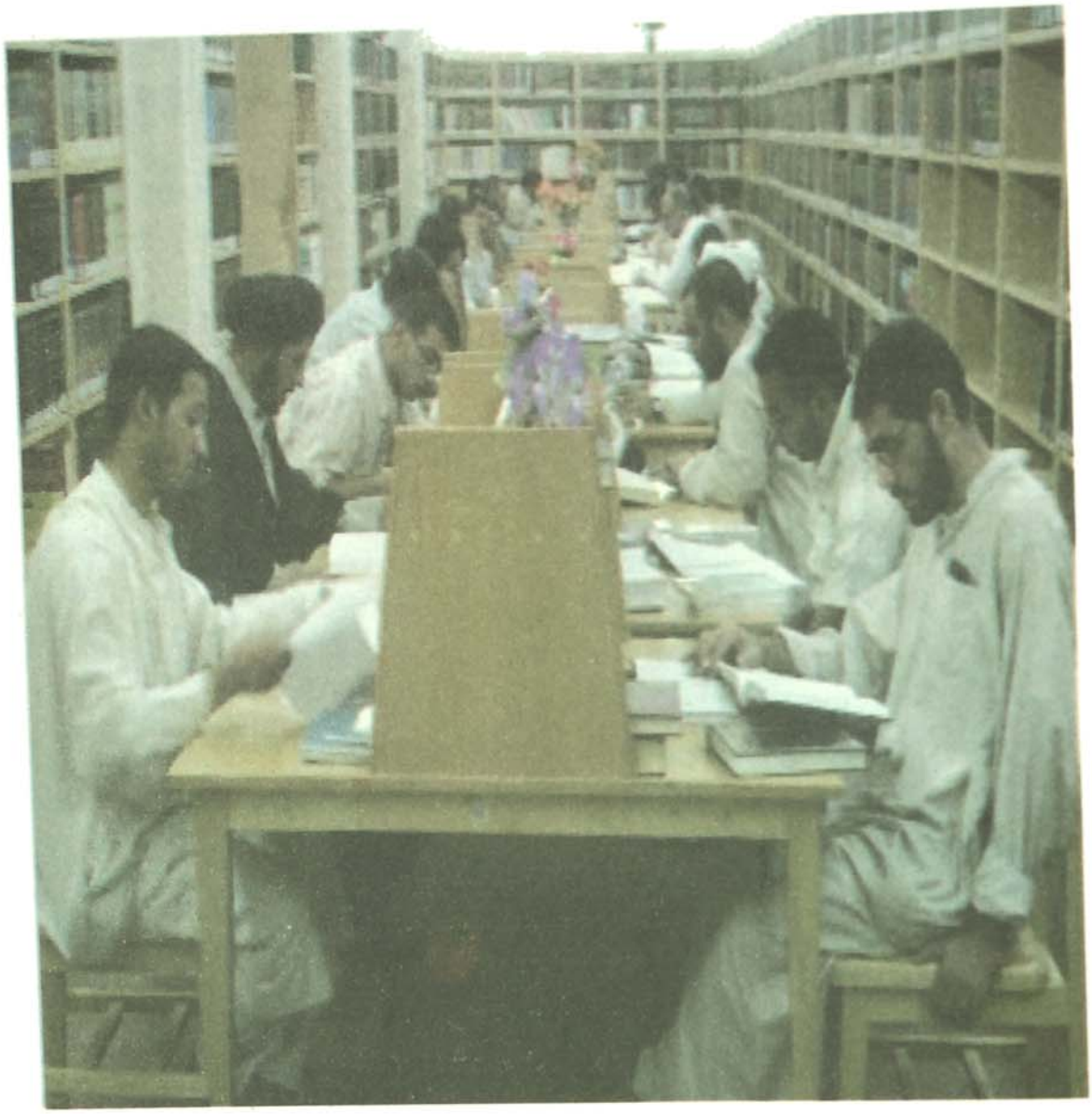
[1]Late Grand Ayatollah Abul-Qasim al-Khoei was one of the senior leaders of Shi`a Muslims of Iraq and abroad, one of the most learned, charismatic and wise leaders of the Islamic world. He was born on Rajab 15, 1317 A.H. (November 19, 1899) at Khoei in Iranian Azerbaijan, heartland of many great Shi'a thinkers and *sufis*, ascetics, and he died at 3:13 pm on Saturday, Safar 8, 1413 (August 8, 1992). He was versed in religious Persian and Arabic poetry and language as well as in Turkish.



Mosque of the Head (*masjid al-ra's*):
It is located in the western part of the nave, and it is named so because it was built near the head of the buried Imām and Commander of the Faithful عليه السلام. The date of its construction goes back to the time of the Elkhans (the Khans), a Mogul dynasty that once ruled Iraq, Iran and the Caucasus as well as parts of Asia Minor starting in the month of Thul-Hijja of 653 A.D./February 1255-6 A.D. The mosque's area was added to the extension area as the upper arcade of the sanctum which was called "Ali ibn Abu Tālib Arcade" as part of a large expansion project.



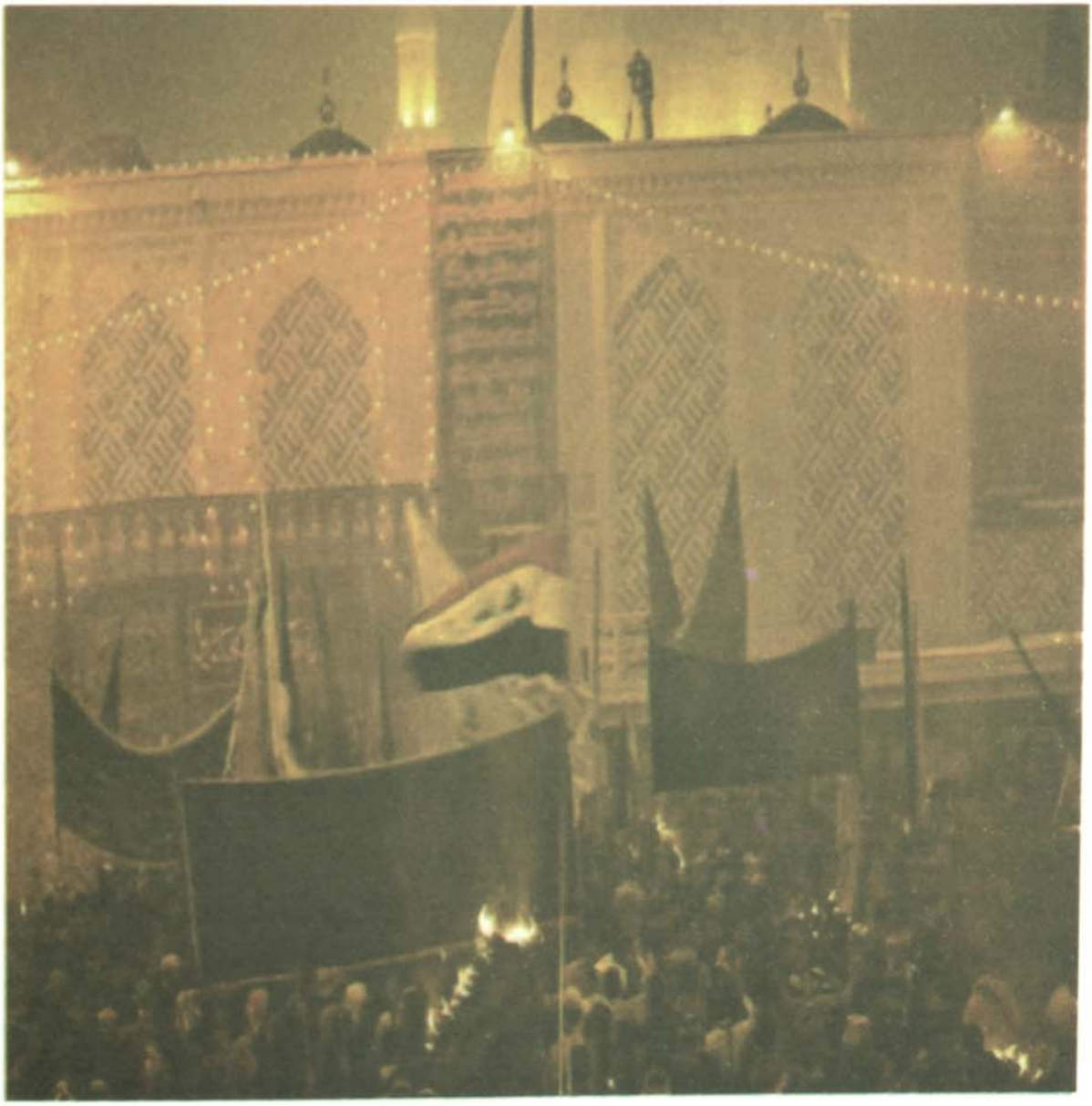
Gharawi Husainiyya and School:
Within the enclosure of the northern part of the nave's brick wall, in its eastern portion to be exact, there is the Husainiyya of the sacred Alawi Ataba which used to be a school for students of sciences of theology, and it is now open to students of all sciences as well as pilgrims visiting the shrine.

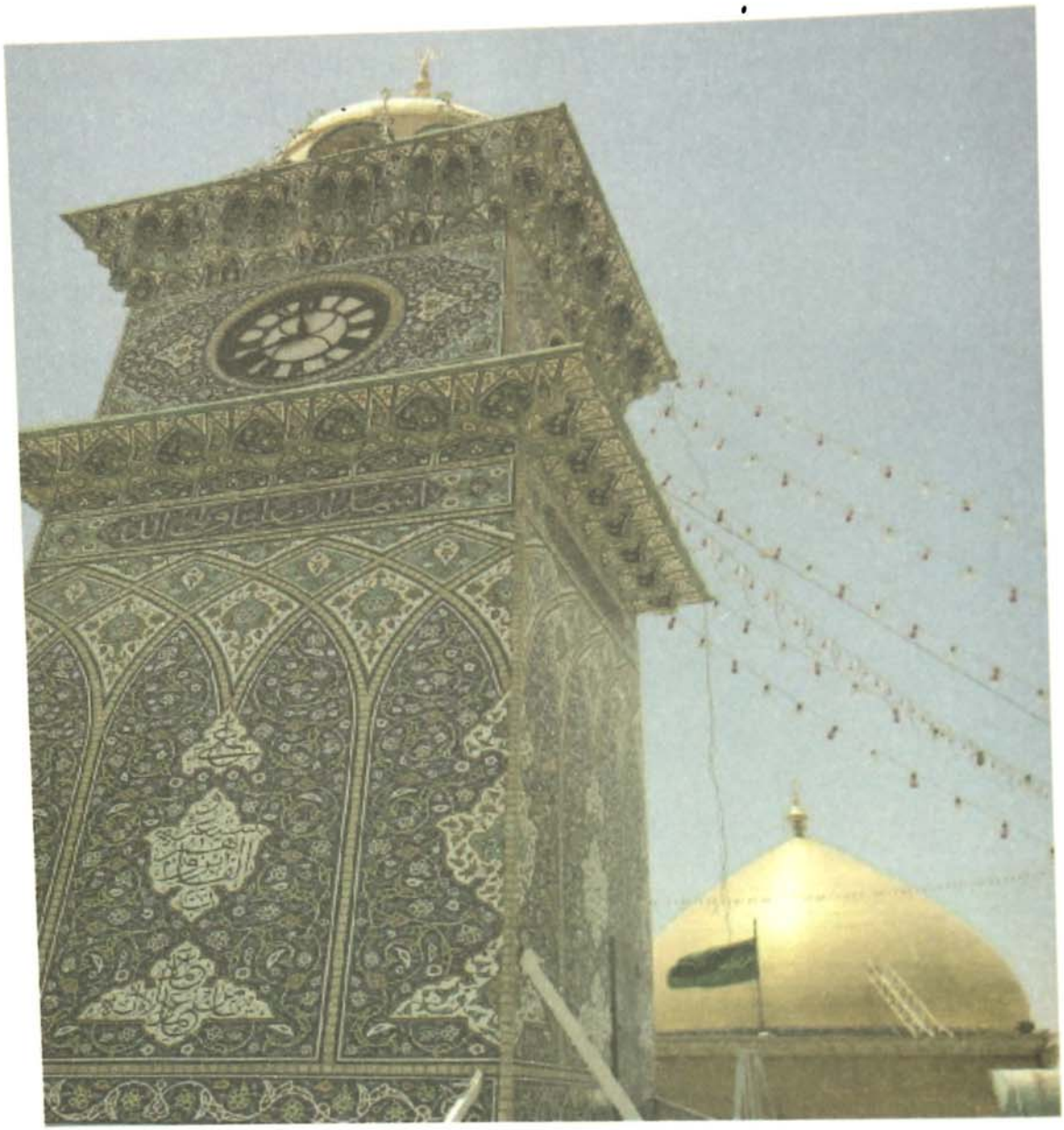


Library of the Hayderi Shrine:

It is called library of the "Hayderi Rawda", and it is one of the most distinguished and advanced libraries in the city of al-Najaf al-Ashraf where thee is hardly a street without a library or bookstore. In the past, it housed many books and manuscripts most of which were handwritten by their writers. Kings, sultans and the like paid a great deal of attention to this library, gifting the precious manuscripts which they had to it, helping it gain fame and a great status. Scholars, writers and famous personalities paid it attention, too, providing it with books by purchasing entire private libraries and giving them as gifts to this grand library or marking them as a trust, a gift to the Commander of the Faithful عليه السلام. Throughout history,

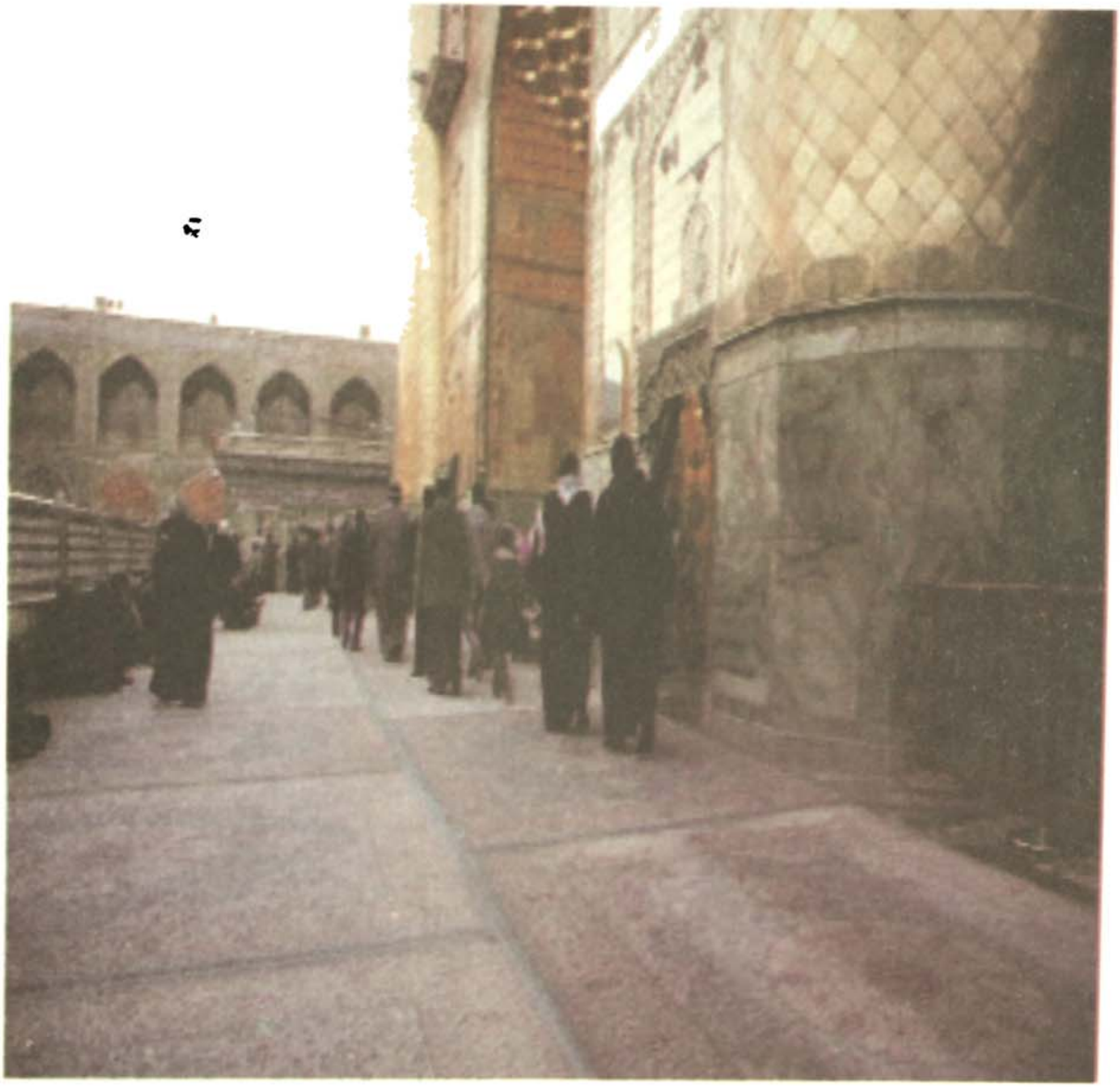
this library was given many names, including the Gharawi chest, the most famous and popular name, the Alawi chest, the shrine's chest, the chest of the Commander of the Faithful عليه السلام, the Alawi shrine's library, the Alawi library, the Hayderi library and finally the Hayderi Rawda (garden of knowledge).





Nave's Clock:

The clock of the nave is so unique, it is often compared with the famous Big Ben clock in London due to its huge size. Its top takes the shape of a dome covered with gold bricks, while inside there are three huge bells that are heard every fifteen minutes. The dome stands on gilt columns that shape something like roofed halls, eight in number, as the columns are supported on a square area representing the ceiling of the main clock chamber which houses its engine.

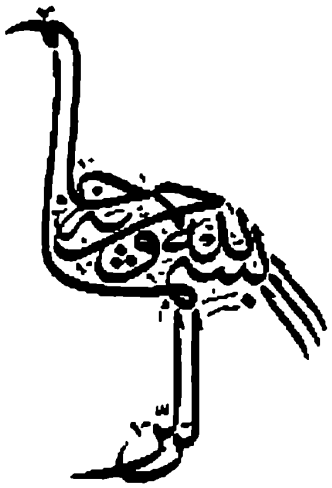


Gold Grandiose Hall (Courtyard or Parlor):

It is located in the sanctum's courtyard in the eastern side. This Golden Hall faces the main entrance to the sanctum's upper arcades and is covered with green marble. It is accessed from the northern and southern areas only. Its eastern area was closed with a wall that rises 90 cms above the parlor's ground over which there is a beautiful fence-like wall made of shiny silver and rises 75 cms. Within the parlor, the bases of both minarets are located in addition to a door so one can go up the minarets, in addition to two doors one of which has a chamber where Sayyid Mustafa Khomeini قدس سره is buried, and it is located in the northern side, whereas the other is the chamber of the caller to prayers, the *muathin*, which is located in the southern area. Beside the base of each minaret, there are two doors

made of pure gold and decorated with the most beautiful plant and Qur'ānic verses which demonstrate precision and originality. The northern door leads to the resting place of *`allama* al-Hilli ﷺ and is named after him. It leads through a short passage to the Alawi sanctum's arcade. The southern door is located at the resting place of al-Muqaddas al-Ardabili ﷺ.

In the midst of the open veranda is the shrine's large hall which is covered with pure gold, and it is a marvel in precision and craftsmanship, one of the masterpieces of Islamic architecture. It is full of embossments and inscriptions. The gold hall is decorated with a huge braid of pure gold, and its top contains large gold decorations that drape to almost the third top part of the hall. They are so grand and beautiful, they attract everyone's attention and make everyone breathless. Both façades of the side halls have something like arched windows beautified with protruding decorations on blue enamel; two windows are in each side.



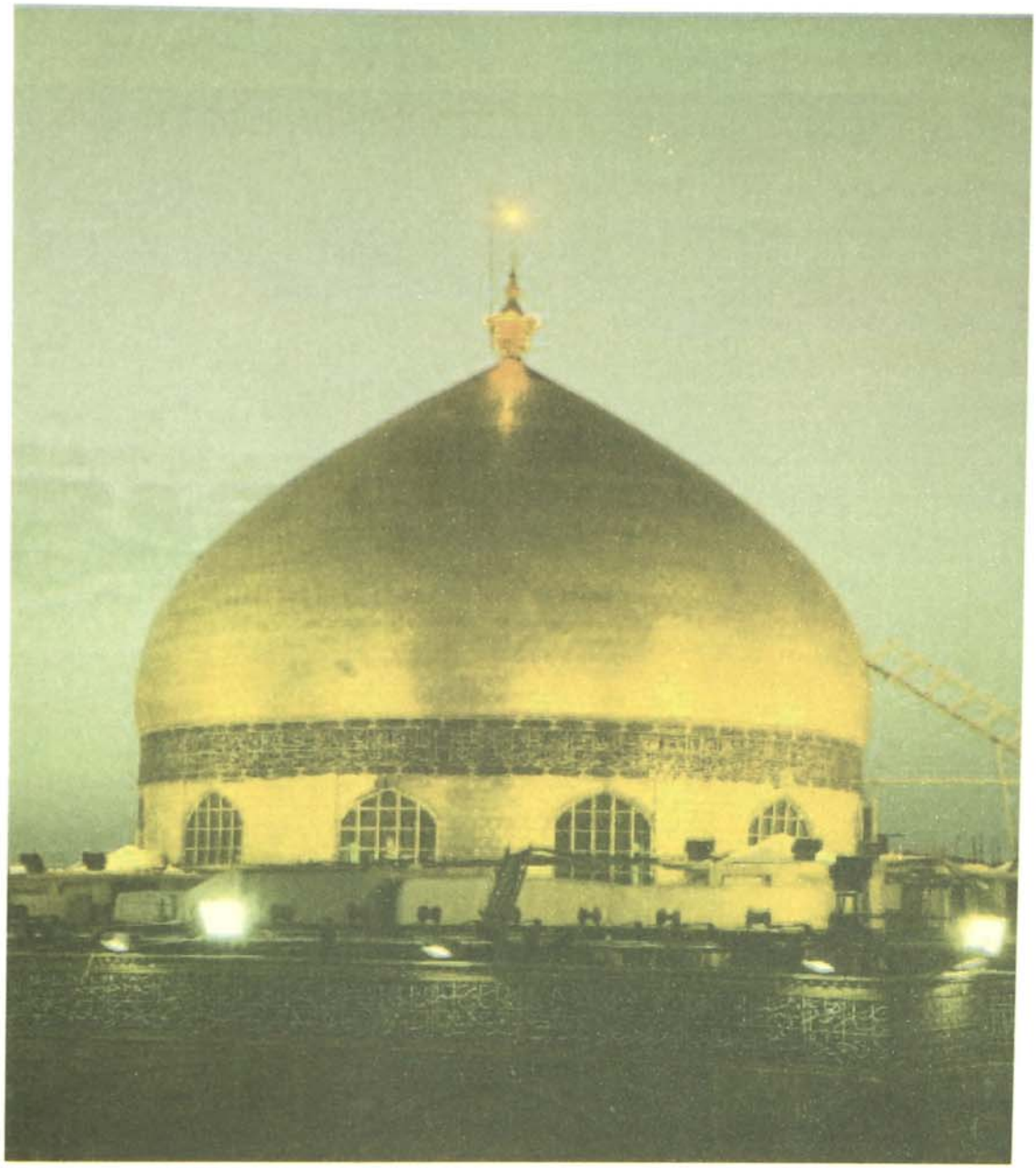


Gilt Minarets:

Both gilt minarets are located on the sides of the gold-covered halls, i.e. the main entrance to the sanctum's arcade, within the sanctum's

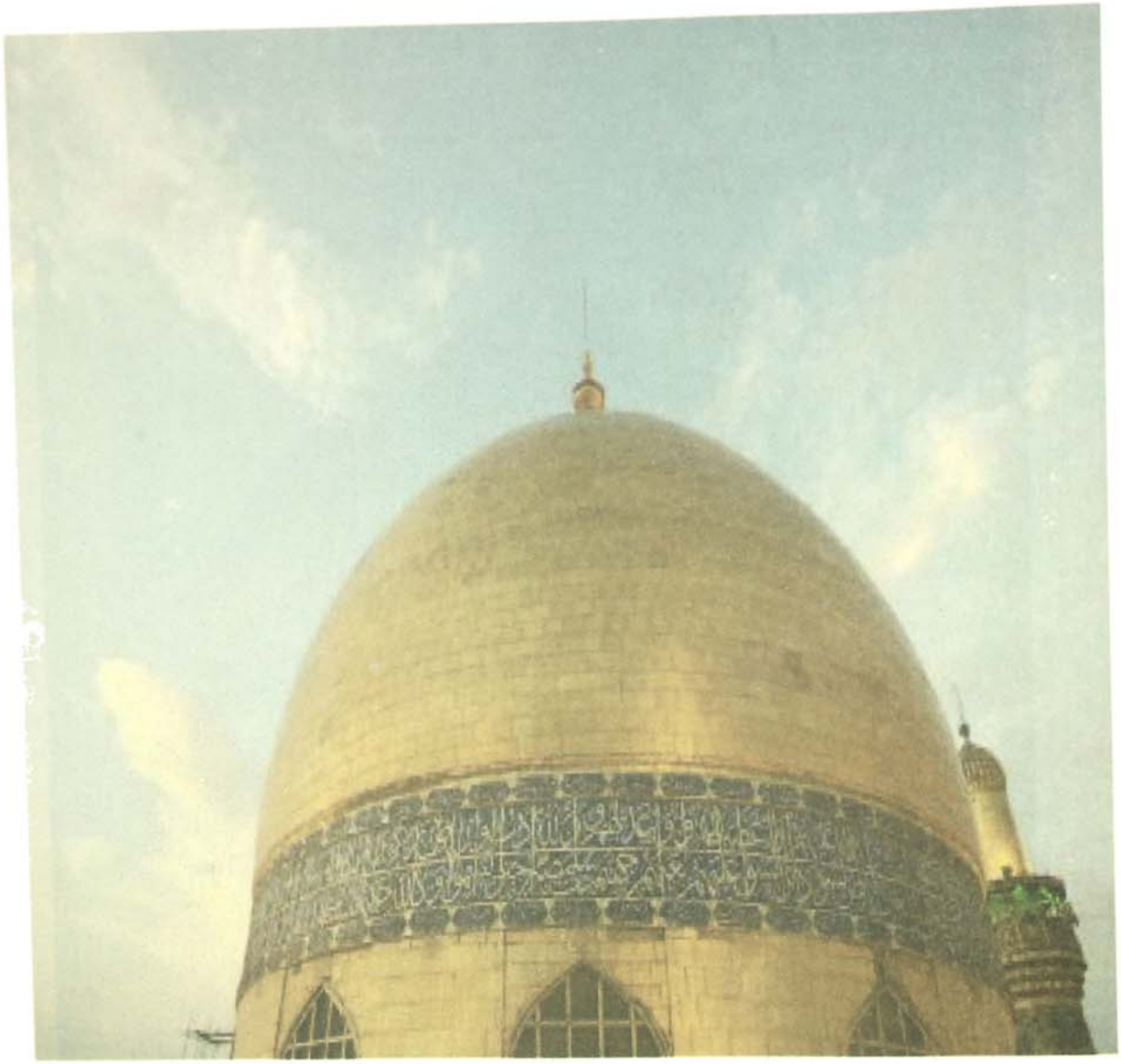
courtyard area. With the huge gilt dome, these minarets are considered to be the most beautiful and the most important architectural parts of the shrine: The minarets are among the most important architectural elements of sacred landmarks. Each minaret is 29 meters high, and it is shaped like a cylinder the diameter of which keeps decreasing as it rises high in the sky.



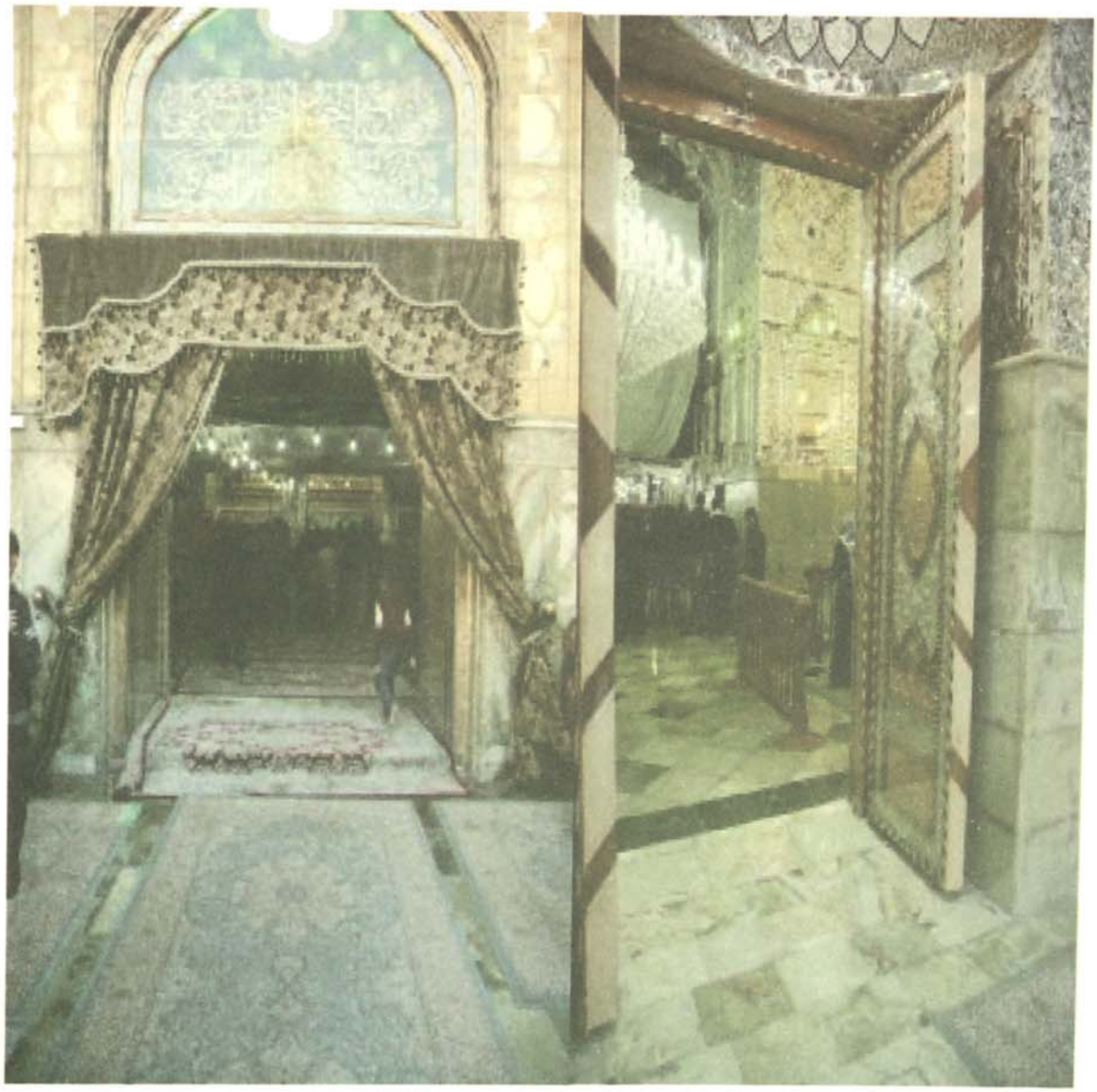


Gilt Dome:

The upper shrine is covered by two domes one of which is internal, arched in the shape of half an almost circular ball embroidered with mosaics and beautiful Kashi and rises 50.23 meters above the sanctum's ground, and an outer one shaped like a bulb that rises 15.18 meters from its base to the word "Allāh" above it. There is a space between both domes. The diameter of the internal one is 5.13 meters, whereas the diameter of the outer dome is 6.16 meters. This dome is regarded as one of the high and huge domes and is distinguished by a long neck that enhances its awesome shape and size; it is one of the most precise, symmetrical and beautiful domes.

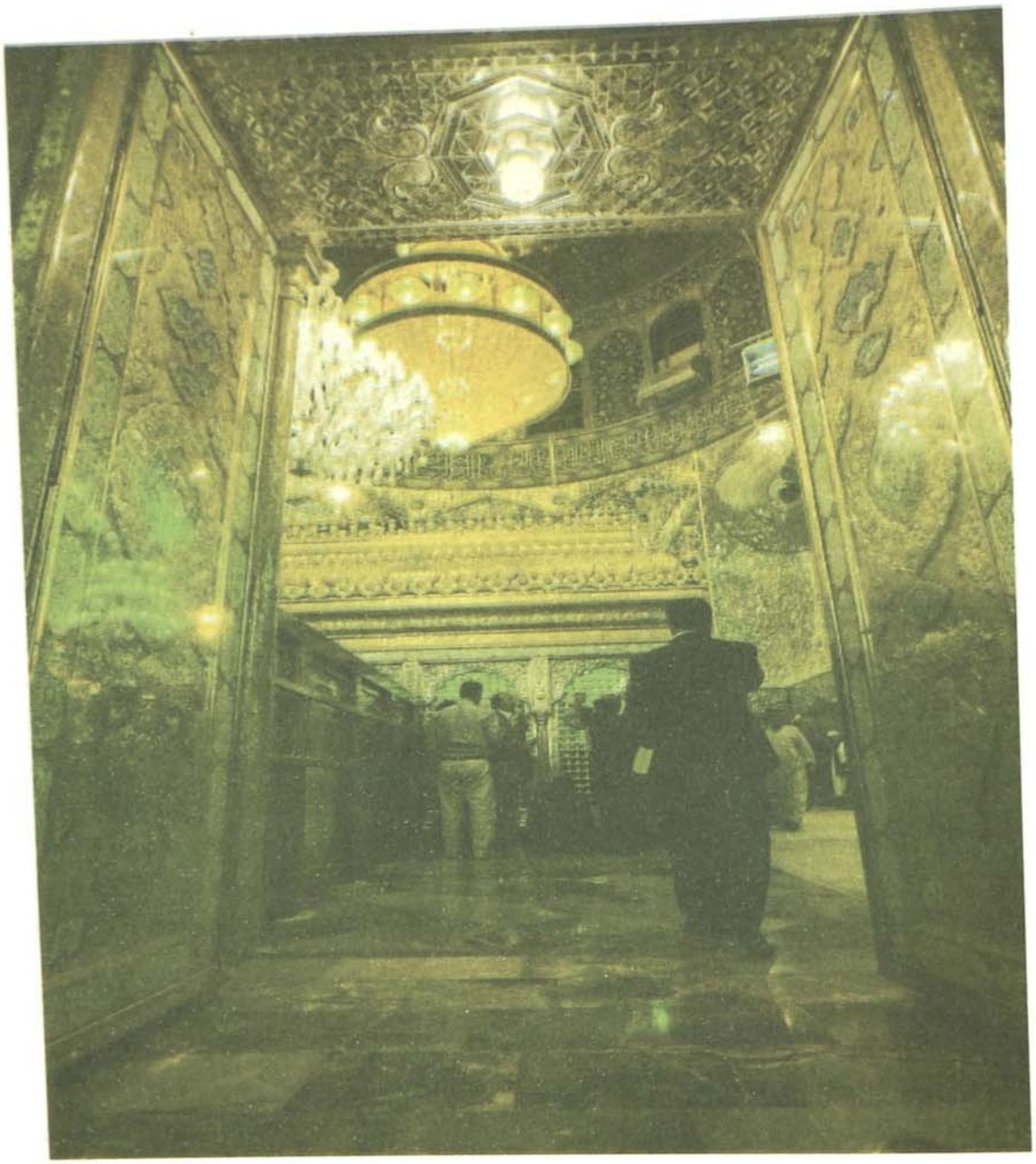


Dome's Stripe:
On the dome, there is an outer stripe of blue enamel 1.46 in height on which there are sacred verses from Surat al-Fath, Chapter of Victory (Ch. 48 of the Holy Qur'ān) inscribed in protruding gold letters.



Entrances to the Alawi sanctum Arcades:

Six entrances decorate the sanctum: The first, the main one, falls in the center of the large golden grandiose hall; there is a gold door across the resting place of *`allama* al-Hilli, two silver ones face each other and overlook the Shaikh al-Tusi Gate, another faces the Qibla Gate and is called "Bab al-Mur¡d", two other doors also face each other at the beginning and end of the sanctum's western arcade: The northern one, which is located at the right side of the *`ulema* arcade is called al-Fadil al-Sharbyani Entrance, while the southern one, which is located to the north of the Gold Spout Arcade, is called the Umm al-Baneen Entrance; both are made of teak wood.

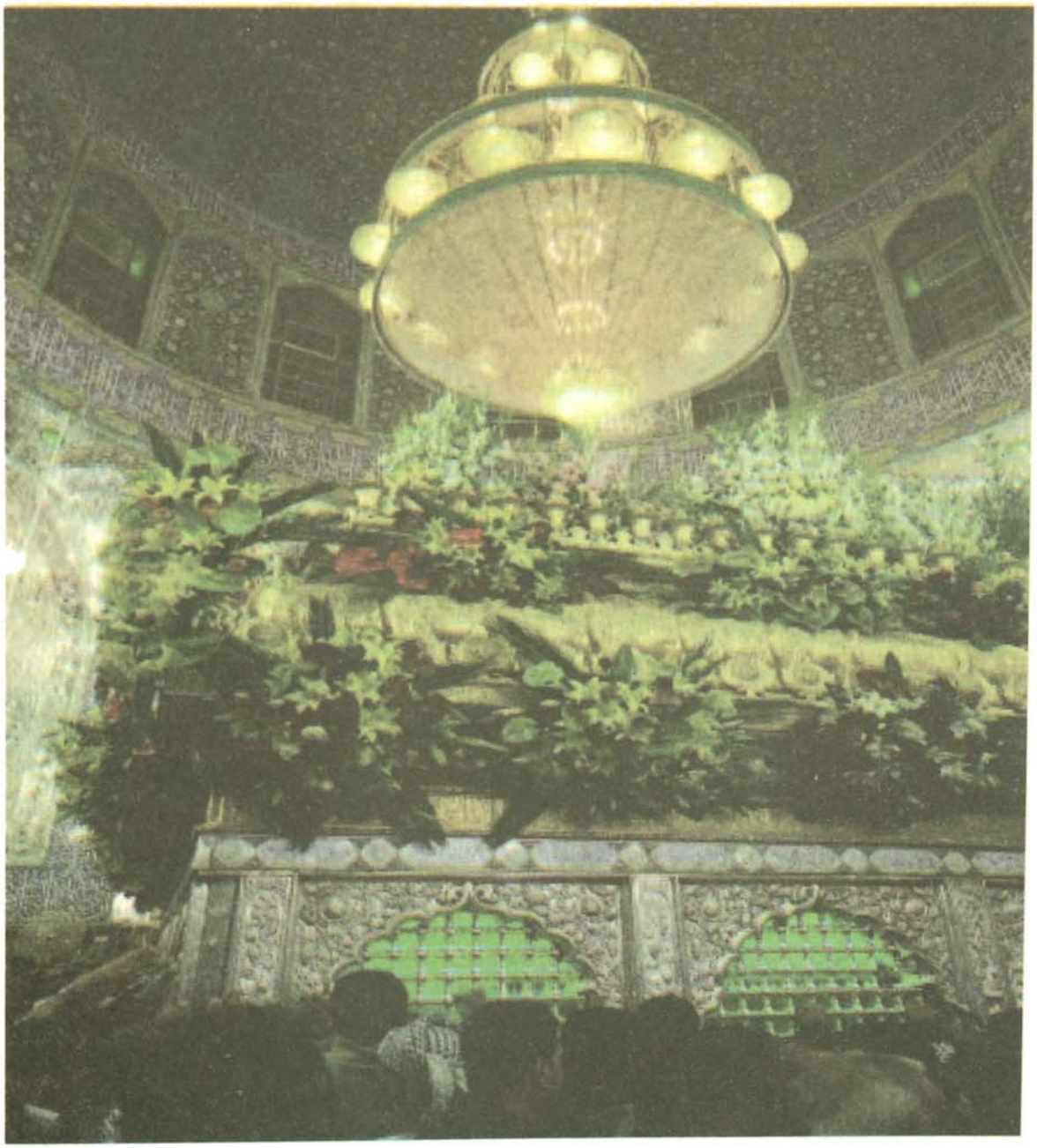


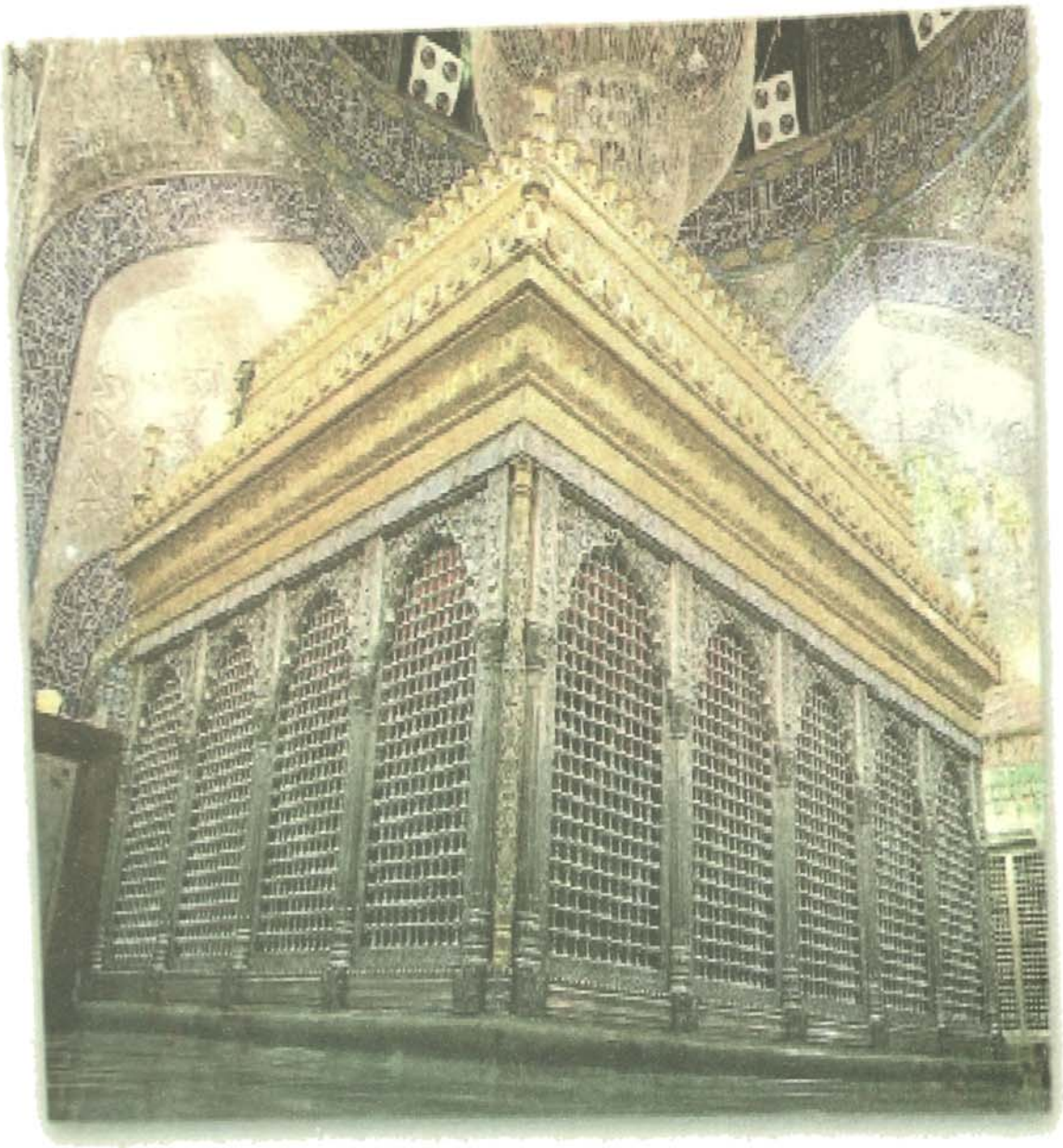
Entrance Doors to the Holy Shrine:

One can enter the shrine from the northern arcade areas where there are two silver inlaid doors and eastern ones, the main for entering the shrine, as well as the southern ones. As for the western side, the area of the sacred head of the Imām عليه السلام, there is an enclosure that overlooks the arcade that has no exit, and it is three meters high and 20.2 meters wide.

Sanctum's Interior:

The shrine is like a square tower the length of the side of which is 30.13 meters over an area 89,176 m^2 over which stands the dome which rests on four pillars. There are color mirrors and magnificent architectural designs that decorate the shrine from within with green marble, covering its internal walls.





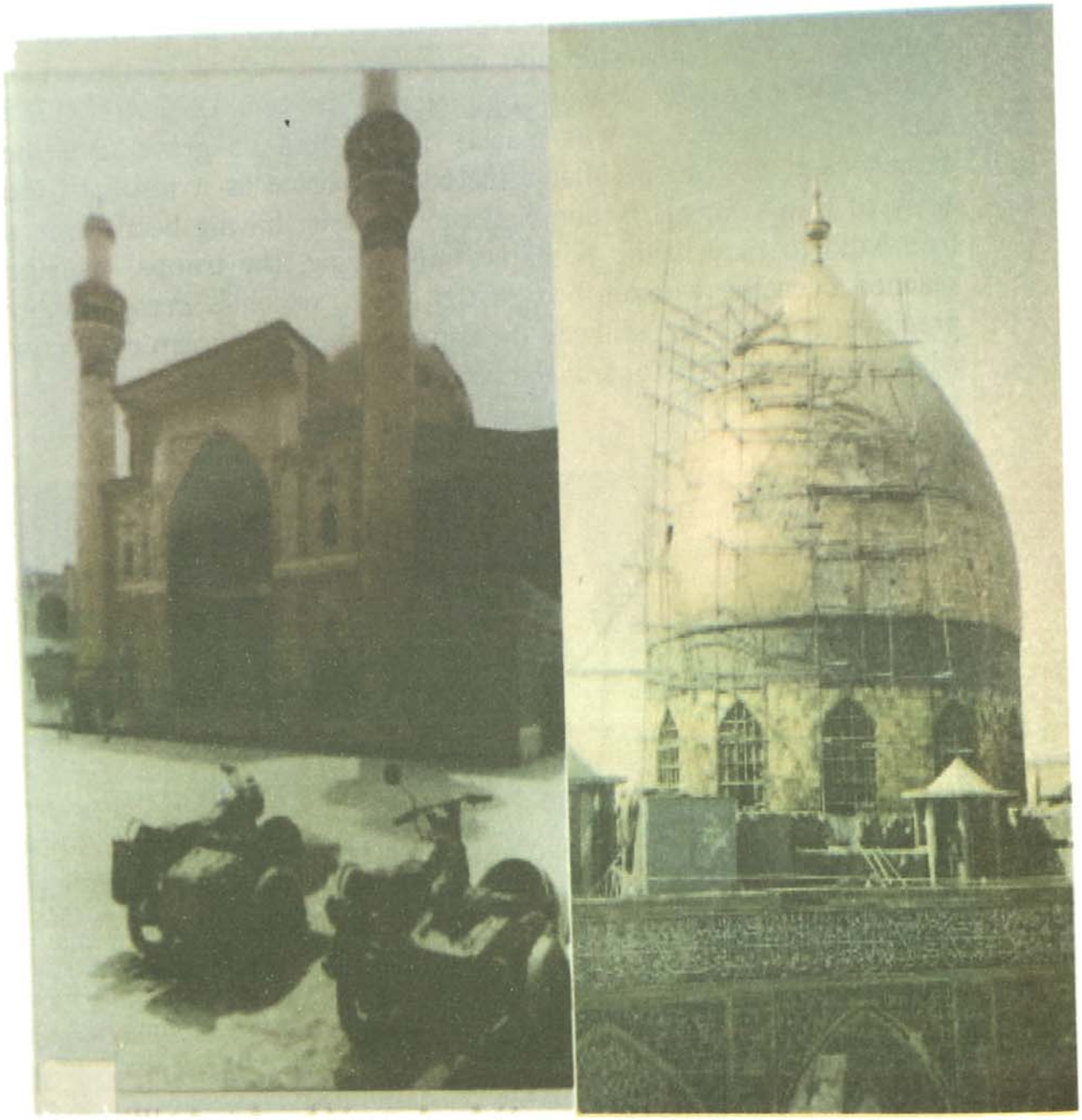
Sanctum's Wicket:

In the center of the shrine is the wicket that houses the remains of the Commander of the Faithful Ali ibn Abu Tālib عليه السلام, and it is made of gold and silver and is decorated with the most beautiful Islamic inscriptions and fabulous plant paintings in pure gold. The interior of the shrine is regarded as one of the most magnificent gems of Islamic art. In addition to its material value, it also contains marvelous gold, silver and multi-colored enamel inlaying.

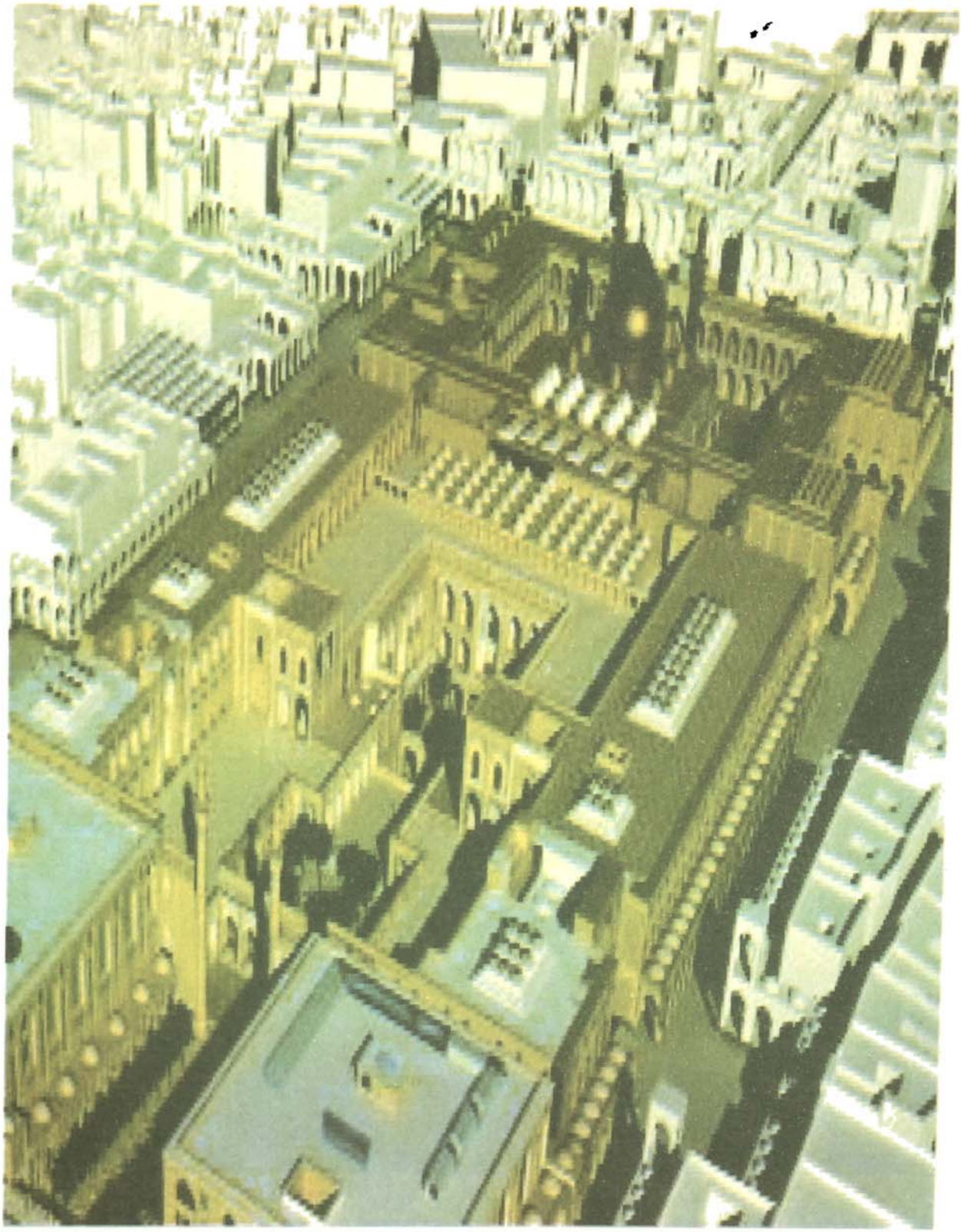
Grave's Box:

Inside the shrine is the grave's box which is called "sandooq al-khatam," ring's box, and it is made of Indian teak wood inlaid with ivory, shells and many other types of color woods, a marvelous monument of craftsmanship and inscription as well as of the art of writing and engraving. It was completed in the year 1202 A.H./1788 A.D. and it is rare. It was placed on the Imām's grave. But the damage and destruction that afflicted the shrine as a result of the army of Iraq's former tyrant, Saddam Hussein, having been given a free hand to play havoc with the holy shrine, the troops' damage reached even the wooden box of the grave, which is immeasurably precious, and you can still see the signs of such barbarism even now when you take a hard look at the box...

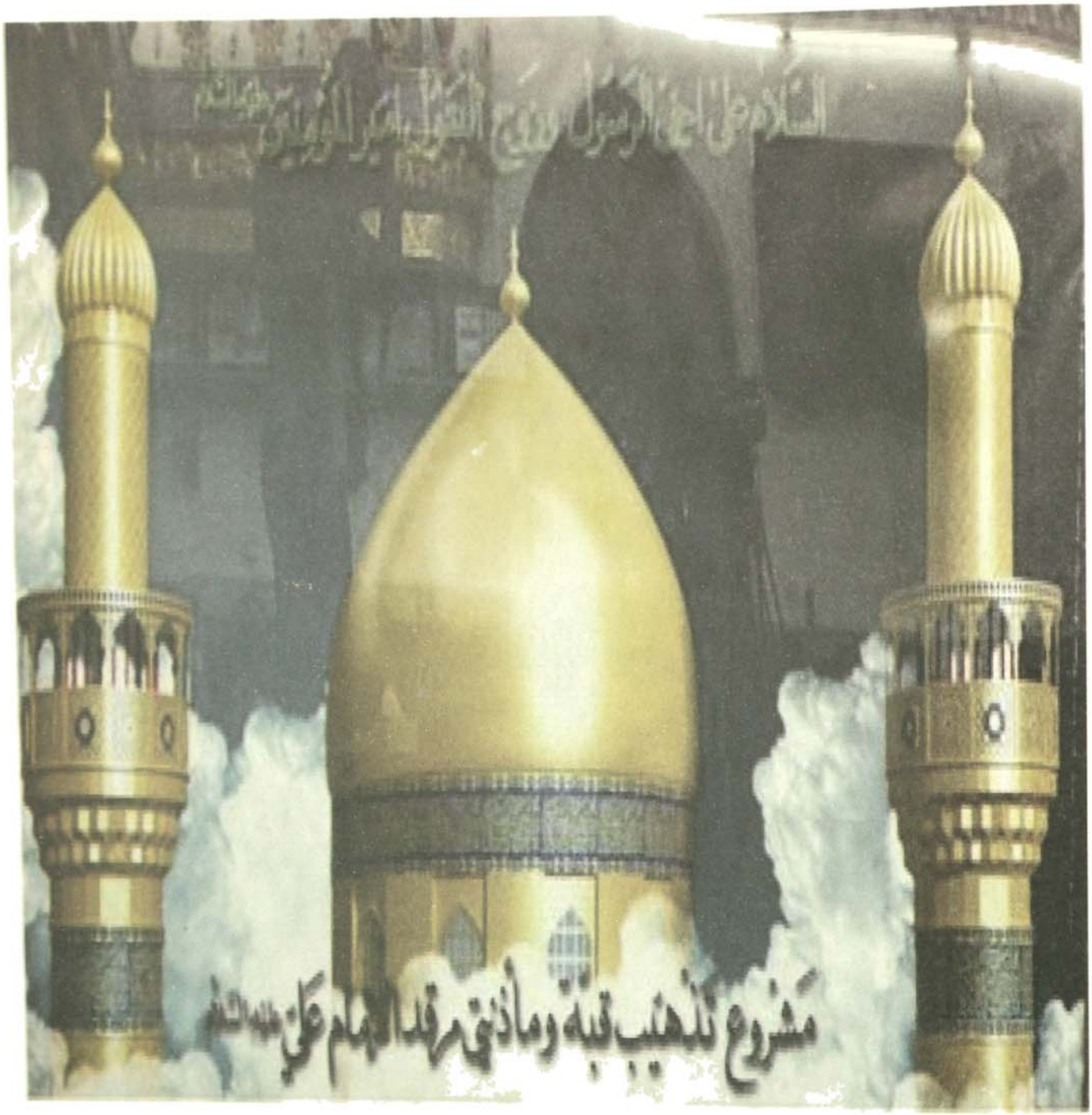


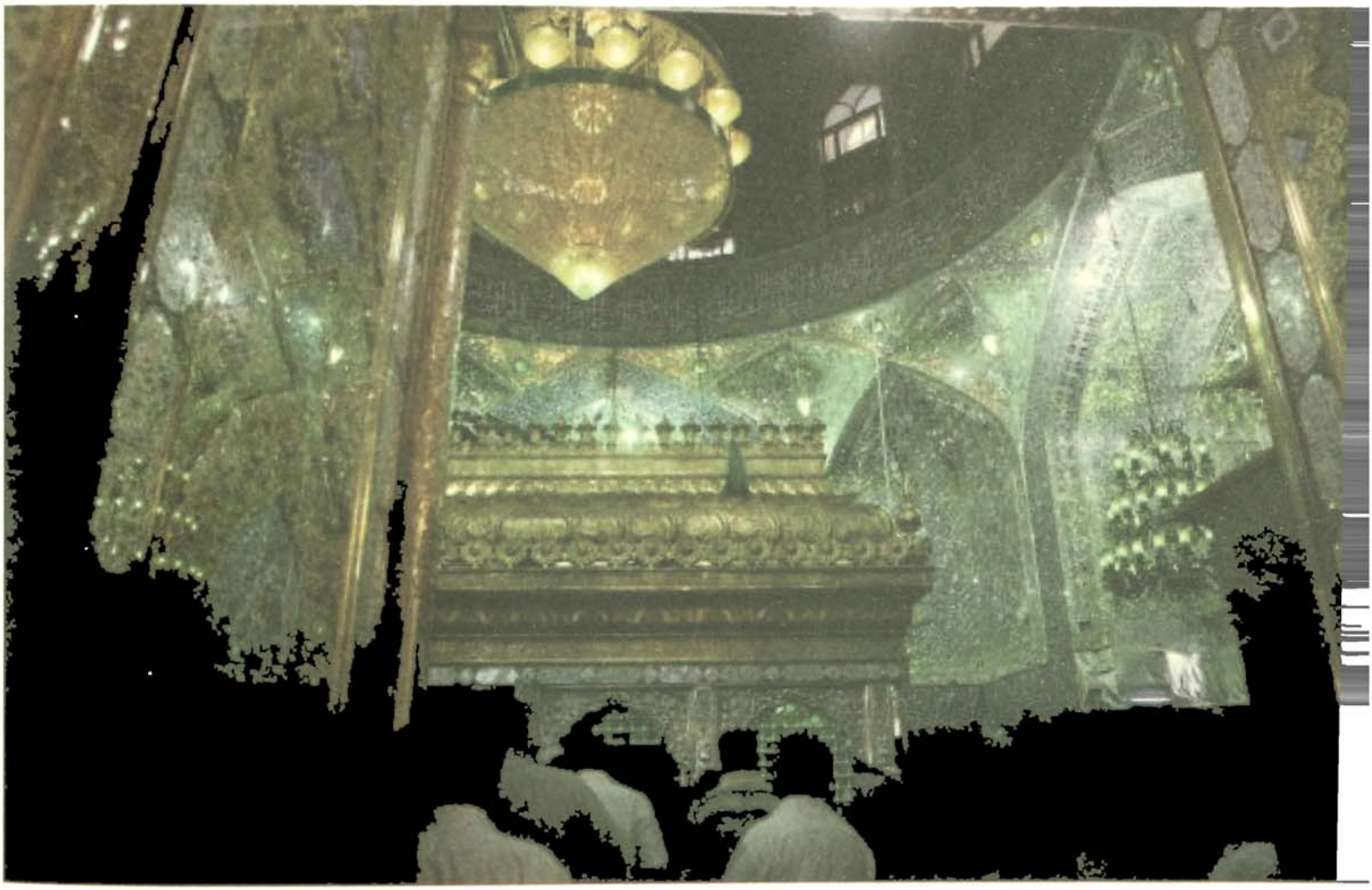


Impacts of the Ba`thist attack on the sacred Alawi Ataba (Shrine of Imām Ali عليه السلام)



Expansion project for the sacred Shrine of Imām Ali عليه السلام


مشروع تذهيب قبة ومأذنة مرقد الامام علي عليه السلام



CONCLUSION:

In the atmosphere that had been created soon after the demise of the Prophet ﷺ, Ahl al-Bayt عليهم السلام (members of his family) had no course except to remain secluded, aloof, isolated. This resulted in the world's continued ignorance of their real merits, teachings and attainments. To belittle them and to keep them away from authority was considered at the time by certain people as the greatest "service" to Islam. If 'Othmān's open misdeeds had not given a chance to the Muslims to wake up and to open their eyes, there would have been no question about swearing the oath of allegiance to Imām Ali ibn Abū Tālib عليه السلام, and temporal authority would have maintained the same course as it had so far. But all those who could be named for the purpose had no courage to come forward because of their own shortcomings as Mu'āwiyah was sitting in his capital away from the center. In these circumstances, there was none except Imām Ali ibn Abū Tālib عليه السلام who could be looked at. Consequently, people's eyes hovered around him: The same common people who, following the direction of the wind, had been swearing the oath of allegiance to others, jumped to swear the oath of allegiance to him. Nevertheless, this allegiance was not on the count that they regarded his caliphate as having come from Allāh and him as being an Imām, a Divinely appointed leader, obedience to whom is obligatory. It was rather under their own principles which were known as democratic or consultative.

However, there was one group of people who swore the oath of allegiance to him with the notion in mind that doing so was a religious obligation, regarding his caliphate as determined by Allāh. Other than that, the majority regarded him a ruler like the other caliphs. As regarding precedence, he was chronologically the fourth in a series, or at the level of the common men, he ranked after the three preceding caliphs. Since the people, the army and the civil servants had been impressed by the beliefs and actions of the previous rulers and were deeply immersed in their ways, whenever they found anything in him which was against their liking, they fretted and frowned, evaded war and were ready to rise in disobedience and rebellion. Furthermore, just as the case with those who fought in *jihād* on the side of the Prophet ﷺ, there were

likewise some seekers of this world and others of the Hereafter. Now, in the same way, there was no dearth of worldly men who were, in appearance, with Imām Ali ibn Abū Tālib عليه السلام but actually had connections with Mu`āwiyah who had promised some of them status and extended to others temptation of wealth and prominence. To hold them as Shī`as of Imām Ali ibn Abū Tālib عليه السلام and to blame Shī`ism for this reason is closing the eyes to important facts because the beliefs of those people would be the same as of those who regarded Imām Ali ibn Abū Tālib عليه السلام as being the fourth in a series. Ibn Abul-Hadīd throws light on the beliefs of these persons in clear words as follows:

"Whoever observes minutely the events during the period of caliphate of Imām Ali ibn Abū Tālib عليه السلام will come to know that Imām Ali ibn Abū Tālib عليه السلام had been brought to bay because those who knew his real status were very few. The swarming majority did not bear that belief about him which was obligatory. They gave precedence to the previous caliphs over him and held that the criterion of precedence was caliphate. In this matter, those coming later followed the predecessors and argued that if the predecessors did not have the knowledge that the previous caliphs had precedence over Imām Ali ibn Abū Tālib عليه السلام, they would not have preferred them over him. Rather, these people knew and took Imām Ali ibn Abū Tālib عليه السلام as a citizen and a subject like any other. Most of those who fought in his company did so on the grounds of prestige or Arab partisanship, not on the grounds of religion or belief," as we read on p. 72, Vol. 1 of *Sharh Nahjul-Balāgha.*

The reader may be interested in knowing that lately, the United Nations has advised the Arab countries to take Imām Ali bin Abū Tālib عليه السلام as an example in establishing a regime based on justice and democracy and the promotion of knowledge.

The United Nations Development Program (UNDP), in its 2002 Arab Human Development Report, distributed around the world, listed six sayings of Imām Ali عليه السلام about ideal governance.

They include consultation between the ruler and the ruled, speaking out against corruption and other wrong doings, ensuring justice to all, and achieving domestic development.

The UNDP said most regional countries are still far behind other nations in democracy, wide political representation, women's participation, development and knowledge.

These sayings of Imām Ali bin Abū Tālib عليه السلام which the UNDP quoted in its 2002 Arab Human Development Report are:

1. "He who appoints himself an Imām (ruler) of the people must begin by teaching himself before teaching others. His teaching of others must be first by setting an example rather than with his words, for he who begins by teaching and educating himself is more worthy of respect than he who teaches and educates others."

2. "Your concern with developing the land should be greater than your concern for collecting taxes, for the latter can only be obtained by developing, whereas he who seeks revenue without development destroys the country and the people."

3. "Seek the company of the learned and the wise as you search for solutions for the problems of your country and for the righteousness of your people."

4. "No good can result from neither keeping silent about the government nor from speaking out of ignorance."

5. "The righteous are men of virtue: Their logic is straightforward; they dress themselves unostentatiously, their way is modest, their actions are many and they are not deterred by difficulties."

6. "Choose the best from among your people to administer justice to them. Choose someone who does not easily give up, who is unruffled by enmities, someone who will not persist in wrongdoings, who will not hesitate to pursue right once he knows it, someone whose heart knows no greed, one who will not be satisfied with a minimum of explanation without seeking the maximum of

understanding, one who will be the most steadfast when doubt is cast and who will be the least impatient in correcting the opponent, the most patient in pursuing the truth, the most stern in meting out judgment, someone who is unaffected by flattery and not swayed by temptation, and such men are few."

So, in the atmosphere that had been created soon after the departure of the Prophet ﷺ, Ahl al-Bayt عليهم السلام (members of his family) had no course except to remain secluded, resulting in the world`s continued ignorance of their real status with Allāh. The Muslim masses thus deprived themselves of becoming acquainted with these saints' vast knowledge, teachings and attainments. To belittle them and to keep them away from authority was considered at the time as the greatest "service" to Islam. Do you now agree with this assessment? We hope you do not; otherwise, you surely have misread this book.

اللهم تقبل منا، إنك أنت السميع العليم





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SULAYM ibn Qays1 (d. 76 A.H./696 A.D.), *Kitāb Sulaym ibn Qays*, al-

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[1]Sulaym ibn Qays, an Arab scholar, was one of the companions of Im¡m Ali عليه السلام and is well-known for his book titled كتاب سليم بن قيس, *The Book of Sulaym ibn Qays*. According to Ibn al-Nadtm, this book is "the oldest surviving Sht`ite book" which is written in the first Islamic century. Sulaym is said to have been born near the place where K£fa was later built.

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He became an ardent supporter of Im¡m Ali عليه السلام as did Abu Dharr al-Ghif¡ri, Salm¡n al-Fairis and many others from among the Prophet's most respected *sah¡ba* رضي الله عنهم. He wrote down what he learned from and experienced with Ali عليه السلام, and his writing eventually became this same book. Sulaym collected some of the sermons which Imām Ali delivered at Kufa's Grand Mosque. When al-Hajj¡j ibn Yousuf al-Thaqafi became the governor of K£fa, after the martyrdom of the Im¡m عليه السلام, Sulaym fled to Persia with his writings in 694 A.D., staying in Nobandegan. There, he found a fifteen-year-old boy, Ab¡n ibn Abu `Ayy¡sh and became fond of him, so he started to educate him, and Ab¡n eventually became a Shi`a. Sulaym entrusted all of his writings to Ab¡n, after Ab¡n had made a solemn oath not to talk of any of the writings during Sulaym's lifetime and that after his death he would give the book only to trustworthy supporters of Im¡m Ali عليه السلام.

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